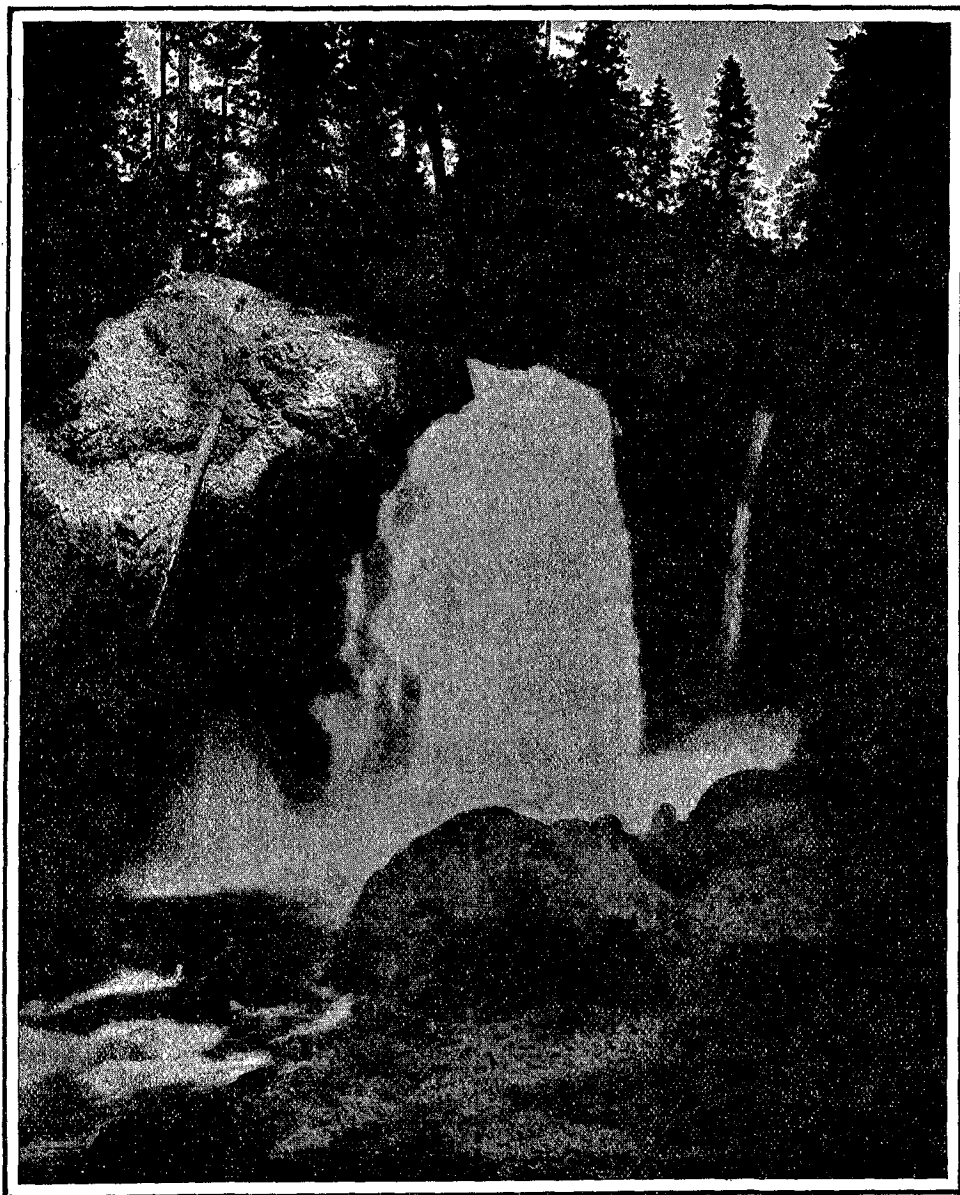


The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, OCTOBER 20, 1904

No. 42



From the "Sunset" Magazine

THE UPPER FALLS OF THE M'KENZIE RIVER, IN THE CASCADE MOUNTAINS

"THE DEAR OLD REVIEW"

In Every Home

Appreciating the value of the **Review**, and heartily responding to the recommendation of the General Conference, many conference and church officers have organized, and are at work with a desire to place the **Review** in the home of every Sabbath-keeper.

Some of the Methods Employed In the Conference

The conference president writing personal letters to the church elders in the conference, setting before them the value of the **Review** in the home of every member, and exhorting them to make thorough work in behalf of the **Review** at this special time.

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Elders writing personal letters to the members of their churches whom they know are not taking the **Review**, and setting before them its importance, and appealing to them for their subscriptions.

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Sabbath, October 29, after the missionary reading exercises, the subscribers to the **Review** to testify to the importance of the paper to them, and recommend it to those who do not have it; and the day following set apart as **Review day in the church**, with plans for a thorough canvass for subscriptions.

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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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Devoted to the Proclamation of "the
Faith which was once delivered
unto the Saints".

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Editorial

Hastening the Coming

THE sending of more money and more laborers to the unentered and the unworked fields is a step which will hasten the coming of the Lord. An earnest effort on the part of the members of the home churches to reach the people about them by the circulation of our periodicals, books, tracts, and pamphlets is a step in the same direction. Those who truly desire to see this work finished will surely respond to the invitation to join in a great missionary campaign for the spread of the truth. This closing message must go "unto every nation and tribe and tongue and people," and then shall the end come. "Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance." Let all unite in the work suggested for this fall and winter, and thus have a part in hastening his coming.

A Vain Effort

It is utterly useless to try to combine the things of the world and the things of the kingdom. "Ye can not serve God and mammon." It has been said that "the power of the world, the spirit of its literature, the temptations of business and pleasure, all unite to make up a

religion in which it is sought to combine a comfortable hope for the future with the least possible amount of sacrifice in the present." He who allows himself to be persuaded into this course will, in all probability, lose both religion and worldly pleasure. He does not have religion enough to make him happy, and yet he has too much religious conviction to be really happy in following the ways of the world. Whole-hearted, uncompromising Christians are especially needed at this time, when there is so much of the mere form of godliness, which brings true religion into reproach. That people who are preparing for the soon-coming Saviour should be ready to give all to buy the field. Let no one try to keep his hold on this world while professing to have transferred all his interests to the world to come. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." By giving all that we have we may win all that the Master has. It is a vain effort to try to keep what we have and yet to win what he has. Do not attempt it.

Loving and Obeying

GENUINE love is revealed in obedience. "If ye love me," said Jesus, "ye will keep my commandments." "For this is the love of God, that we keep his commandments." "And this is love, that we should walk after his commandments." The man who really loves God is the man who obeys God. That professed love which chafes at obedience and prates about perfect freedom is selfishness under a false name. Some professed representatives of Jesus talk as if Jesus paid it all for the purpose of making it possible for man to lead a lawless life without the sense of responsibility before the judgment bar of God. Such teaching is responsible in some degree, and perhaps in a large degree, for that spirit of lawlessness which seems to be taking possession of such a large proportion of the men of this time. It is necessary to emphasize the truth that the God of love is a God of law, and that freedom from sin is freedom from transgressing the law of God. There is abundant grace for every sinner, and we are thankful that "we are not under the law, but under grace;"

but "shall we continue in sin, that grace may abound? God forbid." We are justified by faith apart from the law, but the proof of justification is a life in harmony with God's law. Such a life is the life of love, for "love worketh no ill to his neighbor: love therefore is the fulfilment of the law." The Pharisees talked long and loudly about religion in the most public places, but violated every principle of true religion in their daily lives. The Saviour's indictment against them was, "They say, and do not." Such ostentatious piety, which is lacking in the essential principles of real Christianity, is displeasing to the Lord, and will end in disappointment. He who loves the Lord with all his heart will serve the Lord with all his strength, and that service will be in harmony with God's will as revealed in his law. Loving is obeying.

Some Fundamental Principles in This Message*

(Concluded)

WHEN this message first began in the early days, there was a very definite experience among the believers in this fundamental principle of righteousness by faith. They followed that truth further, and it led them into these other truths. It was this that led them on to proclaim the second advent of Christ; but when they did that, instead of casting aside their experience of righteousness by faith, their experience of salvation from sin through a definite personal Saviour, they were brought into a fuller realization of that same truth.

After that, came the light concerning the sanctuary truth, and the other truths which followed in connection with the Sabbath—those truths which have become fundamental to us in this work. But those who received them did not cast aside the very foundation principle of this gospel. It was not to them a mere matter of mental assent to the new truths which were presented to them; it was a further deepening of their experience in the fundamental truth of the gospel,—salvation from sin,—that fundamental thing, righteousness by faith in Christ. But as a new generation grew up, and as it is always easier

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

to teach intellectual truths than to convey spiritual truth, it came to pass, after a while, that there was a teaching of intellectual truth which did not convey with it that same depth of experience in spiritual truth. In due time this grand fundamental truth which must always be fundamental in the gospel of Christ—the experience of righteousness by faith through a laying hold upon Christ as a personal Saviour—that experience became dim, and a form of truth was being presented with too little living Christ in the truth.

Then came to this people that experience which many will remember. As in former experiences the Lord laid a burden upon some men, impressing some minds with truth that had been neglected, or with truth that had been entirely overlooked for a long time, but had become due to the world; so in our experience God impressed the minds of men to bring to this people, and to put back into this movement again, in its proper place, this truth of righteousness by faith.

But mark this,—and I think it will possibly explain some of our later experiences,—when that truth was brought again to this people to be put in the place where it belonged, instead of putting it in the place where it belonged, as the life of the teaching of the second coming of Christ, the Sabbath truth, the truth concerning the nature of man,—all those phases of truth,—and instead of their being taught as simply the outgrowth of this fundamental experience of righteousness by faith, there was a tendency to make a new message out of that teaching, apart from the other special settings of the truth. I am just as free to say, so far as my own experience is concerned, that that was the way it affected me; that was the way it affected my teaching at that time, and I can see very clearly why. It was because I had not for myself made that study of those fundamental truths of this message from this foundation that led me to see that they were simply a definite teaching and a definite application of that very truth. And so, without any antagonism, or any purpose to work against those truths, there was an emphasizing of that phase of experience of righteousness apart from the other truths. What was the consequence of that? Was not the consequence the fact that those truths began to lose their vital power to us, and began to lose really their preciousness to us, while we were absorbed in the teaching of this one and only great fundamental truth of the gospel, but apart from them? Now such a course will destroy this message. I do not say that it will necessarily and at once destroy one's Christian experience, but it does seem to me that to

take even that one fundamental truth of the gospel which is the foundation of all, and in this generation to attempt to teach it apart from the experience which should come with it in this generation, in the definite application of the truths that belong to this generation, will undermine the special work for this generation.

Now what effect does that have? The effect seems to me to be something like this: in this special setting of the work for this generation, which God gave in those truths which were brought out under the special guidance of his Spirit, and which were sealed by the spirit of prophecy, there is something that is, to those who receive it, a shield, a protection, against the special deceptions and delusions that will be brought in to overthrow that work. When there is such a special work to be done to prepare a people for the coming of the Lord, you know that the most determined effort will be made on the part of the enemy of God's truth to overthrow that work.

But in the truth itself which God gives for a special time, in the very setting of the truth which he gives, in the experience which he will give with that truth, there is something that will discover those deceptions, and will guard against them. Is not that clear? Is not that right? The thing itself will constitute a discoverer, a detector of error, and a protection against error. But when we allow ourselves to lessen the emphasis that should be placed upon those truths which are the foundation of this movement, those principles which must stand out with clearness and power, and in which, and through which, there must be brought to those receiving it the definite, personal experience of salvation from sin, of acceptance in Christ,—when we allow ourselves to more or less turn from that, and to place in the forefront, and to emphasize in our teaching, even this truth of righteousness by faith apart from those experiences, we let down our defense. We weaken our own message.

There are some here surely who will remember that statement which it seems to me must have been burned into many minds when it was made through the spirit of prophecy in 1897: "The people to whom God has entrusted eternal interests, the depositaries of truth pregnant with eternal results, the keepers of light that is to illuminate the whole world, have lost their bearings." More than seven years ago the people to whom had been committed the light that was to lighten the world, and the truth that was to prepare the way for the Lord, had lost their bearings, and, having lost their bearings, the definiteness of the message and the convicting power that belongs to this present truth were to a large degree lost.

Some have been unwise enough in looking back over these years at different times to say, Wrong teaching was given at Minneapolis, and there was brought in at that time something that upset this whole movement. But should not that truth of righteousness by faith have been declared at that time? It was the truth of God, the fundamental truth of the gospel of Christ, but there seemed to be, at least on the part of some of us, a failure to put that truth back into its proper place, and to give to it again its proper setting; and we attempted to teach that doctrine regardless of the special time and experience of this generation. This was a mistake. Just as that question of definite time, a definite message of the soon coming of Christ, was fundamental in the first message, it is also fundamental now. Just as the interpretation of those periods and their application formed a framework for the teaching of the truth at that time, they constitute the same thing now. The Sabbath truth and the law of God can not now be set aside, they can not be taken out of the gospel message for this time, and it be given as he wants it given. When we become specialists, and take one development of that truth and make it *the* truth, we can not, on that basis, give the third angel's message, although we may have much that is true and good. But when it comes to giving the message, we must have all these truths that are brought out. There must be a teaching of the whole gospel of Christ,—salvation from sin,—righteousness by faith through Christ,—which will give to the people of this time the experience that belongs to them in view of the fact that this is the last generation.

Now just as truly as Noah was a preacher of righteousness, so we must be; but Noah could not preach righteousness without preaching the flood and the ark. John the Baptist taught the gospel of repentance for sin, and of salvation, but he could not teach the gospel of repentance and salvation from sin without teaching definitely that the time was fulfilled, and that the kingdom of God was at hand. If he had left that out of his teaching of the gospel of righteousness by faith, he would have lost his gospel. So we must be preachers of righteousness in this generation; but if we attempt to teach righteousness in this generation without its being a definite presentation to the world of the truth for this generation, we shall lose our gospel of righteousness by faith. And that gospel of righteousness by faith will be found to be long enough and broad enough to take in every phase of the truth that it is necessary to teach in order to make a people prepared for the coming of the Lord.

"Advance Moves"

FROM an article in *The Southern Watchman* with this title, written by Elder George I. Butler, we take the following paragraphs:—

There is no hope for the future of this work unless the same thrilling truths [as were taught in the early days] take their rightful positions in our cause everywhere. If it was important then that the nearness of Christ's coming should be dwelt upon, it is now of far greater importance that it be made impressive and set forth as imminent; for surely his coming is nearer than when we first believed. Never in the history of the advent proclamation was it *so important* that the great fundamental principles of our faith should be constantly impressed.

Everything indicates the necessity for a full return to the old landmarks,—the making prominent of the truths which have made us a people. There has been far too much wandering after strange doctrines, which, for the time being, have led us away from the "*old paths*."

In the council at College View a hopeful realization of these facts seemed to be prominent in the minds of many of the leading brethren. The writer had to leave when the meeting was a little more than half through, because of the pressing duties needing attention in Florida just prior to the camp-meeting to be held there. The preaching of Sister White and Elders Haskell and Farnsworth and others was very timely indeed. It had the good old *ring* of other days.

The plans for advance moves made in the council were most encouraging and hopeful. The writer can not enter into all the particulars of these plans, but only speak of them in a general way. Doubtless others who have these matters in charge will do so fully.

In general, an advance movement is in contemplation for the circulation of our literature, and for the dissemination of the principles of our faith.

The dear old REVIEW AND HERALD, our oldest paper, our denominational organ, will lead out in this advance movement. It will lay before our people the importance of such a step, and give valuable instruction calculated to arouse them to the necessity of earnestly working for the salvation and enlightenment of our fellow men to prepare them for the scenes that are coming upon the earth.

As the REVIEW is published at the headquarters of the denomination, and under the special supervision of those called by our people to take a leading part in this movement, it is to be expected that its instructions will be most valuable and timely. We trust all who read this article will have the benefit of all this instruction.

The Signs of the Times, our leading pioneer paper, ably edited and quite generally known all over the globe, will also participate in this general missionary move. Its program contemplates the issue of four special numbers devoted to the leading and most important doctrines held by our people.

Knowing, as we all do, the enterprise of the Pacific Press, its marked ability in getting out special numbers, the large

circulation that each of these special numbers has had, and the general favor with which they have been received by the public, we shall of course expect that great things will be accomplished by this effort. We certainly desire that great good may result from it to the cause we all love. We trust that many hundreds of thousands of copies will be circulated all over the world, and that multitudes now in ignorance will be made acquainted with the precious truths for this time.

God's truth is one. Our only aim should be its rapid and thorough promulgation. We long to have the whole world become acquainted with it. We desire ourselves to do our utmost in its advancement; and we never mean to be so narrow in our views that we can not most heartily rejoice to see the most complete success attend any and every agency God is employing with which to enlighten the world. Let the Lord work by whom he will and can, and we shall be glad.

Our own little *Watchman* will also endeavor to do what it can in this same grand work. This article is already too long to lay out anything like the program we have in view. We shall aim to do our best to follow on in the same work that our larger, better-equipped, and older papers are seeking to accomplish.

We are in hearty sympathy with the spirit of this article. We believe that the time has fully come for a revival of the real spirit of the advent message, and for unity of action on the part of all believers in extending a knowledge of this saving truth. There is life, and light, and salvation for the people of this generation in the genuine advent message, preached "in demonstration of the Spirit and of power," and in this message of the coming of the Lord is the hope of the world. Let us labor earnestly and unitedly for the prosperity of every part of the Lord's work in every part of the world-wide field.

Onward in Europe

I THANK God for what I have seen and heard in Europe this summer, as I have mingled with the believers in their general and local meetings.

I have heard the tramp of marching thousands coming in to re-enforce our ranks. Over three thousand souls have taken their stand with us in Europe in the last two years. And in all our meetings I have heard the shout of victory and the sound of the keynote of the message, the warning cry that the second coming of Christ to this earth will not be long delayed.

But a few years ago the vast field of Europe presented rather the aspect of motley companies of believers, set down here and there amid the nations, working away with little relation to one another. Now we see the spectacle of a great organized missionary army, every division of it pressing on according to the one common plan of battle.

It is a tremendous field to cover,—one third of all the population of the world,—but the bounds have been drawn, and workers assigned to all the great divisions of the field, and, best of all, our brethren and sisters know that the set time is come, and that God is able to give them the victory speedily.

There was a time, not long ago, when it seemed that the work in Europe depended largely for its strength on the help from America. Now it is rooted in its own soil. If we were unable to help further, the forces already in Europe would press the work forward, and to the finish. Their tithe for 1903 was over twenty thousand dollars more than in 1901. The believers know the message and the genius of our work, and they have their eyes upon the world-wide field beyond their own borders.

But they still need our help to cope with the greatness of their task—the warning of five hundred million souls. They appreciate this, and thank God for what America has done for that field. The splendid growth of the work has opened doors on every side which must be speedily entered. The local strength and organization of the field are such that men and means from this side may be made to count in the campaign as never before. Pray that they may be quickly forthcoming; for the battle is on, and no time is to be lost.

No one can watch the speeding of the message among those many-tongued millions to-day without seeing another sign that the end is at hand. The mighty hand of God is preparing the way for a quick work in Europe, the mother land of modern nations. It has stirred my soul to see it. W. A. S.

An Epidemic of Lynching

FIGURES given in an article contributed to *The Independent* of September 29, by George P. Upton, show that since the year 1885 there have been in this country 2,875 lynchings. In only five States of the Union have there been no lynchings during this period. Mr. Upton, who is a recognized authority on this subject, makes many noteworthy statements in his article, of which we quote a few:—

Analyzing the results by geographical divisions, lynchings have taken place as follows: South, 2,499; West, 302; Pacific slope, 63; East 11. It will be seen by these figures that notwithstanding the South has more than six times as many lynchings as the rest of the country, the evil is not local nor sectional. . . . The cross-roads and back settlements of Mississippi and Georgia have witnessed no worse barbarity than was inflicted upon victims by mobs at Pittsburg, Kan.; at Belleville and Danville, Ill., or at Wilmington, Del. To this extent lynching is not merely the disgrace of the South. It is a blot upon

American civilization — a national, not a sectional, evil.

Not all of these 2,875 lynchings have been for the "usual crime," or for any one crime. Many have been for serious offenses, and many also for comparatively trifling causes. In quite a number of cases there was no crime at all. "Seventeen persons have been lynched merely because they were unpopular in their neighborhoods. Ten were found to be innocent when it was too late." In the list are also ninety-four who were lynched "on account of race prejudice," and "one hundred and thirty-four unknown persons lynched for unknown reasons."

Whenever a negro is lynched for criminal assault, the Southern newspaper, and sometimes the Northern, will headline its "story" or its editorial comment, "Lynched for the Usual Cause." This glaring misstatement is unjust to the negro race. Criminal assault is not the "usual cause." Persons lynched for this crime since 1885 numbered 564, while 1,099 have been lynched for murder. . . . The claim, therefore, that lynching is the summary punishment for a single crime is not only misleading, but dishonest. If any crime can be called "usual," it is murder. Startling as it may seem, statistics will show that murder is the national crime.

How insidious this evil is, how rapidly, when not opposed, it tends to barbarize, is also shown by the exceptionally cruel lynchings which have occurred in Northern communities during the last two years. This shows, as Bishop Candler, of Georgia, recently declared, that "lynching is due to race hatred, and not to any horror over any particular crime," and that unless it is checked, it may involve anarchy; "for men will go from lynching persons on account of color to lynching other persons on account of their religion, or their politics, or their business relations." The record already begins to show cases of this kind.

Mr. Upton believes, notwithstanding these facts and figures, that lynchings are on the decrease, and that "the outlook is hopeful." There has indeed come a reaction in many places where mob violence has been most prevalent; for thoughtful minds have seen civil government in those places fast degenerating into anarchy, and have become alarmed at the prospect. In some places there has been a decrease in the number of lynchings, with a corresponding increase in the number of legal executions. It remains for time to show to what extent the present reaction may be effective in restoring orderly government. It would be pleasant indeed if Mr. Upton's hopeful anticipations could be fully realized. We know, however, that the restraining power of the Spirit of God is less and less seen in the lives of men in these days; that faith in the Word of God, and with it Christianity, is on a general decline, for which there seems to be no

remedy. We know that of these times the prophetic declaration is that "evil men and seducers shall wax worse and worse," and that as it was in the days of Noah, when "the earth was filled with violence," so shall it be at the coming of the Son of man. The true hope at this time is not in a return of lawless men to the ways of peace and justice, but in the return of Christ to receive the kingdoms of this world, and set up his own everlasting kingdom of righteousness.

L. A. S.

Upon Whom Does the Responsibility Rest of Supporting the Colored Work?

"Go ye into all the world and preach the gospel to every creature." These words, uttered by the Saviour just before he ascended to the Father, have been resounding through the ages till the present time. They were never more forcible than now. As Christ's second coming and the close of probation draw nigh, the demand upon our energies seems to intensify.

The Saviour's words serve as a foundation for all the true missionary work ever done. We as a people are a missionary people, or we have entirely mistaken our calling. The warning of the world is the one great feature of our work. The second coming of Christ is the leading theme of interest, and to prepare a people for that event is the great burden resting upon those giving the message.

Christ had an interest in all mankind, but he manifested an *especial* interest in the poor, the unfortunate, the oppressed, the sad and suffering. There is great force placed upon this distinction in the Saviour's wonderful parable of the rich man and Lazarus. One character was a very rich man, clothed in purple and faring sumptuously every day, leading, no doubt, a purely worldly life. The other was in the deepest depths of poverty and misfortune, like Job, covered with sores, begging for the crumbs that fell from the rich man's table. In the great transition afterward, this poor beggar finds himself enjoying the favor of God and his great salvation. The worldly fortunate man finds himself in torment, begging for a drop of water to cool his tongue. Notice the reply that comes to his appeal: "Remember that thou in thy lifetime receivest thy good things and likewise Lazarus evil things; but now he is comforted and thou art tormented." He had great blessings in this life, and took his earthly comfort in the enjoyment of them. He manifested no gratitude to God and no sympathy for Lazarus; he did nothing to relieve his distress. The dogs showed more sympathy than he did. The good things he

had he used for himself and for his friends. The refuse crumbs that were of no value to the rich men were all that Lazarus received.

God and Christ regard with great pity the poor and unfortunate; and none can be truly children of God without imitating their conduct and character. Who shall say that God and Christ do not look with special sympathy upon unfortunate, oppressed nations as well as upon unfortunate individuals? The same principle applies to both. Races are composed of individual units.

The Jewish nation was chosen of God when in great affliction in Egypt, and he brought them forth, and planted them in a favored land. His ears were ever open to their cries when in distress. But when they became proud, worldly, hard-hearted, rich, and oppressive, rejecting the humble Nazarene, it was said, "Lo, we turn to the Gentiles."

The heathen nations received the gospel. They were in terrible darkness and depravity. Many of them felt their need of help. God sent them that help. A most wonderful work was wrought among them. The earth became enlightened with the rays of the gospel.

Now the so-called enlightened nations have become proud, oppressive, and many despise the Africans. If there is a poor, distressed, unfortunate race on earth, it is the African race. In both the Old and the New World this is true. Some nine millions of them are in the United States, the greater part of them being in the Southern Union Conference. Having come from a condition of darkness and bondage, with but little education, they have great need of the help of those who have been more highly favored. In the order of God great light is shining forth concerning the soon coming of our Lord in his glory. Our cause here in the South is composed of some eight weak, struggling conferences. In great States, like Georgia, Alabama, Mississippi, etc., we have from one hundred and fifty to two hundred and fifty members each; only a very few have more than this last number. It is with great difficulty that these conferences can successfully carry on their work for the whites alone, because of the lack of laborers and means, and the great amount of territory to work. How different the strength of Northern conferences! West Michigan has 4,419 members; California, 4,012; Iowa, 3,841; Wisconsin, 3,257; Indiana, 2,075; Minnesota, 2,000; Colorado, 2,415; Kansas, 2,550; Missouri, 2,000; Nebraska, 2,680.

The whole Southern Union Conference of nine large States has only 2,242 members. Nearly all of these large conferences have more members in each State than all the nine States composing

the Southern Union Conference. It is simply absurd to suppose that our people in the South, so few comparatively in number, and with so little means, can assume the burden of caring for and properly supporting so important and difficult a work as the enlightenment of nine million colored people in the South. There is great danger that our people will confine their sympathies too much to their own local conferences. Our hearts must go out to poor, suffering humanity everywhere. Christ could not be satisfied to remain in all the bliss of heaven while multitudes were perishing for lack of his light and blessing. We must ever follow his perfect example. How strongly, pointedly, and repeatedly has the servant of God pleaded with our people to rally and take hold of the neglected colored work with far greater vigor! Those here in the South know full well the need of such an effort.

We know of no more needy cause in this world to-day than the colored work of the South. The fact that race prejudices are kindling in all directions, and far less interest is being taken in that people than was seen forty years ago, is only an additional reason why we should redouble our efforts to help them, and be the more faithful to bring God's glorious truths before them.

The servant of the Lord has faithfully warned us that the way may be entirely hedged up in the South ere long. Surely active and efficient help ought to be rendered at once to these needy ones. Let us be most earnest to work while the day lasts; for the night soon cometh when no man can work.

This is a work that lies immediately at our own doors. Our responsibility as a whole people can not be shirked. It must be met if we are to hear the blessed words, "Well done, thou good and faithful servant."

The General Conference Committee of our people at its recent meeting in College View took a noble stand on this important question. With absolute unanimity they voted to appoint the first Sabbath of each November for a general collection throughout the whole United States for the suffering colored work of the South. Our gratitude is simply inexpressible for this act of justice and helpfulness from the leading brethren in this cause. No one but those who have felt the terrible burden of this work pressing on their shoulders, with their hands tied for lack of means, can possibly realize the relief this brings. But the appointment of a day will amount to but little unless our people feel the importance of giving liberally to this needy cause. Help this needy work, dear brethren and sisters everywhere, by liberally contributing to this colored work the first Sabbath in November.

GEO. I. BUTLER,
President Southern Union Conf.

Note and Comment

THE thirteenth session of the Universal Peace Congress closed in Boston, October 8, an unusually large amount of business having been transacted. A carefully prepared paper on the economic causes of war was read at the session, stating that formerly the chief cause of war was the desire for plunder, and that now the chief cause is the desire for expanded markets. During the year since the last congress, ten arbitration treaties have been signed, but as yet no such treaty has the signature of the United States. The congress refused to express disapproval of the large and growing navy of the United States. A resolution was indorsed providing for a regular international peace congress, which is spoken of as being, "perhaps, a first step toward the political organization of the world as one body."

RECENTLY there was held in Boston, Mass., the triennial general convention of the Episcopal church, at which the Archbishop of Canterbury, who was visiting this country for the first time, was present. A feature of this convention was a plea for closer union with the Church of Rome, made by Rt. Rev. William Doane, bishop of Albany. "If we can only find the place where the ways parted," said Bishop Doane, "it is not impossible to find the place where we shall meet again."

It ought not to be difficult to find the place where the ways of Romanism and of Protestantism separated, if that is what the bishop has in mind; and the Church of Rome would doubtless be quite ready for a reunion with the Protestant bodies at that point. Such a reunion would involve no change on the part of Rome; while on the part of Protestants, however, a return to the parting of the ways would involve the surrender of the cardinal Christian doctrine of justification by faith.

Bishop Doane saw no objection to such a degree of oneness with Rome as would involve a recognition by Episcopalians of the primacy, though not the supremacy, of the Roman see. "It is easy to acknowledge a primacy," he said, "because of the antiquity of the Roman see, and because of its splendid service in the early days." The question of the union of the church with her divine head, Jesus Christ, which is of far greater moment than any problem of uniting church bodies can be, seems not to have received any of the bishop's thought. Yet this is the real and only problem of church unity, from the Christian standpoint. If there is union with Christ, no other union is necessary; two individuals who are united with Christ

must necessarily be in union with each other. And if union with Christ is lacking, no other union is of any consequence.

Church legislation, which was considered at the convention, embraced a proposition to change the name of the church, omitting from it the word "Protestant." Such a change of name might be consistent at this time, if nothing more.

Such incidents are straws showing which way the religious wind is blowing.

THE "quiet atheism" of recent works by prominent writers of fiction, is a subject of comment by a London journal, the *British Weekly*. Four of the "best-selling novels of the day" in England, are described as having this characteristic. If the four novelists who wrote these works "are truly describing the English life of to-day," the *Weekly* says, "then Christianity has disappeared from our country." The four writers to whom the *Weekly* refers are Mr. Anthony Hope, Mr. Barry Pain, Mr. Seton Merriman, and Mr. Jerome K. Jerome. Of the absence of religion in their latest works the *Weekly* says:—

Mr. Hope has much to say of men and women in the greatest tribulation, deceived and deceiving, sinning and suffering, driven through anguish even to despair. But he never suggests that Christianity came once into their minds. They never pray, they never think of God, they do not fear God, or love God, or repent before God. They do not seem to know that a God exists. . . . Mr. Pain's assumption appears to be that religion . . . is, though not a hypocrisy, an absurd delusion. Mr. Seton Merriman, whose moral tone was very high, never once suggests the action of Christian forces. He could draw noble men and noble women, chivalrous, honorable, brave, sincere, faithful unto death. But they were never re-enforced, so far as we can remember, by supernal powers, nor did they ever need such re-enforcement. The atmosphere is purely pagan, though the paganism is of the loftiest and most heroic type. In Mr. Jerome's book his sky is low and the heroism near, though within the limits there is much kindness and good fellowship.

The decadence of religious faith is characteristic of the times, and the popular literature of the day is one of the principal channels through which this decadence is spreading. To some it appears that Christianity is soon to be wholly lost. But the Bible student knows that this condition of things was foreseen and foretold by him who views the end from the beginning. "When the Son of man cometh shall he find faith on the earth?" When atheism seems about to triumph, then the Son of man will come, and in the end the earth shall be filled with the glory of the Lord as the waters cover the sea.

L. A. S.

— THE — MISSIONARY CAMPAIGN

Convention Program

THE readings for the missionary convention, Sabbath, October 29, are printed herewith. Where no outline program is suggested in local conference plans, leaders in the churches will readily shape the services according to circumstances, to make the occasion most profitable. Various readers might be appointed to read, rather than have one person present all the matter. Certainly the readings should be followed by a very practical consecration service. Where the time can be given to the convention, it might be profitable to give a few minutes after each reading to open discussion or testimonies on the subject of the reading. Let us make the service bright, spiritual, and very practical.

We shall be glad to have the brethren and sisters send in short, pointed notes of missionary experience or helpful suggestions, for use in these columns during the winter campaign. Such reports will encourage the workers, and suggest ways of service.

W. A. SPICER,
Secretary.

A Call to Service

MRS. E. G. WHITE

WE are living in the very last days of this earth's history. All the signs that our Saviour predicted would herald his second advent are being fulfilled. We must earnestly continue laboring until the work given us to do is finished. As we see and sense the perils of the last days, and as the powers of darkness press more heavily than ever upon us, should not we, as Bible believers, do our very best work?

We see before us a special work to be done in the time when the whole earth shall be filled with the light and the glory of the Lord, as the waters cover the sea. 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 "lightened with the glory." The Spirit of the Lord will so graciously and universally bless consecrated human instrumentalities, that men, women, and children will open their lips in praise and testimony, filling the earth with the knowledge of God, and with his unsurpassed glory, as the waters cover the sea.

The proclamation of the gospel is the only means by 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 his law upon the hearts of the truly penitent.

To my brethren and sisters I am

bidden to say: Let the work of proclaiming the gospel of Jesus Christ be directed and 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 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.

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerably, winning your way by tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that can not be resisted. Thus the walls of prejudice will be broken down.

If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches.

Do we realize how large a number in the world are watching our movements? From quarters where we least expect it, will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

We shall not need to go far to find the opportunity to work for God.

The Winter Missionary Campaign for 1904

A. G. DANIELLS

OUR brethren and sisters who are reading our papers are aware that for weeks preparations have been in progress for a long, vigorous, successful missionary campaign during the coming winter.

A winter missionary campaign by Seventh-day Adventists is a happy idea. It is consistent with our profession. It is an economical, efficient plan for doing a great and good work for our fellow men. It is practicable, and easy to be carried out.

The winter missionary campaign is designed to give every believer in the third angel's message an opportunity to do something to give that message to some one else. Its fullest aim is to place the light of this message in every home in the United States.

This is to be done chiefly by the distribution of our literature. Every preparation possible has been made by earnest, practical men to aid our people to sell, loan, and give our papers, tracts, and books to all the people of this country this winter.

This literature sets forth the truth of the gospel as it has been made known to us in the third angel's message. Every phase of gospel truth is brought out in various papers, tracts, pamphlets, and books. Without the slightest difficulty a selection can be made to meet any error we may want to correct.

The work is so simplified by the variety, character, and expense of the publications that every one can do something. During the month of November a general effort will be made with our papers. Special numbers of *The Signs of the Times*, *The Southern Watchman*, and *Life and Health* will be issued for the work during that month. Every one can exercise his personal choice as to which of these papers he will use, or whether he will work with all of them.

Our work with these papers need not, and should not, close with the month of November; but it is planned that strong, earnest, universal efforts shall be made during the whole month with these papers.

Following November, tract work and book selling should be taken up. Tracts telling about the coming of the Lord, the meaning of what is taking place around us, the evils of religious legislation, etc., should be scattered over this land like the falling leaves of the forests. Thousands of our people should spend December selling "Christ's Object Lessons" and "Story of Joseph" in behalf of our schools and the colored work. Thousands more should devote the whole winter to the sale of our trade and subscription books.

This, dear brethren and sisters, is, in brief, the aim and the practical meaning of the winter missionary campaign. Its full meaning can not be summed up. The judgment alone will reveal the full results. But we can here and now see enough in this to thrill our hearts and

lead us to intense and prolonged effort.

This Sabbath, October 29, has been set apart as a missionary convention day. A full statement of the general plans of work will be found on the second page of the REVIEW dated September 29. This is a work that calls most earnestly to every conference officer, minister, and church elder in our ranks. Brethren, will you take hold of this work, and lead the hosts of the Lord in blessed service this winter?

In connection with this missionary convention, it should be decided by every church-member what papers he will work with during the month, and immediate steps should be taken to secure a full supply to work with. In order to get in a full month's work, earlier arrangements should be made for material. Good leadership in our churches is needed at this time for large, effective service. Where does this responsibility of leadership rest if not with our ministers and church elders?

"Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. . . . *Let the gospel message ring through our churches, summoning them to universal action.*"

Brethren and sisters, let us heed God's call to service. A mighty Niagara of human beings is pouring over the falls down into perdition every day that comes and goes. This terrible stream will not cease to flow until Jesus comes. He can not come until this gospel of the kingdom, revealed in the message given to us, has been preached in all the world. And that can be done only by the people whom God has been pleased to make his representatives in the earth.

"Everything in the universe calls upon those who know the truth, to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message." — *Unpublished Testimony, dated Jan. 10, 1904.*

Shall not every believer in this message answer this call from the universe?

Some of the Best Ways to Use Periodicals and Tracts*

Work With Our Papers

OF his work in New York City, Brother George A. King, our veteran book and periodical solicitor, says:—

"I call at every door and leave a copy of the *Signs*, telling the people that it is a sample copy, and is free. A week later I call with another, and if possible secure the orders of those who are interested. I arrange to call later upon those who have not decided about subscribing. The work of following up those who are interested, but have not yet subscribed, then becomes a natural matter. I emphasize the fact that this paper contains that which the newspapers leave out; that instead of stories,

crimes, and advertisements, this paper deals with righteousness, Bible thought and study, with the evidence of divine revelation, and the fulfilment of the Scriptures occurring about us on every hand. I keep before the people the great fact that it is the best all-round religious paper in the world. Many subscribe without any canvass at all. In old colonial times the publishers gave the people copies of their papers, and invited them to subscribe, and they did. *It can be done to-day.*"

Brother King makes a business of securing yearly subscriptions. He rarely accepts anything else. In a letter, accompanying the preceding suggestions, and with reference to this fall campaign, he says:—

"Be sure you make a strong pull through the whole nation for yearly subscriptions."

Dedication of Profits to Missionary Work

Many of our workers have found that the dedication of profits on the sale of a publication to some good missionary enterprise has been very helpful. The minds of thousands of our readers will at once turn to their experience with "Christ's Object Lessons," but the same principle may be applied to other publications as well. Brother Jasper Wayne, of Iowa, has applied it to the circulation of our periodicals, with the following result:—

"In the last six months I have received over seventy dollars net on four hundred copies of the *Capital and Labor Signs of the Times*. This profit, which goes to foreign missions, has been collected from those outside our own faith, and was given cheerfully on the presentation of the needs of the cause. This is the way I presented the matter to the people:—

"Mr. A, I am carrying on a missionary enterprise, and wish to invite you to take part with me. Doors are now open for us in the fields beyond, which we wish to enter at once. The entire net proceeds of the paper I am selling go to this fund. I am sure you will not only be interested in this missionary enterprise, but in the paper itself. (I then proceed to show the paper, with a silent prayer for success.) Now Mr. A, I wish to interest you in this enterprise to the extent of not less than twenty-five cents. We have the men and women who are willing to sacrifice their lives in this blessed work, and we lack means for their support; therefore, we are willing to divide the blessing with you.

"This plan not only brings the twenty-five cents, but often more. It also brings a ray of light and life into the heart that will not soon fade away. Brethren and sisters, here is indeed a golden opportunity, a threefold blessing; for the people need the message the paper contains, the foreign missions need the money, and we need the experience."

In a private talk with Brother Wayne, he informed us that he is planning to use the special third angel's message series of the *Signs*, as follows: He will

take the first number and canvass the people, stating that there will be a series of four. He will make the same statement concerning the need of mission fields, and will ask for fifty cents for the series. He will then either deliver the four papers or have them sent from the office. In both cases he will, at the conclusion of the series, again visit the people in the interests of a year's subscription.

The Personal Delivery Plan

The personal delivery plan of circulating papers is certainly the most effective way of developing an interest; for it gives the worker a weekly opportunity of learning how the truths which the paper contains are being received. The way this plan is worked up is as follows:—

A regular canvass of the individual is first made, with the request for a trial subscription for one month, or for three months. The worker then explains to his customer that these papers will be delivered personally each week. The very promise of a true missionary call each week is often sufficient to secure the order, even though the customer may not be so much impressed with the value of the paper. Therefore, how important it is that the worker should go with just the right preparation from above.

A Suggestion to Inexperienced Workers

You will find the gift of a tract on the general subject of the paper for which you are working a very helpful way of introducing yourself and entering homes. When the customer comes to the door, state that you are working in the interests of religious literature, a portion of which is free. The door will then usually open, and you will be given opportunity to tell about your paper. The gift of the tract establishes you at once in the mind of your customer as a missionary. *Try it.*

Experiences with Tracts

"As a general thing, I find tracts particularly good in following up an interest already awakened,—for example, at the close of a meeting or Bible study, or in connection with a conversation or letter,—but I have also found that properly selected tracts may be lent one at a time in a very profitable manner. The way we have done this is as follows:—

"We present the matter to the church and ask for volunteers, assign territory to each, and supply him with a sufficient number of the first tract in the series to cover his territory. We then begin work, leaving a tract in each home where a family cares to read, with the promise that we will call the next week for it, at which time we will lend them a second. This work should be followed up with Bible readings, or at least with an earnest effort to secure subscriptions for our missionary periodicals. The tracts we have used have been on such subjects as 'Signs of the Times,' 'Coming of the Lord,' and 'The Messages.'"

GEO. W. PETTIT,
Asst. Mission. Sec., Pac. Union Conf."

* Compiled by H. H. Hall, Oakland, Cal.

Our Young People; Their Privileges and Responsibilities

M. E. KERN

A Call to the Young

THE little child naturally desires to help its parents. Perhaps all can remember the joy that came to them when they were first permitted to help father or mother in their work. And the very help that was rendered cultivated and strengthened the love for parents. So in the church; it is a joy to know that the Saviour will not only permit us to help him in the sacred work of soul winning, but that he desires our help. Read 1 Cor. 3:9; Mark 13:34; John 17:18.

With what joy, then, shall our young people hear this message, which has been sent to them: "There are many Christian youth that can do a good work if they will learn lessons in the school of Christ from the Great Teacher." "We have an army of youth," we have further been told, "who can do," not a little, but "*much*," with proper direction and encouragement. Our young people must be encouraged to take up this work; for, as it is with the child in the home, so is it with the children in the church—if they are not encouraged and permitted to work when young, work is likely ever after to be regarded as drudgery.

An Important Time

The great conflict between good and evil has been going on for ages. Jesus has given his life a ransom for the souls of men. He sits to-day at the right hand of God, mediating in behalf of sinners. But the work will soon close. Soon Jesus will come, and all the holy angels with him, to reap the harvest of the earth. In the time of this closing work all heaven is astir. The message of the soon-coming Saviour is going to the world. The angel of mercy still lingers until every soul has made its decision. "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10), and the inhabitants of other worlds rejoice at the tidings of a ransomed soul.

What a grand privilege to live in this time, and have a part with Jesus in his work!

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

True Success

There is in the heart of every young man and woman a desire to be successful in life. To succeed one must have a definite purpose, and the character of that purpose will determine the character of the success. The highest aim, the noblest purpose, ever set before the youth is presented to the young people of Seventh-day Adventists to-day. It is, as we are told by the spirit of prophecy: "The heaven-appointed purpose of giving the gospel to the world in this generation." (See "Education," page 262.)

The cause of God to-day needs the strength and energy and tender sympathies of our young people. With the fresh vigor and enthusiasm of youth, with the adaptability to labor under varied circumstances, they are especially fitted to carry this message to all the earth. The world, too, is bidding for our young people; but shall we not turn our backs upon its enticements, and devote ourselves to the work in which God and the angels are interested—the only work that can bring true success? Not only the salvation of others, but our own salvation depends upon it.

A Training for Heaven

Have you sometimes asked yourselves, dear young people, why you are so weak spiritually, and why you do not make more rapid advancement? Listen to the answer, in this quotation from "The Desire of Ages," page 640: "It is because this work is neglected that so many young disciples never advance beyond the mere alphabet of Christian experience. The light which was glowing in their own hearts when Jesus spoke to them, 'Thy sins be forgiven thee,' they might have kept alive by helping those in need. The restless energy that is so often a source of danger to the young might be directed into channels through which it would flow out in streams of blessing." "The law of service is the connecting link which binds us to God," and "those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with him in his glory." (See "Christ's Object Lessons," page 324; and "Education," page 264.) Do you realize that the essence of heaven's joy is the spirit of self-sacrificing love? If you have been rescued from the power of sin, can you be content to do nothing to rescue others? Would you be happy to live with Jesus, who will ever bear the marks of his sacrifice for us, and not have done something to help him rescue the perishing? Do you realize that to reject the responsibility of laboring for souls is to miss the final reward?

A Definite Call

The Lord has made a definite call to the young people of Seventh-day Adventists to enlist in the work. "Young men and young women, can not you form companies, and, as soldiers of Christ, enlist in the work, putting all your *tact* and *skill* and *talent* into the Master's service, that you may save souls from ruin?" "Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth?" —Mrs. E. G. White, in *Signs of the Times*, May 29, 1893.

Who will respond to the call? It will mean a radical change for many of our young people. But instead of planning how much we can get out of life for ourselves, we should plan how much we can put into life,—how much of service, how much of bringing to others the joy of salvation.

Example Before Us

When Jesus was only twelve years old, he said, "I must be about my Father's business." "From his earliest years he was possessed of one purpose, he lived to bless others."—"Desire of Ages," page 71. It was his meat and drink to do his Father's will, and to finish his work. John 4:34. Joseph in Egypt and Daniel in Babylon are examples of what God can do through young men. He wants to show to the world in this time what he can do through young men and women who are wholly consecrated to his service. Let our young people adopt the motto of William Carey, "Expect great things from God, attempt great things for God." Let them make it the great business of their lives to work for souls. "'I should have told him to mind his own business,' said a gentleman to his wife, when she told him that a man of God had spoken to her about her soul. 'If you had heard him speak,' was the reply, 'you would have thought that it was his business.'" If we devote our lives to this work, God will make us to understand our business, and will give us success.

Conclusion

What are the privileges and responsibilities of the great army of Seventh-day Adventist young people? They have the most exalted privilege of being soul winners in this closing work of God on earth; and God has placed upon them this burden and responsibility.

And there are opportunities for service everywhere. This great missionary campaign affords a special opportunity for work. "Go to work whether you feel like it or not." Put away your fearfulness, and make a beginning, and you shall know the joy of service.

Let parents encourage their children to work, for only in this way can they be fitted for heaven. In "Education," pages 270, 271, we read: "With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. . . . With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

"Have you found the heavenly light,
Pass it on;
Souls are groping in the night,
Daylight gone.
Hold thy lighted lamp on high,
Be a star in some one's sky;
He may live who else would die,
Pass it on.

"Be not selfish in thy greed,
Pass it on;
Look upon thy brother's need,
Pass it on.
Live for self, you live in vain;
Live for Christ, you live again;
Live for him, with him you reign.
Pass it on."

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 prize, think on these things." Phil. 4:8.

Consolation

IN the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,
Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that can not fail.
*I know that right is right,
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;*
I know that passion needs
The leash of a sober mind;
I know that generous deeds
Some sure reward shall find;
That the rulers must obey,
That the givers shall increase;
That duty lights the way
For the beautiful feet of peace;
In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is better than doubt.
*And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side.*
—Washington Gladden.

In Closer Touch with Foreign Fields

A. T. ROBINSON

DURING the camp-meeting at Omaha, September 1-14, and the ten days' General Conference Council which followed at College View, nothing was more stimulating to the hearts of the people than were the talks of the brethren from foreign fields. Elder Conradi told us how the truth is going forward in the European General Conference, which embraces one third of the world's population. In this field, with one ordained minister to each seven or eight million, three thousand souls have accepted present truth during the past two years. Elder Conradi told us that at some of their general meetings, people of twenty-one different languages praised God for the light of the third angel's message.

Brother John Lipke spoke of the work in Brazil, South America, and Brother W. H. Anderson, who has spent eight years in the Matabele Mission, related stirring incidents connected with the work there.

Our conference [Neb.] voted to place at the disposal of the Mission Board, to be called to the work in foreign fields, five of our laborers. The conference also instructed its executive committee to appropriate quarterly an amount sufficient to cover the salary of such laborers as may be working in some foreign field.

This is a glorious move, and will bring joy to the hearts of our people. Brethren and sisters, when sending in your tithe, remember that quite a substantial por-

tion will be passed along to pay the salaries of such of our workers as shall be called to other fields. Let us all pray that the Lord may move upon such of our workers as he would have go into the great unworked part of the Master's vineyard, that his blessing may so attend the work, both at home and abroad, that when we shall again meet in annual conference, we may not only rejoice in what shall have been done, but be in a position to send additional workers abroad another year. We can never take any backward steps in this work. Those who do so are sure to be left behind while the great message of salvation moves grandly forward until the world shall be prepared for the coming of our King.

At a meeting of the newly elected conference executive committee, it was voted that for each laborer selected from our conference to labor in fields beyond our borders, an appropriation of one hundred dollars from our surplus fund be placed at the disposal of the General Conference, to be used for transportation expenses of such laborers.

Experiences of Former Days— No. 13

Spread of the Message to the Pacific Coast

J. O. CORLISS

DURING most of the year 1868 Elder White remained at his home, near Greenville, Mich., and completed the story of his early labors in the advent message, which was issued in the autumn in book form, under the title of "Life Incidents." During the preceding winter, while this book was being prepared, Elder J. N. Andrews spent much time at the White homestead, discussing with Brother and Sister White ways and means by which to hasten the pace of the message.

In the meantime, as though Providence had ordered affairs, Dr. M. G. Kellogg arrived from California, and remained several weeks. During his stay he pleaded earnestly that something be done to proclaim the message on the Pacific Coast, on the ground that everything was then ripe for its introduction there. His visit to the East on that occasion was at the instance of a mere handful of Sabbath-keepers residing in San Francisco, who, having heard that the General Conference would meet in Battle Creek early that year, had induced Brother Kellogg to take what was then that long journey to Michigan, to plead their necessities.

When the conference convened in May of that year, the leading brethren were all agreed that the time had come to send the truth to California. The only question which seemed hard to settle was as to who ought to go to that distant field. Ministers were scarce, and the territory of the Middle West was an inviting one, having then been worked only in a desultory way. Many attractive fields were near at hand, and the problem of

providing more distant parts with laborers was an entirely new one. And yet, strange as it may now seem, our people in general then believed that time was about to close.

So anxious were those who had the matter in hand that no mistake be made, that no one ventured to suggest the names of those who ought to go. Not even was a "distributing" committee appointed. Matters seemed to rest, indeed, for several days, awaiting developments. Finally when the question was asked as to who had been called of God to undertake the mission, Elder J. N. Loughborough acknowledged that his mind had been greatly exercised in that direction, because of realistic dreams which had followed him for several nights. After this the matter was soon settled by a vote to send him and Elder D. T. Bourdeau to the Pacific slope as soon as the necessary arrangements could be completed.

Everything being in readiness, these brethren left New York, June 24, going via the Isthmus of Panama, and landed in San Francisco on July 19. Arrangements were quickly made for setting up their tent in Petaluma, and meetings began August 13. So great was the interest in the message in that vicinity, that at that series of meetings, and the one which followed it, three hundred dollars' worth of publications was sold.

To many, the opening of the Pacific Coast Mission was the beginning of the end. Some said that surely time could not last much longer, now that the message had gone so far abroad. One result of this sentiment was very marked,—money and goods were freely given to hasten the Lord's work in the earth, and few were found who were laying up treasure on earth.

Looking back to that time, it seems almost inexplicable that people did not then see the broad stretch of missionary ground to be covered before the Master could possibly return to earth to gather its final harvest. But without doubt their judgments were clouded by the thought that the United States having so many foreign-born dwellers, the reception of the truth in this country would affect all the countries of the world, by its alien element sending the message in writing to their native lands.

But as time went on, this idea was quite thoroughly dispelled. To meet the theories of those who based the time of the Lord's coming by the march of events about Constantinople, Elder White would frequently say, during the last few years of his life: "We are not to determine the nearness of the Lord's coming so much by the trend of the Eastern question, as by the progress of the third angel's message in the earth. Watch the growth of the message, brethren."

This is sound sentiment for to-day as well. When the contributions of men and means toward mission enterprises shall have given the message to every nation, kindred, tongue, and people, then and not till then, may we expect the

Master's return. But if the people were so disposed, this could be accomplished in an incredibly short time. May the event rapidly hasten.

Closing the Exposition on Sunday

CYRUS SIMMONS

THE International Reform Bureau has, among other things, for its object "the defense of the Sabbath." "Without debate or division," Congress passed the law, drawn by the Reform Bureau, closing the exposition on Sunday. Is this legislation a wise precedent? There is a great deal of sentiment, religious and otherwise, and diversity of opinion, about the observance of Sunday. In attempting to further a seemingly moral movement, is Congress, by this law, unwittingly trespassing upon the inalienable rights of conscience? The institution of the Sabbath, and its observance, are evidently founded on the requirements and duties imposed by religion. Whatever the rest day, be it Sabbath, the seventh day, or Sunday, the first day of the week, or the Mohammedan's Friday, the reverence shown to it is an expression of worship, which the respective adherents pay in honor to their respective faiths. The history of the Sabbath is inseparable from faith and religion. The very acts mentioned in Sunday laws which are said to transgress the sanctity of the day are licensed or considered lawful or commendable on other days. Therefore the object of Sunday legislation is not to regulate civil conduct, which is exclusively the province of the state, but it attempts to prohibit the doing of those acts that are defined to be commercial and worldly, in contradistinction to what is devotional, in order that the sacredness of a certain day may not be disregarded or violated, thus prescribing indirectly the duties we owe to God. Disguised by an apparently harmless mask, this is a sort of church teaching that has crept unawares into our legislative halls. By usage and customary sufferance Sunday legislation has obtained such a hold upon the convictions of the people that its dangers may not be discerned until it is too late.

As there is more than one rest day in which religionists believe, there is consequently no unanimity in the United States, as to either the identical day of the week to be kept as the Sabbath or the manner in which it should be kept. When Congress allows one religious body, or reform bureau, to draft a law designating the observance of a certain day of the week as the Sabbath, and this law is enacted agreeably to its bidding, thereby defining by national law the day of the week that is the Sabbath, is not the arm of the state unnecessarily reaching out and clasping hands with the arm of the church in an unholy alliance, that may be fraught with dissensions, with religious differences, and, possibly, with persecutions? Why not confine the reg-

ulation of the Sabbath to the church, where it belongs? Is not the day and its observance as much a question of faith and religion as the manner of baptism, as denominationalism, as Christianity, or as Hebrewism? Is not the history of every state that has enforced its religious dogmas one of decay and dissolution, of violence and persecution? Does this republic wish to parallel the republic of Rome, where Paul was beheaded, where Peter and Christ were crucified? Can no harm result from this sort of legislation? Let us reason together.

1. To believe in the Sabbath we must believe in the God who made the Sabbath.

The atheist may say, "What god? Whose god?" Religionists may reply, "This is a Christian nation; we have no room here for the atheist." Thus an occasion arises for a religious controversy.

2. To believe in the Sabbath we are told to believe that the Creator who made the Sabbath also made the world in six days. The precept enjoining the observance of the Sabbath tells why it should be kept: "*For in six days the Lord made heaven and earth, the sea, and all that in them is.*" Ex. 20 11.

There are many theorists and higher critics who will not admit of the creation of the world in six literal days, while there are others who prefer to take the Word of God as it reads without further mental or verbal refinement. Here is occasion for another religious controversy,—a serious difference between two classes of believers of the same Book, which can only be reconciled by the faith of the individual.

3. To keep the Sabbath acceptably to the God who made it we are told to keep it holy. This involves a definition of holiness. The understanding of this one word has given rise to many believers of many opinions. The Christ, in magnifying the decalogue and making it honorable, taught that its precepts were so holy that they could be broken by unholy thoughts,—the overt act is not necessary. Matt. 5 : 27, 28. "Who-soever hateth his brother is a murderer." 1 John 3:15.

What an undertaking for Congress, or the state, to make the thoughts of people holy by legislation.

The Sabbath can be broken not only by thinking unholy thoughts, but by speaking our own words. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.

Does this not demonstrate the uselessness of Sunday legislation when tested by the requirements of heaven? No doubt, to meet the demands of this last quotation the blue law was passed which forbids a man to kiss his wife on Sunday.

For breaking the Sabbath are we not

answerable alone to God? Can its acceptable observance be wrought out other than by the faith and the conscience of the individual? If transgressors could be legislated into heaven, if they could be ushered into "the beloved city" by the law of the land, would it not have been useless for Christ to have died?

4. To believe in the Sabbath we are told to believe in the sacredness of a certain day of the week. On this identical day all do not agree. The Lord says in his law: "But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

The majority of the Christian world are keeping Sunday, the first day of the week, for the Sabbath. The different devotees claim a divine right for adhering to their respective days. Both classes are positive to enthusiasm that they are correct. Here is an occasion for a serious religious controversy to arise, which can only be settled by the faith of the individual. An attempt to settle this difference by the law of the land will eventually arouse animosity, and make more divergent the lines of faith that separate the believers.

This law, passed by Congress, closing the exposition on Sunday, is apparently harmless. But as Sunday laws on the national statute books increase, greater liberties may be expected to be taken with religion and with conscience. Doctrines of Sunday faith, championed by reform zealots, may be memorialized, petitioned, crystallized, into law. Will not the scene be a sorry one when the sect that is in the majority will be able to lobby through a law that will coerce the conscience of the few?

Why not listen to the warning and the wisdom of our fathers, who, after witnessing the horrors of religious persecution, incorporated in our organic law that safeguard which is now being insidiously disregarded: that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof?"

Why not listen to the teaching of that Master Mind who said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," and keep forever divorced the church from the state?

The coin that was brought to Christ bore the image of the superscription of Cæsar, which showed that it belonged to Cæsar. Matt. 22:19-21. The Sabbath bears the image of God because it declares its own Creator, the Creator of the world; it bears the superscription of God, because the signature of the divine is engraved in its bosom,—"*the seventh day is the Sabbath of the Lord thy God,*"—which shows by the same authority that in a special way this day belongs to God. In Isaiah the Lord calls the Sabbath "*my holy day.*" If the day belongs to God, then, according to the teaching of Christ, the respect and reverence we have for the Sabbath belong also to God, and not to the state, and should be rendered to him.

THE WORLD-WIDE FIELD

A Visit to Nyassaland

W. S. HYATT

JUNE 26 I left the mission farm, near Buluwayo, and started for Nyassaland. On the way I stopped at Gwelo, and visited the Somabula Mission. I found Brother Armitage and family quite well, but they had been having a hard time with the fever. The work at the mission seems to be prospering, and they

the Lord in thankfulness that he had brought us safely through that experience.

We were soon aboard the river steamer, and that evening started for Chiromo, a distance of two hundred miles. On the way we spent one night at the Shupanga Mission, and there visited the grave of Mrs. Dr. Livingstone, on the bank of the Shire River. She died April 27, 1862, at the age of forty-one years.

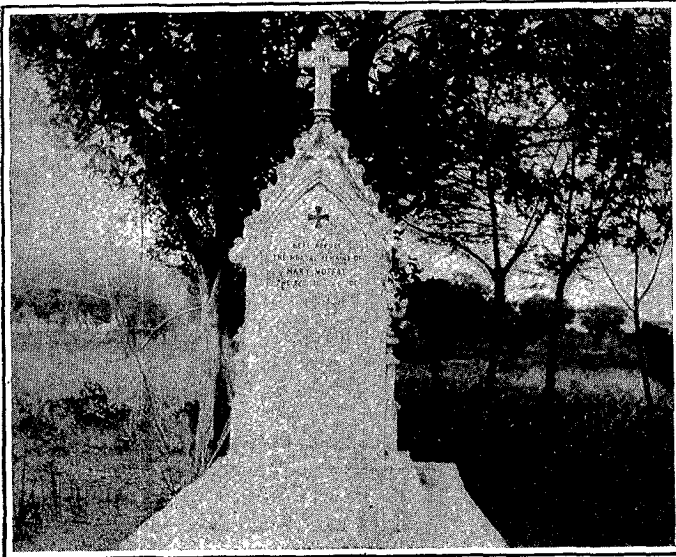
She was on her way to join her husband in the great work. My heart was inspired with new courage as I stood by the grave of this noble woman, who, with her husband, did so much for the cause of Christ in South Africa. The words on her tombstone are so expressive that I will quote them: "Here repose the mortal remains of Mary Moffat, the beloved wife of Dr. Livingstone, in humble hope of a joyful resurrection by our Saviour Jesus Christ."

at the mission for the night, where we were kindly entertained.

At daybreak the next morning we were off again, and arrived at the mission in time for breakfast. I was glad to get there, as it had been three weeks since I left the Somabula Mission. I received a hearty welcome from Brother and Sister Branch and family, and everything was done that could be to make my visit pleasant and profitable. I found them well, although they have light attacks of the fever from time to time.

I have now been here three weeks, and have had time to look quite carefully into the work, and I can say that the Lord is truly blessing the labors of this family. The school work is prospering under the management of Sister Mabel Branch, and the native teacher, Edward. He is a great help to them in their work. There are between fifty and sixty in the school, and some of these boys are getting a good start in their studies. There are between fifteen and twenty in the home, and the remainder come to the school from the villages on the estate. On the Sabbath the young men go to the villages near by, and hold services. Last Sabbath they spoke to one hundred and sixty-four adult natives. Thus it is that the natives about us are learning something of Bible truth, and the boys are gaining an experience in working for the people.

The mission farm of two thousand acres is hilly, and there is considerable timber on the land. The soil is good, and the grass grows to the height of eight or ten feet. They have an abundance of rain in this section. Last year the rainfall amounted to over seventy inches. Brother Branch had over ninety acres under cultivation last year. This is a large amount of ground when we consider that all the work has to be done by the natives. There are very few teams and plows in this



GRAVE OF MARY MOFFAT, WIFE OF DR. LIVINGSTONE

are of good courage. The following Monday afternoon Brother Armitage took his donkey team and started for Gwelo, where I expected to get a train on Thursday morning. Arriving in town, we learned that the trains had changed their time, and I could not get one till the evening after the Sabbath. As the rates at the hotels are very high, Brother Armitage decided that he would leave his wagon in town, and I could camp in it, and he would walk home. So we drove out a few miles with him, and then returned. I was very thankful to have the wagon, as there I could be comfortable and save considerable expense.

Saturday evening I took the train and arrived in Beira the eleventh of July. I went aboard the steamboat that afternoon, but we did not start for Chinde till the next day. We anchored off the Chinde bar in the morning, but the tug did not come out to us until about dark. We then went aboard and the tug pulled out from the ship a short distance, and there cast anchor. It being dark and the bar very rough, the captain would not attempt to cross till daylight. Well, we had a terrible night of it. The tug tossed and rolled like a cork all night. Like Paul, we "wished for day." It came, and soon we were safe in the harbor at Chinde. My heart went up to

When there is plenty of water, the trip is made in four or five days, but we were nine days reaching Chiromo. The next morning I was furnished with a

machila team consisting of sixteen boys, and we started on our journey to the Plainfield Mission, a distance of fifty miles. The machila is a canvas hammock fastened to the cross-bars of two long poles. Four men carry at a time, and they go on a slow trot, making about five miles an hour. The journey was made nicely with the exception of the climbing of a mountain to get up to Cholo. I succeeded with the help of the boys, but it was a hard climb of about two and one-half hours. The boys, not understanding just where I was to go, took me to the Nyassa Industrial Mission, which is about six miles from Plainfield. As it was then seven o'clock, and the boys were very tired, we stopped



MISSION ROAD AND HOUSE

country. The natives do all this kind of work, even to the grading on the railroad which they are now building.

Wild beasts and reptiles abound in this country. Cattle and goats have to be kept in enclosed buildings at night. Lions are all about. One was heard roaring not far away a few mornings ago. Some boys had a team of oxen on

the road, and something broke down. While they were fixing it, the oxen were feeding close by, and a lion came and took one of them. About one week ago a lion entered a native village, but a short distance from Blantyre, and carried off a pig. I have seen the skins of three boa-constrictors that were killed near here. These were from twelve to sixteen feet long. The largest one was killed on the estate by a native. The natives do not usually kill them, but this one swallowed a goat belonging to the native, and when it became dormant, about three days later, the native killed it, and sold the meat of both the goat and boa-constrictor.

The Lord is certainly blessing the work of our few missionaries in this country, and we are encouraged to continue the work. My soul is often sad as I think of the little that we are doing in view of the greatness of the work there is to be done, and the short time in which we have to do it. "This generation" is almost passed, and we have made only a beginning in this work. We long to see more done, and are crying to the Lord to open the way for more missions to be started, and for godly men to enter the work. Brethren, remember the work in darkest Africa in your prayers, that God may open the way for the message to go with power in this country.

Plainfield Mission, Cholo, British Central Africa.

Farming in Brazil

ABEL L. GREGORY, M. D.

MUCH of Brazil is rough and mountainous; hence, farming on a large scale is not possible. Stock-raising is not practicable in many parts, on account of the jungles, which prevent the growth of grass until the trees are cleared away. As much rain falls, the clearing soon becomes a jungle again. In some parts there are tracts of land which offer pasture. These are mostly in the small State of Rio Grande do Sul, which is the most southern of the United States of Brazil. Here are raised the greatest number of animals. Being so far south, there are frosts and cold rains nearly every winter. These do some damage to the stock. Occasionally a little snow falls. Seven years ago there was a revolution in this State. At the close of this the prairies were almost destitute of animals.

Corn and black beans are the principal products, though potatoes, both sweet and Irish, do well in soils adapted to them. Rice is grown in the lowlands, and yields well. Sugar-cane is extensively grown for sugar, and for a kind of alcohol, which is much used. Bananas do well. In many places oranges grow wild in the woods. Plums, prunes, and peaches can be grown. A few apples are found in the mountains. Rye, barley, oats, and wheat are planted on the highlands, but are not paying

crops, as machinery can not be used to cultivate and harvest them. Most of the flour comes from Argentina.

The staple product is farina. It is made from a kind of potato called mandioc. This plant resembles the castor-oil plant of the United States. In fact, it is botanically a relative, having seed and foliage like it. The roots in two years grow all the way from the size of the arm at the wrist to the size of the leg at the calf. The roots are washed, peeled, grated, the poison pressed out, and then dried in a furnace. This dried product is *farina de mandioca*. The favorite way of eating it is to mix it on a plate with cooked beans. It is similar to very coarse white corn-meal on beans. As a consequence of eating this raw starch, many have stomach trouble of chronic character.

Small fruits can be grown when the ants can be kept from destroying the trees. Ants and revenue stamps are two hindrances to progress in Brazil. All official papers, receipts of over six dollars, posted handbills, all manufactured articles, etc., must have the regulation stamp, or one is liable to a fine. Interstate revenue, and even county revenue, is collectable on many things. The city tax in our city on cord-wood brought here from an adjoining district is more than we pay for wood. The tax on butter sent into this State from Santa Catharina, the adjoining State on the north, is double the cost there.

Tobacco is extensively raised, and more extensively used; yet a tobacco chewer is seldom seen. It is smoked mostly as cigarettes made of corn shucks. A very few use pipes, and occasionally a snuffer is seen.

The most ordinary farming implements are an ax without a head, a hoe, and a brush-hook. A forked pole makes a plow for some of the more enterprising natives. American-made hand plows are used by the very best farmers, but these are scarce—less than one in a thousand. Neither are these plows the good ones we have in the States.

The amount of land a man cultivates varies from one to about five acres, according to the health of his wife and the number of children. All the family work in the field. To open a farm, the trees are felled, then, when dry, fired. This consumes the small stuff, but the big logs remain as they fell. Corn is planted among the logs, by making holes with a hoe. The weeds and brush are cut out once or twice before it ripens. It is gathered in sacks, and carried home on the back or on pack-mules. When shelled and sacked, it sells for fifty cents a bushel. Other products are in proportion. Beans cost one dollar and a half a bushel. No one need come to Brazil to farm to make money. Yet a man can do well on a farm, if he knows how to manage. Two crops a year can usually be harvested. The native clears his land once a year by fire, hence in a few years the land is worn out.

Living in the large cities is expensive,

and especially so to a foreigner who does not know the language. Yet men and women are needed who know and love the truth, to come here and live it before this people. They need to be taught to farm, to use machinery, to economize, and to live for God.

Who will come here for the love of perishing souls? There are people here who are seeking for truth. They are blind, ignorant, and priest-ridden. So were we. They must hear the glad news of a soon-coming Saviour. Who will help us in giving them the good news? Opportunities are now presented, which, if not improved, will soon be gone forever. Brazil is as large as the United States of America, and has but three preachers, three canvassers, and one doctor. How long will it take to warn sixteen million people?

Taquary, Rio Grande do Sul.

The Swedish Meeting

E. AHREN

THE twenty-third annual meeting of the Swedish Conference was held in Jonkoping, June 21-27, 1904. About one hundred of our people were present. There are thirty churches in the conference, with seven hundred and forty-one members, and in addition to these there are about seventy Sabbath-keepers now ready for baptism. During the past year forty-four have been baptized. We have had seven ordained ministers, two licentiates, three Bible workers, and about twenty-eight canvassers in the field. One ordained minister, Elder Leonard Karlsson, has died. He was one of the first workers in this field.

Our tithe for the year was 63,350 kroner; our book sales, 36,350 kroner. Ten were baptized during the camp-meeting. The outside attendance, especially on Sunday, was good.

The following resolutions were unanimously adopted:—

"1. That the school question be referred to the executive committee of the conference, and the committee of the association Sanningens Harold, and that these committees, together, carefully consider in what way and when such changes may be effected in the Nyhyttan school as would be for the furtherance of the school work, and that said school be continued, we doing all we can to sustain it until these two committees are prepared to present such plans as the conference would unanimously accept.

"2. That steps be taken for the advancement of the health work by the education of nurses, publication of literature, and establishment of health homes as fast as means can be procured for this work.

"3. That an energetic effort be made to revive the tract and missionary work by the circulation of papers and tracts by church-members in general as well as by conference workers, and that this work be reported to the secretary of the Tract and Missionary Department.

"4. That each church establish a

poor fund for the benefit of the poor in the church, and that the conference start a poor fund for the assistance of such church-members as can not be properly aided from the local church.

"5. That our church-members be urged to greater faithfulness in the support of the First-day offerings.

"6. That, as the printed edition of 'Christ's Object Lessons' has not yet been sold, steps be taken by which this book may be sold as soon as possible.

"7. That, regretting the loss the conference has sustained by the death of one of its old and faithful workers, Elder L. Karlsson, we express our deep sympathy for his wife and children in their bereavement."

Credentials were granted to O. Johnson, J. M. Erickson, E. Ahren, K. A. Farnstrom, F. R. Oberg, A. J. Settergren; licenses to B. J. Karlsson, Birger Andersson; missionary credentials to A. Lundgren, Mathilda Olsson, Anna Forssen, Ole Nelsson, Peter Hedstrom.

The following-named officers were elected for the coming year: President, O. Johnson; Vice-President, K. A. Farnstrom; Conference and Missionary Secretary, J. R. Lindqvist; Sabbath-school Secretary, Ellen Niemann; Canvassing Agent, E. Lind; Auditors, E. Lind, A. J. Settergren; Suppliants, C. Hallberg, K. Palmer; Executive Committee, O. Johnson, K. A. Farnstrom, J. R. Lindqvist, C. Kahlstrom, B. J. Karlsson; members of the association Sallskapet Sanningens Harold, appointed in a meeting of the society: President, O. Johnson; Vice-President, K. A. Farnstrom; Secretary, E. Ahren; Treasurer, E. Lind; Auditors, Jens Olsen (Copenhagen), J. Bergstrom (Nyhyttan); Suppliants, A. Christensen (Christiania), B. O. Olsson (Arnas); Executive Committee, O. Johnson, K. A. Farnstrom, E. Ahren, E. Lind, B. J. Karlsson, J. M. Erikson, J. R. Lindqvist.

We had indeed a good meeting in Jonkoping, and we hope by the grace and help of the Lord that we shall experience more of his blessing, and have still more success in the work this year than we have ever had before.

ONE of Bishop Crowther's converts in the Niger Mission, when put to torture to induce him to recant, said: "I have made up my mind, God helping me, to be in chains, should it so please the Lord, till the coming of the judgment day."—*Selected.*

A VAST new world, almost untouched by Christian missions, is waiting to be won for Christ. The Sudan is as large as the whole of Europe, minus Russia, and has eighty million people. There are ten great kingdoms in the Sudan as large as ours in Europe, but scarcely any mission work is being done in them. Besides these, there are about one hundred distinct free heathen tribes in the Sudan, with not a missionary among them.—*Selected.*

THE FIELD WORK

Brazil

BRUSQUE.—Just before our conference meeting, our canvassers received word from the authorities to discontinue their work. On visiting the authorities the reason for this was found to be complaint against our work by the ministers and others. We had been given permission to canvass without paying license, but we were notified that we would be obliged to pay a license of about five dollars in American money. This was paid, and a canvasser and a Bible worker remained after the conference.

We had good meetings, and in the evenings large numbers of people visited the preaching service. The principal subject was "The History of the World in the Light of Prophecy." The whole country was aroused, and more thorough work was done than we have ever been able to do before. The opposition on the part of the pastors was as bitter and determined as could be expected under such circumstances. The Lord favored us with beautiful, clear weather, and moonlight evenings. This meeting called to mind the feast of tabernacles. See Lev. 23:34-42. The buildings were made of palm trees, with a roof of the leaves.

My husband is again on the way to Espirito Santo, north of Rio Janeiro. He is accompanied by a young man from our school, who goes there as teacher. They expect to hold some general meetings there, after which we shall probably move from this place farther north, and our work will be more particularly among Brazilians.

MRS. F. W. SPIES.

British Guiana

NEW AMSTERDAM.—The interest in our tent-meetings is deepening every day. The tent is overflowing each night. The Lord is working mightily. Several have taken their stand for the message. Our principal opposers are the Catholics; yet they are present every night.

Among other interesting incidents is that of a Catholic boy, seventeen years of age, who desires to obey God. His people are devoted Catholics, and came to the tent to take him away by force. They were required to keep quiet during the meeting; but as soon as we dismissed, they rushed into the tent, and endeavored to take the boy out by force. We told them they must not disturb our place of worship. We advised the boy to go, but he utterly refused, and an officer was brought, and the lad was compelled to go.

I believe that the witnessing power of the message has reached the entire city, and when our tent is taken down, our work here will be finished, so far as the public is concerned.

While conducting the meetings, we are also erecting a house of worship. Our one object is to finish the work in British Guiana as soon as possible.

Five members of the Church of England Synod of British Guiana have ap-

pealed to the bishop to permit me to present the Sabbath question before the next session of the synod. In their conversation with that official, he confessed that Saturday is the Sabbath, and not Sunday, and remarked that something must be done. He favored the proposition, and said he would confer with the other members of the synod.

D. C. BABCOCK.

Report From Elder Loughborough

My last report through the REVIEW was made in the latter part of June, just after our excellent camp-meeting and yearly conference in Oakland.

For years I have had more or less bronchial difficulty, and on finding that the humidity of Oakland aggravated the trouble, I decided that a change to a dryer, warmer climate with less fog would be beneficial. We, therefore, on July 7, moved our few household effects to Mountain View, where we have lived for over three months in a tent on a lot fifty by one hundred and fifty feet, which, through the kindness of friends, we purchased at very reasonable figures.

The last place I owned was sold in June, thirty years ago; since that date I have sojourned in various climes, in different parts of the world, at times comfortable, and at other times very uncomfortable, oftener the latter. As age advances, it seems proper that I should have a little cottage and a small garden spot for the closing days of my earthly pilgrimage.

I had a little means left from the sale of my former home, which was loaned to one of our associations. Being disappointed in getting this, I was obliged to again take the saw and hammer and go to work with my hands; for I had not the means to hire help. This I have been doing for the last three months. At first I experienced sore muscles, but as I persevered in the work, it has been a physical benefit, so that now I can do quite a day's work without overfatigue. At the present writing our cottage is nearly ready for occupancy, and I am in hopes to get what is due me so as to meet obligations at the proper time. So out of our misfortunes good comes, and verifies the fact that all things work for the good of those who love the Lord.

Our permanent address is now Mountain View, Santa Clara Co., Cal.

J. N. LOUGHBOROUGH.

Report of Labor

As some of us look over the years of a comparatively long life, we can truly say, How swiftly they have passed away! They have been "like a weaver's shuttle," like the transits of "swift ships," "like a vapor," "like a dream." And the more we have to occupy us that is of an interesting character, the more rapidly the years seem to pass. And thank God, we have in present truth, in the work that it enjoins, and in the numerous object-lessons taught us by the

great events of the present time, confirmatory of the doctrine of Christ's speedy return, plenty of that which is eminently interesting to take up our minds and draw out our most earnest and best energies, so that the few years of probation that remain will, as it were, glide away far more rapidly than have even the same number of years in the recent past.

Thus may we, with our minds and energies taken up with the things that now belong to our peace, in a special sense hasten the second coming of our blessed Lord. As we thus have our thoughts and energies bestowed upon the grand truths applicable in our day and their proclamation throughout the earth, we shall easily endure our trials and light afflictions, encouraged by the thought that they are, as it were, "but for a moment," and will, if improved upon, not only help us to form righteous characters, but also work "for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17.

The way not having opened for me to labor in new fields since last spring, I have now and then given a practical discourse to believers, labored for some who were in danger of departing from the faith, aimed by correspondence to bring further light to some who are studying the truth, and written for our three leading American papers, especially *The Southern Watchman*. I have also been drawn out to work for this paper in an especial manner, because I see in its history a duplicate of the early history of our beloved REVIEW AND HERALD, before the *Signs of the Times* was started as a pioneer paper. I feel especially for *The Southern Watchman* because its managers put at the front the reasons why we are Seventh-day Adventists; and yet the Lord is, through old pioneers in this cause, as well as through younger writers, giving in the *Watchman*, not only rich, practical truths, but also precious light on doctrinal themes.

And just here this question urges itself with special force upon my mind. Why should not our brethren and sisters in the North more generally add the *Watchman* to the list of their periodicals, and thus show an interest in the work in the great South, and help to put that noble paper on a permanent financial basis? Taking this paper, and reading it, our interest will be more fully enlisted in the advancement of the work in the long-neglected South. We shall be more likely to pray for the work and workers in that field, and to contribute to its support, until the entire Southern field shall be deluged with the glorious truth of the third angel's message.

One week ago an invitation came to me to get our brethren to take the REVIEW, that they might be prepared to engage intelligently in the coming campaign planned in Omaha last spring. At one place I learned that while nearly all the believers were reading the *Signs* (which I encouraged them to continue doing), but few of them read the REVIEW, our dear church paper. I dwelt upon the importance of taking this paper, and in about one week, by securing addresses and visiting from house

to house, I obtained about fifteen subscriptions. This made me think of our experience in the early history of this cause, when our ministers never raised a church without leading at least every head of families embraced in it to take the REVIEW. We then regarded it as a sacred and imperative duty to do this, and did not consider our work as being rounded off until this object was accomplished. And is not this duty as imperative now as it was twenty, thirty, forty, and fifty years ago?

A few weeks ago I had the privilege of spending two days with the church at Lowell, Mich., and speaking to them the words of life. Here I found Elder E. Van Deusen recuperating by indulging in physical exercise, after spending eight years in doing evangelistic work in the West Indies. I found this dear brother fully alive to a sense of the time in which we live, and to the importance of pushing on the aggressive work of the third angel's message to triumphant, speedy, and final victory. The church of which he has the charge was also imbued with the same spirit, and authorized me to bear this testimony from them: "Tell the brethren whom you may meet that we are perfectly united and of good courage." And this will be the language of all those who show that they are getting out of self into Christ, by laboring disinterestedly, unselfishly, earnestly, untiringly, and with an undying love for souls, as did Christ and the early Christians.

D. T. BOURDEAU.

The Canadian Union Conference

The Second Biennial Session

THE second biennial session of the Canadian Union Conference was held at Quebec, Sept. 1-12, 1904. There were delegates present from Newfoundland, Nova Scotia, New Brunswick, Quebec, and Ontario. As this meeting was held in connection with the Quebec annual conference and camp-meeting, it gave the Quebec brethren and sisters the privilege of meeting the union conference delegates, and of attending the conference meetings. And the presence of so many brethren and sisters increased the interest and value of the union conference meetings.

This was the first session of the Canadian Union Conference I have had the opportunity of attending. I very much appreciated the privilege of meeting the workers of that field, and of hearing from them in personal interviews regarding the work in their various conferences.

From what I learned in this way, I obtained a better knowledge of the conditions and needs of eastern Canada. I wish that all our people in the United States could see the situation in that field as it is, and feel the interest such an acquaintance would certainly create. I feel sure that they would not permit the cause to continue longer in its present crippled condition in that promising part of the Master's vineyard.

Dr. Carrie Lemon gave a full account of the medical missionary work that has been carried on by her husband and herself in Newfoundland during the last two years. Although they have not had a large institution, the patronage has been

good, and the work has been sustained financially as well as could have been expected. Many sufferers have been relieved, and have been taught how to live in harmony with God's laws. A foundation has been laid for a good work in Newfoundland. As it seems necessary for these workers to leave that country, a call must be made for other medical workers to take their place. Here is an opportunity for some young medical workers to render valuable service to the cause of God.

From Elder Wm. Guthrie, president of the Maritime Conference, I learned much regarding the opportunities and needs of that part of Canada. Prince Edward Island, which has a population of about one hundred thousand, has not a single laborer from our ranks. This island has a large farming population, and gives promise of being a good field for a warm-hearted, consecrated minister who will settle there permanently. I am told that it is a beautiful place in the summer, but rather cold and isolated in the winter. Surely some minister should be found who will go to that part of the Maritime Provinces with courage and determination to permanently establish this cause among the thousands there, who are now without the light of this truth.

But the most pressing need of the Maritime Conference is some financial help to put their intermediate school in a position to do good work for their children and youth. For years the young people of our Sabbath-keepers in Canada have been coming to our schools in the States, and but very few have returned home to labor in the cause. This has proved disastrous to the interests of our work in Canada.

From personal experience we have learned that it is a serious thing to our cause to have the young people of one country drawn away to another to secure their education, and then fail to return. It seems to paralyze what remains. Realizing this, our Canadian brethren are making heroic efforts to establish educational institutions within their own borders. However, they find the burden heavy, as their numbers are few, and they are generally poor.

As the Canadian Union Conference Committee looked the situation over, it was the conviction of all that two thousand dollars should be raised immediately for the maritime school. It was agreed that five hundred dollars of this should be raised by the brethren in the Maritime Conference, and that we should ask our brethren in America to raise fifteen hundred. This matter was considered at the recent College View council, and a recommendation was passed, expressing approval of this proposition. Elder Guthrie has made arrangements for soliciting aid in some of the conferences, and is now making an effort to secure this help.

Our brethren in Canada have sent thousands of dollars across the line to help build and maintain our various institutions in the United States. In making these gifts they have been encouraged to believe that when the time came for institutions to be established among them, our brethren in the United States would remember them with the same brotherly generosity. The time has surely come for small schools and sanitariums to be established in Canada, and this

presents an opportunity for our brethren in the States to return at least a portion of what they received in their time of need.

The Ontario Conference has established and opened a training-school for the young people of that conference. Some months ago the General Conference made arrangements for them to receive some financial help. There is no investment we can make in this cause that will bring more satisfactory returns than investments in the education of our young people for the service of God.

One of the most encouraging features of the cause in the Quebec Conference is the medical work. About one year ago the Quebec Conference purchased a building in Knowlton for a sanitarium. The place had cost the original investor about eight thousand dollars. The conference purchased it for two thousand eight hundred dollars. Dr. White took charge of the institution for the conference. It has been operating about a year. The signal blessing of God has attended this branch of the work. The institution has been filled nearly the entire time since it was opened. A number of very serious operations have been performed with remarkable success. The citizens of Knowlton appreciate the institution very highly, and a good report of the principles followed and of the work done has gone forth.

At the time of the conference a number of people had made application to enter the sanitarium, and were waiting for rooms to be vacated. Those who are best acquainted with the cause in Quebec appreciate the reputation this institution is giving the cause our people are endeavoring to carry forward.

Owing to the large patronage, it seems absolutely necessary to furnish and equip the institution better than it is at present. After looking the building over, and carefully studying its needs, we all agreed that four thousand dollars, ought to be raised at once for these improvements. Although the few believers in Quebec have contributed liberally to the institution, it was agreed that they would raise another thousand dollars, and that we would ask the brethren in America to contribute three thousand. This matter was given due consideration at the College View council, and it was recommended that the Canadian Union Conference be encouraged to solicit three thousand dollars in such conferences in the States as they could make satisfactory arrangements with. Elder Thurston, the president of the Canadian Union Conference, has already begun this work. We hope that abundant success will attend his efforts. The sums asked for the school and the sanitarium referred to above are small compared with the very important part these institutions must fill in the work in Canada.

Although the membership of the Canadian Conference is not large, the work to be done is great, and the prospect is most encouraging. Doubtless a strong, vigorous policy will place the work in Canada on a much stronger basis, and we shall see the same good returns from that field that we have already seen in Great Britain and Australasia.

The limit of this report will not permit of reference to other details of interest. There was but little change in the officers of the union conference. We

can see that a marked improvement has come as a result of the organization of the work in that field during the last two years. If a little more help can be given that conference just now, the next two years will undoubtedly show excellent returns.

It must be gratifying to every lover of the truth to see this message permanently planted in Canada from Newfoundland on the Atlantic to Victoria on the Pacific. The laborers now located in that field are there as permanently as any of our laborers are located anywhere. They do not consider the States as home. They have gone to Canada to stay, and are organizing the work and pushing forward with the determination of placing the work in that great field on a strong, self-supporting, self-governing basis. Shall they not have the prayers of our brethren and sisters everywhere?

A. G. DANIELLS.

East Michigan Camp-Meeting

THE East Michigan camp-meeting was held at Flint, September 15-25. Their annual conference was associated with this gathering. As a general council was held at College View, Neb., on the same date as this meeting, the General Conference could not furnish much help for the occasion.

Practical phases of the message were dwelt upon during the day services. The doctrinal features of truth were given to the people in the evenings. Many expressions were heard relative to the unusual freedom which the Lord granted to the speakers as they presented the Word.

The number of campers was not great, but the attendance at the meetings of those who were in the camp was most excellent. On the last Sabbath of the convocation, probably three fourths of the people in the camp expressed by a rising vote their entire consecration to the cause of God. The call was made to include themselves, their influence, their property, and a constant endeavor to advance the Lord's cause in the earth wherever and whenever Providence opens the way. Sixteen persons were baptized, and other candidates were examined for baptism who decided to receive the ordinance after returning to their homes.

Elder J. D. Gowell, who served as president of the Michigan Conference for several years before it was divided, and who had filled the office of president for the East Michigan Conference ever since its division two years ago, asked that his name be not considered for office by the committee on nominations. This request was respected, and Elder E. K. Slade was elected to the presidency of the conference. Prof. J. G. Lamson obtained the consent of the West Michigan Conference to be transferred to the East Michigan Conference. Accordingly the transfer was made, and Professor Lamson was made a member of the East Michigan Conference Committee, and their conference superintendent of schools. Funds to the amount of several hundred dollars were provided for an intermediate school. It is the purpose of the conference to open this school in November of this year. A commendable move was made looking toward broader plans and increased facilities for Bible work in the cities.

Brother O. F. Butcher was ordained to the gospel ministry at the closing service, Sabbath, September 24. Thus another strong young man was welcomed into the ministerial ranks.

As the time for this annual gathering was drawing near to its close, many expressions of confidence, relative to success in the Lord's work, could be heard. May these fond hopes be fully realized soon.

WM. COVERT.

West Virginia Camp-Meeting

THE seventeenth annual camp-meeting of West Virginia was held on the beautiful fair grounds of Clarksburg, September 8-18, with a fair representation.

The president's address at the opening meeting of the conference showed a very encouraging outlook. Some ten months ago, when Elder Huntington took the presidency, the conference was burdened with a debt of about four thousand dollars. Through careful management, and the faithful efforts of the brethren during the past ten months, this amount has been quite materially reduced, so that the present actual indebtedness is but twenty-five hundred dollars, with a fair prospect that this will soon be liquidated, for which we are truly grateful.

At the first meeting of the conference, the usual committees were chosen for the transaction of such business as would properly come before them.

The committee on nominations submitted the following report, which was unanimously adopted: For President, S. G. Huntington; Vice-President, B. F. Purdham; Conference Secretary, W. E. Frederick; Conference Treasurer, West Virginia Tract Society; Field Secretary, J. S. James; Tract Society Secretary, P. W. Province; Sabbath-school Secretary, Mrs. Kathleen Huntington; Executive Committee, S. G. Huntington, B. F. Purdham, W. E. Frederick, P. P. Amick, S. F. Ross.

At this time a change of laborers was effected between the Virginia and West Virginia Conferences. Elders C. B. Rule and W. R. Foggin go to Virginia, and Elders B. F. Purdham and T. H. Painter make West Virginia their field of labor.

Several whom we had expected from abroad to assist with the meetings, doubtless for good reasons, failed to meet their appointments. However, we were glad to have with us Elders R. D. Hottel, president of the Virginia Conference, and W. A. Colcord, of Washington, D. C., both of whom rendered valuable assistance, which was much appreciated.

Brother D. W. Reavis, of Washington, D. C., was also present in the interest of the Review and Herald Publishing Association.

While little or no excitement attended any of the meetings held, yet at times the deep movings of the Spirit of God were quite manifest. As a result of the meetings, eleven united with the church, and on Sabbath afternoon we all gathered at the river's brink to witness the burial of ten dear souls with their Lord in baptism. This was an event long to be remembered by those present.

During the entire time of the camp-meeting, the outside attendance was fair, and quite a little interest on the part of some was manifested. It was thought best to follow up this interest with a tent

effort. Accordingly, Elder B. F. Purdham was asked to continue the work there, Brother J. S. James to assist him for a time while he is becoming acquainted with his work in the State. They have pitched their tent in the center of the city, and the outlook is good.

At our closing meeting, after listening to an interesting discourse by Elder Huntington, opportunity was given for a farewell testimony meeting, and a large number spoke with deep feeling of the blessings which they had received at the meetings just closed. Some who were not of our faith also bore testimony to the goodness of God, requesting our prayers in their behalf.

Personally, I enjoyed the meeting very much. Meetings of this nature will soon be in the past. Already the storm is gathering, and soon will break in all its fury. Well will it be with all those who have made God their refuge, for they will have a shelter in the time of storm.

W. E. FREDERICK,
Conference Secretary.

Quebec Conference Proceedings

THE twenty-fifth annual session of the Seventh-day Adventist Conference of Quebec convened at Knowlton, Quebec, in connection with the camp-meeting and the biennial session of the Canadian Union Conference, Sept. 1-11, 1904. The president, Elder H. E. Rickard, in his opening remarks briefly reviewed the work in the conference. During the past year there had been two tent companies in the field, the sanitarium work had been moving along nicely, also the religious liberty work, and all together had made it a busy year; and while the tent work has not yielded the visible results that we desired, yet the seed has been sown, and by the blessing of God souls may yet be garnered in.

The Chair was then empowered to appoint the usual committees, which were as follows: On resolutions, W. H. Libby, S. A. Farnsworth, Wm. Guthrie, S. D. Hartwell, and G. A. Cushing; on auditing, W. H. Thurston, S. D. Hartwell, Darwin Dingman, and John Booth, in connection with the conference committee; on credentials and licenses, W. H. Thurston, W. C. White, J. H. Hammond, D. E. Gustin, and G. F. Rickard; on nominations, Harrison McClary, G. A. Cushing, Ernest Wright, Geo. Taylor, and W. S. Gladden. The delegates to the union conference appointed from the floor were as follows: W. H. Libby, Darwin Dingman, G. A. Cushing, W. H. White, M. D., Harvey McClary.

The following resolutions were presented for consideration, and after due discussion and deliberation were unanimously adopted:—

“Resolved, That we approve of the action of the Canadian Union Conference to return to the original plan of supplying all agents directly from the Toronto office, and that we turn over the tract and periodical work to the same office.”

“Whereas, The policy recommended by the General and Union Conferences calls for such a step, therefore,—

“Resolved, That we organize a conference medical department, with a board of management of seven members, four to form a quorum with power to

act, for the management of the sanitarium in the conference.”

“Resolved, That the salary of the doctors and helpers in the sanitarium be paid by the institution hereafter.”

“Whereas, There is imperative need of making improvements in the Knowlton Sanitarium, therefore,—

“Resolved, That we ask the co-operation of the General Conference in raising means for that purpose, we promising to raise within the conference one dollar for every three dollars raised by the General Conference, the total not to exceed four thousand dollars, and, further,—

“Resolved, That an effort for this purpose begin at this meeting.”

After these resolutions were adopted, the last one was put into practise by making a call for means, which was responded to with one hundred and twenty-four dollars in cash and two hundred and eighty dollars in pledges, total being four hundred and four dollars.

Ministerial credentials were granted to H. E. Rickard, S. A. Farnsworth, and ministerial license to Walter Holden, and missionary license to Hattie Marston. The following officers were elected for the coming year: President, H. E. Rickard; Secretary and Treasurer, Darwin Dingman; Executive Committee, H. E. Rickard, S. A. Farnsworth, W. H. White, Harvey McClary, and Darwin Dingman; Auditor, W. H. Libby; board of managers for sanitarium, H. E. Rickard, W. H. White, Darwin Dingman, Percival Holden, John Booth, P. W. Brown, and W. H. Libby; Secretary and Treasurer of the Sabbath-school Department, Mrs. Cynthia E. Jones.

The report of the Sabbath-school Department showed that the total amount donated to missions from June 30, 1903, to June 30, 1904, was \$198.22. Dr. W. H. White gave an interesting report of the sanitarium work, showing that it had been very successful in every way. The financial report showed that the indebtedness of the conference had been reduced over eight hundred dollars during the year, leaving about four hundred dollars indebtedness at the end of the conference year.

H. E. RICKARD, *President,*
T. A. CUSHING, *Secretary.*

The Southern California Camp-Meeting

THIS meeting was held, according to appointment, in Los Angeles, Cal., September 1-11, and was one of the most profitable gatherings held on the coast this season. The camp was pitched on Forty-ninth Street, on a large vacant square of land partly shaded by beautiful pepper-trees, and was a convenient place on which to hold such a meeting. We should judge that the Southern California Conference was well represented, as about two hundred family tents were pitched. These were well filled with our people, who remained, for the most part, till the close of the meeting. This we think is as it should be; for the last days of many a good camp-meeting have been marred, and its work nearly destroyed, by many leaving the ground before the meeting closed.

An excellent spirit of harmony and union pervaded the whole conference,

and love seemed to reign supreme. On some points, brethren did not always see alike, nor look at matters in the same light, but while all were free to express their judgment on all matters which came before the conference, we did not discern in all the proceedings any feelings of hardness one toward another, nor hear any bitter words spoken. The keynote of the meeting was the times in which we live, the nearness of the end, and the necessity of knowing Christ and the power of his resurrection before the close of probation. These truths, being pressed home upon the hearts of the people, took effect, and a work of grace was wrought by the power of the Spirit. Two revival services were held during the meeting, when many, with weeping and confession of sin, pressed forward, either to start for the first time in the cause of Christ or to renew their covenant with God. These were precious seasons, and will be long remembered. About forty were baptized during the meeting.

God has blessed the labors of the Southern California ministry the past year, and many have been brought to the truth. The first Sabbath of the meeting one of the four sections of chairs in the large pavilion, was given to those who had accepted the truth during the past year, and to our surprise nearly every chair of the section was filled. Probably over one hundred thus responded, who, of course, were not all who during the past year had accepted the truth. The tent effort held in the city just prior to the conference, by Elder Wm. Ward Simpson and other workers, was productive of fruit, and many souls have been won to the truth.

For many years plain and pointed messages have been coming to the Southern California Conference that a sanitarium should be opened near Los Angeles, which is probably one of the greatest health resorts in the world. While recognizing the importance of such a move, the conference has never seen the way clearly open to establish such an institution until recently. Six miles north of the city there was built some years ago a hotel of about seventy rooms, which has never been put to much use. It is connected with the city by a fine electric line, and is quite near the depots of the Southern Pacific and Salt Lake Railroads at Glendale. The original cost of this property was thirty-six thousand dollars, but it has been purchased by the conference for a sanitarium for twelve thousand five hundred dollars, on very easy terms. At the camp-meeting about six thousand dollars was pledged in one meeting for the securing of this property. It is hoped that the whole price can be raised in the conference, so that the institution can be started with no great load of debt resting on it. As we looked over this property, we felt impressed that here was where the Lord desired the sanitarium to be established, and with labor and care the place can be made a very inviting one for the sick and suffering.

We were all sorry that so much of the time of the conference had to be spent in matters of a purely business nature, and it was decided to hold the conference hereafter in the spring, separate from the large camp-meeting. When so many come to our annual gathering feeling the need of help and instruction, it

seems too bad that our conference laborers should have their time occupied with committees and other business matters. We believe that the time of our ministers at these large gatherings belongs to the people, and we are glad that our Southern California brethren have taken the step they have to bring this about.

The finances of the conference are in much better condition than they were a year ago, and courage and faith seem to be in the hearts of the people. A board of management was elected for the Fernando school, and a medical board to see to the medical interests in the conference. Elder C. Santee was again elected president. The conference has planned another strong tent effort in Los Angeles this fall, when it is hoped that more fruit may be gathered to this precious truth. May the Lord bless the cause in Southern California, and give it much success and prosperity.

W. B. WHITE.

A Call for "Christ's Object Lessons"

At the late council held in College View, Neb., the General Conference Committee voted to grant the petition of the Manitoba Mission field, and to furnish that mission field with one thousand copies of "Christ's Object Lessons" free of cost. The Manitoba people promise to sell these, and to put the money into the establishment of a training-school for that field. Most of our readers will readily understand that this Canadian field is in great need of an educational center, where their young people can receive suitable training for our respective lines of work without coming to the United States. But few of these young people who come to the States return to that field for labor, and all can readily see that it would be much better for them to receive a training in their own territory than to come to the States to receive this training.

We believe that there are a thousand copies of "Christ's Object Lessons" lying in the homes of our people throughout the country, and that they would be more than glad to donate these to the Manitoba school if they knew that the books would be sold, and the money put into this enterprise. Now the Canadian people agree to sell these books, and put the money into a school, if they can obtain the books. Therefore we request that all persons who have any "Object Lessons" unsold, and who are willing to donate the same to the Canadian field for the establishment of this training-school, will be so kind as to forward them to the Review and Herald Publishing Company, Battle Creek, Mich., and the same will be packed in suitable boxes, and shipped according to the order of the Manitoba Tract Society.

We hope there will be more than a thousand books donated for this purpose, as we believe it is a worthy enterprise, and the General Conference Committee is very anxious to render them this financial assistance, so that they may at once have a school. The books can be sent by mail or prepaid express. In shipping, care should be taken to pack so that the books will not be damaged, special pains being taken to protect the corners. We expect that our

people will take an interest in donating these books, and hope to receive a hearty response to this call. I. H. EVANS.

The Nashville Sanitarium Fund

FOLLOWING is a list of the donations received during the months of August and September. It will be seen that the entire amount is a little less than one hundred dollars. We are thankful for this much, but of course it falls far short of meeting the needs of the work at this time. We are perplexed over the situation. Our needs seem to us to be so pressing and imperative. A great amount of work is pressing in on us. Much of it is such as to demand special consideration in making terms. Some of it must be done without remuneration. All has to be done under difficult conditions. At present we are not in position to encourage persons of means to come. Expenses go on about the same as though we were doing work that gave full compensation. With all this, we are making strenuous effort to move forward with aggressive work. We have an excellent company of workers.

Our hope is that God sees our need, and will send us help. Surely there must be help for us. Information will be gladly given to any one. Address Nashville Sanitarium, Church and Vine Sts., Nashville, Tenn.

Mrs. E. A. Goff	\$25.00
O. P. Smalley	5 00
Miss Willie Coleman	5 00
M. J. Van Horn	1 00
Jessie Werfield	2 50
H. J. Spicer	3 00
Lyndonn Pratt	5 00
Mr. and Mrs. David Taylor	6 00
Lewis Phillipson	3 00
Carrie Phillipson	1 00
Rosa Phillipson	1 00
Sister Phylis	50
C. E. Alvord	1 00
Hanna Neilson	10 00
Frank Mosebar	5 00
Mrs. L. E. Wilson	1 00
A. E. Stromberg	1 00
Mrs. A. R. Parker	1 00
T. F. Dortch	2 00
Nora Brown	1 00
Mrs. A. R. Johnson	1 00
H. C. Vanderverter	1 00
Ida M. Lackey	5 00
I. M. Biglow	1 00
J. W. Mesick	2 00
Ida Wangerin	5 00
W. M. Finch	1 00
A. E. Mesick	2 00
L. M. Judd	1 00
Previously reported	674 50
Total	\$773 50

Thankfully acknowledged.
L. A. HANSEN, Secretary.

Personal

For the last few years my health has gradually been failing. Last December my brethren of the conference committee advised me to go to the eastern part of the State, thinking a lower altitude would be better for me. While laboring in Wray, Colo., I had a serious time about the middle of January. Not realizing my condition, after resting a few days I began holding meetings in a small town near by, where the truth had never been presented. For several weeks I preached nearly every night, and did a large amount of visiting. In March I attended the Central Union Conference, and being anxious to get all there was

for us, I was present at all the services. At the close of this conference I returned to my field of labor and held meetings, baptizing some, and conducting the quarterly meeting with the Wray church in April.

My son, Dr. G. W. States, who was just completing his medical course at the university in Boulder, wrote for me to come there, which I did after the quarterly meeting in April. I remained in Boulder, doing very little public work, until the twentieth of June, when I went to Denver, assisting Elder Anglebarger in tent work, but doing no preaching. My health growing worse, the first of September I came to Delta, and the doctor and Elder Watson decided that I must give up all public work, and go on my little fruit ranch.

For over twenty years I have been actively engaged in the ministry, and this is the first time I have had to give up on account of ill health. It has been hard for me to do it; and as I think of my dear children in the truth in different places, I wish them and my brethren in the ministry with whom I have been so long acquainted, to remember me in their prayers, that God's blessing may rest upon my endeavors to regain my health. I do desire to have a part in swelling the loud cry, and I have faith to believe that I shall. GEO. O. STATES.

Our Nashville Sanitarium

AMONG the different institutions created by the Southern Union Conference, or in process of development by it, this young sanitarium promises to be conspicuous. Its present dimensions are not great nor striking. Its early history has been one of plodding, sacrifice, and continual struggle against many difficulties. But from the first, there have been advancement, growth, and substantial development; and really this is the best kind of progress. Jonah's gourd came up in a night. Its existence was not much longer. In vegetable growth of great rapidity there is usually weakness of fiber and liability of rapid decay and little longevity. We do not look to the soft, rapid-growing woods for valuable timber. The sturdy oak and hickory are the woods which are most useful for wear. It takes them a period of years to develop into trees of any size; but they are firmly set in the ground, even when small. The same law of growth holds good in institutions and in character.

When Brother L. A. Hansen and his wife began the health and temperance work in Nashville, Tenn., some seven or eight years ago, before our people had thought of establishing our printing plant or other institutions here, the prospects looked discouraging indeed. They had very little means to begin with. Nashville was the capital of Tennessee, one of the oldest cities in the South. Its people were known to be very conservative, having little faith in new things. Hundreds of persons were in this city studying medical science, and many were graduated from its medical schools. For our brother to come here, a despised Seventh-day Adventist, with a new method of treating the sick, bringing in innovations upon long-established customs, did not please the doctors and their friends.

But these faithful workers continued

to labor under suspicion, slowly gaining the confidence of the people. There were many remarkable cures and various experiences, and the work never ceased. At first, a comparatively small house was rented in which to give baths and other treatments. When this was outgrown, a larger and more costly one was rented, then another had to be added, and now the work seems to demand a third, to accommodate the patronage.

Many of the best citizens are now friends of the enterprise. For nearly a year Dr. O. M. Hayward and his wife have been connected with this sanitarium. Thirteen patients are rooming in the institution at the present time; and many more would be if there were suitable accommodations for their comfort. Many remarkable cases have been brought under Dr. Hayward's care and treatment. He is rapidly gaining the confidence of a larger constituency. A faithful corps of nurses is assisting in the work.

Any experienced person can see at a glance how unfavorable are their circumstances for a proper sanitarium. Situated in private dwellings, apart from each other, things are most unhandy, and they labor under great disadvantages. But they are doing the best they can, and are winning a measure of success.

When Mrs. E. G. White was with us a few months ago, she visited both buildings, and carefully looked over the situation. She said, emphatically, that our people must establish, in or near Nashville, a sanitarium suitable for such an important locality.

Nashville is an educational center for the South. A large number of important schools, colleges, and several universities, medical and literary, are established here. It is an influential center for the Southern field. It has been chosen as a central point for our denominational work in the South. Our Southern Publishing Association is located here, also a small colored sanitarium.

According to the oft-repeated instruction of the spirit of prophecy, an important branch of the great medical missionary work for the whites must be established here without fail.

Last January, in our important anniversary meeting of the Southern Union Conference, deliberate action was taken in regard to the Nashville Sanitarium. The work had been begun by Brother L. A. Hansen, and up to that point he was rightful owner and proprietor of the whole thing. The conference, at his earnest request, purchased his plant, so it is now a Southern Union Conference enterprise. Dr. O. M. Hayward is the recognized physician, and is highly esteemed as such. Brother L. A. Hansen is our business agent and general manager. His long, faithful, and successful experience in Nashville has given him the confidence of a large number of its best citizens.

The work in Nashville has come to stay. The only question now is, *How* and *when* shall a proper building be provided or erected for the use of this branch of the work? Everything is encouraging for a large growth and a great field of usefulness if the work already established can be properly supplied with facilities, and a proper building be furnished.

Instances have already occurred in

which persons of means and position in society who greatly needed treatment, have visited the institution, but not finding the comforts and accommodations they have at home, went elsewhere. Knowing, as we do, the important influences a good sanitarium exerts in any community in which it is located, we can but grieve that such a one has not been established in Nashville.

Our people in the South, in view of their lack of means, fewness in number, and many other calls upon their resources, can not provide and equip such an institution as this important center in Nashville requires, unaided. This seems impossible unless they should largely neglect many other important interests of the cause which demand their constant care. We have multitudes of friends all through the North who are deeply interested in our Southern field. Our only hope in this first important crisis is to appeal to them to help us.

We deeply feel that this enterprise must be carried forward to completion. It is not like starting a work in some new place, and creating an interest where none exists; far from it. Through the faithful, sacrificing, unselfish, persistent labors of Brother L. A. Hansen and his helpers, a splendid foundation has been laid. The interest has already been created. Shall it be nourished, cherished, and built up? or shall it be left to struggle on and die out? We doubt if any other of our sanitarium interests in the whole South has created and developed as large an interest among the people, and has as hopeful a prospect of patronage as this work in Nashville. Yet some have far better facilities than has this institution. None need present assistance so much as our Nashville work.

The time is fully reached when advanced steps must be taken to provide suitable quarters for the sanitarium work in Nashville. The Lord has said this emphatically. Extracts from Sister White's writings on this particular point will be printed in connection with this appeal to our brethren for help in this much needed enterprise. All communications regarding this work should be addressed to the Nashville Sanitarium, Church and Vine Sts., Nashville, Tenn.

GEO. I. BUTLER,

President Southern Union Conf.

Extracts From Articles by Mrs. E. G. White on the Work in Nashville

"During my stay in Nashville, I saw the necessities of the work there, and its great need of help. I visited the sanitarium conducted by Dr. Hayward and Brother Hansen. For several years Brother Hansen has had treatment rooms in Nashville. Recently the Medical Department of the Southern Union Conference purchased his business, and Dr. Hayward, from Graysville, joined Brother Hansen in the work. They have treatment rooms, a health food store, and physician's offices in a large house in the city. They have also rented a house three miles out of the city for the accommodation of patients and nurses. I visited both these places, and found them full of sick people receiving help.

"Brethren Hayward and Hansen, with their faithful helpers, are doing their best with the facilities they have, but the inconveniences under which they are

at present conducting their work are very trying, and I longed that they might have a larger building, where they could accomplish more with less effort."—*Review and Herald, Aug. 18, 1904.*

"A good beginning has been made in the Southern field. In the forward march of events the Lord has wrought most wonderfully for the advancement of his work. Battles have been fought, victories won. Favorable impressions have been made; much prejudice has been removed."

"As a people we should take a special interest in the work at Nashville. At the present time this city is a point of great importance in the Southern field. Our brethren selected Nashville as a center for the work in the South, because the Lord, in his wisdom, directed them there. It is a favorable place in which to make a beginning."

"Nashville is within easy access to Graysville and Huntsville. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed and settled."

"Sanitarium work has already been begun in Nashville. This must be wisely managed and given support. Medical missionary work is indeed a helping hand of the gospel ministry. It opens the way for the entrance of truth."

"A sanitarium is to be established in Nashville. The site of this institution should not be right in the city, but outside the city limits, where land can be purchased for a reasonable sum. Nashville is to be a center for the work in the South, and a few miles from Nashville a school and a sanitarium should be established."

"At Nashville, a sanitarium should be established; not an immense building, but one larger than can be established in a smaller place."

"God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is rolled by an invisible hand. Let this mystic stone be set in motion. If ever a place needed medical missionary work, it is the Southern field. . . . Sanitariums should have been established in many places."

"The Lord is calling upon his stewards to use their entrusted goods in advancing the work that has been begun in Nashville. Those who have deposited their means in banks, or have invested it in property, are to put into circulation the money God has lent them to be used in his work. Thus their talent of means will be multiplied."

The One Hundred Thousand Dollar Fund

THE donation of ten dollars credited in the REVIEW of October 6 to Albert Frostland and wife should have been credited to Albert Frost and wife. In the REVIEW of September 29 appeared the names of H. R. Kitts and other members of his family. The name should have been spelled Kitto.

We have just received the following names for the list of donors to the One Hundred Thousand Dollar Fund. The sum has already appeared, credited to a tract society:—

Mr. and Mrs. J. W. Boynton	\$10 00
C. J. Kunkle	1 00
Michal Kuhn	1 00

H. E. Shelstad	1 30
Gust Henriksen	75
Mrs. A. Comm	1 25
Mrs. G. Comm	1 50
Stella B. Lowry	5 00

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

Amount previously reported	\$40,218 75	Alfred Shryock	2 00	Mrs. M. Sellers	1 00
David Carr	100 00	E. P. Cornell	2 00	Isa Gill	1 00
Southwestern Union Conference	65 97	N. T. Madsen	2 00	Mary E. Adam	1 00
Central New England	37 98	Mrs. Mary G. Bowen	1 50	Carl Adam	1 00
Mr. and Mrs. E. H. Little	30 00	J. J. Brown	1 50	S. B. Olmsted	1 00
Olive M. Slocum	16 00	O. C. W.	1 50	A. L. Pound	1 00
Mrs. H. A. McReynolds	15 00	B. B. Johnson	1 45	J. A. Barton	1 00
Dr. and Mrs. T. S. McDonald	15 00	Mamie McFarlan	1 25	Mrs. Newell	1 00
Mr. and Mrs. C. T. Schwarz	15 00	Harriet Hardcastle	1 25	G. B. Wood	1 00
Samuel Knapp (Panama)	11 55	Rosa Kimlin	1 25	S. P. Anderson	1 00
J. K. Humphrey, collector	10 00	Mr. and Mrs. Boes	1 25	Ethel Perkins	1 00
W. S. Wilbur	10 00	Edward Wood (Panama)	1 15	R. M. Havens	1 00
Olaf Anderson	10 00	Mary East	1 10	Isaac Sietz (Sheridan, Ill., school)	80
Mary M. Thomas	10 00	C. H. Bailey	1 00	Mrs. Frances E. Whittaker	75
Bloomington (Ill.) church	7 00	Mrs. D. W. Milks	1 00	Richard Wood (Panama)	70
A friend	6 00	Mrs. A. G. Westerdal	1 00	Nathaniel Wood (Panama)	70
Emily Kirkwood, collector	5 25	Charles D. Cress	1 00	Una L. Welch	55
Du Quoin (Ill.) church	5 20	Bertha V. Stewart	1 00	E. A. Peterson	50
J. H. Ocker	5 00	L. S. Davidson	1 00	Mrs. E. A. Peterson	50
James Glen	5 00	I. T. Merchant	1 00	W. E. Peterson	50
Annie Glen	5 00	Sister Darr	1 00	Otto Erickson	50
Jennie D. Paulin	5 00	Mrs. W. E. Wood	1 00	Anna Erickson	50
B. J. Blinn	5 00	Mrs. Jennie T. Sheedy	1 00	Addie Ellsworth	50
W. H. Holmes	5 00	Mary Parker	1 00	Ella Fuller	50
H. S. and A. L. Guilford	5 00	Pearl Parker	1 00	Ellin Cochran	50
Anna M. Erb	5 00	Minnie Parker	1 00	Emeline Flanagan	50
Almira J. Hicks	5 00	Robert Cameron	1 00	Cora Olsen	50
R. E. Bliss	5 00	M. P. Fuller	1 00	Mary Petersen	50
Bertha Bliss	5 00	Lyman Tupper	1 00	William Peterson	50
George L. West and mother	5 00	Anthony Dinsdale	1 00	I. C. Christiansen	50
Ann E. Miller	5 00	C. Christianson	1 00	Claude W. Potter	50
E. Holcomb	5 00	Henry Longnecker (Sheridan, Ill. school)	1 00	Andrey Potter	50
Sister Woodruff	5 00	Lillie Lee Hatter	1 00	Mabel Rank (Sheridan, Ill., school)	50
C. H. and M. G. Parker (Fiji)	5 00	Mabel Minshall	1 00	Q. C. Huyser (Sheridan, Ill., school)	50
James Price	5 00	Mrs. Viola Tomblason	1 00	Ethel Henry	50
Henry Wells	5 00	Alleyne Tomblason	1 00	Mrs. Mattie Nichols	50
Mrs. S. A. Swerdfeger	5 00	Mrs. Charles Salton	1 00	Stewart Thompson	50
I. G. Knight (Panama)	5 00	Mrs. Dan Maynard	1 00	Bernard Thompson	50
Carrie Knight (Panama)	5 00	Maggie Bent (Panama)	1 00	G. E. Hall	50
A friend	5 00	Mrs. Esther Rowland	1 00	Edith S. Hall	50
H. E. Brighthouse	5 00	Mary A. Carr	1 00	Mary E. Midkiff	50
Mr. and Mrs. O. S. Thompson	5 00	Mary Ramsey	1 00	H. C. Buckles	50
Andrew Wright	5 00	Mrs. Hannah Watkins	1 00	Mrs. Emma Bay	50
Mrs. Una Cartwright	5 00	Moses Masters	1 00	Mrs. Delia Grant	50
Florence C. Barbee	5 00	W. H. Thomas	1 00	Elsie J. Klostermyer	50
Knute Nelson	5 00	E. E. Fleming	1 00	W. A. Cater	50
Mrs. R. J. Carson	5 00	Dr. G. W. Patterson	1 00	Alberta L. Cater	50
Mrs. M. H. Tuxford	5 00	Mrs. Debby Tucker	1 00	J. Anthis	50
Mrs. A. E. Grages	5 00	Mrs. Rebecca Bee	1 00	J. B. Johnson	50
A friend	5 00	A worthy sister	1 00	Nettie M. Stay	50
E. Walton	5 00	Mrs. Laura Jernigan	1 00	H. J. Thompson	50
Mrs. H. P. Slater	5 00	Mrs. E. A. Blodgett	1 00	J. N. Parrish	30
Mrs. J. C. Seward	5 00	Mrs. J. E. Jones	1 00	Mr. and Mrs. W. F. Near	26
James M. Kay (Scotland)	4 87	Lenore Cartwright and cousin	1 00	Maggie Potter	26
Mrs. J. Porter (England)	4 87	Mrs. Mary Harlow	1 00	Roe and Aldie Bleinkenschlabber	26
Theodore Wood (Panama)	4 70	S. J. Bowker	1 00	Amelia Zuick	25
Mr. and Mrs. J. R. Calkins	4 00	Sophia S. Bingham	1 00	Pauline Peterson	25
Mrs. Lou Spradling	4 00	Mrs. Isabell Bunch	1 00	Jennie Nelson	25
Middletown (N. Y.) church	4 00	Mrs. Hannah Bonner	1 00	Lottie Stewart	25
Mr. and Mrs. D. Murry (Panama)	3 35	A. B. Haverly	1 00	Edna Stewart	25
A. G. Westerdal	3 00	T. J. and Nang Copeland	1 00	A friend	25
Mrs. H. L. Gilbert	3 00	J. R. Moore	1 00	Erwin Fuller	25
W. C. Boynton and family	3 00	P. Handley	1 00	Sarah Fuller	25
J. B. McFarlan	3 00	N. L. Bolinger	1 00	Emma Rose	25
Mr. and Mrs. J. D. Grimes	2 75	R. G. Stoner	1 00	Mary E. Ellis	25
Mr. Stevenson (England)	2 68	Charles P. Fox	1 00	Mrs. M. Bradfield	25
John C. Hanley	2 50	Mrs. S. McConnaughay	1 00	Dewey Potter	25
Grover Hanley	2 50	A friend	1 00	Maud Noel (Sheridan, Ill., school)	25
Y. P. S.	2 30	Mrs. A. A. Bird	1 00	Anna Svensen (Sheridan, Ill., school)	25
Mrs. T. Wood (Panama)	2 25	Mrs. Mary Nickerson	1 00	Grace Lloyd (Sheridan, Ill., school)	25
Emanuel Wood (Panama)	2 25	Mrs. Luther Woods	1 00	Frank Dryden (Sheridan, Ill., school)	25
Alexander Wood (Panama)	2 25	Mrs. J. S. Shephard	1 00	Anna Kimlin (Sheridan, Ill., school)	25
Glenville (Cal.) church	2 00	Mary L. Brown	1 00	Elizabeth Kimlin (Sheridan, Ill., school)	25
Mr. and Mrs. L. L. Stone	2 00	Mrs. Rachel Spencer	1 00	Lola Hibben (Sheridan, Ill., school)	25
C. A. Parker	2 00	A friend	1 00	Lucy Park Searle (Sheridan, Ill., school)	25
H. H. Bakken	2 00	R. H. Millman	1 00	Mary Alice Searle (Sheridan, Ill., school)	25
Lizzie McDowell	2 00	J. F. Klostermyer	1 00	Mrs. Hutchcroft	25
Mrs. Mary E. Mitchell	2 00	Mrs. Ida M. Fortner	1 00	Mrs. Louise Bremner	25
Harry Pettifer and Sadie Hangey	2 00	Crystal Gilfillan	1 00	Mrs. S. M. Coe	25
John B. Myers	2 00	C. T. Manning	1 00	M. J. Walters	25
Henry Overmeyer	2 00	G. Manning	1 00	Mary J. Allen	25
Octavia Millman	2 00	Bertha Nelson	1 00	Harry W. Laidler	25
Mrs. Mary Roberts	2 00	Marie Sadler	1 00	Mrs. S. E. Norris	25
Mr. and Mrs. J. H. Davis	2 00	Mrs. J. W. Young	1 00	A friend	25
S. I. Sadler	2 00	William J. Boynton	1 00	A friend	25
		Henry Johnson	1 00	N. A. Haun	25
		A. F. Hoffman	1 00	Eb. Roe	25
		Cecil Favor	1 00		
		August Pearson	1 00		
		Mrs. L. E. Geissler	1 00		
		Maud Flahaut	1 00		
		A. F. Coats	1 00		
		Mrs. Hattie Campbell	1 00		
		E. J. Cady	1 00		

Mrs. R. A. Lighty	25
Mr. Mackintosh	25
Medford school-teacher	25
W. F. Beachum	25
E. J. McMaster	25
Duncan McMaster	25
Mrs. Doomes	25
Carl Stewart	15
Royal Stewart	15
Floyd Rowland	15
Mary McPherson	15
A friend	15
Laura Conner	15
Mrs. D. Nichols	12
Josephine Ticeher	11
Charles Iverson (Sheridan, Ill., school)	10
Lillie Hutchcroft	10
Mary Frances Sumner	10
Catherine Violet Lawson	10
Mrs. J. A. Leasure	10
A friend	10
M. A. Pickard	10
A friend	10
Andra Boyer	05
Susie Belle Merchant	05
Mrs. J. L. Martin	1 00
Mr. and Mrs. E. U. Johnson	5 00
Mrs. L. M. Rockwood	10 00
L. R. Klumpp	25 00
A brother and wife	50 00
Total	\$41.087 53

A further list will follow.
Send all donations to the General Conference Treasurer, 222 North Capitol St., Washington, D. C.

Field Notes

A CHURCH of fifteen members was organized at Sayville, L. I., September 10.

Six persons have begun keeping the Sabbath as a result of tent-meetings recently held in Bridgeport, Conn.

BROTHER W. H. SPEAR reports six new Sabbath-keepers in Clinton, Ontario, following a course of tent-meetings in that place.

A CHURCH of twelve members was organized in Woodstock, Ontario, September 24. Some additions to this number are expected at an early date.

THE Kansas Worker reports: "There are thirty-four pupils enrolled in the church-school at Kansas City, Kan., and still others are planning to attend."

THE Dakota Worker reports that four general meetings are being planned for the advancement of the work in South Dakota during October and November.

A COURSE of tent-meetings in St. Paul, Minn., which closed September 14, has been followed by the baptism of four persons. Meetings are being continued in a church.

In a recent report of work at Holton, Mich., and vicinity, Elder W. C. Hebner states: "We expect to have baptism next Sabbath or Sunday. Six have been contemplating baptism. All but one are children and youth of our brethren; there may be that many more when we get ready to go forward with the ordinance." Two persons accepted the truth at Holton.

Current Mention

—The value of this year's cotton crop, including sea island cotton, is estimated at \$418,350,000.

—The Washington Post announces the postal deficiency for the past fiscal year as being \$8,779,492.

—A fire at Winnipeg, Manitoba, October 11, destroyed two business blocks, the property loss being about \$700,000.

—Three anarchists were arrested near Barcelona, Spain, October 11, on a charge of being implicated in a plot to kill King Alfonso.

—Pope Pius is getting ready for the complete separation of church and state in France, and has started a fund for the support of the French clergy.

—A strike of baggage wagon drivers began in Chicago, October 12, attended by rioting, which required repeated efforts on the part of the police to quell.

—Twelve persons on board the schooner "Wentworth" lost their lives by the wrecking of the vessel on the Massachusetts coast near Chatham during a heavy gale, October 11.

—By the text of a treaty recently concluded between France and Spain, France is recognized as having paramount control in Morocco, and it is agreed there is to be no partition of that country.

—A terrible storm on the coast of Honduras, beginning September 29 and continuing three days, is reported by steamer at New Orleans. Several enormous landslips took place, and much of the banana crop was ruined.

—According to statements made by Judge Parker, Democratic candidate for the presidency, \$650,000,000 and 200,000 lives have been sacrificed in maintaining the title of the United States to the Philippine Islands, acquired by the payment of \$20,000,000 to Spain.

—"There are 950 miles of oiled roads in California," says Country Life in America. "This State was the first to make use of crude petroleum oil in road improvement, it having thus far hardly passed beyond the experimental stage elsewhere. It has been, however, a marked success in the West."

—Arrangements have been made to hold an American Forest Congress in Washington, D. C., for five days, beginning January 2. The congress, it is announced, is called to consider the forests in their relation to the industries closely dependent upon them, and to forward the conservative use of the forest resources of the country.

—A lieutenant in the seventh regiment of the National Guard, at San Diego, Cal., was recently expelled from the Journeymen Plumbers' Association because he refused to withdraw from the regiment. A rule of the plumbers' association forbids members to enlist in the National Guard. This is the first case of the kind in California, and is likely to lead to further developments.

—In a speech delivered before the American Street Railway Association at St. Louis, October 13, President Francis, the official head of the World's Fair, declared that that enterprise had lost at least \$1,000,000 by the Sunday closing restriction imposed by Congress at the instigation of the Washington "reform bureau."

—Residents at Fort Hamilton, Bath Beach, and Bay Ridge, L. I., are apprehensive over the prospective testing of several new sixteen-inch coast defense guns, which have been put in place at Fort Hamilton. The same guns, when tested at Sandy Hook, shook houses for miles inland, shaking down ceilings and damaging windows. The commandant at Fort Hamilton says that he can not assure residents in that vicinity that their property will escape damage.

—The Sunday Rest Congress which has been announced among the conventions to be held at the St. Louis fair began its session at that place, October 13. The following message was drawn up and forwarded to President Roosevelt: "Mr. President: Since reports have come to us and are widely current, that unnecessary work is done in the different departments of the government on the Sabbath, the International Sunday Rest Congress, representing twelve Sabbath associations, ten of them operating in the United States, would respectfully request you to ask the members of your cabinet to investigate this matter, and to rectify this wrong if it exists."

—Another terrible "World's Fair Special" wreck occurred October 10, in the early morning, near Warrensburg, Mo., on the Missouri Pacific Railway. A freight train, which had been waiting on a siding for the "special" to pass, which was in two sections, went onto the main line after the first section of the "special" and a local passenger-train had passed, the latter being mistaken for the second section of the "special." The two trains came together while running at high speed, each having been on a down grade just prior to the collision. Twenty-seven dead bodies were taken from the wreck, and an equal number were seriously hurt, several of them fatally.

—Interest in the Russo-Japanese war the past week has centered in the reports of another great battle between the armies of Field Marshal Oyama and General Kuropatkin, which is described as being even more desperate and sanguinary than that at Liao Yang some weeks ago. The battle began October 9 with a general forward movement by the Russian commander, who either felt strong enough to assume the offensive or had received orders to advance against the enemy. The Japanese lines gave ground during the first two days of the battle, and were forced back for some distance, but on the third day the Japanese commander began a counter-attack, which, according to reports, turned the tide of battle against the Russians, who after nearly a week of almost continuous fighting have been forced back to a position along the Sakhe River, the Japanese forces following in pursuit. One report states that the Russian loss in killed and wounded is 30,000, and that

4,500 Russian dead were left in front of General Kuroki's army alone. The Japanese loss is not given. The Japanese are also reported to have captured about forty cannon, besides other arms and ammunition, and some hundreds of prisoners. Some fighting is reported at Port Arthur, but there seems to be little change in the situation there. The sailing of the Baltic fleet is not yet announced, and it seems not yet certain that the fleet will sail at all.

Missionary Acre Fund

FOR some time in the past the donations to the Missionary Acre Fund have been sent to the undersigned, at Berrien Springs, Mich. I am now disconnecting entirely from the association affairs of the Battle Creek College property, and therefore request that all money for the Missionary Acre Fund be sent to the secretary of the Training-school Association, Brother W. H. Edwards, Room 223, Unity Building, Indianapolis, Ind. P. T. MAGAN.

Notice!

THE undersigned, who for some time in the past have been connected with Emmanuel Missionary College, at Berrien Springs, Mich., are now leaving that institution to take up work in the South. We request that those desiring information relative to the educational work of Emmanuel Missionary College will address their letters to Prof. N. W. Kauble, Berrien Springs, Mich., who now becomes president of that institution.

Persons having financial dealings with the Emmanuel Missionary College should address their communications to the new treasurer, Elder Allen Moon, Room 223, Unity Building, Indianapolis, Ind.

We further request that all mail for us shall be addressed in care of Nashville Agricultural and Normal School, Madison, Tenn.

E. A. SUTHERLAND,
PERCY T. MAGAN.

NOTICES AND APPOINTMENTS

Notice!

THE Life Boat Home, 2022 Chestnut St., St. Louis, Mo., extends a cordial invitation to all the readers of this paper, to call when they come to attend the exposition. We are in a position to give reliable information concerning accommodations, and other things that will make their stay more pleasant. The Home is located one block and a half from the west end of the union depot, and four near-by car lines go directly to the fair grounds for five cents. MRS. M. E. HOLADAY, Superintendent.

The Book of Esther

"The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. . . . The Protestant world to-day sees in the little company keeping the Sabbath a Mordecai in the gate."—*Testimonies for the Church*, Vol. V, page 450.

With these statements before us, should we not carefully and prayerfully study the book of Esther? It is as much a book for the last days as Daniel or the Revelation. We need to know more than the simple story contained in the book. We need to make a thorough study of the whole book. It is an object-lesson of what the people of God are to experience in the near future.

In view of the importance of the book of Esther, we have prepared a series of Bible studies on this book, which will be published in *The Bible Training School*, beginning with the November number.

Four lessons will be given each month, allowing one study for each week in the month. We feel confident that if our fathers and mothers will take time each week to gather their households around them and spend an hour in the prayerful study of these lessons, it will strengthen them for the coming conflict. The lessons will be excellent for Bible reading circles or young people's meetings, or for any one who wishes to gain a knowledge of the valuable instruction contained in the book of Esther.

These lessons will be worth many times the price of *The Bible Training School*. If you are not already a subscriber to the paper, send 25 cents to The Bible Training School, South Lancaster, Mass., with the request that your year's subscription begin with the November number. The long winter evenings are coming, and God expects you to improve them by becoming better acquainted with his Word. S. N. HASKELL.

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. James F. Woods, Warsaw, Ind., periodicals and tracts.

Mrs. S. A. Williams, 48 156th St., Harvey, Ill., REVIEW, Signs, Life Boat, Little Friend, Instructor.

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

Change of Address

THE address of the Australian Union Conference has been changed to No. 32 Royal Chambers, Castlereagh St., Sydney, N. S. W., Australia.

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.—Nurses—gentleman and several ladies; must be Seventh-day Adventists and trained nurses—for treatment room and private nursing work. Write at once to Mt. Vernon Sanitarium, Mt. Vernon, Ohio.

We supply apples by the bushel, barrel, or car-load—sweet or sour, fall or winter varieties. Write what you wish at once. Fresh chestnuts, five cents a pound; maple

sugar and sirup. Special offer. B. gluten flour at \$5.75 a barrel—cash. A bargain. Send for circular. Address the New York Food Co., Oxford, N. Y.

WANTED.—Man and his wife to live on farm and keep house for three men. Everything furnished. Man could work on farm all or part of time as desired. Address Jno. B. Myers, Marengo, Iowa.

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

FOR SALE.—Due to failure of the Hammond Food Co., of Bay City, Mich., I am in a 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.

GOOD, clean lodging for S. D. A.'s at Farmers' Barrack; 4 nights for \$1; meals, 25 cts.; fire free. Take Olive Street car marked "Delmar Garden" to terminus; walk 4 blocks S. W., following finger-boards to sign on board house, "Farmers' Barrack." Address Albert Frost, Rosedale Heights, St. Louis, Mo.

Obituaries

PHELPS.—Died at Portland, Ore., Sept. 26, 1904, of internal cancer, Casper H. Phelps, aged 52 years, 11 months, and 20 days. For many years he was a resident of Aberdeen, Wash., where he was well and favorably known as Captain Phelps, being a dealer in steam launches. His decline in health began a full year prior to his decease. His devoted companion, Sister L. M. Phelps, deeply mourns the loss of a kind husband. The funeral service was conducted by the writer. G. W. REASER.

HUNTLY.—Died at Elk Point, S. D., July 19, 1904, Mrs. Malissa E. Huntly, aged 62 years, 11 months, and 16 days. She, with her husband, accepted the third angel's message ten years ago, and united with the Ash Grove church. She remained faithful to the last, dying in peace and rejoicing in the knowledge of the soon coming of Jesus to gather his people in the resurrection. Two daughters, four sons, and her husband remain to mourn their loss. Words of comfort were spoken by the writer, in the Baptist church, to a large audience of friends. E. G. HAYES.

WARD.—Died of old age, at his own home near St. Helena Sanitarium, Cal., Sept. 29, 1904, Seth P. Ward, aged 82 years and 27 days. Brother Ward was born in Madison, Maine, and accepted the Seventh-day Adventist faith in 1866. The last nineteen years of his life were spent in California. Brother Ward was ever known as a man of sterling integrity and uprightness, a kind and faithful husband, highly esteemed by all who knew him. He leaves a widow and other relatives to mourn their loss. He fell asleep peacefully, with a good hope of immortality. A large audience listened to words of truth and hope, by the writer. H. A. ST. JOHN.

WELDON.—Died at his home at Vineland, N. J., Aug. 24, 1904, William Weldon, aged 58 years, 7 months, and 5 days. Brother Weldon was a faithful member and deacon of the Vineland church for several years, having accepted the third angel's message about eight years ago. August 22 he had a fall from his wagon, the shock causing paralysis, which resulted in his death two days later. He leaves a wife, one son, and one daughter, besides a large number of friends, to mourn their loss, but they sorrow not as those who have no hope. The one testimony of all was that he was a faithful and consistent Christian. Words of comfort were spoken by the writer, from Rev. 14: 12-14. MORRIS LUKENS.



WASHINGTON, D. C., OCTOBER 20, 1904

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

WHEN the last Japan mail closed, Brother F. W. Field was just leaving for Korea, to visit the district where Sabbath-keepers are calling for instruction and baptism.

Is the REVIEW in the home of every Sabbath-keeper in your church? Will you not take an active part in this effort in behalf of our church paper? Please read the suggestions on the second page.

It was recommended by the General Conference Committee Council at College View, Neb., that a general collection be taken in all the churches in this country on Sabbath, November 5, for the benefit of the colored work in the South. Read Brother Butler's article on page 6, and plan accordingly.

THE readings prepared for use on Sabbath, October 29, are printed in this issue of the REVIEW, beginning on page 8. Those who read and study them in their homes will be the better prepared to consider profitably the topics as they are taken up at the time designated. The isolated Sabbath-keepers will also be able to join their brethren and sisters in the consideration of these themes.

WE are indebted to Elder S. N. Haskell for samples of corn harvested on the farm near Nashville, Tenn., purchased by Brethren Magan and Sutherland for industrial school purposes. This corn reminds us of that which Pharaoh saw in his dream, "seven ears came up upon one stalk, full and good." We hope there may come more than "seven years of great plenty" in the experience of those who till this soil in the interest of the Lord's work.

FOUR workers for India sailed from New York on the 15th: H. H. Votaw and wife, of Ohio, and J. C. Little and wife, of the State of Washington. Brother and Sister Votaw were able to pass through Washington on the way to New York, and a little company of workers in the city gathered in the mission rooms to join in commending them to God. During this service Brother Votaw was ordained to the ministry. These workers are sadly needed in India, and we ask all to pray for them as they go, and to remember the needs of all the great mission fields, where the

winning conflict is being courageously pressed forward amid great difficulty owing to lack of means and of laborers.

THE General Conference Committee at College View invited Elder K. C. Russell, of Massachusetts, to take the chairmanship of the Religious Liberty Department. He has accepted the call, and will give his undivided attention to this work. The former chairman, Brother Allen Moon, on account of responsibilities as president of the Lake Union Conference, felt it best to resign, urging the council to select some one who could devote his entire time to this very important work.

NEXT Sabbath, October 22, is the sixtieth anniversary of the passing of the time on the tenth day of the seventh month in 1844. There are many still living who vividly remember the experiences of that period, and who can testify that they were sweet at the first, but bitter at the end. The work of prophesying again "before many peoples, and nations, and tongues, and kings" is now being carried forward; and when this work is completed, the waiting and working ones will realize the consummation of all that was expected sixty years ago,—“the glorious appearing of the great God and our Saviour Jesus Christ.” “Cast not away therefore your boldness, which hath great recompense of reward. . . . For yet a very little while, he that cometh shall come, and shall not tarry.”

Special Request

WE are asked to request that no correspondence from any of our offices or from individuals be addressed to Brethren Baharian, Buzugherian, or Ayvazian, of Turkey, as such letters would fall into the hands of officials, these brethren being in prison.

To Life and Health Agents

WE can still supply the excellent October number of *Life and Health* to agents and new subscribers.

To agents the price is three dollars a hundred copies, and to those who become our regular agents by the sale of one hundred copies of the October issue we have a very special offer on the November and December numbers, and also on yearly subscriptions taken during the last two months of this year.

Life and Health is meeting with the most flattering success. People say it teaches in a simple, entertaining way the true principles of health reform, without radical positions or “fads.”

You will like it. Your friends will appreciate it, and you can sell it or take subscriptions for it easily.

Subscription price, 50 cents a year, or 5 cents a copy.

Write us about it, and we will send you our special offer. Address Life and Health, 222 North Capitol St., Washington, D. C.

For the Manitoba School

THE West Michigan Conference has donated one hundred copies of “Christ's Object Lessons” for the Manitoba school enterprise. It is a gift that our Manitoba brethren will appreciate; for they desire to begin the work of selling the books at once, in order to raise funds for their school, which they hope to open in November. While individuals are responding to the appeal which Brother Evans has written in another column, it may be some other conference will wish to follow West Michigan's prompt and good example. If so, we shall be glad to hear.

W. A. SPICER,
 Secretary.

Washington, D. C.

THE work on the buildings of the Washington Training-school is going forward in a very encouraging manner. We shall be able to publish photographs of these buildings in a short time.

The tent-meetings conducted by Elder George B. Thompson and Brethren Curtis, Skinner, and Hankins, from Iowa, closed Sunday night, October 9. The attendance and interest were excellent. Quite a number have accepted the truth since these meetings began; and others are deeply interested, and these friends who are interested will have the opportunity of studying the Bible with our workers.

Two baptisms have recently been held in the Memorial church. On a recent Sabbath the M Street church listened with deep interest to a discourse given by Brother Spicer on his work in foreign lands during his recent visit to the European fields. New hope and courage are coming into the hearts of our people in every land. The Lord truly is strengthening the weak hands, and confirming the feeble knees, and saying to them of a fearful heart, “Be strong, fear not; behold your God will come.” Isa. 35: 3, 4.

As will be seen by the published list on page 22, the Washington building fund has now reached the amount of \$41,087.53. The continued and systematic effort that is being made by our people to establish these institutions free of debt fills our hearts with courage and hope. As was stated in last week's REVIEW, it is deeply interesting to note that many who are not Seventh-day Adventists seem rejoiced in the opportunity of helping in this work.

J. S. WASHBURN.