

# The Advent REVIEW And Sabbath HERALD

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WASHINGTON, D. C., THURSDAY, OCTOBER 13, 1904

No. 41



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"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

### Do It Now

THIS is an approved motto for a business man. It is a good motto for the Christian. Perhaps you have been brought face to face with some duty, but you have hesitated to perform it. Do it now. This neglected duty may have been the observance of the true Sabbath of the Lord, the seventh day, and you may be waiting for more favorable circumstances. Do it now. This neglected duty may have been the payment of an honest tithe, and you may be hoping that it will be easier to attend to this when your income is greater. Do it now. This neglected duty may have been in the line of missionary work, and you may be waiting until you are not so busy. Do it now. It may have been something else, but whatever the neglected duty may have been, do it now. Now is the time to believe on Christ with all the heart. Now is the time to consecrate all to his service. Now is the time to take up every neglected duty. Do it now. *Do it now.* DO IT NOW.

### Why Not?

CAN any one give a good reason to himself why he should not love the Lord with all his heart, and yield every power of his being in loyal service? What more could a loving Father do for us that our God has not done? He has withheld nothing that infinite wisdom could suggest or infinite love bestow. "What then shall we say to these

things? If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" Why should we not give up sin and death in exchange for righteousness and life? Why should we not give up the pleasures of sin in exchange for the joy that is set before us? Why should we not give up the things that are seen, which are temporal and passing away, for the things which are unseen, which are eternal and forever abiding? It will surely be difficult to frame a satisfactory answer. The man at the wedding feast was speechless when the king inquired how he happened to be there without the wedding garment. In the day of judgment we shall be ashamed to give the reasons which we sometimes put forward as an explanation of our unfaithful service. Let us look at these things now in the light of the judgment day. O that each one would fully accept to-day the Father's love, and let the life show forth his praises!

"The world has nothing left to give —  
It has no new, no pure delight:  
O, try the life that Christians live!  
Thou wouldst be saved — why not to-night?"

### The Great Campaign

WE hope that the fall missionary campaign has already begun in good earnest. According to the plans suggested at the recent council of the General Conference Committee a special effort is to be made during the present month to place the REVIEW in every Sabbath-keeping family in the United States. With the hearty co-operation of ministers, elders of churches, and other workers, a long step can be taken in this direction without imposing a heavy burden upon any one. One minister reports fifteen subscribers as the result of an effort among the members of the church where he resides. This is but an indication of what can be done. Will not all unite in this good work, as well as in the later plans of the campaign?

It is none too early to plan definitely for the missionary convention to be held in all the churches on Sabbath, October 29. Readings to be used on that day will be printed in the REVIEW, but

a special effort should be made to interest all the people, and to secure a large attendance at the convention. Where the circumstances will permit, it would be profitable for several churches to meet together, plans having been arranged for representatives of the different churches to take part in the exercises. Above all, let there be an earnest waiting upon the Lord for the gift of the real missionary spirit as the inspiration for the work of the following two months. A meeting of the officers of each church should be called at once to study these plans, and to decide upon a definite course of action. The Lord's work deserves our best efforts. If this is "a mighty missionary campaign," as it ought surely to be, time and thought and prayer must be given to it. Let each one do his part in the place to which the Lord has assigned him.

### Some Fundamental Principles in this Message\*

(Continued)

AFTER the time passed, and the perplexities had come in concerning it, where did the light first begin to break in, and where did the special features appear which have marked the movement since that time? I read that from the time of the disappointment in 1844 until light began to come in concerning the truth, the people were in a state of great perplexity. At the same time, according to the testimony of Elder J. N. Loughborough, within two months after the passing of the time in 1844 first appeared the gift of the spirit of prophecy among Adventists. There were no Seventh-day Adventists then, but there was a body of Adventists, thrown into great confusion and perplexity concerning the Scriptures, the message which they had been giving. Some set it aside entirely, giving up their past experiences, but there was a body of Adventists still holding to those principles that had been taught concerning the advent. And while they were in that state of great perplexity, just two months after the passing of the time, there began to appear among Adventists the spirit of prophecy, re-

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

proving fanatical demonstrations and wrong teachings, and strengthening their minds and hearts in the right way, and serving as a guide out of the great perplexity into which they had been thrown by this disappointment. Then light came concerning the question of the sanctuary, but that which came concerning the sanctuary did not disturb the teaching of the prophetic periods under the first message. There was never a readjustment of the application of those definite periods. That interpretation which was given them concerning those scriptures dealing with definite periods of time, was correct, and it is still correct. So far as these prophetic periods are concerned, they now rest upon exactly the same foundation that they rested upon then. We make no readjustment to fix a new application of those periods. Let that be remembered; but the light which came in concerning the sanctuary took up that question of the disappointment, cleared up every trouble, and brought in the added light which has given to us the third angel's message. That light, as you remember, was with reference to the nature of the event at the close of the two thousand and three hundred days. It says that at the end of two thousand and three hundred days shall the sanctuary be cleansed. This was fulfilled in 1844, but that fulfillment was not in the personal coming of Christ to this earth, but his coming unto the Ancient of days, and the beginning of the time of the investigative judgment. When the temple of God which is in heaven was opened, they saw in his temple the ark of his testimony; they saw in the ark the law of God, and their attention was directed to the fourth commandment. The Sabbath truth was to be a part of this movement, and that led to the teaching of the law of God, the keeping of God's commandments, and all of the other truths that cluster around the question of the law of God and the Sabbath truth. These truths that were brought out constitute that which we speak of as the third angel's message.

Now I wish to call your attention to such questions as these: What are the foundation principles of this third angel's message? What are the distinguishing features which separate this movement from every other movement? And what are those principles of truth which, when they are discarded, really set aside this message, so that without them, and without them as the leading truths of this movement,—although we may still have much that is true,—we do not teach the third angel's message, the present truth?

In the prosecution of this work, various features have grown up. We

have divided and subdivided the work. In some ways we have almost become specialists in teaching the gospel, so that some have been noted as having a special interest in a certain line of work, and when that line of work needed to be presented, they were at once thought of as the ones who should do it; and others should take other lines, and others still others, so that those who have been thinking especially in these lines have perhaps allowed other things to be less prominent in their thought, their study, and their teaching, until sometimes we have almost been led to query whether the Sabbath-school work was the principal thing in the message; or whether the religious liberty work was the chief thing in the message, or the message itself; or whether the health work was the chiefest thing in the message, or was the message itself. Now all these truths belong in the message, but there must be a fundamental platform. There must be certain principles and truths which must distinguish this movement from every other movement in the teaching of the gospel.

To illustrate: while distinct points of doctrine may be taught by other people, and some who have at one time, it may be, taken a part in the proclamation of the true message, may have given up certain features, and still have held to other features, and those other features still be true, yet they can not teach the third angel's message, and they can not do the work that God wants done to prepare a people for his coming. There is something fundamental which is lacking.

If you will think a moment, you will see clearly what I mean. There has been a teaching of the Sabbath truth all through these centuries, and there was in this country, before this denomination arose, a people who taught that the seventh day was the Sabbath. Now there have been those who have received the message, perhaps have taught it, but some experience would arise that would lead them to cast aside some of the truths of the message—some that have seemed to us to be fundamental. You often have heard them say, "I never shall give up the Sabbath." It may be that they will go on for years, and not give up the observance of the seventh day, yet such persons can not give the third angel's message, even though they may teach the truth of the Sabbath.

The same is true in other ways, so that the third angel's message is not a borrowing of the truth of the Sabbath from the Seventh-day Baptists, and a borrowing of the truth of the unconscious state of the dead from some other Adventists, and a borrowing of the true method of baptism from Baptists, and then combining them. These are

not points of faith that, when merely brought together, constitute the third angel's message. No! no! These points of truth may all be taught as points of truth, and yet one may not be giving this third angel's message, may not be teaching a message that will prepare a people for the coming of the Lord. There is something somewhere that must in some way mark this message as a definite, separate movement, so that when these different truths coalesce in this message, even these truths take on a new appearance. There must be a difference between the Sabbath truth as taught by those who do not know and teach this message and that truth as taught in this message. There must be a difference between the teaching even of those truths apart from this message and the teaching of those truths in the third angel's message.

I believe it would be profitable for us to think of that, and to ask ourselves in a very definite way for clear answers as to what really distinguishes this third angel's message from any other movement, not simply among those who do not believe in the near advent of our Lord, but even among those who do believe that truth. This movement must stand out clear and distinct, and there must be a platform upon which it rests; there must be some principles somewhere in connection with this movement which mark it as distinct from any other movement.

Let us read the definite scripture in which this message is phrased. This is a threefold message, and it is the threefold message as set forth in Rev. 14: 6-12:—

"And I saw another angel flying in mid-heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters. And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication. And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image,

and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus."

These familiar verses contain the phrasing, the statement, of what we are wont to call the threefold message, or the third angel's message. Now note that at the very beginning this first angel had an eternal gospel, or the everlasting gospel, to proclaim. That everlasting gospel—the gospel of salvation from sin through faith in Christ—has always been the same. There is only one gospel. There never can be a new gospel. That fundamental truth—salvation from sin through faith in Jesus Christ, or righteousness by faith—must always be the fundamental truth of the gospel. What will make any difference in the proclamation of that gospel? The difference will be apparent just as soon as you mark this statement, that the gospel of salvation from sin through faith in Christ has a very definite application to the person and work of Christ, and the gospel of salvation from sin through faith in Christ is not a mere sentiment, a mere mental idea, but a very definite act of laying hold upon a very definite person in a very definite work. You will hear justification by faith presented on all sides, and as soon as you present that subject to any Protestant, he will say, "I believe that. That is a fundamental teaching in our church." But what is the real meaning of that fundamental truth of the gospel, and to what will that truth lead? The doctrine of salvation from sin through faith in Christ, in order to have a solid foundation, must lay hold upon Christ in his person, and in his definite work as set forth in the Scriptures. Just as soon as we step on that platform, it means a definite study of the person and the work of Christ; and our faith, in order to be a genuine faith for salvation from sin, must lay hold upon Christ in a definite way, in a definite work; that is to say, while in a certain sense we may say that we believe in the Christ of old, we must in a very definite way believe in the Christ of to-day. And while one may believe in a very definite way in the work of Christ at a definite time in the past, he must also lay hold upon the definite work of Christ in the present; and to slip from that foundation, and to exercise a sort of general faith which claims to believe in Christ for the forgiveness of sin, is not to have a genuine faith. That kind of belief is nothing. That so-called faith in Christ which refuses to receive the light of the Scriptures as to what that faith must be, and must mean, can not be a true faith in Christ.

If one says, I believe in Christ for salvation from sin, then, I say, let us see what the definition of sin is. "Sin

is the transgression of the law." But as soon as I read that, he says, I do not have anything to do with the law now. That is not saving faith. He refuses the light of God concerning the experience of that faith. We must take the Word of God, not simply a few verses or sentences. We must learn from the Scriptures what faith is; we must learn from the Scriptures what it means to believe on Christ for salvation from sin; we must be willing to follow to the end, if we are to have the experience of salvation from sin through Christ. When it leads us to the law, we must not draw back from that righteousness by faith, because this is the only platform of righteousness by faith. When we find that it means the observance of the Sabbath, we must not draw back, or we shall lose our whole experience of righteousness by faith.

(To be concluded)

### A Significant Incident

THE spirit of lawlessness which seems to be growing more and more prevalent in this country, is beginning to be turned into religious channels, and to be manifested in connection with feelings of religious animosity. In plain defiance of law, even the fundamental law embodied in state and national constitutions, Christian men in Campbell County, Va., are by armed force, accompanied with threats of violence, interrupted in the work of preaching the gospel there, for no other offense than that of proclaiming views contrary to the religious belief and practise of the majority. Some allowance can be made in cases where doctrines are proclaimed which are repugnant to good sense and decency, examples of which might be cited, but in this instance the only effort was to lead men to return to the observance of the law of God. The following account of the proceedings in the case is given by the Lynchburg *Evening Advance*, of October 3:—

Information has been received here that a number of men, said to have been armed, last Friday forcibly removed a large tent in which the Seventh-day Adventists had been holding a meeting at Naruna, in Campbell County, about twenty-five miles from this city.

Elder R. D. Hottel furnished *The Advance* with the following statement: "The circumstances leading to this rash act are as follows: The Virginia Conference of Seventh-day Adventists sent one of their ministers, Elder C. B. Rule, to Naruna the last of August with a forty-foot circular tent to hold a series of gospel meetings. Mr. Rule secured the privilege of ground near the village, and began his meetings on the night of September 2. Large crowds attended the services each night and on Sundays. As the meetings progressed, a number accepted the views held by their

denomination, and many friends were made in the neighborhood.

"The opposition began to work, and not being able to confute the views of the Adventists, threatened other measures. On Wednesday evening last, Elder Rule received through the mail the following letter:—

"NARUNA, VA., Sept. 28, 1904.

"DEAR SIR: The people of this community are tired of your performances, and after talking together, have decided that you must leave this community in twenty-four hours from tonight, and not stop in twenty miles of this place. This is no bluff. Obey, or take the consequences.

"COMMITTEE OF FIFTY."

"Elder Hottel spoke in the tent on Thursday night, and everything seemed quiet. The next day, after making several visits, returning to the tent about two o'clock, they were met by three men on horseback, who said that they were a committee appointed to call and see if Elder Rule intended to obey orders and take the tent down and leave the place. They were asked for reasons for this threat, and the only reply was that they would enter into no argument, but demanded an answer. Elder Hottel stated that the tent was there for the purpose of preaching the gospel to the people, that there were those who wished them to remain, and that they were protected by the laws of the commonwealth of Virginia, and that they could not obey and be loyal to God.

"The men rode away, and in about fifteen minutes returned, leading about sixty men, a number of whom were armed with shotguns, and again demanded that the tent be taken down, and that they leave or take the consequences. Again the elders tried to reason with them, stating that they were placing themselves under heavy penalty of the law, but they said that they knew the law, and that we must obey or take the consequences. In the face of the mob and their guns, the elder again refused to obey. Orders were then given to take the tent down, which was immediately done, and it, with the fixtures, was hurriedly folded together.

"Elder Rule, seeing that the small tent in which he and his wife had been living had been taken down also, packed up his personal effects and trunks, which, against his protest, were taken, together with the tent and fixtures, to the depot."

The committee again waited on the elders, and said they would have to leave that night or the next day on the 10:50 train, and that they should not preach in Campbell County. If they did, they would have to meet the consequences.

These proceedings constitute a step in advance of anything in the opposition yet experienced by those engaged in the proclamation of the third angel's message. Before this there have been threats in various places from unknown parties, and in some instances violence from persons who sought to keep their identity secret. Openly, by means of the Sunday laws of the States, force has been employed legally against the message, and secretly it has been employed

illegally; but now its opponents are proceeding both illegally and openly. They know the law of the State, but in this matter they have determined to openly disregard it. There has been open disregard of law on other occasions of a different nature, when individuals have been lynched for the perpetration of crimes; but now this spirit of open lawlessness seems to be shaping its course toward the domain of religion, and conditions may soon be realized out of which will grow the worst forms of religious persecution. "Straws show which way the wind is blowing." It is for us to take earnest heed to the signs of the times, and be moved by them to greater zeal and diligence in the work of God.

L. A. S.

### **The College View (Neb.) Council**

ON another page will be found a report of the proceedings of the fall council of the General Conference Committee, held at College View, Neb., September 15-25. The object of this note is to speak of some general features of the council which the report of the proceedings does not touch.

Viewed from my standpoint, this was the best council of the committee that has been held since my return to the States from Australia. All but three members residing in the United States were present. We were also favored with the presence of a large number of the union and local conference officers in the Central Western States.

Nearly every member was present at the opening meeting, and remained until the council closed. The days were devoted to earnest work in committee and open meetings, and each evening a public service was held in the College View tabernacle. As Union College opened the day before our council convened, the ministers attending the council had the privilege of meeting the new students in the home, in the college chapel services, and in the tabernacle meetings. This brightened our council, and, we trust, helped the students in some measure.

Union College opened this year with about two hundred young men and women of quite mature years. The outlook for this institution appears encouraging. Professor Lewis, the president of the college, has set his hand resolutely to turn every influence and resource of that institution in the direction of home and foreign missions. He sees no other reason for the existence of the school but the training of our young people for the service of God, as revealed to us in the great movement of the third angel's message. In this determination, Professor Lewis is supported by the majority of his faculty, many of whom have worked

to this end very earnestly heretofore.

But to return to the council. One of the best features of this meeting was the union, harmony, and brotherly love manifested from the first meeting until the last. While there was the fullest liberty granted for freedom of thought and speech, there was a very marked unanimity of thought. All seemed anxious to pull together. This made the business proceedings very pleasant, and enabled us to dispatch our work rapidly.

We were obliged to deal with some perplexing questions, but these were discussed and disposed of with Christian courtesy and dignity. The candid, considerate, brotherly disposition manifested was certainly an omen of good for the future of our work.

Elders Haskell and Farnsworth did most of the preaching in the tabernacle. They gave some stirring sermons on some of the principal features of our message. Sister White spoke a number of times, with clearness and freedom; but owing to hoarseness, did not take an active part in our councils.

Much must be said regarding the decisions of the council, but this must appear in subsequent issues of the REVIEW. Altogether, this was a most encouraging and profitable meeting. I hope the readers of the REVIEW will read with care the proceedings published on another page. Pray that the decisions may be carried out successfully.

A. G. DANIELLS.

### **A Sabbath Offering for the Colored Work in the South**

AT the College View Council of the General Conference Committee just held, the following recommendation was passed by a hearty, unanimous vote:—

That the first Sabbath in November be appointed for a collection in all our churches for the colored work throughout the South.

This offering is to be taken Sabbath, November 5. As clearly stated in the recommendation, the object of this general offering is to secure means to sustain and develop the work among the colored people in the Southern States.

For years we have been raising money by various means for this work, but we realize the need of some plan that will provide a good and regular supply each year. It is believed that a general, Sabbath offering from our churches throughout the United States, will meet this requirement better than any other plan that has been adopted.

In the REVIEW of September 29, Elder Butler made a clear statement regarding the present pressing needs of the work in behalf of the colored people.

The Huntsville school must be put in better shape for the winter's work. The

colored sanitarium needs immediate help. The church-schools in various local conferences must be assisted, and new schools must be started. Much might be said regarding the work to be done for this unfortunate race. But our people are already quite familiar with their needs.

It is sincerely hoped that a large offering will be made to this work, Sabbath, November 5. It is true that we have just taken an offering for the Haskell Home, and that at the close of December we shall take our regular annual offering in behalf of our mission fields. But we are enjoying unparalleled prosperity. The Lord is giving us high wages, excellent crops, and good prices. Day after day he causes his sun to shine upon us, and gives us rain from heaven. Without cessation he watches over us, preserves our lives, and shields us from sickness and misfortunes. He does not cease to bestow his gifts upon us, and as long as he prospers us and makes it possible for us to return to him a portion of that which he gives us, we should take pleasure in doing so.

In this note I wish to speak in behalf of the General Conference Committee regarding the November offering for the Southern field. We are united in this arrangement, and we are very anxious that the offering shall be large, so that our brethren in the South shall not be cramped in their labors. The battle goes hard enough at best.

The conditions are forbidding, and they are growing more perilous all the time. It certainly looks as if our time for working as we have been in the past is growing very short. Unless we entirely misjudge the trend of events, what we fail to do now will have to be done, if it is ever done, under the most trying and perilous conditions. Seventh-day Adventists know full well that the third angel's message is the only really substantial hope of the colored people. While many noble men of both races are working in the South for the elevation of the colored race, we as a people know full well what is coming, and we know that the message God has given us is their only hope. And knowing this, how earnestly we ought to labor to give them this message that they may be led to trust in that which will not fail them.

The time for working up the November offering is very short. We shall not be able to place this matter as clearly and thoroughly before all our people as we would like; but we appeal to conference and church officers throughout this country to make a special effort to encourage our people to give liberally at this time. We hope those in charge of local conference papers will place this matter clearly before the brethren and sisters, that they may be led to make a liberal offering. We shall await the returns from this Sabbath offering with much interest.

A. G. DANIELLS.

## 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.

### Psalm 121

V. V. V.

UNTO the lofty hills, shall I  
For help lift up mine eyes;  
To Him who made the heaven and earth  
Shall my petitions rise.

Thy foot he will not suffer  
To be moved from out the way;  
For he o'er Israel keepeth watch  
By night, as well as day.

The Lord on high thy keeper is,  
To guide thy steps aright:  
The sun by day shall smite thee not,  
Nor the lesser light by night.

From evil he'll preserve thy soul,  
Though thou art tempted sore,  
And o'er thy every step he'll watch  
Both now and evermore.

### The Closing Work

MRS. E. G. WHITE

> WE see before us a special work to be done. We are now to pray as never before for the Holy Spirit's guidance. Let us seek the Lord with the whole heart, that we may find him. We have received the light of the three angels' messages; and we need now to come decidedly to the front, and take our position on the side of truth.

The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance.

The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lighted with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with his unsurpassed glory, as the waters cover the sea.

Those who have held the beginning of their confidence firm unto the end will be wide-awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.

The saving knowledge of God will

accomplish its purifying work on the mind and heart of every believer. The Word declares: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." This is the descent of the Holy Spirit, sent from God to do its office work. The house of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation.

Amid the confusing cries, "Lo, here is Christ! Lo, there is Christ!" will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious. The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God's people, but the truth is to stand clothed in its beautiful, pure garments. The Word, precious in its holy, uplifting influence, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies by which Satan seeks to deceive, if possible, the very elect.

The proclamation of the gospel is the only means in which God can employ human beings as his instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see his statutes, and will write upon the hearts of the truly penitent his law. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping his commandments,—preparing here below for translation.

There have been conflicts, and there will be until in heaven the voice of the Lord is heard, saying, "It is done." And after the redeemed are taken to heaven, God the Father will be glorified in crowning the Lord Jesus, who gave his life a ransom for the world.

Let the work of proclaiming the gospel of Christ be made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The living Word is the sword of the Spirit. Mercies and judgments will be sent from heaven. The working of providence will be revealed both in mercies and in judgments.

If we watch and pray and trust God's living Word, we shall gain victories "Watch and pray," Christ said, "that ye enter not into temptation." The day dawns. We must enter each battle with

full faith that through Christ we shall be more than conquerors. As faithful watchmen we must diligently guard against the dangers threatening God's people. Other chapters will open before us, and in order to discern their meaning, we shall need keen perception. We are not to be depressed or discouraged, but filled with holy boldness. We are not to be disheartened by the prevalence of sin, or by the difficulties that arise on the right hand and on the left. We must put on the whole armor of God, and stand firm for the right. In the future, Satan's deceptions will assume new forms. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Our watchword is to be, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." *Mrs. E. G. White, Rev. 13, Oct. 13, 1904.*

### God's Messengers

> Moses was chosen by God as the messenger of his covenant. The Lord called him up into the mountain, to receive his instruction for Israel. Today God chooses men as he chose Moses. to be his messengers. These men are first to receive instruction from God; then they are to impart that which they have received, line upon line, precept upon precept, here a little and there a little. Every word they speak must be spoken in truth.

It is fearfully dangerous now to be unable to discern the truth. Those who would proclaim the word of God must be men who know his will. They must be careful lest they make mistakes. They must be men of knowledge, able to instruct others. How can they speak clearly and intelligently of the things of God if they do not commune with him. They must obtain wisdom from on high. They are to be instant in season and out of season, always prepared for whatever they may be called to do.

"The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." The people should counsel with him, for he is God's appointed messenger. They should not only hear, but they should ask questions, that they may have a clear knowledge of truth. He is not to withhold his knowledge from them, but is to regard it as a sacred trust, to be imparted to others. His mind is to be a treasure-house of good things, from which, whenever occasion demands, he can draw a "Thus saith the Lord."

### An Invitation to the Country

J. GODFREY

IN "Testimonies for the Church," Vol. VIII, pages 81, 82, we read: "When Seventh-day Adventists move into cities where there is already a large church of believers, they are out of place, and their spirituality becomes weaker and weaker. Their children are exposed to

many temptations. My brother, my sister, unless you are absolutely needed in carrying forward the work in such a place, it would be wise for you to go to some place where the truth has not yet been proclaimed, and there strive to give proof of your ability to work for the Master."

The Lord has repeatedly admonished us to get out of the cities. I believe that if we would make a more careful study of the Testimonies, we could see many of our mistakes, those made especially in crowding into towns and cities. The Lord has spoken to us upon this point, and told us that a crisis awaits the world. A crisis awaits the people of God. The Lord has told us not to associate together in large companies. But some one may ask, Where shall we go?

I am superintendent of the northwest district of the Kansas Conference. The district comprises about one fourth of the State. In this part of the State there is plenty of land that may be bought at a bargain, and on reasonable terms. Here can be found good water, good soil, and a delightful climate.

The time of trouble is fast hastening on. Soon the people of God will have to leave the towns and cities, and seek safety in more quiet places. Riots and bloodshed will prevail in the cities and towns. Trouble and war have already begun between capital and labor. Strikes and lockouts will continue to grow worse and worse. The poor can not get work, and they will not be permitted to buy or sell. Would it not be wise to begin to break up and move out to seek a place where efficient missionary work may be done? Let four or five families associate together, carry on a Sabbath-school and general missionary work. This would be in harmony with the instructions given by the Lord.

Get out of the cities. Break up the great centers. Scatter out over the unworked fields. "Arise, shine," says the Lord, "for, behold, darkness shall cover the earth, and gross darkness the people."

Information will be given any one desiring to know about this country. My permanent address is Clay Center, Kan. May God bless us, and help us to obey his voice.

### Experiences of Former Days—

#### No. 12

#### Removal of the Printing Work to Michigan, and Its Results

J. O. CORLISS

As the course of day moves from east to west, so, in the providence of God, the center of influence in the third angel's message was directed after the same order. The printing work, in its infancy, had no settled home, but was moved from one place to another, ranging from Maine to New York. In the meantime, friends of the truth were being raised up in what was then known as the Western country. Such men as

Father Lyon, Dan. R. Palmer, John P. Kellogg, Cyrenius Smith, and others of the same stamp in Michigan, became burdened to see the printing work removed to their State, believing that through its influence the truth would gain adherents faster in the West than in the East.

Finally negotiations were opened between these brethren and Elder White (who at that time personally owned the Review and Herald printing outfit), to have the plant removed to Battle Creek. Accordingly a small one and one-half story wooden building, eighteen feet by twenty-four, was erected at the corner of Washington and West Main Streets, and to this place the printing-office was removed from Rochester, N. Y., in 1855.

Up to that time the REVIEW AND HERALD had been printed by hand on a small press. Shortly after the removal to Battle Creek, new friends developed, and it was found that not only was the building where the printing was done too small, but that more rapid devices for doing the work required must be inaugurated. The situation was clearly and simply set before the readers of the REVIEW, and they were asked to contribute the means to build a new home for the paper, which was supposed to meet the demands of the times. To quickly inspire confidence in the people, Elder White, about this time, made over all his interest in the printing work to an association, so that the people might know that no private interests were being served by their contributions.

The money came to hand in one-hundred-dollar donations, and a brick building in the form of a Greek cross was erected on the site of the old house, which was moved to the back end of the lot, to be used as a storeroom. This building was begun in 1860 and finished in 1861. It was soon found necessary to add a power-press to the appliances, and again the people were appealed to for one-hundred-dollar donations, which soon came in to insure the purchase of an Adams press. But no press was installed until the means were forthcoming with which to make it the absolute property of the association.

But even with these rapid improvements, how slowly the work was turned out! All the papers and pamphlets were folded and stitched by hand, after which they were trimmed on an improvised affair having a long wooden lever, which was worked by hand. The writer well remembers the weariness he often endured after working this lever continuously for a day.

But this was all changed long before the fire which destroyed the Battle Creek plant. The buildings had been enlarged until it became quite a journey to make the circuit of all the rooms, and most forms of modern machinery were there, with which to expedite work. It was indeed a ponderous affair. So long, in fact, had it stood, and enlarged its borders, that some might well have had

it in mind that, like the cherished opinion of the ancient Jews concerning Jerusalem, it must stand until the end of the world.

But God sees things from a different point of view than man. Long years ago word was given this people that before the end the message would return to the East, whence it started, and carry great power with it. The influence of the publishing work in the West had done a noble work, by spreading the printed truth throughout its borders. This, then, was the time for the message to return to the East, and how could it be done more fully than by locating the publishing work in its most important city, the capital of the nation?

### "Wonderful"

JOHN N. QUINN

MANY names are given to the Lord Jesus by Biblical writers, among them that of "Wonderful." "His name shall be called, Wonderful." The reason for this was clearly illustrated when Christ was manifested in the flesh. Should the question be asked Mary Magdalene, "What think ye of Jesus of Nazareth?" no doubt the response would be, "O, he is wonderful!" "And why?"—"Because he has done wonderful things for my soul. Once I was led captive by Satan at his will. But when I came to Jesus, sinful, helpless, condemned, he graciously inclined his ear unto me, and as he responded to my cry of distress, Satan's power over me was broken, sin was dethroned, my heart was made clean, and the Master's peace and presence came to my soul. O, he is a wonderful Saviour! for he has done wonderful things for my soul."

Ask Simon the leper about Jesus, and his reply will be similar to that of Mary Magdalene,— "Jesus of Nazareth is wonderful; for he has taken from my heart its burden of sin, and from my body its loathsome disease. O, Jesus is a wonderful Saviour!"

Go into that mission where the gospel of Jesus is preached, look into the faces of men whose hands had been against every man, and every man's hand against them, but who have been redeemed with the precious blood of Jesus, and ask the question, "What think ye of Jesus?" and from scores of Spirit-filled hearts will come the answer, "O, he is wonderful! for he has done wonderful things for me."

In a prison service held a few weeks ago by a company of believers from Battle Creek, this same response came from the heart of a poor wanderer who had found his way back to the Father's house. It was the old story of separation from God, temptations yielded to, drunkenness, and a prison cell. As the precious gospel was sung, floods of memories came to the poor heart. When the Word of God was read, God's way of salvation made clear, and the call made to surrender to Jesus, the Spirit came preciously near. This man's hand



went up, and in a moment he was down on his knees in the prison cell. With the tears rolling down his face, he sought forgiveness and peace. And he did not seek in vain; for soon the burden rolled off as he caught a glimpse of Calvary. He arose from his knees rejoicing, and, with his hand clasped in that of a Christian worker, he testified that Jesus is a wonderful Saviour.

My dear reader, what do you say about Jesus, from a personal experience? Has he restored your soul? Are you ravished with his love? Are you gaining precious victories daily? Are you urging men to be reconciled to God? Does the thought that soon, very soon, the heavens will give him up, and he will appear as your King, fill your heart with unspeakable joy? If so, then you can join the great number of the redeemed in testifying that Jesus of Nazareth is wonderful; for he has done wonderful things for your soul. "Even so, come, Lord Jesus."

### A Word of Counsel

GEO. O. STATES

LAST January while laboring in eastern Colorado, my nerves gave way, and since then I have been obliged to keep very quiet, and have done but little public work. During the several months that have passed, I have been thinking what it is that has brought me into my present condition, and am convinced that it is the result of overwork, and worry over things that I have seen in our work,—things I should have left with the Lord to bring about in his own good time.

I firmly believe, dear brethren and sisters, that we as a people are passing through a crisis in the work of the third angel's message. I have been pained as I have visited our churches during the past few years to find some who have long been in the truth losing their hold upon God, and giving up the message. Brethren, for fifty long years I have believed this truth, and I want to tell you the Lord is coming in this generation. Ever since I could read, I have been a reader of our good REVIEW, and as I have read the reports of our workers in the various parts of the field, my heart has rejoiced at the rapid advancement of the work and the large accessions to our ranks.

Believing, as we do, that there is to be one hundred and forty-four thousand sealed for the coming of Christ, the prosperity of the work should rejoice our hearts, especially those of us who have so long been in the way. There is one question I have seriously considered of late, and that is, How many of those reported have been faithfully instructed in every part of the message? How many of these new converts have been instructed that the Lord is now speaking to this people through the gift of prophecy, that God is now pointing out the duties and dangers of the present time through Sister White, his chosen servant? Dear brethren and sisters, we may as well face the situation as it is, for the fact is that

many are coming among us who are not sound on this important question.

Forty or fifty years ago when people accepted this truth, they did it amid great opposition, for the truth was unpopular.

In those early days our people were instructed in the whole message, and were indeed a plain people. Members of our churches were not seen wearing gold rings, and dressing so as not to be distinguished from the world. As our brethren and sisters with their families walked the streets to church, every one knew they were Seventh-day Adventists. Our sisters, with the neat reform dress that God had given this people, were indeed a peculiar people, and a spectacle to the world. But I would not have you think for a moment that our people should again adopt the reform dress; for I believe God has removed that test. This people loved one another in those days. There was no striving for the highest place in the conference or church, for we were all brethren.

Who knows how much we might have been spared from running after the world if we had willingly followed out the instruction given? I firmly believe that the children of Israel were a type of the remnant people, and that God saw fit to give them the ribband of blue to look upon and cause them to remember God's commandments, and to distinguish them from the world. Num. 15:38, 39. I believe that before we are translated, we shall be as distinct and peculiar a people as were ancient Israel. Titus 2:11-14 shows what kind of people will be developed under the third angel's message, and how we shall be peculiar people, living in the world, but not being of the world.

I tremble as I see coming among us a worldly spirit, a disposition to follow after the world. I believe that the great reason for our present condition is to be found in the fact that we as ministers have not been faithful in instructing those who accept the message on every point of the truth, especially the spirit of prophecy. As I have read the reports in the REVIEW of meetings held in various conferences, and have noted the number who were set apart to the gospel ministry, I have wondered if these younger workers, as they go out to take the place of those of us who have been so long in the message, will study the spirit of prophecy, and teach the same to the people. I believe it is time we as a people heeded what God is sending us through his servant, and that every laborer in our conferences should believe and teach the whole message.

Rev. 12:17 shows plainly that the remnant church will have the testimony of Jesus Christ, and Rev. 19:10 shows positively that the testimony of Jesus, which is to be in the remnant church, is the spirit of prophecy.

Colorado is now passing through a crisis in the relation of capital and labor, and it is only a matter of time until all parts of the earth will be engulfed in trouble. Those among Seventh-day Ad-

ventists who are bound up in the various worldly organizations should seek God as never before, and study the spirit of prophecy; for I do believe that taking the counsel that God is now giving us, is what will save this people.

God has told us in Volume VII, page 84: "We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trade unions. We are to stand free in God, looking constantly to Christ for instruction. All our movements are to be made with a realization of the importance of the work to be accomplished for God."

In spite of all such plain statements as these, and those that for years God has been sending us through his servant, relating to the dangers before us, there are elders and leading men in our churches who have been members of lodges. Ministers who were ordained and sent out by this people to preach the whole message have ordained men as shepherds of the flock who were not willing to cut loose from these worldly societies. Is it any wonder, dear brethren and sisters, that some are departing from the truth? I believe that as we come down nearer to the coming of the Lord, the line of demarcation between this people and the world will become more closely drawn, and those who are not willing to cut loose will eventually be cut off from this people.

Some may say, "That is the way in Colorado; it is not so in our conference." Don't you think it; I don't believe Colorado is any worse than other places. Years ago I became a member of a certain lodge, and I know all about its influence; and while we should deal kindly with those coming among us who are bound to these things, giving them time to withdraw, still we should not compromise by taking them into the church and placing them in responsible positions until they cut loose from these things.

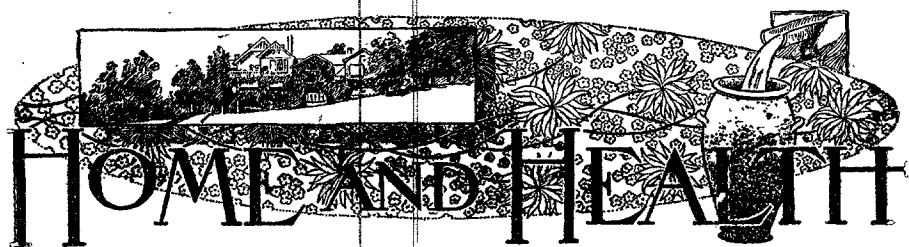
To my mind, there is no question but that the troublous times Colorado is experiencing will eventually reach other parts of the earth; and unless we are heeding the instruction the Lord is sending, we shall lose our connection with God, and, in the end, find ourselves bound in bundles to be burned. For a long time I have felt deeply over these things, and while I have spoken plainly, the Lord knows I have tried to speak kindly.

"My life is not my own, but Christ's, who gave it;

And he bestows it upon all the race. I lose it for myself, and thus I save it; I hold it close, but only to expend it;

Accept it, Lord, for others through thy grace."

LAW was not made, only revealed. It was given at Sinai, but was not made there. From eternity to eternity law has been the same in the mind of God. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:152.



Now

HAVE you any cheery greeting?  
Tell it out to-day;  
While you wait, the friend and message  
May have gone away.

Let the one who sighs for comfort  
Feel a hand grasp true:  
It will cheer the way, and surely  
Can't impoverish you.

We are all the time regretting  
When it is too late,  
And some heavy heart has broken  
While we hesitate.

Lives are human, though so often  
We disguise our pain:  
Some are hungering for your comfort,  
Give and give again.

— E. H. Shannon

### Simplicity in Diet

G. H. HEALD, M. D.

MANY persons of rather feeble health have managed, by giving close attention to their manner of living, to live to a vigorous old age. The rules they have adopted and recommended to others differ very much as to detail; but we have as yet to hear of a successful health system which omitted simplicity in diet and abundant exercise. These are essentials in all health systems.

This is in harmony with the light that has come to us. We are told that of all the errors of diet, overeating is the most harmful. Again and again are the directions given to eat plain food, prepared in a simple manner, and to take more exercise.

One of the curses of civilization—to many—is the cheapness of food, and the ability to get it without hard work, so that now the problem is not how to get sufficient food, but how to prepare it in great variety so that we can enjoy eating a larger quantity.

Men who have made a specialty of food values and the requirements of the body have declared that, as a rule, people eat more than they need, and that this excess is probably a damage to the body. The experience, in freedom from disease and in increased length of life, of men who have been sparing of their food, attests the same fact.

The Testimonies call this overeating "idolatry;" "worshiping at the shrine of perverted appetite." And of those who do this we read: "The powers which, sanctified and ennobled, might be employed to honor God, are weakened and rendered of little service. An irritable temper, a confused brain, and unstrung nerves are among the results of this disregard of nature's laws."

"Nearly all the members of the human family eat more than the system requires." "If more food, even of a simple quality, is placed in the stomach than the living machinery requires, this surplus becomes a burden, the system makes a desperate effort to dispose of it, and this extra work causes a weak feeling. Some who are continually overeating call this all-gone feeling hunger."\*

Our nervous haste, our hurrying, twentieth-century life, with insufficient time for meals, recreation, and sleep, are well calculated to develop a habit of hasty eating, which is furthered by the habit of drinking at meals. In proportion as we bolt our food down, we destroy that sense which should warn us when we have had enough; hence hasty eaters damage themselves, not only by insufficient mastication, but also by excess of food. The variety and quantity of our foods and the hasty eating probably do more than anything else to break down the health.

We may discard the use of meat, tea, and coffee, but if we continue to have a large variety, including some poor combinations, some sloppy food, some rich desserts, and add to these haste in eating, we can hardly hope to reap anything but dyspepsia and all its attendant ills.

"Do not have too great a variety at a meal; three or four dishes are a plenty."—*Review and Herald*, 1884, No. 31.

### Hygiene of the Kindergarten

WILLIAM H. BURNHAM, of Clark University, Worcester, Mass., addressing the Kindergarten Department of the National Educational Association on "The Hygiene of the Kindergarten Child," said:—

"The new science of school hygiene has a message of the utmost importance for the kindergarten. The aim of kindergarten hygiene is twofold: (1) To defend the child from its enemies; (2) to develop those habits which are the alphabet of health.

"The young child is poorly protected from attack by disease-producing micro-organisms. The horny covering of the outer skin, which in case of the adult forms a fortification all around the body, is lacking; the tissues have less power of resistance in the young; the blood of the child is less alkaline than that of the adult; the leucocytes, which are sup-

posed to have the power of destroying micro-organisms, are only half as numerous in the infant as in the adult, being represented by twenty-eight in one hundred at birth to seventy in one hundred in case of the adult.

"Hence it comes to pass that the child is specially susceptible to contagious diseases, and from ninety to ninety-nine per cent of the mortality from the so-called children's diseases— whooping-cough, measles, and the like— occurs before the tenth year. Measles, for example, is a serious disease before the age of five. Studies of this disease in Munich showed that about twenty-one per cent of the cases that occurred in the first year proved fatal, and about five per cent of those that occurred between the second and the fifth year; whereas only two-fifths per cent were fatal between the ages of six and ten.

"If an epidemic of measles occurs in the kindergarten, four or five children in every one hundred are likely to die; if the epidemic can be postponed until the primary school age, the chances are that only four in one thousand will die. Hence the first general rule is that the kindergarten child should be protected from contagious diseases at all cost, and the greatest care should be taken for cleanliness and general sanitation.

"Again: the child's nervous system should be guarded against overstimulation and overstrain, and habits of healthful activity as regards eating, drinking, sleeping, and digestion should be developed. The sixth-year molars are appearing at the close of the kindergarten period, and they are very likely to decay in the seventh year. An operation for adenoid growths is best performed at this period. The eyes of the kindergarten child are likely to be hypermetropic, or undeveloped, and care should be taken to avoid overstimulation. The child's voice has an available compass of only about five tones for chorus exercises, and should be guarded against overstrain.

"The essential aim of the kindergarten, then, is healthful development. At this stage of development one can not sharply separate the duties of the family and those of the school. The aim in both should be primarily a hygienic one. Everything else except obedience, which may rightly be included among the habits of health, can wait. If a child does not gain instruction at this period, he may have another chance; but if the essentials of hygiene are neglected, the loss is often irreparable."

### Kitchen "Don'ts"

Don't clutter up the kitchen when getting a meal, because it will take hours to "clean up" after the meal is over.

Don't put a greasy spoon on the table. It leaves a stain which requires time to erase. Put it in a saucer.

Don't crumple up your dish towels. Rinse and hang in the sun.

\* Dr. Page in his book on the cure of colds by restricting the appetite, calls this false hunger "poison hunger."

Don't pour boiling water over china packed in a pan. It will crack by the sudden contraction and expansion.

Don't black a stove while it is hot. It takes more blacking and less polish.

Don't put damp towels and napkins in the hamper. Dry them first, or they will mildew.

Don't use knives for scraping the table and pots.

Don't pour boiling water and soap on grease spots. Moisten the spots first with a cold saturated solution of soda, then scrub them with the grain of the wood, using cold soap-suds.

Don't put egg dishes into hot water—it makes the egg adhere. Soak the dishes first in cold water.

Don't put tin pans on the stove to dry. They become heated, the solder loosens, and they soon leak.—*Exchange.*

### The Children

Don't worry the children.

Don't indulge them foolishly.

Don't repel their little confidences.

Don't show the slightest favoritism.

Don't lose your temper with the children.

Don't leave them too much with the servants.

Don't get impatient at their most unanswerable questions.

Don't give way when you have decided on any plan for them.

Don't forget that they are God's children, lent to you for a season.

Don't forget to encourage them and praise their little efforts to please you.

Don't worry about them. Guardian angels still exist, even in the twentieth century.

Don't disagree about them. Their father and mother should always be in unison in their training.—*Woman's Life.*

IN a circular recently issued by the State board of health, entitled, "The Cause and Prevention of Consumption," it is shown that in Illinois the disease is responsible for more deaths than typhoid fever, scarlet fever, diphtheria, all forms of bronchitis, influenza, measles, and smallpox combined. It is further found that those dying from consumption were usually in the prime of life and of ages at which men are most valuable to themselves, their families, and the State. Of the seven thousand persons who died from this disease in Illinois in 1903, half were between the ages of twenty and fifty, while the estimated loss each year to the State because of the disease is about thirty-six million dollars.

"STAMMERING, if not caused by malformation of the organs, can be cured, it is said, in three or four months by reading, with the teeth closed, for at least two or three hours each day. If this is done persistently, success will surely follow. If it fails, reading with the mouth shut is a certain remedy."

### The Horse, the Dog, and the Man

THE horse and the dog had tamed a man, and fastened him to a fence; Said the horse to the dog, "For the life of me, I don't see a bit of sense In letting him have the thumbs that grow at the sides of his hands, do you?" And the dog looked solemn, and shook his head, and said, "I'm a goat if I do."

The poor man groaned, and tried to get loose, and sadly he begged them "Stay!"

You will rob me of things for which I have use by cutting my thumbs away!

You will spoil my looks, you will cause me pain! Ah, why should you treat me so?

As I am God made me, and he knows best! O masters, pray let me go!

The dog laughed out, and the horse replied: "Oh, the cutting won't hurt you! You see,

We'll have a hot iron to clap right on, as you did in your docking of me!

God gave you your thumbs and all, but still the Creator, you know, may fail To do the artistic thing, as he did in furnishing me with a tail!"

So they bound the man, and cut off his thumbs, and were deaf to his pitiful cries.

And they seared the stumps, and they viewed their work through happy and dazzled eyes:

"How trim he appears," the horse exclaimed, "since his awkward thumbs are gone!

For the life of me I can not see why the Lord ever put them on!"

"Still, it seems to me," the dog replied, "that there's something else to do: His ears look rather too long for me, and how do they look to you?"

The man cried out: "Oh spare my ears! God fashioned them as you see, And if you apply your knife to them, you'll surely disfigure me!"

"But you didn't disfigure me, you know," the dog decisively said,

"When you bound me fast, and trimmed my ears down close to the top of my head!"

So they let him moan, and they let him groan, while they cropped his ears away,

And they praised his looks when they let him up, and proud indeed were they!

But that was years and years ago, in an unenlightened age!

Such things are ended now, you know; we have reached a higher stage!

The ears and thumbs God gave to man are his to keep and wear,

And the cruel horse and dog look on, and never appear to care!

—*Chicago Times-Herald.*

DURING the life of Jesus, there were two factions—the Pharisees and the Sadducees, the one laying great stress on small details of daily life, the other living a life of pleasure, regardless of such petty rules. Each sect despised and hated the other. One thing they

had in common; that is, a dislike for Jesus and his teachings.

So to-day it is possible that there may be factions in the matter of food and in the matter of dress, each believing its side right and the other wrong. It is very possible that both may be so intent on these questions that Christ is left out entirely.

It is possible that there may be extremists in health reform and in dress reform; and that others, seeing the fallacy of their position may turn entirely against these reforms.

The devil would be glad to have it so, for as long as people are quarreling over such matters, they are not studying Christ. G. H. H.

### Vitality of the Jewish Race— Its Source

DR. ERNEST HART, in his *Biostatics*, shows that the Jews in general live longer than the Christians and the Turks. Their boys, he tells us, far outnumber their girls; they are exempt from epidemic diseases, and they lose fewer children than the Christians and Mussulmans.

Dr. Sallard, in his work on pauperism in London, says that the Jews lose only ten per cent of their children, compared with a loss of seventeen per cent among the Christians. The average life of a Christian in London, he says, is thirty-seven years, while that of a Jew is forty-nine years. The average of life in France, according to the same authority, is thirty-seven years; the average among the Jews is forty-eight years. In an equal number of men, twenty-seven Jews attain the age of seventy years, while only thirteen Christians reach the same age. There are few suicides among the Jews. There is hardly ever a Jewish assassin. Very few Jews abandon themselves to drunkenness.

For this vitality the Jews are undoubtedly indebted to the customs instituted by the so-called Mosaic laws. After these statutes of health were delivered to them by the hand of Moses, the promise was made, "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt . . . keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Although of recent years they have departed greatly from these statutes, they are still reaping the results of their ancestors' sowing.—*Australasian Good Health.*

"LOSING temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and, the moment you are crossed, and you give way to your temper the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit."

# THE WORLD-WIDE FIELD

## Brazil

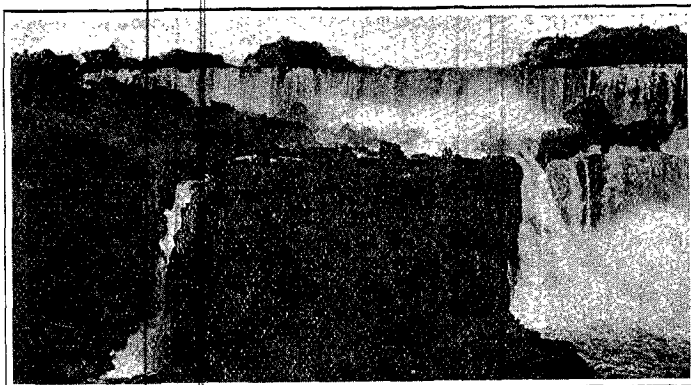
J. W. WESTPHAL

It must be remembered that Brazil is a republic whose area is about the same as that of the United States. It is composed of twenty States, whose average area is more than double the average area of the States of the American Union. The population is not far from twenty million, located principally in the coast States and in the southern portion of the republic. As these States are gradually being filled with European immigrants, many of the older inhabitants are leaving for more sparsely settled portions, principally for Matto Grosso, a large State on the border of Paraguay, Bolivia, and Peru. There are many thousands of Indians, and of some of their tribes but little is known.

Only seven of the States have any Sabbath-keepers: namely, Minas, Espirito Santo, Rio de Janeiro, Sao Paulo, Parana, Santa Catharina, and Rio Grande do Sul. In the first named we have one church; in the second, two; in the third, one; in the fourth, one small company and one family; while in each of the remaining three States we have several churches. To go from the most northern church to the brethren most remote in the south will take at least one month, and it may take considerable longer. To reach intermediate points will take a proportionately long time. Filling calls in new fields is also done at a great loss of time. It is therefore clear that the work in Brazil must be carried forward at much greater expense in time and money than would be required in the United States. Indeed, in many lines a laborer can not do more than one half as much as he can in the States, while the hardships and deprivations are multiplied many times.

In the State of Minas we have no laborer; in Espirito Santo there is one, Elder W. Ehlers. In Rio Janeiro we have our office, but there is no public laborer. Neither is there a laborer in Sao Paulo. In the State of Parana, Elder F. W. Spies, and Brother Emil Hoelzle, a licentiate, and several young canvassers are at work. As soon as Brother Spies can consistently leave the work in this State, he is expected to enter the State of Sao Paulo. In Santa Catharina, Brother John Lipke, the

former principal of the Brusque school, is to look after the work. The school is now being conducted by one of its former students. In Rio Grande do Sul, Elder H. F. Graf is the only minister. There are two canvassers, one of whom is now assisting Elder Graf in some public efforts. Our missionary paper, *O Arauto da Verdade*, is also published here, and the editor, Wm. Stein, is also translating tracts and books, and assisting in other ways. Here is also our second mission school, conducted by Brother Emil Schenk. Dr. A. L. Gregory is engaged in self-supporting mission work, necessarily devoting his time principally to medical and dental practise. It was only after many severe conflicts and discouragements that the



FALLS IN THE YGUAZU RIVER

doctor was able to establish himself in the midst of the opposition he has had to meet.

This is, in brief, the situation in which our work finds itself in Brazil. Only a few know anything about the message. At every step we are cramped for men and means to carry it forward. Should there not be at least two laborers in each of these States at once? The results already attained show that the Lord has many jewels not only among the foreigners, but among the native Brazilians. There are fields to-day where there are many ready to welcome the devoted laborer that can not possibly be supplied.

Opposition to the message is being carried on systematically and aggressively, and it seems to me is already far ahead of us. Sunday closing is even now the order of the day. This is not only the case in the larger cities, but is common in the smaller country villages. This is a condition developed in the last year or two. No doubt those who have been most prominent in the agitation that has brought it about have been the Protestant missionaries from the United States, and it is in imitation of the example of the world's greatest republic. Thus the United States is rapidly inducing these people to face about, again

directing their steps toward Rome, and toward the worship of the first beast, whose deadly wound was healed.

There are other ways in which the enemy is working. Articles have appeared in prominent American newspapers to the effect that Germany has designs upon southern Brazil. This is strongly resented by many of the Germans of Brazil. In view of the aggressions of the United States in the Philippines and other places, and the position with reference to Panama, it is reported by many of them that the United States has designs upon Brazil, and the subject is argued in the public press. Since the American missionaries of various denominations are coming in contact with the established churches, and are taking some of their members, a bitter feeling against them has been aroused among many. The result has been that the American missionaries have been represented as spies sent out and supported by the American government. Not long ago a native minister who is now keeping the Sabbath was whipped by the authorities, and one of his flock, a little girl, was severely injured, because in a German paper he was represented as an American spy.

While I was sleeping under the hospitable roof of an Estanciarao, my traveling companion, Brother H. Mecking, was having a warm discussion with the proprietor. After he had learned that I was a missionary from the United States, he declared that I was a spy. No amount of argument could make him believe otherwise. He declared that he could not make an intelligent man believe otherwise. Thus the enemy is working to hedge up the way for the advancement of the message, and to make it as difficult as possible. It is clear that with every delay we are making our work harder. To the hardships and deprivations as they are in the field to-day will soon be added persecution. Will not our brethren remember this field in their prayers and with their means? and are there not some of our younger men who are willing to share in the conflicts, self-denials, and deprivations, and, both now and at the end, in its glorious triumphs?

## Travel by River

A. C. SELMON AND H. W. MILLER

HAULING goods across the country by cart is very expensive, and during the farming season it is almost impossible to hire carts of any kind.

The rivers of China are very numerous; and although they are long, by reason of their crookedness, they form one of the cheapest avenues for travel. So upon returning from Hankow we left the railroad at a city about one hundred miles from our station, and decided to make the remainder of the trip by water. We engaged two pair of rafts to carry our goods. These are made of about twenty bamboo poles from four to six inches in diameter, fastened together with bamboo withes. Two

rafts thus made are fastened together end to end, to form a pair. When the rivers are very low, these rafts are of service, because they draw only from five to eight inches of water. Where the water is shallow, the men wade along and pull them. In deep water a rope is attached, and the men walk along the river bank.

After hiring any kind of conveyance, it requires a great deal of time and patience to get started. In this case we were ready to start by noon; but they had an unlimited number of excuses why it would be better to wait till the next morning. After urging the men in vain, we finally took charge of affairs, and began pulling the two rafts ourselves.

It was a very slow way to travel. In many places the river was only two inches deep. Here a large shovel was used to make a ridge of sand across part of it, leaving only a narrow channel.

This would serve to dam up the water, and so float the rafts. Our living quarters on the raft was a little booth made of cane mats. Our two Chinese boys shared this with us.

The diet of the men consisted largely of boiled rice. They consumed immense quantities of it. With the rice they always had some coarse vegetables, usually onions or greens, and as a special delicacy they would occasionally buy a small piece of fat pork.

Sometimes a fish would leap out of the water, and land on the raft. This suggested a way of fishing. The rafts were fastened end to end in line across the river, and as they were pulled along, the men would make an uproar by shouting and pounding on the bamboo poles. The frightened fish would come up to the shadow of the rafts, and then leap out of the water to try to clear the obstruction. Landing on the rafts, they were an easy prey. In this way the natives succeeded in catching fifty or sixty pounds of fish.

Fishing is carried on so extensively in the rivers that very few large fish are seen, most of those caught being from three to six inches long. In addition to the numerous kinds of dip and drag nets, they make use of a novel method. A kind of large water-bird is trained for the work. A fisherman will have a flock of ten or more of these birds, a little larger than ducks. As he rows along in a small boat, the birds are taught to swim alongside and dive into the water for the small fish. When the bird comes to the surface, he is caught at the end of a long pole, and drawn

into the boat. The fisherman grasps him by the neck, causing him to disgorge the fish.

In order to prevent the rafts from making a long stay at Si Hsien, we decided that Dr. Miller should go ahead to make the purchases and have the supplies ready to load on the rafts, while Dr. Selmon should remain and push the raftmen along as fast as possible. It was sundown when Dr. Miller and one of the Chinese boys left the raft. The doctor gives the following account of their experience:—

We had a walk of fifteen miles before we could get any conveyance to take us to Si Hsien. Neither of us was familiar with the foot-paths in this part of the country, and we had to depend on the varied statements of the Chinese whom we could arouse. There were more whom we were not able to awake, however, for, it is claimed, China could raise an army of a million men each of whom



VIEW OF THE RIVER AND RAFTS

could successfully undergo the test of sleeping across a wheelbarrow with his mouth open, and a fly in it. As a consequence, we lost much time by taking wrong foot-paths. About midnight we heard the report of two guns, and people yelling at a farmhouse. Believing it to be robbers attacking the house, we extinguished our light.

#### A Wheelbarrow Ride

Reaching Lo Shan at 2 A. M., we soon secured a wheelbarrow to convey us the remaining twenty miles. Having no bedding with us, we were compelled to sit on the bare boards of the barrow as the big wheel rolled over the bumps, with its musical squeak. We made good time, reaching our destination about noon. We spent the afternoon in buying charcoal. The next morning, hearing of the attack of the robbers, and that some of the men were badly injured on the rafts, I returned to meet the rafts, following back along the river five miles. After redressing all the wounds, we were all soon at Si Hsien.

#### Riding a Donkey

No sooner had we arrived, than a Chinaman from a neighboring city rode up with a note, requesting that one of us come at once to see a patient. As Dr. Selmon was disabled, the boy and I

returned, he riding a horse, and I a donkey. We were also accompanied by a soldier to act as our guide. The night was dark and rainy, and it was with difficulty that the animals kept the road. We reached the city gate about two in the morning. After calling for the gatekeeper several minutes, we gave up trying to arouse him. Examining the lock, its frailty soon manifested itself, as it easily pulled apart, and we entered the city, fastening the gate as well as we found it. This again shows the ridiculous side of Chinese protection. They will spend years in erecting a wall thirty feet high around the city, and then secure the main entrance with a lock that can be pulled apart and put together again without detection.

#### Traveling in a Sedan-Chair

In the morning I was again on my way, returning to Si Hsien, hoping to meet the rafts there. The conveyance used this time was a sedan-chair, which is a chair made of bamboo, carried by two men, and supported upon two long bamboo poles. Reaching the city, I learned that the rafts had left in the morning. As I had no Chinamen with me, nor a single cash, I was obliged to call upon the mandarin for help in order to get a conveyance to carry me to the next village. No sooner had I reached the official's quarters, than a heavy rain dashed down, and this meant delay for me. But a missionary must learn to be happy under disappointment, and I saw before me an opportunity I had not heretofore had, to see how affairs were carried on among the officials of China.

The mandarin of a city corresponds to the mayor in the States, and around him are a large number of "hangers-on," corresponding to the politicians in the United States. His rooms were very ordinary, being made of mud, with a dirt floor. His room had only two pieces of furniture besides the chairs, a table which served as writing-desk and dining-table, and a bed. The latter was curtained off, and he would lie on it and smoke opium during the day, and sleep during the night. I was given the seat to the left of the table, which was the seat of honor, and his best clothes were offered me, the best food, and, in fact, the best of everything.

Many of the officials called on me, telling me they were sick and desired foreign medicine. One of them has since come to our station after medicine. They were also interested in finding out all they could about American customs. The mandarin thought he knew a little more than the rest, so seized both of my hands, to show the officials how Americans shake hands. He next brought a picture of himself and son, which they considered a wonder. A Chinaman will never permit his wife to be in the same picture with him; that would be a disgrace. She must have hers taken separately or with her daughters.

His business did not occupy much of his time. He seemed most interested in the men that supplied him with food and

prepared his opium for him to smoke. He seemed to have four duties, and these he must faithfully perform; namely, smoke tobacco, drink tea, smoke opium, and eat his meals. This required so much of his time that very little was left for other things. I was offered all these luxuries, but partook only of his sumptuous meal. I was treated with the greatest courtesy. During the night I was aroused every hour by the ringing of bells, beating of drums, and firing of guns, for five minutes. This noise was to drive the evil spirits away from the official's quarters.

In the morning a chair was made ready, and after two days' travel I again joined the boat.

#### Attacked by Night

The experience of those remaining on the raft is given by Dr. Selmon:—

The following night after Dr. Miller left the rafts, I told the men to keep moving all night. About midnight the rafts were in a very shallow part of the river. I was suddenly awakened by the report of guns at the rear end of the rafts, and above the noise of the fearful yelling could be heard the captain shouting, "Get up! get up! Strike the robbers!" I sprang from my bed to find that we were being attacked by a band of robbers. At first sight the water seemed to be swarming with them, but a later count showed there were fifteen in all. They had planned to take us by surprise when the rafts were tied up at the bank, and we were all fast asleep. But, failing in this, they selected a shallow place in the river, far removed from any village. They were armed with guns, swords, and long spears, and greatly outnumbered the men with me. The robbers would make a rush at us, and try to climb on the rafts, striking at the men with their swords and spears. The only weapons we had were the long bamboo poles used for pushing and guiding the rafts. The robbers knew the goods belonged to foreigners, and they thought we had a lot of silver with us.

As soon as I saw our situation, I began praying to the Lord for help. Seizing a long bamboo pole, I ran to the side of the raft to help keep the robbers off. Although it was a dark night, their large lanterns enabled them to recognize me, and several of them made a rush toward the place where I was standing. After striking an effective blow on the head of the nearest robber, I was disabled by a blow on the arm; and had not some of our men come to my aid, I would have fared badly. After half an hour's fighting, the robbers left us. I felt thankful to the Lord for this deliverance; for had they continued the attack, we could not have kept them off much longer, several of our men, besides myself, being disabled. The Lord's deliverances are always at the right time, and his promises are the surest defense against the enemy, whether that enemy be Satan or men inspired by the evil one. After the robbers left us, we

soon reached a village by the riverside, and waited there till daylight.

The report of this affair quickly reached the mandarin of the district, and the next morning, accompanied by a large number of soldiers and officials, he came to make inquiry of my welfare, and to express his regrets that such an outrage had happened in his territory. He at once sent out a company of fifty soldiers to search for the robbers. He also gave us an escort of six soldiers to go with us to the next city. He was quite a little concerned for fear the incident would reach the ears of the United States consul, and was very energetic in his attempt to bring the robbers to justice. After six and a half days' travel on the rafts, the shallow river which we had used thus far, emptied into a large deep river, and we exchanged our rafts for a boat.

The bickering encountered in engaging this boat will give some idea of the difficulty one constantly meets in doing any kind of business with the Chinese. Whether the Chinaman is dealing with a fellow countryman or a foreigner, it is just the same, with the exception that he will probably ask a much larger price of the foreigner; for the Chinese think all foreigners are rich. After looking at two boats, we finally engaged one large enough to carry all our goods. After making the bargain, the captain came to us and said that charcoal was too dirty, and that he could not carry it on his boat. He said that he had an old boat that would be very good for carrying charcoal. We told him that we would go with the charcoal and other goods in one boat. After thinking about it for a time, he decided that he could haul part of the charcoal. We had learned a few of the Chinese business tactics, and told him there were some other good-looking boats near by. He then decided that he could haul it all, and began loading our goods. After our boxes and about half of the charcoal were on board, he came to us with the information that the boat was loaded as heavy as it would carry. We knew from the capacity of the boat that it was not half loaded; and taking matters into our own hands, we soon found plenty of empty space. This little incident of hiring the boat and transferring our goods from the rafts took us about eight hours.

Travel on the boat proved to be slower than by rafts. During the first day we came to a *likin* (collecting station). Persons taking goods up or down the river must pay a tax of a certain per cent on all goods on board, before they are allowed to pass this point. The "likin tax" is a kind of revenue collected at various places in the inland of China to help pay the war indemnity. It is a very unjust method of raising money, and will go out of effect at the beginning of the new year. Our cards, showing that we were foreigners, served to pass our goods without tax. We had already paid a likin tax of two and one-half per cent on our

goods before we started from Hankow.

In order to enforce the law there was a government revenue cutter stationed here. It could hardly be called modern, and it did not look as if it could do much harm if a boat refused to stop and pay the tax. It was an old river junk, whose only motive power was a square sail and "rice power" (a man walking along the shore, and pulling by means of a rope, fastened to the mast). In the stern end, almost covered up with old matting and ropes, there was a small muzzle-loading cannon, of the type used a hundred years ago.

From the city where we hired the boat to our mission station, the distance by cart road is one hundred and ten *li* (thirty-seven miles), but the distance by river is many times this. It required six and one-half days to make the trip by boat.

China has the most crooked rivers in the world, and we gave this one the credit of being the most crooked in China. After going all day, we would find that we were only two miles nearer our destination than in the morning. When the wind was favorable, we could make use of the sails, but the greater part of the way the boat was moved by "rice power." In the course of our river trip we saw the bodies of three men floating in the water, and dead dogs and other animals in great numbers. No more attention was paid to the floating bodies of the men than to the dead dogs.

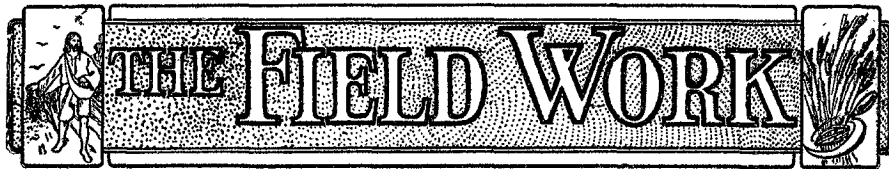
Not knowing all the superstitious beliefs of the Chinese, we threw some refuse over the front end of the boat. The boat people became frantic, and seemed to fear that some calamity would soon overtake us. Upon inquiry, we were told that the boat's spirit moved along in the water at the bow of the boat, and that throwing refuse into the water here would be treating the spirit in a very disrespectful way, and would bring misfortune.

We reached our station after an absence of three weeks, during which time we had many opportunities of studying the characteristics of the people.

There is but little joy or happiness in the life of the great majority—nothing to live for in this world but self, and nothing to look forward to in the next. These are surely they that now sit "in the region and shadow of death."

*Sin Tsai Hsien, China.*

A JAPANESE mother, on hearing that her son was exempted from military service on the ground that she was dependent upon his earnings, took a dagger and plunged it into her own heart, and, giving the dagger to her son, told him that now he was free to fight for the fatherland. He immediately volunteered for the service. Parents who stand in the way of their children's going into the mission field may learn a lesson from this woman. Her love of country did for her what the love of Christ has not done for them.—*Selected.*



# THE FIELD WORK

## South Africa

KENILWORTH, CAPE TOWN.—The work is doing nicely here, notwithstanding the difficulties to be met. So far this school year has been very trying, but God has been near, and helped us over each difficulty. I love his service more and more. The only sad thing about my leaving is the need of workers here. We need help. We need men and women who will work hard and long, who will bear their own burdens, and help others bear theirs,—workers who will do anything anywhere. We have long waited for help, but had none until Brother and Sister Walston came. The field is the Lord's, and we are doing what we can. The harvest is great, and the laborers are few everywhere; but the harvest day is near. What a day it will be!

ELLEN I. BURRILL.

## India

SIMLA.—The burden and heat at Karmatar told on me, and I came to Simla for a rest. I can not rest; I must work. But the change will help me much. I am doing some Bible work, and other missionary work. There is so much to do here in Simla! I am sorry that there is not a regular Bible worker stationed here this year, but I hope help will come soon.

Miss Wilcox and I are together here. God is truly blessing her, and giving her marked success in her work.

Simla is an important center. I could get twelve Bible readers weekly, if I were expecting to remain. Many have recently become interested, and others whom we had previously met are still our friends, and are investigating. I am not taking up any new work while here, only trying to strengthen the things that remain, or, better still, water the seeds already sown.

The work is gaining ground in India, and the health principles are being more widely disseminated. Miss Wilcox has all she can do in this line. We need workers in all the cities. We must reach thousands where we are now reaching one—and we shall in the near future.

ANNA KNIGHT.

## Argentina

ENTRE RIOS.—We rejoice to be back here once more. Yesterday my brother came home from his long journey in Brazil and Corrientes. We shall hold some meetings among the brethren here, and then go to Urdinarrain. After that we shall go into the province of Santa Fe and attend the camp-meeting and conference of that province. Then we shall continue our journey to Chile. We expect to reach that country about the first of November. Brother and Sister Steele went directly to Chile.

It has been colder this year than in the past. The leaves on some trees are frozen. The abundant rains give promise

of a good harvest. The fields of wheat are green, and growing fast. I hope that the brethren will have a good harvest. They have had some very hard times since we left this country, but if they have a good harvest this year, many will be placed on vantage-ground.

We visited the school, and were much pleased with its appearance. The building has been improved, and the grounds also. There are young men in the school who can soon take responsibilities in the work. With some of these I am well acquainted, having baptized them. It seems to us that the school work has not been a failure here. We have a large field to be supplied with laborers, and many of them must be developed here. The brethren are thinking of manufacturing more brick to extend the building further, as they do not have sufficient room. They wish to have brickmaking taught as one of the industries of the school, and it might be profitable. There is also some thought of raising bees and selling honey. I think that this would also be useful and profitable. The bees would be an object-lesson of faithfulness. A general meeting is to be held to-morrow in the schoolhouse. I think it will be largely attended. We are all well, and of good courage. May the Lord bless in his work.

F. H. WESTPHAL.

## Hongkong, China

It has now been more than a year since Mrs. Wilbur and I arrived in China. We were located in Canton for a few months, but moved back to Hongkong last March. We have been studying the Cantonese language daily with a teacher, and also canvassing for our English publications as we have had opportunity. The Lord has blessed us with good health, and we have enjoyed the work here very much.

Hongkong is an important shipping center. In point of tonnage, it is said to be the second city in the world, Liverpool being the first. Steamers are constantly coming from and going to America, Europe, Africa, Australia, and India. There are about thirteen thousand English-speaking people here, more than two hundred thousand Chinese, and several thousand Portuguese and East Indians. Here is where Brother La Rue stood as a faithful sentinel for about fifteen years.

I am constantly meeting people who have been influenced more or less by his work. I believe that there ought to be a minister of experience located here, who could give his entire attention to the English work. We who are here have not been able to do this. Elder Anderson moved to Canton last spring, and we have all been studying the language, preparatory to carrying the message to the Chinese. Thus far, we have been almost silent witnesses, but, thank the Lord, the time is near at hand when we hope to speak with no uncertain sound. By the time this reaches you,

Elder Anderson will, the Lord willing, have begun a series of meetings in Canton, speaking to the people in their own language. A suitable building has also been secured in Canton for a girls' school, which will be conducted by Miss Ida Thompson.

For months war between Japan and Russia was expected, and now we are in the midst of it. We do not know how many nations will be involved in the conflict, or what will be the outcome; but we do know what will be the outcome of the warfare in which we are engaged, and while "the powers of darkness are working with intense energy from beneath," every Seventh-day Adventist should be doing all in his power to save men. There are honest souls in every land, and the Lord is asking us: "Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?" Eze. 13:18. May God help us to do so.

E. H. WILBUR.

## Chile

IQUIQUE.—I am now holding the annual meeting with the church here, and with those who come in from other places. I am very busy, having two meetings a day; with the necessary visiting and work here in the office, my time is full. I hold a preaching service every night. As nearly all are poor, and must work, we hold a meeting every morning at six o'clock, in which I read and translate some of the testimonies concerning the importance of the church being a working church, and we talk over plans for future work.

The tithe and offerings for the entire field this year are two hundred dollars more than they were last year.

This morning nearly all attended the six-o'clock service. They seem to appreciate their condition, and want to be helped. May the dear Lord, who cares for his flock as for a precious treasure, give wisdom. I read from Volume VI this morning, where Sister White says that the church is the case which contains God's jewels. They all enjoyed the meeting.

The rest of the time was occupied in discussing methods of labor. At the close of the meeting, recommendations were passed, mentioning their determination to extend the message among the people about them, and especially to work the city of Iquique thoroughly with *Senales* and other literature. Faithfulness in tithe and offerings was also included in the list of recommendations. This was the first experience of this church in doing committee work.

For a long time I have desired to see manifested among these people a real seeking after God. I have tried to present the word to them in such a way as to awaken in them a sense of their need; but all their former education has been a form of godliness, without the power. Sabbath it seemed as though the Lord, by his Spirit, came a little nearer. I had spoken very plainly to the church all through the meetings; and as we expected to celebrate the ordinances, I tried to impress all with the solemnity of the occasion. Before participating, many went through the congregation, and with tears in their eyes, begged one another's pardon for faults committed. Two left the meeting to go to the home

of an absent one, to make matters right before partaking of the emblems. We believe the coming year will be a better one for the Iquique church.

We appreciate the efforts of our brethren and sisters at home to forward re-enforcements and ammunition. We are pressing forward just as fast as we possibly can. Our courage is the best it has ever been. Mrs. Ketring reports good meetings among the English in the south, where she is continuing the work that I began last winter.

I realize more and more the necessity of those who take up the work in these Spanish fields dedicating themselves to it for life. In order to work successfully for people steeped in Romanism, we who have been reared Protestants need years of experience. The difference can not be imagined by one in the home land. One must learn to adapt himself to the special needs of poor Catholic souls. H. F. KETRING.

### The Superior Mission Field

LAST July, by invitation, I came to the Superior Mission Field to labor, and after the good camp-meeting at Gladstone, remained for a few weeks with the workers here, to follow up the interest that was awakened. Six or seven adults have accepted the message, and several others are deeply interested.

I next went to the Mancelona camp-meeting in the North Michigan Conference, stopping at Sault Ste. Marie on the way. Elder E. R. Williams and his wife, Sister Belle Campbell, and other laborers have brought some precious souls into the truth here, three of whom were lately baptized by Elder Williams. A building for church purposes has recently been erected, and the members are united, and love the truth.

The meeting at Mancelona was a season of great refreshing, and our people returned to their homes, full of hope and good cheer. Surely those who neglect to attend these annual gatherings suffer much loss.

From the camp-meeting I went to Iron River, near the center of the iron mining district of the Upper Peninsula. There is a good-sized church of our Swedish people at this place. They have a neat church building in a pleasant farming region, and are now about to put up a building for church-school purposes.

Returning, I stopped at Iron Mountain, a city of ten thousand inhabitants, where a little company is striving to hold up the light of present truth. At Wilson I found a church of Belgian French. The unity and love prevailing among them made my heart glad. They have decided to start a church-school in a few weeks.

During the past year Elder F. J. Harris and Brother R. J. Bellows have labored at Ensign and Rapid River, and the Lord has richly blessed their efforts. About one year ago there was only one or two Sabbath-keepers in each of these places. Their example and influence have been felt, and now many of their neighbors rejoice with them in the Saviour's love. September 24 and 25, I met with the believers at Ensign, and assisted in organizing a church of nineteen members. Elder Harris and Brother Bellows were present, and all

enjoyed much freedom in presenting the message, and six requested baptism. They have a Sabbath-school of thirty members, and are about to erect a church-school building. At Rapid River a number of adults have accepted the truth, and their Sabbath-school numbers twenty.

There are many places in this field where the truth has never been presented, and we invite those who have a love for souls, and who now live in crowded churches where they are not needed, to come and help us by settling in some of these places and holding up the precious light of truth. Farmers do well here, and there are many localities where land is cheap and good. I am of good courage, and can truly say that the way is growing brighter.

M. C. GUILD.

### Colorado Conference Proceedings

THE twenty-second session of the Colorado Conference convened at Longmont, Colo., in connection with the camp-meeting, Aug. 18-28, 1904. A large number of delegates were present. The visiting ministers—Elders R. A. Underwood, E. T. Russell, W. H. Anderson, and Smith Sharp—Prof. C. C. Lewis, and M. E. Kern, and all conference laborers took part in the deliberations of the conference.

Committees were appointed as follows: On nominations, F. M. Wilcox, William Kennedy, Meade MacGuire, H. A. Aufderhar, J. W. Horner; on resolutions, S. F. Svensson, F. M. Wilcox, L. A. Spring; on credentials and licenses, J. B. Wilson, H. L. Hoover, G. W. Anglebarger, L. A. Spring, G. F. Watson.

The president, Elder G. F. Watson, made an encouraging report of the work in the conference during the past year. Four good, strong, active churches were added to the conference, and more calls are being received for help than can be filled with our present force of workers.

Resolutions pertaining to the revival of the old-time missionary spirit and work, the honest and prompt payment of tithe, the church and intermediate school work, young people's work, medical missionary work, religious liberty work and literature, Sabbath-school conventions, etc., were presented, and received careful attention. The canvassing work has shown an encouraging degree of prosperity the past year.

About fifteen teachers will be engaged in church-school work the coming year, an increase of one hundred per cent over last year. An industrial school opens October 3, at Palisades, on the western slope, under the management of Prof. B. A. Wolcott, of Michigan. Donations of land have been received, and steps are being taken to establish an industrial school near Loveland, on the eastern side of the range. This will probably open in the early spring, if not before.

Colorado has for some time been supporting Brother Wibbens in Holland and Elder Branch in Central Africa, but the delegates unanimously passed the following resolution:—

"Recognizing the great need of laborers in the regions beyond, and that our field is the wide world, we express our desire to see one or more of our experienced laborers go to some needy

field to be supported with tithe from this conference treasury, providing there may be found among our ministry men upon whom the Lord has laid this burden, and that we invite the General Conference to arrange the matter in connection with the Colorado Conference Committee and the workers so called."

Officers were elected for the coming year, as follows: President, G. F. Watson; Vice-President, S. F. Svensson; remaining members of executive committee, H. L. Hoover, G. W. Anglebarger, Judge C. C. Holbrook, William Kennedy, H. M. J. Richards; Corresponding Secretary and Conference Secretary, Meade MacGuire; Secretary and Treasurer of Tract Society and Treasurer of Conference Funds, Mrs. Bertie L. Herrell; Secretary of Sabbath-school Department and office assistant, Mrs. Minnie MacGuire; Educational Superintendent, Superintendent of the Young People's Work, and Canvassing Agent, E. E. Farnsworth.

The committee on credentials and licenses reported as follows: For credentials, G. F. Watson, Watson Zeigler, G. W. Anglebarger, Dr. W. W. Hills, H. M. J. Richards, G. O. States, M. Mackintosh, L. A. Spring, J. B. Wilson, S. F. Svensson, H. A. Aufderhar, H. L. Hoover, F. M. Wilcox, William Kennedy, C. H. Bates, and Thomas Branch; for honorary credentials without being placed on pay-roll of conference, U. P. Long, Dr. F. A. Washburn, B. W. Marsh; for ordination and credentials, M. D. Warfle, Geo. M. Alway; for ministerial license, Meade MacGuire, E. E. Farnsworth, Charles Lightner, J. F. Jensen, L. Vargar; for honorary license, W. F. Hills, C. M. French, J. A. Rippey; for missionary credentials, Celia Green, Lida B. Moore, Celia McDonald, Alice Finch, Mrs. Minnie Proctor, Carrie Dowden, Mrs. Bertie L. Herrell, Mrs. Minnie MacGuire; for honorary missionary credentials, Cush Sparks, W. H. Moore, Monte Proctor, Mrs. Flora Watson, Mrs. Ella Anglebarger, Mrs. Ura Spring, Mrs. Bertie Richards, Mrs. Rose Svensson, Mrs. Mary Ziegler, Mrs. Mary Warfle.

Plans were laid to locate a colored minister in Denver, and also to place a worker among the Spanish-speaking people of New Mexico.

The treasurer's report of the conference funds and work of the tract society was encouraging.

G. F. WATSON, *President*.

E. E. FARNSWORTH, *Secretary*.

### The First Camp-Meeting in France

THE hearts of the brethren in France were filled with joy and thanksgiving to have a camp-meeting in their own country. Yet so widely scattered are our brethren in France that it was difficult to choose a spot central enough to accommodate all. It was decided to hold the meeting in the southern part of the country. To reach this location from Paris one must travel a day and a night in the train. And as there were four of the nine churches and companies still farther north, a large attendance at the camp was not expected. We thought that about thirty would be present, but we were happily surprised to see fifty-



three of our brethren and sisters present at one time.

From the first, a good interest was manifested upon the part of those not of our faith. The first night of the meeting, the tent, and the chestnut grove where our tent was pitched, were thronged with people listening to the preaching, but unable to see the preacher, as our lighting apparatus had not then arrived. And during the entire time of the meeting, the attendance ranged from one hundred to two hundred and fifty persons from the outside.

A very kind reception was given from the local authorities to this new style of preaching which had made its appearance in France. The mayor of the city announced that any one who should disturb the meeting would be fined ten francs (two dollars), and that he would station secret detectives among the people to see that his decree was carried out. This had a restraining effect on a large number who were disposed to create disturbance. The Catholic priest also gave notice in his church that he did not wish any of his flock to disturb those assemblies, as these people preach the truth. And a large part of the time, we were favored with the presence of three Protestant preachers who happened to be in the place during their summer vacation.

The brethren were organized into missionary bands, going out daily to visit the people in the city, and inviting them to the meetings, and, when possible, selling our tracts and papers. The brethren became enthusiastic in the work; and the sales, though small in comparison with American sales, were very encouraging.

In business sessions, resolutions were passed expressing gratitude to God for his blessings on the work in France the past year, pledging greater faithfulness in the payment of tithe, adopting the weekly donation principle, and calling for greater developments in our canvassing and educational work. There was an excellent spirit among the people. They resolved to pay the expense of the meeting, including the purchase of the new tents and of lumber. Most of this amount has already been raised. It was also voted to buy more tents and material, looking forward to a larger camp next year.

The last Sabbath was a day of spiritual refreshing to the saints. Many who had come to the camp knowing that they had not walked faithfully in the past, found pardon and peace for their souls. Besides the workers of France, among whom was the undersigned, there were present no other laborers, except Elder Tieche, of the French-Swiss Conference.

B. G. WILKINSON.

### **The General Conference Committee Council at College View, Neb.**

THE usual autumn council of the General Conference Committee was held at College View, Neb., September 15-26, in connection with the meetings of the International Publishing Association, the new association which has in charge the circulation of literature in foreign languages in the United States.

The following members of the General Conference Committee were present

during the council: A. G. Daniells, Geo. I. Butler, S. N. Haskell, W. W. Prescott, H. W. Cottrell, W. H. Thurston, Allen Moon, A. T. Jones, R. A. Underwood, E. T. Russell, N. P. Nelson, W. B. White, L. R. Conradi, W. C. White, L. A. Hoopes, A. J. Read, D. Paulson, W. A. Spicer.

The following conference presidents, general workers, and ministers were also present: A. G. Haughey, I. H. Evans, H. S. Shaw, A. T. Robinson, C. A. Burman, G. F. Watson, W. M. Adams, C. McReynolds, S. E. Wight, R. C. Porter, C. N. Woodward, James Cochran, Smith Sharp, S. N. Curtiss, H. H. Hall, C. M. Everest, H. Shultz, M. B. Miller, J. H. Morrison, F. M. Wilcox, G. F. Haffner, W. J. Stone, C. J. Herrmann, J. E. White, I. A. Ford, L. Johnson, R. F. Andrews, J. J. Graf, R. J. Bryant.

Sister White was in attendance at the council, speaking each Sabbath morning, and addressing the people on several other occasions.

The ten days were pressed very full of business. The council was in truth a missionary council, planning for missionary work at home and abroad; and during the meetings addresses were given by J. E. White, on mission work in the South; by L. R. Conradi, on the progress of the cause in the general European field, including Asia Minor, Egypt, and German East Africa; by W. H. Anderson, on mission experiences in Rhodesia, South Africa; by J. Lipke, on Brazil; and by Dr. Myrtle Lockwood, on medical missionary work in Japan. At the close of the latter address a collection of forty-one dollars was taken to aid in the erection of the first Seventh-day Adventist meeting-house in Japan.

Following are some of the actions taken, which will be of general interest to our brethren, the recommendations regarding the missionary conventions and campaign having already been printed in the REVIEW of September 29. It was recommended,—

#### **For the Colored Work**

"That the first Sabbath in November be appointed for a collection in all our churches for the colored work throughout the South."

#### **The Week of Prayer**

"That the time for the week of prayer be set for December 10-17.

"That the following be the program of readings:—

"Sabbath: 'What This Denomination Exists For,' E. W. Farnsworth.

"Sunday: Reading by Mrs. E. G. White.

"Monday: 'The Spirit and Power of the Message in the Early Days,' S. N. Haskell.

"Tuesday: 'Our Message and Work To-day,' W. W. Prescott.

"Wednesday: 'Incentives to Service in Current Signs of the Times,' E. T. Russell.

"Thursday: 'Review of the Field,' W. A. Spicer.

"Friday: Reading by Mrs. E. G. White.

"Sabbath: 'The Mission Outlook,' A. G. Daniells. (The annual offering for missions is to be taken at this service.)

"Supplementary: missionary program for children, by Miss E. Houser, for

Christmas day, or the Sabbath preceding (December 24), optional with each church."

#### **The Canvassing Work**

"Since the winter missionary campaign, beginning November 1, has for its object the enlistment of the rank and file of our people in a vigorous forward movement in the circulation of our small publications, and—

"As this campaign should develop a large number of successful workers, who, by proper encouragement and instruction, would become efficient in the regular canvassing work, therefore,—

"1. *We recommend*, (a) That our conference and church officers and laborers make note of all these workers that give promise of success as canvassers, and that they send their names promptly to the State agent or the State tract society secretary; (b) that as soon as possible after January 1, a series of canvassing classes be held in every conference, into which shall be gathered these newly developed canvassers; (c) that in large conferences, and where these workers are widely separated, several classes be conducted simultaneously; (d) that the talent and experience of our successful canvassers be recognized and made use of by selecting from their number those best adapted to give instruction to classes where the State agent can not be present; (e) that the conference officers arrange for suitable remuneration for these instructors while engaged in this class of work; (f) that these classes devote at least half of their time to canvassing, thus putting into immediate use the instruction given.

"2. *We recommend*, That all canvassing agents be requested during the months of November and December, to unite with other workers in actual canvassing, to the end that their future work may be thus vivified and strengthened by fresh personal experiences.

"In order that the sale of our publications may be stimulated, especially in trade books, tracts, and pamphlets,—

"3. *We recommend*, That all our ministers and Bible workers be urged to return to the good old way of always carrying with them our publications to dispose of wherever possible."

#### **Report on Calls from the Fields**

The mission committee, having considered the most urgent calls from the fields, submitted the following list of needs, to which they recommended favorable response if found possible:—

##### **JAPAN**

1. Funds for printing two tracts already translated.
2. Minister for Yokohama.
3. Minister for Korea.

##### **CHINA**

1. Worker for Hongkong.
2. Additional worker to join staff in Canton.
3. Additional worker to join the staff in Honan.

##### **INDIA**

1. Minister to join workers already under appointment for India.
2. Minister for Burma.
3. One lady and one gentleman nurse for Calcutta Sanitarium.
4. School-teacher for India.
5. Man and wife for Karmatar orphanage school.

CANADIAN NORTHWEST

- 1. Minister for city work at Calgary, Alberta.
- 2. Minister for Assiniboia.
- 3. Minister for Saskatchewan.
- 4. Six hundred dollars for Indian work.
- 5. Teacher for training-school in Manitoba.

AFRICA

- 1. Two men for Nyassaland.
- 2. One man for Barotseland.
- 3. One man for Bechuana land or other native work.
- 4. Lady teacher for Claremont College.
- 5. Minister for Gold Coast, West Africa.

SOUTH AMERICA

- 1. One printer for Brazil, Brother Sabeff, of College View.
- 2. Return of J. Lipke and wife to Brazil.

PANAMA

Minister to join Elder I. G. Knight.

CENTRAL AMERICA

- 1. Minister to join Elder H. C. Goodrich.
- 2. Bible worker for British Honduras.

MISCELLANEOUS

It was further recommended that Elder H. Krum, now on furlough in Pennsylvania, be invited to connect with the German Union Conference, that Brother Adam Schlotthauer and wife, of Union College, be invited to go to Germany, and that Miss Harvey, nurse, of the Portland Sanitarium, be invited to go to Japan.

It was also voted that Prof. B. G. Wilkinson, of the European field, be recommended to come to Washington to engage in school work, in harmony with the invitation of the board of trustees of the Washington school.

Mission Finance

MISSION FIELD APPROPRIATIONS FOR THE YEAR 1905	
Bermuda .....	\$ 350
Brazil .....	3,000
Canadian Union Conference....	4,864
Canadian Union .....	\$1,240
Maritime .....	2,624
Quebec .....	1,000
Central American Mission.....	2,000
China Mission Field .....	8,400
Cuba .....	1,000
General European Conference ..	26,300
British Union .....	\$7,600
Latin Union .....	6,500
Oriental Union .....	6,000
Scandinavian .....	3,000
German Union .....	2,500
General .....	700
East Caribbean Conference ...	5,435
India Mission .....	11,000
Jamaica Conference .....	1,820
Japan Mission .....	6,000
Mexico .....	3,604
Panama Mission .....	1,600
Porto Rico .....	1,500
Polynesia .....	8,500
River Plate Conference .....	3,500
Southern Union Conference ...	7,500
South America Union .....	1,200
South African Union Conf. ...	11,000
West African Gold Coast .....	1,500
West Coast South America ...	4,000
Arkansas Conference .....	1,700
Philippines .....	2,000
Canadian Northwest Territory..	3,000
Emergencies .....	4,000
Total .....	\$124,773

For colored work in the South, the November offering.

It was recommended that this collection be disbursed as follows: seventy-five per cent to the Southern Union Conference, twenty per cent to the Southwestern Union Conference, and five per cent to the Virginia Conference.

THE ANNUAL OFFERING

"Whereas, We have now opened missions in nearly every country in the world, thus permanently establishing our cause in all lands; and,—

"Whereas, The steps we have already taken bring to us most pressing calls for more laborers and means; therefore,—

"We recommend, That a call be made for an annual offering of \$80,000, and that we earnestly request the vigilant co-operation of all conference officers, ministers, church officers, and people everywhere in raising this amount during the next week of prayer."

THE TEN-CENT-A-WEEK PLAN

"Whereas, The ten-cent-a-week plan for the support of foreign missions has been recommended by the General Conference, as well as adopted by most local conferences, a plan by which, if generally accepted, our means for the support of foreign missions would be greatly increased; and,—

"Whereas, The opening providences of the Lord in the regions beyond are an imperative call to this denomination to rise to the great opportunity to send this message throughout these distant lands, where as far as our missionaries have entered, many souls are accepting the truth; and,—

"Whereas, It is impossible for the Mission Board to answer this call of the hour unless the means to support more workers can be produced, therefore,—

"We recommend, That each conference committee make it a part of its conference work to co-operate with the officers of the various churches to establish in each church in its territory the ten-cent-a-week envelope plan of giving for the support of foreign missions, and that each conference be urged to raise for foreign missions, by means of the envelope plan, a sum equal to ten cents a week per capita.

"Whereas, There are many demands for financial aid in building up institutions in our weaker conferences and mission fields; and,—

"Whereas, It is often desirable that some person representing these enterprises be permitted to solicit donations in our stronger conferences; and, unless care is taken, confusion is likely to result from several persons' soliciting donations through the conference for various enterprises at the same time, therefore,—

"We recommend, That any person sent out to solicit donations for any special local enterprise first receive suitable credentials from the Mission Board or from the union conference from which he comes, and that satisfactory arrangements be made with the executive committee of the local conference in which he wishes to solicit, before such delegate enters upon his work.

"Whereas, The Sabbath-school offerings have been an important factor in the missionary campaign, and the needs of the fields now call for a continued increase in all our funds for missions, therefore,—

"We recommend and urge upon all the adoption of the plan recommended at the Oakland Conference, that of devoting all the contributions to missions, save on the specified Sabbath, and we urge all to be watchful to increase the mission funds."

MISCELLANEOUS

"We recommend the following enterprises as objects for which funds may be solicited by those in charge of the fields represented, in such manner as may be mutually arranged with the home conferences: Quebec sanitarium, \$3,000; Maritime school, \$1,500; Hildebran (N. C.) school, \$1,000.

"Resolved, That we favor opening the Northwest Rhodesia Mission, according to plans outlined by W. H. Anderson, provided the funds can be secured, and that we endeavor to raise ten thousand dollars with which to establish the mission, and to operate it the first two years.

"Resolved, That in view of establishing a school in the Central Canadian Northwest for the purpose of training workers in that field, we supply one thousand copies of 'Christ's Object Lessons' in the various languages, free to this field, and that these books be supplied in lots of one hundred copies until that amount is exhausted.

"Whereas, The periodicals published by the International Publishing Association are missionary papers, and are used for missionary purposes in every part of the world where the Scandinavian and German languages are spoken, and,—

"Whereas, There is a deficit on these papers from Dec. 31, 1903, to the present time; therefore,—

"Resolved, That the General Conference, the Lake Union Conference, and the Central Union Conference share equally in making up the deficit."

The Next General Conference

It was voted that the next General Conference should be essentially a missionary conference, and that the keynote should be the coming of the Lord and the finishing of the work.

The following recommendations were adopted:—

"1. That the next session of the General Conference be appointed to be held at Washington, D. C., May 11-30, 1905.

"2. That the conference be located, planned for, and conducted with the view of interesting and benefiting the public of Washington.

"3. That this council make some provision for subjects and speakers for the public services in connection with the coming General Conference.

"4. That a general delegation from home and foreign fields be called to the forthcoming conference, and that the officers be requested to make the best arrangements possible for the foreign fields during the absence of the delegates.

"5. That provision be made by raising a fund for the entertainment, free of expense, of the delegates from foreign lands.

"6. That our American conferences best situated to do so, be requested to provide, without rental, the tents that will be required by the conference.

"7. That a daily bulletin be published, and that we authorize the officers to appoint a competent committee to edit the

bulletin, and to report to the daily press.

"8. That the general officers, presidents of union conferences, superintendents of mission fields, and heads of departments be requested to prepare their official reports in writing, and that duplicates be provided to hand to the secretary of the conference, the editor of the bulletin, and the reporters of the daily press.

"9. That in order to relieve the committee on plans and recommendations of the usual strain of perplexity and taxing labor, and also to secure greater efficiency, a committee be appointed by this council, to be composed chiefly of the heads of department committees, to prepare recommendations covering all phases of our work, and to place them in the hands of the committee on plans and recommendations that shall be appointed by the General Conference.

"10. That a transportation committee be appointed to make provision for railway rates for delegates to the General Conference."

The following-named brethren were appointed as the committee to prepare recommendations provided for in recommendation 9: A. G. Daniells (general), H. H. Hall (publishing), W. A. Spicer (missions), G. B. Thompson (Sabbath-school), Frederick Griggs (educational), W. A. Colcord (religious liberty).

#### DELEGATES FROM MISSION FIELDS

The following were appointed delegates from the mission fields to the next General Conference, and the executive committee was authorized to make any further appointments which might seem advisable:—

F. W. Field, of Japan; J. N. Anderson, of China; J. L. Shaw, of India; W. H. Wakeham, of Egypt; B. G. Wilkinson, of the Latin Union; J. W. Westphal, of South America; G. M. Brown, of Mexico; A. J. Haysmer and J. B. Beckner, of the West Indies.

A. G. DANIELLS, *Chairman*,  
W. A. SPICER, *Secretary*.

### A Neglected Work

FOR some time in the past I have been receiving letters from different ones in the North and West, saying that they had read my article in the REVIEW with reference to persons coming to the South to live, and stating that they had a burden for the South. Some say they have felt this burden for years, and yet but few have come, and the work to be done here is still waiting almost untouched, while a neglected field is sending up its appeal to heaven for help.

For many years the South has been calling for means from the North, and much has been given; but the field is so large and the work so great that all that has been given is scarcely a tithe of what must be expended before we can hope to say that our work is done.

It is the opinion of the writer that the South is more in need of *men* than means. The Lord says, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." We may have thought that this simply meant persons who were supported by the conferences, and have therefore said, "Give us more means; for we are not able to support the laborers we already have." But I know

whereof I speak when I say that the South needs men more than money. Money it must have, but the money we so much need would be here if our people had followed the instruction which the Lord has been pleased to give us for many years past.

In order that the reader may have this brought again fresh to his mind, I will quote a few sentences from the testimonies of God's Spirit:—

"Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Instead of a few, why should not many go forth to labor in this long-neglected field? Where are the families who will become missionaries, and engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people, and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object-lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to learn to love God supremely and their fellow men as themselves? In the Southern field are many thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up his ease, his riches, and his life?"—*Review and Herald, Nov. 26, 1895.*

Again I quote a most precious promise: "The same assurances given to Moses will be given to those who go forth to be co-laborers with Jesus Christ in the Southern field. We are not to wait for great men to undertake the work. We are to encourage those who have a burden to go to this field, who are willing to undertake the work."—*Id., Jan. 21, 1896.*

"God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. Christ says to you, Lift up your eyes and look upon this Southern field; for it needs the sowers of seed and the reapers of grain."—*Id., Jan. 28, 1896.*

"In his providence, God is saying, as he has been saying for years past: Here is a field for you to work. Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do good work, and at the same time show in their characters the high morality which it is the privilege of this people to attain to."—*Id., The Southern Work, page 114.*

Many more quotations might be given. Please read pages 220 to 230 in "Testimonies for the Church," Vol. VII, where much of this instruction has been repeated. Had these testimonies been followed by our people, what a different state of things would exist in the Southern field to-day. Schools and meeting-houses would have been built everywhere, and churches would have

been established. The tithe from these brethren, and from those brought into the truth through their efforts, would have been sufficient to amply support the ministry, and there would not now need to be appropriations sent here by the General Conference; for we would have enough and to spare.

Shall this state of things continue forever? The writer has been laboring in the Southland for over thirteen years. He has seen the need, the pressing need, of suitable persons coming South to do the very work outlined in these testimonies; but the years roll round, and the work drags along in the same slow way,—a few laborers struggling against poverty, without means to do aggressive work, and much of the time without even the wages which they have earned and need for the support of their families. He has seen company after company of Sabbath-keepers raised up by the faithful labors of earnest workers, left to drift away from the truth because there were no suitable persons to take the oversight of the little centers when the time came that the laborers were compelled to leave. O, how happy would the ministers be if at such a time as this they could have one or two good families from the North to locate among these companies, and act as leaders, holding the flock together, and leading out in the Sabbath meetings! But even this is not all that the Lord has been calling for. The Lord would have families go ahead of the minister, and move into neighborhoods where the truth has never been proclaimed, and there begin the Sabbath meetings, and become acquainted with the people. Then when the time comes for a public meeting to be held by those who labor in the word, and a company is thus brought out, how natural it would be for those who had awakened the interest to take their places as leaders, and hold the work together after the ministers had done their work, and must of necessity move on to other fields.

There are conditions existing in this field which we can not describe to our brethren in the North through the columns of our papers. You may say, Why do you not do this or do that? And we can not publish the answer, which would of necessity be sent back here to be read by those of sensitive minds, who would be quick to exclaim, "By so saying thou speakest against us," and our opportunity for doing them good would be destroyed.

J. O. JOHNSTON.

### What the Lord Helped a Woman to Do

ABOUT two years ago a tent-meeting was held in an Ontario city of about eight thousand inhabitants, resulting in gathering about half a dozen believers, all women but one. The ministers felt that the effort was nearly a failure; and if it had been left to them to bind off, it probably would have been. A sister, who had had some training in the Bible work, and had spent one year in the nurses' course at the Battle Creek Sanitarium, was called to take up the work. The tent effort had made the work more difficult, but she went forward. She bound off the Bible work with readings,

and when occasion presented itself, went into the city hospital to give massage. A leading doctor of the city said to me: "When Miss — came to the hospital, we turned over for massage a case which we did not know what to do with. It was a woman about twenty-five years old, to whom we had given our drugs until they seemed to have no effect. We were very glad to get her off our hands, but, to my great surprise, she began to recover, and to-day is well. She puts on her bathing suit, and goes into the lake to take her morning bath. Her cheeks are rosy, and she is the picture of health."

A few days after, the writer had the pleasure of meeting this patient, and all the doctor said was true. Her recovery has filled her with such gratitude that she tells every one what massage has done for her. Others have had similar recoveries, and this nurse has a good name. This doctor offers to send all the patients for treatment that three nurses can care for. He urges this nurse to open treatment rooms in the city.

Besides doing this nursing, this sister has bound off the work with the believers, and others have begun to keep the Sabbath. A small dwelling has been bought and refitted for a church, and all is paid for but one hundred and ten dollars. A church has been organized. Two from this church have gone to one of our sanitariums, and are in training for nurses. If any one who may read this, desires to do a similar work, we have hundreds of openings in Ontario, and he will receive a cordial welcome.

A. O. BURRILL.

Galt, Ontario.

**Wisconsin Camp-Meeting**

THE annual conference and camp-meeting for Wisconsin was held August 30 to September 12, at Oshkosh. The attendance of our people probably did not exceed seven hundred at any one time during this period. Elder L. R. Conradi was with us four days of the first week, and Elder E. W. Farnsworth assisted during four days of the second week. The earnest labors of these brethren were appreciated, and were very helpful to those present.

Excellent liberty was given most of the speakers in presenting the Lord's message. Four new churches were received into the conference, making the aggregate number of churches organized in the conference one hundred and one. Forty-five persons received the ordinance of baptism in the beautiful waters of Lake Winnebago, which washes the shores of North Park, where the camp was located. The weather was ideal during the greater part of the time the meeting was in session.

Elder Lipke, of Brazil, South America, was with us a few days, and presented the needs of the cause in the field whence he came. He desired to raise six hundred dollars for the benefit of an industrial school which is being established in Brazil. He secured five hundred dollars in cash and pledges, and the gift of forty acres of Wisconsin land, which was valued at four hundred dollars. Brother Lipke was well pleased with the response made to his plea for help. Funds

were pledged to the amount of four hundred and seventy dollars for the maintenance of our Chinese school for girls during the coming conference year. There was also a pleasant and liberal response to a request for funds to meet the initial expense of founding treatment rooms in Canton, China. I do not know the exact amount raised for this enterprise. The people quickly voted to continue the support of Sister Thompson in China, and Brother and Sister Ritchie in Scotland. Several hundred dollars was secured for the sanitarium at Madison, and for other enterprises relating to the needs of the cause in the State.

About one hundred persons received certificates as workers in the various departments of the conference, about half of whom are self-supporting, or nearly so. Brethren R. T. Dowsett and L. E. Sufficool received ordination and credentials.

Much time was devoted to the consideration of the canvassing work. Albert J. Olsen, who has devoted many years to the sale of our literature, was chosen to the office of field secretary, or State agent. He has entered upon the work with much earnestness, and we believe an excellent work will be done this year in the distribution of our literature. Liberal plans were also laid for the missionary campaign which is to begin in all our churches the first week in November.

Many other items of interest will be remembered by those who were in attendance, but all can not be written. Indeed, those who remain away from a good meeting must, of necessity, lose most of it; for it can not be put on paper. WM. COVERT.

**Field Notes**

FOUR persons were baptized at Charlotte, Mich., September 17.

THREE persons were baptized at Sweetwater, Tex., September 18.

BROTHER E. B. HOPKINS reports the recent baptism of eight persons at Kildare, Tex.

A NEW building for a house of worship and church-school is being erected at Windsor, Mo.

FOUR persons were baptized recently at the close of a course of meetings in Howard, Mich.

TWO persons were baptized and united with the church in Wilmington, Ohio, September 10.

FOR the year ending June 30, the average weekly circulation of the Australasian *Signs of the Times* was nearly 10,000 copies.

ELDER W. A. GOSMER reports from Elliston, Mont., where he is conducting meetings, that "nine souls have already taken their stand for the truth."

BROTHER A. J. WILLIAMS reports four new Sabbath-keepers at Jennings, in Southern Louisiana, where Elder H. H. Dexter is now holding meetings.

**The One Hundred Thousand Dollar Fund**

FURTHER partial list of the donations received on the Washington building fund at the General Conference of- fice:—

Amount previously reported .....	\$37,988	02
Mrs. M. and Eric Caro (New Zealand) .....	1,000	72
Abbie J. Burns .....	100	00
Ohio Conference .....	92	72
Rush Hartzell .....	55	00
A brother .....	50	00
A brother .....	50	00
Peter Hafenmayr .....	50	00
Central Union Conference .....	37	00
Omaha (Neb.) church .....	31	66
Maple Plain church .....	22	21
A friend .....	20	00
T. McAlpine .....	20	00
Jeddo (N. Y.) church .....	17	00
David Quinn .....	15	00
Mrs. Martha Mitten .....	15	00
Jennie Sheridan .....	10	00
Mollie Patterson .....	10	00
Dr. and Mrs. J. H. Neall .....	10	00
East Denver Missionary Society .....	10	00
A. L. Rickert .....	10	00
Mr. and Mrs. A. A. Livingston .....	10	00
David Z. Beidler .....	10	00
Gus Larson .....	10	00
G. A. Kirkle .....	10	00
L. E. Koon .....	10	00
J. Q. Foy .....	10	00
Mr. and Mrs. S. A. Anderson .....	10	00
Thomas Seaman .....	10	00
J. W. Parlin .....	10	00
Mrs. M. J. Kay .....	10	00
Mr. and Mrs. C. C. Gear .....	10	00
Ornell Nowlin .....	10	00
Mrs. L. M. Lasatar .....	9	50
Allegan (Mich.) church .....	8	63
A friend .....	8	00
Battle Creek Tract Society .....	8	00
Homer (Mich.) church .....	5	50
Lucinda Sayre .....	5	00
R. I. Francis .....	5	00
I. G. Williams .....	5	00
J. H. Parritt .....	5	00
Los Angeles Sanitarium Missionary Society .....	5	00
J. W. Mace .....	5	00
Mrs. J. W. Mace .....	5	00
Mrs. Jeannette Dodge .....	5	00
A. Korb .....	5	00
Marie Johnson .....	5	00
Mrs. A. F. Post .....	5	00
Mrs. N. J. Beaman .....	5	00
Dodo Hebard .....	5	00
Susie M. Twigger .....	5	00
John Richards .....	5	00
J. A. Stuart .....	5	00
Samuel D. Babcock .....	5	00
I. T. Reynolds .....	5	00
Emma Youngberg .....	5	00
Gertrude Fischer .....	5	00
Mr. and Mrs. J. W. Bagby .....	5	00
W. M. Totten .....	5	00
Thomas J. Sherwin .....	5	00
E. W. Sherwin .....	5	00
R. C. Sherwin .....	5	00
Alma Welton .....	5	00
W. G. Twitchell and family .....	5	00
E. B. Saunders .....	5	00
William Duchatean .....	5	00
Mrs. Clara Sinkes .....	5	00
Colin M. Gunn (Scotland) .....	4	87
Dr. Caro (New Zealand) .....	4	87
Alice Devine .....	4	60
Teckla Nelson .....	4	00
C. F. Turner .....	4	00
M. S. Turner .....	4	00
Allegan (Mich.) Sabbath-school .....	3	69
Moses Jobetal .....	3	50
East Michigan Conference .....	3	50
J. W. Crockett .....	3	00
Medisse Welton .....	3	00
T. A. Sherwin .....	3	00
C. V. Storie .....	3	00
J. L. Locke .....	3	00
H. F. Phelps .....	3	00

T. D. Davis	2 70	Edward Cummins	1 00
Ruth Jones (New Zealand)	2 56	Johnie Cummins	1 00
Mrs. R. B. and C. M. Carleton	2 50	O. W. Wixson	1 00
Leon D. Waters	2 50	N. W. Gath	1 00
Ira D. Blanchard	2 50	Mrs. S. M. Newsom	1 00
Nebraska Sanitarium	2 50	Rosa Brown	1 00
Samuel Blackfan	2 50	Mrs. Francis Hering	1 00
Jane Fischer	2 50	Emma Culver	1 00
George W. Snouden	2 50	Mrs. Rosa Bamsdall	1 00
Mrs. S. Berry	2 50	Jeanette Livermore	1 00
Harker (New Zealand)	2 44	Mrs. A. E. Bigelow	1 00
Lincoln (Neb.) church	2 20	Mrs. J. Covey	1 00
Mrs. Doerr	2 00	Mrs. O'Dae	1 00
Mrs. Read	2 00	Dr. Winegar-Simpson	1 00
Agnes Stoll	2 00	Emilie Stevens	1 00
Burr A. Smith	2 00	Mrs. W. D. Sharpe	1 00
Mrs. Agnes Hunter	2 00	W. C. and E. R. Wallis	1 00
C. J. Howell	2 00	T. J. Butler	1 00
Mrs. Sarah Beames	2 00	Mrs. T. J. Butler	1 00
J. J. Hayden	2 00	W. H. Wright	1 00
E. Marian	2 00	W. O. Parchment	1 00
J. A. Young	2 00	A friend	1 00
Alpha Young	2 00	Sarah M. Williams	1 00
Glenn Waters	1 60	Mrs. Jones (New Zealand)	97
Loyal (Wis.) church	1 52	Fanny Amstutz	66
Louisa Willings	1 50	Mr. Jones (New Zealand)	61
Mrs. Talitha Brewer	1 50	Sister Edwards (New Zealand)	61
Miss L. J. Warner	1 50	Sister Kinnear	61
Mrs. C. D. Wilson	1 50	Burton (New Zealand)	61
Red Lodge (Mont.) church	1 18	Brother Reynolds	61
F. L. Shepherd	1 00	Brother Auchterlonir (New Zealand)	61
Layton	1 00	Sister Dray	61
M. Umstudted	1 00	Horace Philips	55
J. McCurtadtee	1 00	Howard R. Goodrich	50
Lurette Haywood	1 00	Lafayette Goddard	50
R. T. Mule	1 00	Trine Nelsen	50
A. Avery	1 00	Roy Gage	50
Mrs. L. M. Thompson	1 00	Susan S. Ward	50
Mrs. T. D. Jay	1 00	N. J. Stepp	50
T. D. Jay	1 00	Ruth Draper	50
Hiram Waters	1 00	L. B. Johnson	50
Mrs. Sarah Brackett	1 00	Lula S. Storie	50
John Lees	1 00	Inez J. Storie	50
Mrs. John Lees	1 00	Dissie Keith	50
A. G. Crisp	1 00	Linnie Keith	50
James Hooper	1 00	E. Crounse	50
Lealia Knowlan	1 00	Glenn Brackett	50
Stephen Adams	1 00	S. Jay	50
L. H. Crisler	1 00	Mrs. Alvira L. White	50
A friend	1 00	Nellie V. White	50
W. P. McCrillis	1 00	L. Privett	50
Frank L. Chitwood	1 00	George A. Stringer	50
Mr. and Mrs. Lingenfelter	1 00	J. D. Putnam	50
Mrs. A. J. Beardslee	1 00	L. T. Kent	50
Louis Lopp	1 00	Annie Hafenmayr	50
Sister Crandall	1 00	Bessie Reynold	45
W. D. Turner	1 00	Hannah Steadelman	36
B. H. Turner	1 00	James H. Anderson	30
Henry Ohler	1 00	Mrs. Brown	25
James Keith	1 00	Forest Roberts	25
Sadie Keith	1 00	Mrs. L. F. Small	25
Louie Welton	1 00	Elmer Dillely	25
Linnie Welton	1 00	Mrs. Ed. Stone	25
F. A. Lorenz	1 00	Mrs. Effie Stone	25
D. F. Sturgeon	1 00	Mrs. Edna Thurston	25
Mrs. Metzel Storie	1 00	Mrs. Kate Meixell	25
Mrs. M. Coleman	1 00	Mrs. Melissa Wright	25
Mrs. Louisa Bower	1 00	George Eaton	25
Mary Dunham	1 00	Addie Draper	25
Mrs. E. E. Bacon	1 00	Don F. Prior	25
Esther Smith	1 00	A. L. Chitwood	25
A friend	1 00	Mrs. Onie Chitwood	25
Britania Lane	1 00	Bertha Chitwood	25
Jennie Westing	1 00	Floyd Brackett	25
Ethel Anderson	1 00	S. Lochly	25
C. C. Woodley	1 00	Jones	25
Charles and Anna Moore	1 00	Mrs. Mary E. Gray	15
Mrs. Mary Grove	1 00	Mrs. Nellie Scott	15
William Hahn	1 00	Ernest E. Chitwood	15
Martha Arnold	1 00	Dora Chitwood	10
Mrs. F. E. McLean	1 00	Ethel Clark	05
E. P. Gage	1 00	Glen Covert	50
Mrs. E. P. Gage	1 00	Mrs. Anna Kelley	1 00
Mrs. Lavina Darphine	1 00	A. M. Burlingame	5 00
Mrs. J. C. Johnson	1 00	J. F. Gravelle and family	10 00
Ernest Johnson	1 00	Clara Rider	50 00
Blackstone	1 00		
L. A. Lee	1 00		
Mrs. C. A. Crater	1 00		
Mrs. M. A. Baer	1 00		
Mrs. Chr. Rasmussen	1 00		
Susan Trogdon	1 00		
O. H. Moss	1 00		
Mrs. M. P. Moss	1 00		
Jacob Huffman	1 00		

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Natural Science Work at Emmanuel Missionary College

"God is the foundation of everything. All true science is in harmony with his works."

"Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written Word shed light upon each other."

"Those who take the written Word as their counselor, will find in science an aid to understand God."

The facts of science bear unmistakable testimony to the truth of the Bible. All the scientific discoveries that have been made during the last twenty-five years or more are in harmony with the Bible record. Eminent scientists are beginning to realize that this is so, and their attention is being turned toward Biblical truth as the surest foundation for all scientific study and progress.

The truth for this time must be presented to the world's most highly educated and cultured men and women. Many of these must be reached through the avenues of science. Just now is the opportune time to become acquainted with the Word and works of God, and the relation of one to the other. Just now is the time to step into God's opening providences, and to become so thoroughly acquainted with scientific truth that we shall be able to show to the world, in a most clear and convincing manner, that Christianity as set forth in the Word of God is neither fable nor fiction, but is established upon a solid rock foundation. All the science work at Emmanuel Missionary College is planned with this end in view.

The practical bearings of the various sciences on the common work and experiences of every-day life are given a prominent place throughout the entire course in science. In this way the student is made familiar with many of the secrets of success or failure in the practical duties of life, and on many an occasion in after-years will he feel abundantly repaid for all the efforts he has put forth to become acquainted with God's ways of doing things.

The sciences of physiology, hygiene, sanitation, astronomy, physics, botany, zoology, chemistry, mineralogy, etc., are so intimately related to our every-day experiences that all should become acquainted with their rudiments at least.

Emmanuel Missionary College has excellent chemical, physical, and biological laboratory facilities. Among other things are a large number of excellent microscopes. These laboratories are now being fitted up, and will be ready for use at the opening of school.

We have on hand a large amount of museum material which was shipped from Battle Creek at the time the school was moved to Berrien Springs. The museum is being installed in a spacious

Total reported \$40,218 75

A further list will follow.

Send all donations to the General Conference Treasurer, 222 North Capitol St, Washington, D. C.

room in Study Hall. The work is now well under way, and is progressing rapidly. This feature of the school will be a most valuable one, especially in connection with the science department. We invite correspondence on the part of those who are in a position to make donations to the museum. The school will appreciate any assistance that may be rendered in this way.

Plans are now being laid for the perfecting of an organization the object of which shall be the study of scientific truth in its relation to the Bible, and the dissemination of this truth through the press and in other ways. Those who are interested in such an organization should correspond with the writer.

B. E. CRAWFORD.

### **The Teacher and the Home**

THROUGH the spirit of prophecy, the Lord has told us that until the child is eight or ten years of age, the home should be his only school, and the parents should be his only teachers. If, up to this time, the parents have been faithful to the privilege the Lord has given them, the child will have such confidence in them, that, if placed under the right influence a few more years, nothing can come between them and the child. How much, then, rests upon the Christian teacher to see that in the school life this confidence is respected and developed. How this can best be done is a question that should be studied as carefully and as prayerfully as any connected with her work.

Few teachers fully improve the opportunities of becoming acquainted with the pupils in their own homes. Next to the members of the family, no one should meet with a warmer welcome in the home than the teacher; in fact, she should be looked upon as a member of each family, and she should, by her interest and influence, prove herself worthy of the confidence and love manifested.

Many a teacher whose path is full of obstacles difficult to surmount, might find the difficulties removed if she would give herself unreservedly to her work. Her one question should be, How can I best help these children placed under my care to develop such characters that the image of God may be restored in them? Since a teacher should know her children, we ask, Where can she become so well acquainted with them as in the home? Before the opening of school a fortnight spent in visiting in the homes of the patrons of the school will be of more value than an equal amount of time spent in any other preparation. Teachers, show the parents that you desire their interest and co-operation in your work. They are the ones to whom the Lord has given the privilege of training their children for his kingdom, and they are the ones who understand how best to reach their youthful minds.

Could we realize the need of a deeper consecration on our part,—a deeper realization of the importance of our work,—we would look beyond the petty annoyances, and the minor questions that occupy our thoughts, to the great work God would have done for the children and youth just now.

The work of the teacher differs from that of the parent. During the first eight or ten years of the child's life he

has been developing physically, and not so much attention has been paid to his progress mentally. He has been learning from the things around him, it is true; but when he enters school, he then begins to study in a more systematic way. His associations are different, his occupation is different, and it is not always easy for him to adapt himself to the change. We should not for one instant lose sight of the fact that our object during the period of his school life is to prepare him not only to develop a right character, but also to give him an education that will fit him for the duties and responsibilities of life. Our schools should be second to none. The work done in them should be far superior to that of a worldly school where the Lord's counsel and wisdom is not sought, and where the education given is of a purely worldly nature.

If our schools have already begun, and we have not yet become acquainted with our patrons, let us begin at once to get acquainted. Let us consult with the parents about the work. Their experience will make their advice valuable. Invite them to visit you at your school. The children will appreciate this. It will give the parents a knowledge of what you are doing. Explain to them your plans. Make them partners in your work. Study with them perplexing questions that may have arisen in the home or in the school. Pray with them for the salvation of their children. Work personally for each pupil under your care, and, as you work and pray, remember the Lord has said that his Word shall not return unto him void. It is our privilege to stand where no trial can come to us except it is permitted by the Lord. Much trouble arises from the parents' not understanding the work of the teacher. The motive from which you act would often make everything clear.

Work with the children; walk with them; talk with them; in fact, live with them; and the more intimate the relation existing between teacher and pupil, the stronger the influence will be. Give yourselves wholly to your work. "Be yourselves what you wish your pupils to become."

ELLA M. OSBORN.

### **Importance of the Spanish Language**

THE Spanish language is rapidly coming into prominence, and bids fair in a few years to rival the English tongue in its world-wide predominance. It has been estimated on good authority that "the Spanish and Portuguese, which are mere varieties of the same language, will be spoken by 180,000,000 in 1920."

In view of this fact, it is highly important that many young men and women begin the study of the Spanish language at the earliest opportunity.

The openings for missionaries in Spanish-speaking countries are unlimited. Our sister continent, South America, a large proportion of whose inhabitants speak the Spanish language, is throwing its doors wide open to missionaries.

The Sabbath-school at Emmanuel Missionary College is making a careful study of South America as a mission field, spending a portion of the time each Sabbath in this study. In many

ways it is one of the most interesting of all mission fields. Its natural resources are undoubtedly greater than those of any other continent, but are yet largely undeveloped.

"If the El Dorado of early voyagers was a myth, the gold of the Guianas is not, nor the gold and diamonds of Brazil, the iron, copper, lead, bismuth, and other metals of various sections."

"The niter of Chile is a national source of wealth; while the Andes are rich in precious metals, the mines of Potosi alone having furnished the world over \$1,500,000,000 worth of silver since the Spanish first took possession of them."

"The products of the forest are a limitless source of future wealth, and a present cause of prosperity. Beautiful woods used by cabinet-makers are found in almost inexhaustible supply; a variety of gums and wax, and the extensive tracts where the india-rubber trees flourish, furnish a large part of the exports; modern medicine could hardly exist without South America's coca, which yields cocaine, and above all, Peruvian bark," from which quinine is prepared.

South America is only one of numerous interesting Spanish-speaking countries where the gospel must be proclaimed. There should be a large class of young people studying the Spanish language.

B. E. CRAWFORD.

### **Current Mention**

— A strike of coal drivers, which was inaugurated with some violence, was begun in Cincinnati, October 7.

— A dispatch from Seattle states that telegraphic communication has now been established between that city and all parts of Alaska.

— The revolt of the Hereros against German rule in German Southwest Africa is reported to be broken, the natives having been driven into the desert, where many of them died of thirst.

— A Madrid telegram states that Sunday bull fighting in Spain has just been abolished by vote of the Institute of Social Reforms, and that this is considered a death-blow to the bull-fighting business in that country.

— Report of the defeat of a Portuguese force operating against rebellious natives in Portuguese West Africa has been received at Lisbon. Of five hundred men who comprised the force, over half were killed and fifty more wounded.

— Disastrous floods are reported in southwestern Oklahoma and southeastern Indian Territory. A bridge connecting the towns of Lexington and Purcell, in Oklahoma, was swept away, and seven men who were trying to save the bridge were drowned.

— Mount Pelee is again in eruption, according to word brought by the captain of a British steamer who passed near the volcano on September 30. The mountain was throwing up, he says, stupendous black clouds and balls of fire. This is believed to account for dust clouds recently reported throughout the Windward Islands.

— Postmaster-General Henry C. Payne died in Washington, October 4, at the age of sixty years, after an illness of one week. Disease of the heart was the cause of death.

— Reports from various points in New Mexico which were visited by the recent floods in that territory show that at least twenty persons lost their lives by drowning. Railway traffic was paralyzed in several places, and the property loss was great, amounting to \$100,000 in the town of Roswell alone.

— There has been a scarcity of news for some days from the theater of military operations in the far East, and no great activity is reported on the part of either of the contending armies. A report that the Russian fleet had made another sortie from Port Arthur failed to be confirmed. The Russian Baltic fleet has not yet sailed for its reported Asiatic destination.

— An automobile was recently driven from Chicago to New York City at an average speed of twenty-four miles an hour, the whole time consumed in making the trip being fifty-one hours and five minutes. The highest speed attained was fifty-eight miles an hour. This performance breaks the previous record between those cities by nearly fourteen hours.

— The funeral of the French sculptor Bartholdi took place in Paris, October 7, and was largely attended by public officials and students. It is stated that Bartholdi died poor, his time and labors spent in the enterprise represented by the statue of Liberty in New York harbor, and in raising the money for the same from the French people, of which work he had charge, being largely responsible for the depletion of his financial resources.

— A recent court decision in New Hampshire upholds the practise of Christian Science as a means of healing in that State. A suit was brought by a patient to recover damages for alleged injuries received from Christian Science treatment. The plaintiff received judgment in the lower court, but on appeal the decision was reversed, the court holding that Christian Science treatment is legal where the practitioner employs the regular approved methods of that cult.

— Another "model saloon" is to be established, its location being in the town of Henry, Md. It will be under the direction of the Davis Coal and Coke Company, and will not be allowed to open its doors in the morning until eight o'clock, when the miners will have gone to work. It is designed to run opposition to a neighboring saloon of the ordinary type. The idea was suggested to the coal company by Bishop Potter's "model saloon" in New York City.

— The cruelties practised on the natives of the Congo State, in Africa, which is nominally under Belgian rule, led to a memorial signed by many eminent men in Europe and in America, petitioning President Roosevelt to intervene to secure humane treatment for the victims of the land owners in that section of Africa. The president, after considering the matter, has replied that not sufficient cause has been shown for intervention.

## NOTICES AND APPOINTMENTS

### Notice!

DAVID E. BELL, the elder of the Wilmington (Del.) church, having moved to Washington, his address will now be Takoma Park, Washington, D. C. All mail intended for the Wilmington church should be addressed to the deacon, R. M. Rosin, 729 W. 9th St., Wilmington, Del.

### "Save the Boys"

YES, and save the girls, too. That is what this journal aims to do. Thousands of our boys and girls are being ensnared by rum and tobacco. They are fast placing themselves where, like the sons of Aaron, they can not discern sacred things; and that without a word of warning. Every Sabbath-school, every tract society, and every individual as far as possible, should take a club of this journal. Ten copies to one address for two dollars. Single subscription, thirty cents a year.

That anti-beer issue can be furnished at one cent a copy, if the aggregate of all the orders amounts to several thousand. Send what money you would like to invest to warn your beer-drinking friends, and we will do the best by you possible. That special issue will be of great value. Address Save the Boys, 113 West Minnehaha Boul., Minneapolis, Minn.

### 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:—

Mrs. Mary A. Terry, Clinton, Ill., periodicals and tracts.

Mrs. J. H. Buel, Evansville, Ark., *Signs of the Times* and *Life Boat*.

Varvara Deitrichs, 715 Schofield Bldg., Cleveland, Ohio, *REVIEW* (old or new), and *Signs*.

\*C. A. Johnson, Colfax, Iowa, *Signs, Life and Health, Instructor, Southern Watchman*, and tracts, etc.

### 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, by year or month on a S. D. A.'s farm in the southwest, by a man 30 years of age, having a wife and one child. Address O. R. Robertson, Alma, Mich.

WANTED.—A good, able-bodied man to work on hay and fruit ranch. Must be a single man. Good wages to the right man. Address B. F. Bauer, Santa Ana, Cal.

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.

FOR SALE.—Sixty acres,  $\frac{1}{4}$  mile from S. D. A. church; 2 dwellings on place, also fruit of all kinds—peach, apple, strawberry, dewberry, blackberry. Good land; good water. For particulars, address T. T. Bledsoe, Marietta, Tex.

FOR SALE.—Due to failure of the Hammond Food Co., of Bay City, Mich., I am in the position to quote unsalted, pure peanut butter, made from No. 1 Spanish shelled peanuts, at 10 cts. per lb. in 50-pound lots or more. Cash with order. Address J. B. Schindler, Bay City, Mich.

## Obituaries

ATKINS.—Died near Lake Tapps, Wash., June 26, 1904, of pneumonia, Grace May Atkins, aged 9 years and 6 months. Little Grace had learned to love her Saviour, and rests in hope. Funeral services were conducted by the writer. W. C. F. WARD.

DRAPER.—Died at El Dorado, Kan., Sept. 19, 1904, of consumption, Joseph M. Draper, aged 39 years and 29 days. We laid him to rest with the assurance that, if faithful, we shall meet him at the resurrection of the just. He leaves a wife and four children, an aged father and mother, three brothers, four sisters, and many friends to mourn his death. Words of comfort were spoken by the writer, from Rev. 14: 12, 13.

N. T. SUTTON.

PIERCE.—Died at her father's home, near Bowman, Ga., Sept. 26, 1904, of typhoid fever, Sister Decie E. Pierce, aged 17 years. Sister Pierce, with her father, mother, three brothers, and little sister, accepted the Sabbath and kindred truths about the first of August, under the labors of Elder F. R. Shaeffer and the writer. During her sickness, when conscious, she was frequently singing or praying. At the time of her death she had not yet withdrawn her name from the Baptist Church, of which she had been a member for several years. At the mother's request, two Baptist ministers, with whom the family had been long acquainted, and the writer took part in the funeral exercises. We laid her away in a beautiful grove to await the Life-giver's call.

H. F. COURTER.

ASHLEY.—Died at his home in North Dartmouth, Mass., Sept. 22, 1904, of rheumatism around the heart, Jarvis T. Ashley, aged 82 years, 11 months, and 10 days. Brother Ashley was born in North Dartmouth in 1821. When the message for these last days came to him, he and his wife willingly embraced it, and he was among the first members of the Dartmouth Seventh-day Adventist church, and for many years he served faithfully as its elder. He was dearly beloved in his family and church, and was held in high esteem in the neighborhood where he had spent all his life. For several years he had been gradually failing. Wednesday evening, September 21, he was taken suddenly ill with severe pain in his shoulders and arms, and deathly sickness at the stomach, which caused vomiting. Nearly all night his pain was quite severe, causing copious perspiration. Great difficulty was also experienced in breathing; but his mind was clear to the last, and he endured the pain with patience. Thursday, about 10 A. M., he peacefully fell asleep to "wait a little while" for the return of the Life-giver, for whom he had waited so long. He leaves a wife, one daughter, and other relatives and friends to mourn their loss. The funeral was held from his home, September 25.

A. E. PLACE.



WASHINGTON, D. C., OCTOBER 13, 1904

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

DR. HATTIE MAXSON, of Oakland, Cal., visited relatives and friends in Washington last week on her way to New England. She seemed to be very favorably impressed with the outlook for the sanitarium work in this city.

THE executive committee of the Atlantic Union Conference has been in session in New York City during the past week, and Brethren A. G. Daniells and S. N. Curtiss have been in attendance from this city. Elders R. D. Hottel and S. G. Huntington spent one day in Washington on their way to this meeting.

BROTHER E. APLIN, of Glasgow, Scotland, spent one day in Washington last week. Brother Aplin received the truth in London several years ago, and as a result he left the Salvation Army to unite with this people. For the past year or two he has been giving his whole time to the work in Great Britain, and returned to his field of labor immediately after his visit here.

THE REVIEW has freely given its second page for years to the promotion of other literature, and has made no reference to its own interests, but in this issue the second page contains notice of the special October campaign in behalf of the REVIEW itself. We call special attention to this notice. Let all the friends join in this effort, that the REVIEW may be in the home of every Sabbath-keeper.

WE have received the first annual announcement of the Maplewood Industrial School, located at Maple Plain, Minn., and the second annual announcement of the Lornedale Academy, located near Lorne Park, Ontario, fifteen miles from the city of Toronto. Both of these institutions are conference schools of an intermediate grade, in which the study of the Bible is made a leading feature. Elder O. O. Bernstein is the principal of the Minnesota school, and Elder Eugene Leland is the principal of the Ontario school.

THE publishers of *The Southern Watchman* make the following announcement: "It has been decided to devote to special subjects four issues of the *Watchman* for the month of No-

vember. The topics will be taken up in the following order: (1) Health and Temperance; (2) The Second Advent; (3) Immortality through Christ; (4) The Sabbath. We hope to make each of these numbers so attractive, and to fill it so full of Bible truth, that our tract societies and all our workers will find the *Watchman* an excellent help in the special effort that is to be made with our literature." These are the very subjects which ought to be presented to the people everywhere, and these special issues of the *Watchman* should have a large circulation. Remember this announcement in making your plans for the literature campaign.

THE trustees of the Washington (D. C.) Sanitarium Association have rented the large double house, Nos. 1 and 2 Iowa Circle, N. W., and will open it immediately as a sanitarium. This house was built by General Grant, is located in the most attractive residence part of the city, and faces the small but very pretty park known as the Iowa Circle. It is well furnished and admirably adapted for use as a sanitarium. A more full statement of the plans and purposes of the trustees will be made later.

UNDER the title "Back to the Land," the editor of *The Signs of the Times* explains quite fully the reasons which have led the Pacific Press Publishing Company to remove their printing plant from Oakland to Mountain View, Cal. Among the reasons given are the high valuation and the consequent high taxation of property in the city; the cheaper land and the greater opportunity for cultivating the soil in the country; the difficulties with the labor unions; and the increased spirit of violence in the cities. Summing up the situation, the editor says: "With their crude, undigested, uncontrolled masses of restless humanity, ready for any magnetic leader, evil though he may be, the cities will lead in time and degree of violence. And again we say that, as we see these things, it behooves us to establish our center of work, if possible, in the quiet of the country." It is stated that a branch office will be maintained in Oakland.

#### "The Best Number Yet"

THE October number of *Life and Health* has met with a very encouraging reception. Many assert that it is the best number yet issued. The contents of this number are such as the public interests demand.

This health journal is published primarily with the view of reaching those not of "the faith" who have not access to other denominational literature, and who may not accept as authority all that has been given to this people. It is the aim to take no extreme position which might turn people away from this

work. It is designed to be in health lines what *The Signs of the Times* is in general lines, the pioneer paper to meet the minds of those to whom these truths are new, to feed "milk" rather than "strong meat."

It is intended to make the magazine an advocate of health principles which can not be gainsaid, and which will be a help to the readers of the REVIEW as well as to others.

#### "How to Ask Questions"

Is an important article in the October number of the *Sabbath School Worker*. It contains some valuable suggestions for the teachers in our Sabbath-schools.

"Needs of the Sabbath-school," suggestions for the "Missionary Exercise," the "Question Box," "A Quarterly Summary of Sabbath-school Reports," and over seven pages of specially prepared helpful notes on each lesson of every division for the month, are other features which help to make this a most necessary periodical for every officer and teacher in our Sabbath-schools.

The subscription price is now only 35 cents a year, or where two or more copies are sent to one name and address, the rate is 25 cents a copy. Address Sabbath School Worker, 222 North Capitol St., Washington, D. C.

#### Washington, D. C.

As will be seen by the list of donations published on page 20, the amount thus far donated to the One Hundred Thousand Dollar Fund is \$40,218.75. Thus we have passed the point of two-fifths of the whole amount. We believe that we shall quickly reach the half-way point, and then we trust that there will be a grand rally to close up the whole amount.

This list is headed by a donation of one thousand dollars from New Zealand. There are many other donations from foreign lands being sent for this work. Indeed, it is true that if our brethren and sisters will do as well proportionately in this country as our brethren and sisters in foreign lands, the whole amount can be raised in a few weeks. Quite a number of the friends of this work are giving a regular amount each week or month, and promise to continue this systematic effort until the one hundred thousand dollars is raised. If all our people would do this, the full amount would be supplied before the end of November. But as many will not do this, it is necessary that there should be large donations. Surely there are a number of our brethren and sisters in America who will follow the example that has been set by the friends in New Zealand. Is it not possible that at least one of our American brethren will send one thousand dollars to head the next list? We believe that some one who reads this very sentence will be impressed to do so.

A large number of donations are being sent in by those who are not Seventh-day Adventists, and they are receiving a real blessing for so doing. They will afterward be interested in the third angel's message as never before. This is real missionary work.

J. S. WASHBURN.