

The Advent
REVUE HERALD
And Sabbath
HOLY BIBLE
THE FIELD IS THE WORLD
EUROPE
AMERICA

Vol. 81

WASHINGTON, D. C., THURSDAY, NOVEMBER 10, 1904

No. 45

The Eucharistic Hymn

*Calm lay the city in its double sleep,
Beneath the paschal moon's cold, silvery light,
That flung broad shadows o'er the rugged steep
Of Olivet that night.*

*But soon the calm was broken, and the sound
Of strains all sweet and plaintive filled the air;
And deep-toned voices, echoing all around,
Made music everywhere.*

*The holy rite is o'er; the blessed sign
Is given to cheer us in this earthly strife;
The bread is broken, and outpoured the wine,
Symbol of better Life.*

*The bitter cup of wrath before Him lies;
And yet, as up the steep they pass along,
The mighty Victim to the sacrifice,
They cheer the way with song.*

*We ne'er can know such sorrow as that night
Pierced to the heart the suffering Son of God;
And every earthly sadness is but light,
To that dark path He trod.*

*And yet how faint and feeble rise our songs!
How oft we linger 'mid the shadows dim,
Nor give the glory that to Him belongs
In eucharistic hymn!*

*O for an echo of that chant of praise!
O for a voice to sing His mighty love!
O for a refrain of the hymns they raise
In the bright home above!*

*Touch Thou our wayward hearts, and let them be
In stronger faith to Thy glad service given;
Till, o'er the margin of Time's surging sea,
We sing the song of Heaven.*

—Lyra Anglicana.

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Agents everywhere report good success. Many of them express surprise that the journal sells so easily. Oftentimes people purchase it from sight without waiting for a description. Sells well from new's stands. The November number is especially attractive, and people purchase it readily. Two sisters recently went out for an hour in the evening, and sold 60 copies. Others can do likewise.

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The Advent REVIEW AND HERALD And Sabbath

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

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Editorial

Gain and Gaiety

THE lust for wealth and the love of pleasure are characteristics of the last days. It is because of the desire for sudden riches that the many get-rich-quick schemes find ready victims. It is because of the inordinate appetite for amusement that so many reap handsome returns from very questionable forms of public entertainment. The revelations which are now being made in the public prints of the methods employed by the rich men of to-day in heaping up their treasures ought to shock the whole people. It is certain that so many colossal fortunes were never amassed at any time in the past, and the methods employed indicate an utter disregard for all principles of justice and righteousness. There is only one explanation for this state of things. We are in the last days. And even many of the professed followers of Christ have been so completely drawn into the current of the pleasure seekers that it is difficult to distinguish them from the average devotees of fun and frolic. Gain and gaiety seem to be the chief aim of many lives. In this way many will be shut out of the kingdom of heaven. With them the passing things of this world occupy the place which belongs to eternal realities, and they utterly neglect so great salvation. How emphatic is the call for convincing testimony to be borne concerning the inestimable value of the true riches and the offer of "pleasures forevermore!" "I counsel thee to buy of

me gold refined by fire, that thou mayest become rich." "How precious is thy mercy, O God! And the children of men shall take refuge under the shadow of thy wings. They shall overflow with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures." Such riches and such pleasures are the heritage of the Christian. Such riches will not take to themselves wings and fly away, and such pleasures will never lose their freshness. Do not be deceived by the tempter.

The Last Generation

A CAREFUL student of the Scriptures must be convinced that it is the Lord's purpose that men shall know when the Saviour's return to this earth is near. There are many lines of prophecy which lead up to the second advent. Some deal with the successive kingdoms up to the setting up of the everlasting kingdom of God. Some are based upon definite periods of time which extend to our own day, but all of which are now in the past. Some give certain remarkable events as signs to mark the approach of the day of God. Some describe the condition of the church and the condition of the world as indicating the nearness of the end. When all these are combined they constitute unimpeachable evidence concerning the greatest event of all the ages,—the second advent of our Lord in glory. An unprejudiced study of these prophecies leads to the inevitable conclusion that this is the last generation. There are many now living who will never see death, but will "be caught up in the clouds, to meet the Lord in the air." There are many more who will not die a natural death, but will be overwhelmed by the revelation of the glory which will be manifested when our Saviour shall appear. In this generation, in our day, will come those experiences of terror and of triumph which the human mind can not fully comprehend, and which human language can not fully describe. That fear which will pierce the very heart, and for which there is no remedy, will seize upon those who have not found a refuge in Christ. That joy which thrills the very soul, and for which there will be no limit, will be the heritage of the humble, faithful ones who wait for their Lord. This is a mere

suggestion of what will happen in this last generation. Are you laying your plans on the basis that this is the last generation? The world will go bankrupt in this last generation. Are you investing your means in the eternal securities? Time will change to eternity in this last generation. This mortal will put on immortality in this last generation. Heavenly scenes will burst upon our view in this last generation. Spread the good news. Be ready.

A Continuous Campaign

IT was a part of the recommendation concerning this winter missionary campaign that it should be the beginning of a work which should go steadily forward until this warning message shall have been given to the whole world, and our Lord shall come. This is a reasonable and sensible view to take of our present situation. It marks out a plan of action which is in harmony with the vital truths of our message. It indicates an increasing confidence that, with the Captain of the Lord's host as our Leader, we can win a sure and speedy triumph in vindication of his truth, and come to Zion with many trophies of the glorious victory.

A brief consideration of our present situation will show clearly the propriety of conducting a continuous campaign, with a determined purpose that the whole world shall hear this truth in the shortest possible time. The testimony of prophecies fulfilled and fulfilling show that we are far along in the last generation, and that the time of the promise is here. The great earthquake of Lisbon in 1755, and the darkening of the sun and moon in May, 1780, and the close of the "time and times and half a time" of the prophet Daniel in 1798, and the falling of the stars in November, 1833, and the close of "the hour and day and month and year" of the sixth trumpet, indicated by the passing of the supremacy of the Ottoman empire on Aug. 11, 1840, and the close of the twenty-three hundred days (years) in 1844,—all these events and dates within a single century constitute a series of prophetic steps which lead up to the close of all definite time prophecies, and bring us to the place where we may know that "He is near, even at the doors." The lack of

power in the professed church of Christ, the departure of some from the faith, the unprecedented accumulation of wealth by the few at the expense of the many, and the increasing distress among the nations,—all these conditions existing at the same time, as foretold in the Scriptures, further emphasize the nearness of the end. The one thing which delays the final triumph of God's people is their own lack of zeal and devotion in sounding the warning message. "Ye churches of the living God, . . . consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God." "Arouse, and consecrate yourselves unreservedly to the work of giving the light of truth for this time to those in darkness. Catch the spirit of the great Master Worker. Learn from the Friend of sinners how to minister to sin-sick souls. Remember that in the lives of his followers must be seen the same devotion, the same subjection to God's work, of every social claim, every earthly affection, that was seen in his life. God's claims must always be made paramount. Christ's example is to inspire us to put forth unceasing effort for the good of others.

"God calls upon every church-member to enter his service. Truth that is not *lived*, that is not *imparted to others*, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."

We are encouraged to believe that leaders and people are awakening to a larger sense of their responsibilities, and that they will respond to the demands of the hour. The missionary spirit is certainly being aroused. The missionary zeal is certainly increasing. The missionary tide is certainly rising. Conferences are voting men and means. Volunteers are offering themselves for the fields. The results of missionary efforts in distant lands were never so encouraging as now. "For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah." We thank God, and take courage.

Now let the work go forward with increasing enthusiasm, with a growing zeal, in the power of the Spirit, in a continuous campaign, until the earth shall be lightened with the glory of this message, and "the kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever."

A Cruel Necessity

We have sent word to all the mission fields to defer any expenditures that can be deferred, and to husband every slender resource. The mission funds are depleted, and the annual offering is still a long way off, measuring the time by the needs.

We are telling laborers who expected to go to the fields this autumn that we can not send them. A few will go, as special help comes from conferences sending laborers, or from other sources. Others must wait, and the fields must wait, apparently. Calcutta greatly needed three nurses for the busy winter season in our sanitarium there, and three earnest missionary nurses were under appointment months ago. We have had to cancel the appointment for this year.

Brother J. N. Anderson has been pressing us to get Dr. Law Keem to China by January 1. Dr. Keem, after years of preparation in this country, and with plans to become self-supporting very quickly after his arrival, is in California, ready to go, and the Mission Board had expected to send him. We have written him that we shall have to wait. When the little in the mission fund is needed to sustain workers already in the field, it becomes necessary to resolutely refuse to go ahead.

We are saying "No" to many an urgent call, while waiting for the annual offering, and shall have to continue, unless the regular flow of gifts shall be found to greatly increase. Surely many who might help are forgetting the fields that are so far off that they can not quickly tell us of their immediate needs. Month by month those needs must be supplied, or there is perplexity and possible distress.

No one believes we are doing too much for missions. In the best year we have ever had for mission gifts—the year 1902—the total given in all the year, including some special appeals, averaged four cents a week per church-member. Is that too much for a people charged with quickly carrying the third angel's message to a perishing world? It is less than the price of one loaf of bread a week. Will not all especially pray now that the Lord will send forth laborers into his harvest? That means money with which to send them. It is a cruel necessity we are under just now in holding back workers and saying "No" to appeals for help. The most rapid progress we have ever seen in the mission fields is reported to-day. That very progress—God's signal of advance—adds to the hardness of the situation as we counsel retrenchment and delay in all the fields. Must it be so?

W. A. SPICER,
Secretary Mission Board.

Help in a Crisis

THE greatest opportunities in life occur in the time of a crisis when much depends upon immediate action. At such times those who are prepared to step in and cast all their interests into the work of God secure to themselves great blessings. Of Simeon and Levi, God said, "Instruments of cruelty are in their habitations. O my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." Gen. 49:5-7. When all Israel made and worshiped the golden calf, the tribe of Levi alone stood firm for God; they stood in the gap and defended the honor of God.

Many years later the honor of God was at stake, and Phineas, the son of Eleazar, the son of Aaron the priest, again arose and vindicated God. And when he did this, God said, "Behold I give unto him my covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." Numbers 25.

A few years later, at the close of the life of Moses, we hear him speaking of Levi as follows: "Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah. . . . They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar." Deut. 33:8-11.

This was very different from what Jacob had said; for Levi had risen in the time of a great crisis, and risked their all to vindicate the honor of God. Instances of like note are found all through the Bible. Circumstances arise when the honor of the cause of God is at stake. It is then man's opportunity to arise, and show where he stands.

The present time, in the history of the third angel's message, is the greatest opportunity for men of means to go forth and assist the cause of God. There never was a time like the present. In the onward march of present truth, never before was such an opportunity presented for men of means to help the cause of God. God has most signally given temporal prosperity to his people, especially in this country; for on them rests the burden of extending the knowledge of the truth to the most unenlightened portions of the earth.

Missions have been established in every civilized country, also in the darker portions of Africa and in Asia. Institutions are to be erected in different portions of this country, and in other

portions of the earth. The call for means in Washington is according to the spirit of prophecy, but this represents only one important phase of the work. New fields are still to be opened, and the truth is to be carried to earth's remotest bounds. Our foreign missions are to be sustained, and at the same time our home work is not to be neglected.

Our people know but little of the conditions of the South. Twenty thousand dollars would be but a very small sum to meet the present necessities of the Southern field. The condition of things in the South is fast coming to the place where the work will be closed up, and what is done for the South must be done speedily. Much has been done, but the present demand is greater than in any other one portion of this world. It is greater because the work is closing.

Our brethren in the North can not appreciate the condition of things in the South any more than our brethren in America can appreciate the condition of things in other countries, where the customs and civilization are entirely different from what they are in America. God has spoken concerning all of these enterprises. Our annual offerings are soon to be taken from all parts of the world to be given to these different fields. There are not sufficient funds with which to begin to build the colored sanitarium in the South at Nashville, about which the spirit of prophecy has spoken so plainly. Neither are there funds to build the sanitarium for the white people outside of the city limits of Nashville. Money should be raised to meet all these calls. Twice the sum is needed that has been set to be raised this present time of annual offerings. Will our people come up to this crisis, and make a lift that will bring relief to the cause in all its branches? Should there come a reverse, a financial crisis such as has been sometimes in the past, in less than six months there would be hundreds of thousands of dollars lost by financial depression. Why not place it where it will advance the cause of God?

To secure God's continued favor, it is necessary that God's people now make use of the blessings that they have received to bless others. This is not only true financially, but in putting forth efforts to scatter the rays of light. Now is man's opportunity to step in and secure the favor and blessing of God, so that even where God may have spoken by way of reproof, he would regard the efforts put forth, and would turn curses into blessings.

In 1844, within a few weeks of the time it was expected the Lord would come, thousands and tens of thousands of dollars were brought to the old *Signs* office in Boston, Mass., and laid on the counter, the owners begging the brethren

to take the money and use it in the cause of God. But they were met by the statement that they had enough money to carry them over the twenty-second day of October, when they expected the Lord would come; so the money was pushed back, and they had to take it away with them. This may be the case with many in the history of this work.

There are plenty of men and plenty of means in the ranks of present truth, if all could appreciate the condition of things, to accomplish God's purpose in scattering the rays of light in a very brief period of time. It is the golden opportunity for the remnant of God's people. Where are men of means who will arise and invest their substance in a crisis like this? Such ones God will honor.

S. N. HASKELL.

The Blessedness of Giving

"REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 35.

This statement of the Lord Jesus declares a truth that but few believe. Many who assent to it as being true, do not know by *experience* that it is true.

The natural, or carnal, mind looks upon giving as a stern duty, and receiving as an agreeable privilege. Giving is regarded as a detriment, a privation, a loss. Receiving is looked upon as an advantage, a benefaction, a profit. The idea of giving is unpleasant, forbidding, and disagreeable to the natural heart. But the thought of receiving is pleasant and gratifying.

But this is not the view, or contrast, presented by our Lord. He does not contrast giving and receiving. He compares them. He represents both as a blessed privilege, and giving to be the more blessed of the two.

This, says Dr. Pierson, "Lifts giving to its highest plane, and crowns it as the true secret of the most exalted blessing to the giver himself."

This view of giving is mysterious and incomprehensible to the natural mind, for the reason that it is contrary to nature. But all ~~good~~ service and experience is contrary to nature, and beyond the grasp of the natural, unspiritual mind.

There is a spiritual law—a divine working by which:—

Rest comes from labor. Matt. 11: 28-30.

Joy from sorrow. Heb. 12: 2; 1 Peter 1: 6; 4: 13; 2 Cor. 1: 5.

Life from death. Rom. 6: 8-11; Gal. 2: 20.

Exaltation from humiliation. Phil. 2: 8, 9; Luke 14: 10, 11.

Strength from weakness. 2 Cor. 12: 9, 10.

Increase from giving. Prov. 11: 24, 25; 2 Cor. 9: 6-8.

Reality from faith. Heb. 11: 1; 1 Peter 1: 8.

Everything from nothing. Heb. 11: 3; Ps. 33: 6-9; Rom. 4: 17.

All this is contrary to nature, but it is the law in the realm of the spiritual.

Rest from labor. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The yoke is an emblem of labor and toil. It represents the earnest, constant service every follower is to render to the Master. To the natural mind the yoke does not mean rest. Yet every Christian whose heart is full of the love of God, can testify of the sweet rest that comes from wearing toil for Christ.

Joy from sorrow. Of Jesus we read, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." What a revelation this is of joy coming from sorrow. As the Son of God, Christ occupied the second place in the universe. He was next to his Father. He had been the happy recipient of all that his Father could bestow upon him. In him were "hid all the treasures of wisdom and knowledge." He was his Father's "Darling." O what honor, what glory, what vast treasures were his!

But in the possession of all these, his heart was filled with grief when he gazed upon the face of a sorrowing, perishing race. He knew that there was one way by which this lost world could be saved. And that way was the way of sorrow. But the way of sorrow would bring to him a joy that he could never obtain in any other way. So, for that joy, he gave himself to that sorrow. He became "a man of sorrows, and acquainted with grief."

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." "Rejoice, inasmuch as ye are partakers of Christ's sufferings." This is just what the natural heart endeavors to shun. It shrinks from trials, sorrows, and afflictions. It selects a smooth, pleasant path. But, in doing so, it misses the sweetest joys that can come to the human heart. Says Paul, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1: 3-5.

Life from death. "Likewise reckon ye also yourselves to be dead indeed unto

sin, but alive unto God through Jesus Christ our Lord." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." "For ye are dead, and your life is hid with Christ in God." "He that hath the Son hath life." "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

How true all this is, and yet it is as contrary to nature as is the result of spiritual grafting, presented by the apostle Paul in the eleventh of Romans. In nature the fruit produced by the union of a graft with the trunk is always of the nature of the graft, and never of the trunk or roots. But this spiritual grafting worked contrary to nature—the graft from the wild olive tree partook of the nature of the trunk, and bore the fruit of the trunk. In other words, the Gentile became a Jew, an Israelite indeed, in whom there was no guile, and bore the fruits of the Spirit instead of the fruits or works of the flesh.

Increase from giving. This same spiritual law, this mysterious working, is just as manifest in the matter of gospel giving as in any other feature of the gospel. O that this lesson of priceless value may be learned! Many Christians go far enough to learn by experience that rest comes from labor. Some learn that joy comes from becoming partakers with Christ in his afflictions. But how few learn the precious lesson that increase comes from scattering, yea, that riches come from poverty. We can believe that God made all that we behold from nothing; that "he spake, and it was." We can believe that when God speaks of "things that be not as though they were," that that very speaking produces the things. Rom. 4:17. But O, it is so difficult for a selfish heart to believe, without reserve, that giving, imparting, scattering, means a return, an increase! Listen to the voice of God. The Lord says:—

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25.

"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. 13:7.

Could anything be plainer? Do not these statements show that there is a course to take, that, to all human appearance, would reduce one to poverty, but which actually increases and multiplies his goods? And do they not also plainly declare that there is a course to take, which, from a human standpoint, will bring great increase, but which results in loss and poverty?—They certainly do. Then here we find, in the mat-

ter of Christian beneficence, the working of that spiritual law so contrary to nature.

"The contributions required by the Hebrews for religious and charitable purposes, amounted to fully one fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience, God made them this promise: 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of Hosts.'"—*Patriarchs and Prophets.*

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Deut. 8:18.

"Blessed shalt thou be in the city, and blessed shalt thou be in the field."

"The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee."

"And the Lord shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee."

"The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow."

"And the Lord shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou harken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Deut. 28:3, 8, 11-13.

All this divine working in behalf of our temporal prosperity, is promised on condition of our obedience to all of God's requirements. But if we distrust and disobey God, we shall have a very different experience. He says:—

"Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

"Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worm shall eat them.

"Thou shalt have olive trees, throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast her fruit.

"Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

"All thy trees and fruit of thy land shall the locust consume.

"The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

"He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail." Deut. 28:38-44.

Here are the promises of wonderful prosperity, and warnings of terrible adversity, made by him who can not lie. They are not confined to any one race or age; they are for all people in all ages. The Bible presents some impressive records of the fulfilment of both the promises and the warnings. <

A. G. DANIELLS.

(To be concluded)

Note and Comment

A REPORT made at the late Episcopal convention by a commission on capital and labor, in which were Bishop Potter and ex-Mayor Seth Low, of New York City, and Jacob A. Riis, draws a parallel between the labor trust which seeks to dictate terms to those who would enjoy the right to work, and the religious trust which formerly dictated to the people in religious matters, and would now, in some places, compel all men to accept Sunday as the Christian sabbath, and pay homage to this religious institution, under penalty of forfeiture of their civil rights. The report says:—

The question of the closed shop is like the question of the closed State. Men whose Puritan ancestors strove to maintain a State whose privileges should belong only to members of the church, ought to be able to understand the struggle of their brethren to maintain a shop in which no man shall serve except a member of the union. They may not agree with these brethren, but they ought to appreciate their self-sacrifice. The laborer has learned from the capitalist to despise order and break law. He has learned from the churchman to pursue the dissenter with menace and violence. The recent tragedies in Colorado do not follow at a far distance the massacres which in the sixteenth century ensued upon the withdrawal of Holland from the ecclesiastical union.

This is a recognition of the truth that the same spirit actuates men in the invasion of the rights of others, both in secular and in religious matters. The same spirit that is now stirring up strife in the industrial world is ready to cause trouble in the religious realm, and will surely do so, in fulfilment of inspired prophecy. Out of the existing strife in civil and in religious affairs will come, ere long, the decision that no man may buy or sell save he that has the mark of the "beast"—the ecclesiastical power described in Revelation 13. To that end all things are now tending. L. A. S.

General Articles

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

In Fidem

WILLIAM YARNELL

Dedicated to the afflicted.

Nor here alone

We toil and plan, speak cheering words,
Breathe the scent of buds, hear twit of birds;
We build, adorn, endear a home;
Enraptured, call the work our own,
Not here alone.

Not only here

We kiss the lips and clasp the hands,
Love the embrace that love demands;
Our loved ones but an instant stay,
Then leave us naught but blight, dismay:
'Tis lonely here.

Not here, ah, no!

The starving soul, the heart's desire,
Must slake its thirst in regions higher;
No perfect pleasures here delight;
For thorns and thistles, rust and blight,
Are here below.

Not here alone,

The pansy and chrysanthemum
And flowers all in beauty come;
A thousand worlds invite us home,
There's wealth untold and joys unknown,
Not here alone.

Not here and now

Is life complete. We know that soon
This earth, transformed, will bud and bloom
Edenic. All who love the truth
Will then enjoy eternal youth
In glory here.

The Power of the Word of God

MRS. E. G. WHITE

IN the Word of God, studied and obeyed as our guide-book, we possess a spiritual guide and instructor by which the worst forms of evil in ourselves may be brought under the discipline of God's law. If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make them a power on the side of truth and righteousness.

The work of reformation that is needed must begin in the home. There rests upon parents the most solemn obligation to train their children in the fear and love of God. In the home the purest morals are to be preserved. Strict obedience to Bible requirements is to be taught. The teachings of the Word of God are to control mind and heart, that the home life may demonstrate the power of the grace of God. Each member of the family is to be "polished after the similitude of a palace" by the divine principles and precepts.

Parents need to awake from their deathlike slumber, and no longer neglect

the Lord's instructions. As members of the church, and for the benefit of those with whom they may be associated, their characters are to be cast in a Christlike mold. Their course of action is to be a constant declaration that, instead of wearing the stamp and mold of the world, they have put on the image of the heavenly.

In the Bible the will of God is revealed. Through all time this book is to stand as a revelation of Jehovah. To human beings the divine oracles have been committed to be the power of God. The truths of the Word of God are not mere sentiment, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin have clouded the understanding, is removed.

The words, "A new heart will I give you," mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our views of truth will be proportionate to our understanding of the Word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher grade of intelligence.

The Word of God, studied and obeyed as it should be, will give light and knowledge. Its perusal will strengthen the understanding. By contact with the purest, most lofty truths, the mind will be enlarged, the taste refined.

We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the Word of God, and what can we expect but to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of Lucifer, and of the introduction of sin into the world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But, having in our possession an authentic history of the beginning of the world, we need not hamper ourselves with human conjectures and unreliable theories.

Wherever Christians are, they may hold communion with God. And they may enjoy the intelligence of sanctified science. Their minds may be strengthened, even as Daniel's was. God gave him "knowledge and skill in all learning and wisdom." Among all the youth examined by Nebuchadnezzar, there was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that

comes from idolatrous practises, and leaves God out of the reckoning. Daniel and his companions, from the first of their experience in the king's court, were gaining a clearer comprehension and sounder, more accurate judgment, than all the wise men in the kingdom of Babylon. They placed themselves where God could bless them. They ate only that food which would not becloud their minds. They followed rules of life which would help to give them strength of intellect, that they might gain the greatest possible benefit from their study of God's Word.

It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten dream, and for an interpretation of it. Daniel and his companions sought the Lord in prayer, and he revealed to them the dream and its interpretation. And when they related to the king what God had shown them, Nebuchadnezzar said, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."

The mind of which error has once taken possession can never expand freely to after-investigation. The old theories will claim recognition. The understanding of things that are true and elevated and sanctifying will be confused. Superstitious ideas will enter the mind, to mingle with the true, and these ideas are always debasing in their influence. Christian knowledge bears its own stamp of unmeasured superiority in all that concerns the preparation for the future, immortal life. It distinguishes the Bible reader and believer, who has been receiving the precious treasures of truth, from the skeptic and the believer in pagan philosophy.

Cleave to the word, "It is written." Cast out of the mind the dangerous, obtrusive theories which, if entertained, will hold the mind in bondage, so that man shall not become a new creature in Christ. The mind must be constantly restrained and guarded. It must be given as food only that which will strengthen the religious experience.

The Bible teaches every soul to turn to the lands where the cross of Calvary has not been uplifted, and the name of Jesus exalted above every other name. The nation that gives free room for the circulation of the Scriptures opens the way for the minds of the people to work with greater vigor. The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, life-giving truths are found.

In the cities and nations of our world, there will be found among unbelievers a remnant who will appreciate the blessed Word, and who will receive the Saviour. Christ will give men and women power to become the sons and daughters of God.

BETWEEN the great things that we can not do and the small things we will not do, the danger is that we shall do nothing.—Adolph Monod.

The Sanctuary*

As far as I know, we are the only people in the world who believe that the sanctuary is in heaven. There are others who believe that the most holy place is in heaven. There are those who have some views concerning the sanctuary, but I do not know of any people in the world who believe that the sanctuary service in heaven is antitypical of the service that was carried forward in the sanctuary here upon the earth, except the Seventh-day Adventists, and, as I understand the question, a correct understanding of the sanctuary will rectify every error that may be brought to bear upon the people of God in these last days. In fact, a genuine Christian experience in connection with the work of God comes from the sanctuary question, whether you realize it or not; it comes from the sanctuary where God dwells.

Now, this I propose to show you by reading a few texts of Scripture. I can not give all the scripture that I would like, but will call your attention to a few things concerning the importance of the sanctuary question. When Satan came into the garden of Eden in the form of a serpent, Eve listened to him, and from her Adam also partook of the forbidden fruit, and both were taken captive. In every sense of the word they were taken captive; they saw as Satan saw, and they heard the words of Satan, they felt as he felt, or as he would have them feel. They were wholly under the control of the devil until the Lord put enmity in the heart of man against Satan. Christianity, or true conversion, is restoring that which was lost by the sin of Adam in the garden of Eden. I think all can readily see this. I will read you one expression that states the condition of man after he had partaken of the forbidden fruit: "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:3-5. Now notice: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes" etc., was it good for food? If it was, God was withholding something good from man. What made her see that it was good for food?—It was the devil in her; and she saw as the devil would have her see. "She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat;" and their eyes were opened. She was a captive, and Satan had her see as he saw, had her feel as he would have her feel; for he had perverted her judgment. Sin is an awful thing! When sin is harbored in the soul, it always perverts a man's judgment. Satan enters the citadel of the heart, and perverts the

judgment of man so he can not see any differently from what the devil would make him see; for the devil is in his heart. Is not that true? Is such a man the temple of the Holy Ghost?—No; he is the temple of the devil, and so is every man that harbors sin. God is seeking an entrance into every man's heart. If man opens his heart to Christ, and lets him enter, then he becomes the temple of the Spirit of God, and God takes possession of the citadel that was formerly occupied by the devil. I think everybody can see that.

I am going to read you some texts to show that all the strength that men have to overcome the devil comes from the sanctuary, also that all the intelligence, all the wisdom, men need to render acceptable service to God comes from the sanctuary where God dwells. He is the author of wisdom, knowledge, and life. It all emanates from him, and the devil hates the doctrine that reveals it. In Ps. 20:1, 2, we read, "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion." Where will he get his help?—From the sanctuary. If we had no other text, it seems to me this would be sufficient to settle the question that all our strength and help come from the sanctuary. But turn to Solomon's prayer at the dedication of the temple. Eight times in that prayer, Solomon said, "Lord, hear thou in heaven." Did you ever stop to think where they were to turn their faces when they prayed? They were to turn their faces toward old Jerusalem, to the sanctuary. If Israel, when in trouble or in need of help, said Solomon in his prayer, "shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause." 1 Kings 8:44, 45; 2 Chron. 6:38, 39. Do you see the lesson in that?

The sanctuary was built under the direction of God upon the earth, and when they were in affliction or needed strength or wisdom or any help from God, Solomon said in his prayer, Turn thy face toward this place. The old prophets did, and when they turned their faces toward Jerusalem and pleaded that promise, they always had victory. Read from the Bible where Jehoshaphat said, Lord, "when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence. . . . and cry unto thee in our affliction, then thou wilt hear and help," and the Lord said, "Stand ye still, and see the salvation of the Lord." God wrought for them. 2 Chron. 20:5-25.

Turn to Ps. 68:24, "They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary." What are the "goings of God?"—The ways of God. Does it not show his character, his work, and what he does? Where did they find his character, his work, and the manifestation of his

power? Where?—In the sanctuary. There is where God dwells. Again in Ps. 77:12, 13: "I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary: who is so great a God as our God?" Now, we can not see the workings of God, but I want to tell you, dear friends, if we take the Bible for a guide, we shall find the ways and workings of God, the foundation of strength and wisdom, in the sanctuary. "Well," says one, "we see them everywhere." Not according to the Bible. The word "sanctuary" occurs one hundred and forty-seven times, and always refers to something that exists. God once is called a little sanctuary, and the people of God, but in every other instance it refers to some particular place where God dwells—his habitation (Ps. 33:13, 14), his dwelling-place. 2 Chron. 6:39.

I will give you another text, Ps. 73:13: "Verily I have cleansed my heart in vain, and washed my hands in innocency. . . . Until I went into the sanctuary of God; then understood I their end." Where did the psalmist get that information?—In the sanctuary. Paul understood the strength in the sanctuary when he wrote, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:19. Where are we to have our anchor cast?—Within the veil. Where is the veil? In the earthly sanctuary there was a veil at the outer door, and a veil at the inner door, dividing the holy from the most holy place. Christ has gone within the veil, and he is our anchor. Do you believe it? "Well," says one, "I do not know anything about it." Be careful that you do not find yourself swept away by and by. We need a knowledge of Christ, and of the nature of the work that he is doing for the human family, and in proportion as we understand the nature of his work and believe in it, we shall have a Christian experience. It is the devil's business to upset the faith of God's people, and to get them to believe in nothing in particular only that they must be good and have a sort of religion. There are thousands and tens of thousands of professed Christians to-day who hold simply to that view. They say, "God has forgiven me my sins." Is it not necessary to believe God has forgiven your sins? Of course it is, but there is something else also necessary. This idea of throwing away all the exhortations that God has ever given us simply because we profess to be a Christian is a great mistake. It is a trick of the devil. If God has given you judgment and a mind to comprehend, he wants you to understand something about the science of redemption, and that you have a Saviour who has gone into the heavens to intercede at the right hand of the Father for us.

(To be continued)

"PASSION is a sign of weakness and want of self-control; patience is an evidence of inward might."

* A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 18, 1904.

Experiences of Former Days— No. 16

The Opening of Foreign Mission Work

J. O. CORLISS

ONE must be impressed, as he looks back over the development of the third angel's message, with the fact that the people to whom it has been entrusted have been very slow, at times, to comprehend the magnitude of the work given them to do. In almost every great movement among them, they have seemingly been forced into the positions they have finally occupied.

The development of their foreign mission work is an illustration of this, and shows how surely God has prepared the way, step by step, so that they might make no mistake in assuming aggressive attitudes. Very early in the labors of Elder M. E. Cornell, he was called to hold a series of meetings in western New York, which resulted in bringing into the ranks a Polish priest by the name of M. B. Czechowski. He was quite highly educated, and for a time gave promise of being a valuable addition to the working force of those days.

But this man's talent did not seem suited to the peculiar work of presenting the detail of the message among Americans, and he soon requested to be sent to open a mission in Europe. He was not, however, considered well adapted to such a calling, and so received no encouragement in his chosen work. The result was that he drifted away, and sought employment among the First-day Adventists. By them he was sent to Switzerland in behalf of their work. But (as he afterward confessed) his conscience would not permit him to give up the Sabbath, and as he knew of no other way to present the importance of the Lord's coming but that which first impressed him, he preached the Sabbath message in the Swiss mission.

About fifty intelligent persons embraced the message under his labors in that field. But in time they came to feel that he was not a safe leader in financial matters, and by degrees they became alienated from him. Then they opened correspondence with brethren in Battle Creek, which resulted in the sending of James Ertzenberger to America in the early part of 1869.

On his arrival, he was met at the station in Battle Creek by Elders White and Andrews, and was recognized by a pre-concerted signal, which was that of the young man's holding an envelope above his head having written on it in bold hand "Elder J. N. Andrews." He was taken to Elder White's home without a word's being passed between them, each being ignorant of the other's language.

That evening, however, a meeting was held in the old church. A fair-sized audience was present, when Brother Ertzenberger gave a short address in French, which was interpreted by Brother John Daigneau. The gist of the address was a conveyance of fra-

ternal greeting from the brethren in Switzerland to the brethren in America, and a statement of the needs of the cause in the distant European field.

Brother Ertzenberger remained in America a year or more, and in the meantime Elder Andrews was asked to superintend the struggling work in Europe; which he consented to do. Arriving there, his life became one of hardship, for several reasons: (1) The work was new, and consequently experimental for some time; (2) the language of the country had to be acquired, which is hard for one past the meridian of life; (3) the customs of the people were far different from those with which the missionary had always been associated. And yet, amid these disadvantages, Brother Andrews succeeded in so organizing his work that he could early begin the publication of a sixteen-page paper in Basel, Switzerland, entitled *Les Signes des Temps* (The Signs of the Times).

As early as 1882 Elder Andrews, whose health had failed considerably, pleaded that Elder B. L. Whitney be permitted to unite with him in labor. At the next General Conference, held in Rome, N. Y., this request was granted, and Elder Whitney and his family went to Europe in the summer of 1883. Elder Andrews died in October of the same year. Elder Whitney's labors wore upon him so much that, in about five years, he returned to America, where he died. Elder J. H. Waggoner was sent to that field, and he, too, soon succumbed. Thus by sacrifice was the work of missions begun by Seventh-day Adventists.

The Week of Prayer

H. W. COTTRELL

THE Lord has entrusted to Seventh-day Adventists, as a body of Christians, the most solemn work ever required of any people in any age since the world began. The gospel has been preached in its simplicity to a greater or less extent in every period of the world's history, but in each succeeding age there has been, or should have been, an additional unfolding of the great plan of salvation. In the unrolling of the sacred scrolls of Holy Writ the truth has gathered new luster all the way.

The year 1844 was the crowning epoch of all epochs then reached in gospel history. It marked the time of the beginning of the presentation of the everlasting gospel in its last and threefold setting,—the third angel's message of Revelation 14. At this period the seventh trumpet began to sound. The last and longest prophetic period ended, and the judgment work began. The door of the temple of God in heaven was opened, "and no man can shut it," and the holy law of God was seen. The darkening of the sun and moon and the falling of the stars, were then all seen from a historic view as signs of the coming of Christ. This should forever settle the question that both you and I are numbered with the last generation of men.

When Christ, the divine son of God,

was on earth, and revealed to us his foreknowledge of these events, he said, "This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

In view of the fact that we are to-day in the time of the finishing of the mystery of God on earth, that there are one billion five hundred million people in the world, that so few of them have any knowledge of the special message of reform now being given with no uncertain sound, and that God will hold each soul responsible to do his duty, should we not awake at once to our privilege in service for him?

The King is at the door. "Set thine house in order." But the houses of so many people are not set in order. Jesus said to an inquirer, "One thing thou lackest;" "go thy way, sell whatever thou hast, and give to the poor." There is no one so poor as the soul out of Christ. A large majority of the world's population know not the name of Christ. What can we do to help this class of "poor"?

The General Conference Committee has fixed the time, Dec. 10-17, 1904, as a special period of seeking the Lord. It is our annual week of prayer. From *now until* then, and *then*, should be a time of self-examination, surrender, and consecration for service.

We are on the threshold of eternity. That eternal day of God is just upon us. Soon the heavens will open as a door,—roll back as a scroll,—to reveal to the saints their King. The veil of sin that now hides his face from our view will fade away. The mystery of God will be finished, and we shall see our Redeemer face to face. "And his servants shall serve him: and they shall see his face; and his name shall be in their foreheads." Each one should renew his courage, and take on new strength; for there will certainly be a glorious triumph to this message.

Let each one prayerfully consider to what extent he can assist in a material way those of our brethren and sisters who have taken their lives in their hands, deprived themselves of the association of friends and the comforts of home, and gone into distant lands to scatter the light of present truth. Jesus gave all. Shall not we give freely of that over which he has made us stewards?

We have missions established in nearly every country in the world. The larger number of missions we open, the greater the demand for additional workers and funds to support them. At the recent General Conference Council held at College View, Neb., appropriations were made to missions, amounting to \$124,773. It was recommended that we do our utmost as a people to raise \$80,000 of this amount at the time of our annual offering in December. If we all take hold of this matter with prayer, and with a will to accomplish the undertaking, we can, in the name of the Lord, easily realize our hopes.

Our annual offering last year amounted to \$40,200. If those who gave last year would, on an average, double their offerings, we should have the \$80,000. Then if the few thousands of new believers will come forward and swell this amount, additional help can be sent to the needy fields.

Let us unitedly do all we can with our prayers, our means, and our service to hasten the coming of Christ in this generation.

An Aid to Missionary Work and Enterprise

E. W. WEBSTER

Do you know that all our publishing houses issue catalogues of publications and price-lists that contain the names and cost of all the English and foreign books, tracts, and papers that this people print? Do you know that you may have one free from each office by sending for it? Do you know that you can tell in a moment just what is printed on all points of present truth, and what it will cost to get it for yourself or for your neighbor?

I believe that each person, at least each family, connected with our churches everywhere, and all the isolated ones, should have not only one catalogue, but all the catalogues and price-lists put out by each of our printing-offices. They will gladly furnish them to any one sending for them. If the librarian would count up all the families and single or lone persons in his church, and send to each of our publishing houses for a catalogue for each of these, it would more than pay for the trouble, and would no doubt awaken a deeper interest in these hearts to do more to scatter these leaves of precious truth. No person at all interested can examine these catalogues without being deeply impressed with the vast scope and variety of the literature containing this truth, and stimulated to do much more to circulate it.

When a neighbor calls, how easy it would be to show him the catalogue, or read to him from the long list of books and tracts this people print. How long would it be before he would hear something upon which he would like to read? When going on a trip or a visit, how easy it is to put one of these price-lists into the pocket or hand-bag, to be used in the same way with those whom you meet. A vast amount of good would thus be done for others, your own souls would often be watered, our printing-houses would reap the benefit of many additional sales, the message would be carried more rapidly, this people would prove themselves to be the missionary people they profess to be, and the glad day when the saints possess the kingdom would soon come.

Try this plan, brethren and sisters, and see if it will not prove successful. Don't delay; send at once; you will need these catalogues in your work during this fall and winter missionary campaign.

—THE—

MISSIONARY CAMPAIGN

Success in Follow-up Work

HERE is a part of a letter just received from Brother Geo. A. King, who is engaged in the circulation of the *Signs* in New York City:—

"During the past three weeks I have been following up the *Signs* work. In addition to finding many interested in the matter it contains, I have taken orders for two hundred dollars' worth of books to be delivered at Christmas time. These were taken here in New York City, where good canvassers have been obliged to give up in despair.

"A skilful use of the *Signs* in these great cities will open the way to any class of society where honest men are to be found. I shall work harder than ever to follow the counsel the Lord has given us in regard to obtaining yearly subscriptions; for this gives the people an opportunity to know what they are really reading."

Brother King has demonstrated the fact that there is success in following up every missionary effort made. This is the principle on which this great fall missionary campaign rests. It is a tried and true principle, brethren and sisters. Let us adopt it.

H. H. HALL.

On Tract Distribution

A SISTER at the Washington Memorial church thanked God in the missionary convention service that about twenty-five years ago a timid young man gave her a tract called "The Third Angel's Message." A worldly young woman, attending all the gaieties of the hour, she was nevertheless challenged by the truth of the message. Her father, a staunch Methodist, a pillar in the church, read the booklet, and the next Sunday his neighbors were astounded to see him at work on his farm. The truth in that tract later brought our sister fully into the faith, and for years she was the only Sabbath-keeper in Washington. Doubtless the young man who timidly gave out the tract never will know until the last day what it accomplished, or that the bright, cheerful look on his face as he gave it out, impressed our sister to look into it to see what it was that he found so much satisfaction in.

Our friends in Wales have had a good experience in selling tracts. They sell even the little one-cent leaflets. The Newport, Monmouthshire, church led out in this. They wanted the people to have the message of the tracts, and wanted them to pay the price so that they would understand that the literature was worth reading. They have sold thousands of tracts, and are still at it.

In an English city, recently, a canvasser distributed copies of a little leaflet on the Sabbath question. One gentleman was so impressed by it that he

paid for fifty thousand of the leaflets, and hired our brother to put them out. One was dropped into the letter box of a gentleman, who was much impressed by the truth in the tiny tract. He wrote to the office for permission to reprint, and had fifty thousand copies struck off, and hired a regular hand-bill distributing agency to scatter them. The time has come for the literature to be scattered "like the leaves of autumn."

W. A. SPICER.

A Reviving Campaign

THE REVIEW campaign is resulting in revivals in some sections of the country. From a conference president's personal letter we quote the following:—

"We are still pushing the REVIEW campaign. We are stirring matters all we can. Thus far in every church that we have visited in the interest of this work, a general revival has taken place; and we have succeeded in getting the REVIEW in the home of every Sabbath-keeping family."

If the mere subscribing for the REVIEW brings a revival in the church, what would be the result in that church when every member becomes a regular reader of the paper? This question was answered last year in one of our conferences where the result of having the REVIEW in many families was experienced. Spirituality was improved, tithes were increased, and a general interest in the work was evident in all the churches.

A. J. Olsen, State agent of Wisconsin, has set his mark about right for the book work in that State. He says:—

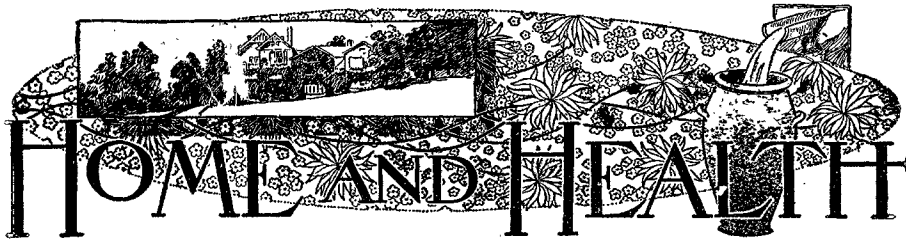
"I am working for one hundred and fifty canvassers for next spring. I almost think we shall have them; and it is true that the soil is good; and if we can put in a good amount of books, it will help our people to feel differently in regard to the canvassing work."

D. W. REAVIS.

An Experience

A STATE agent sends the following note through Brother H. H. Hall:—

"I went to — a few days ago to start a canvasser for 'Controversy.' One of the sisters told me that books would not sell in —; for she had tried it, and knew whereof she spoke. Well, I smiled, and said I would not be satisfied until I had given it a trial. Next morning I took the 'Controversy' prospectus, and started with the new canvasser after asking God to help us. In eight hours we had \$37.50 worth of orders in sight of the sister's house. Her husband then said he believed he would canvass, too. So the next day I went out with him, and we got \$63.50 worth in seven hours. The next day the brother himself took seven dollars' worth, and the other man with whom I was working took twelve dollars' worth. I tell you, Brother Hall, I know that it is good for a State agent to buckle on the harness, and show how it is done."



Little Things

My life is full of little things,

A little care, a little task,
A little walking in the dark—

No great thing does the Master ask.

I long to do some noble thing,

To show how great my love may be;
But only little daily tasks

Does the dear Lord require of me.

A little yielding of my will,

A little while to patient wait;
Sometimes my life so little seems

I sigh and murmur at my fate.

Yet once—'twas in the twilight hour—

He whom I love said tenderly:

"There is no task in all thy day
But may be done for love of me.

"I see each effort thou dost make,
And trivial though the day may be,
Each one that's spent for Christ's dear
sake

Will bring thee one step nearer me."

A little life of faith and prayer,

And love and joy, mid daily care,
Ready to help and brave to bear—

Yet these are needed everywhere.

—Elizabeth Willard Dennison.

Religion in Good Cooking*

G. H. HEALD, M. D.

"In the preparation of food, the golden rays of light are to be kept shining, teaching those who sit at the table how to live."

Who is the teacher?—The cook. The skilful, hygienic cook holds a place second to none as a teacher of hygienic living. In a measure she controls the destinies of those that gather around her board.

Good cooking will not take the place of an individual Christian experience, but bad cooking may do much to spoil a Christian experience. Bad cooking makes dyspeptics, and dyspeptics are not very successful Christians. The irritability and nervousness incident to poor digestion are bad accompaniments of a Christian profession.

What are some of the qualifications of good food?

"Food should be thoroughly cooked, nicely prepared, and appetizing." "The food should have been prepared in a simple form, free from grease, . . . nutritious, healthful, and inviting." "Food should be prepared with simplicity, and yet with a nicety that will tempt the appetite." "In every line of cooking the question which should be

considered is, How can the food be prepared in the most natural and inexpensive manner?"

The characteristics of a hygienic meal, then, are that it should be simple and economical, thoroughly cooked, nutritious and healthful, and tempting to the appetite.

This implies more than simply dropping meat, tea, and coffee from the bill of fare. It means more than simply adding beans and peanuts to take the place of meat. It presupposes much study and planning.

It includes a consideration of the amount of money available for kitchen supplies (and it is not true economy to cut too close here), the characteristics of each article of food as to digestibility and nutritive value, alone and in combination with other foods, and the likes and dislikes of your family. In cooking, it will imply an avoidance of "rich and complicated mixtures" on the one hand, and of tastelessness and unvarying sameness on the other.

It means dishes made palatable without the use of condiments and spices; for "condiments and spices, used in the preparation of food for the table, aid digestion in the same way that tea, coffee, and liquor are supposed to help the laboring man to perform his task. After the immediate effects are gone, those who use them drop as far below par as they were elevated above par by these stimulating substances."

There will not be much liquid served with the meals; for "the more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest." The food will be served in a condition requiring mastication, for thorough mastication facilitates digestion. "In order to have good digestion, food should be eaten slowly." Dry foods should therefore form an important part of the meal. Zwieback is far better than soft, warm bread, especially for those who are inclined to eat too rapidly.

There will be an avoidance of too much variety at the table; for "rich and complicated mixtures are health destroying."

There will be no elaborate dessert placed before the guests after they have already eaten all they ought to. "At too many tables, when the stomach has received all it requires to carry on the work of nourishing the system, another course, consisting of pies, puddings, and highly flavored sauces, is placed upon the table. . . . Many, though they have already eaten enough, will overstep the bounds, and eat the tempting dessert, which, however, proves anything but good to them."

Hints to Dyspeptics

EAT slowly, masticating the food very thoroughly—even more so, if possible, than is required in health. The more time the food spends in the mouth, the less it will spend in the stomach. Avoid drinking at meals; at most, take a few sips of warm drink at the close of the meal, if the food is very dry in character. In general, dyspeptic stomachs manage dry food better than that containing much fluid. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold after eating. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Sometimes less than is really needed must be taken, when digestion is very weak. Strength depends, not on what is eaten, but on what is digested. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating. Never eat more than three times a day. For many dyspeptics two meals are better than more. Never eat a morsel of any sort between meals. Never eat when very tired, whether exhausted from mental or physical labor. Never eat when the mind is worried or the temper ruffled, if possible to avoid doing so. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but one to three kinds at a meal. Most persons will be benefited by the use of oatmeal, wheat meal, cracked wheat, and other whole grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.—*Public Health Journal*.

Dates as Food

Country Life in America records that David G. Fairchild, the agricultural explorer, who has visited the date-producing regions of the Old World, has written an account of his investigations for the Department of Agriculture, with special reference to date culture in America.

"The doctors seem agreed that sweet things in excess are injurious to the digestion, and the dentists claim that sugar ferments between the teeth, forming lactic acid, which attacks the dentine; but, for all this, it is doubtful if there can be found a sounder, stronger race, with better digestion and finer, whiter teeth than the date-eating Arabs. The remarkable physique of the Arabs, and their resistance to the almost unbearable heat of their country might be attributed in part, at least, to the nature of their simple food. At any rate, a thorough investigation of the food value of the date and its adaptability to the formation of food for our hot summer season should be made, and possibly this wonderful vegetable product, which is now used in America only as a second-class confection, might be utilized as a basis of a nutritious new food."—*Philadelphia Ledger*.

* All quotations in this article are from the writings of Mrs. E. G. White.

THE WORLD-WIDE FIELD

In Spanish Honduras

HERBERT A. OWEN



VERY religious people are our neighbors of Honduras. The fat old priest does not forget his devotions, and the little child learns early to repeat his prayer to the Virgin Mary.

When the boy climbs the belfry tower at vespers, the women and children gather in the large living-room for prayers; and before children can talk, they often ask for a blessing by patting their little heads, and mumbling a formula taught them. When you meet a man upon the road, he greets you, *Adios!*—to God,—which means, translated freely, "I would to God a safe journey for you." The most ungodly man will tell you that he will do this or that "*Dios primero*," an equivalent for our phrase, "Providence permitting." Profanity, as we hear it on the streets in the United States, is almost unknown here, for there remains among this people a strong feeling of respect for the forms of their religion.



They know that Jesus came to the earth and died, but it has been so long since their religious teachers have studied their Bibles that they think Mary, the mother of Jesus, will answer their prayers more quickly than Jesus himself. They have forgotten why Jesus was resurrected and went unto his Father. They know nothing of the work of our Saviour in the heavenly sanctuary. They say they believe in the second personal advent of Christ to the earth, but that coming means nothing to them. They would be more greatly stirred if assured that Mary would come again in person.

The religious service here is a misuse of the kindergarten idea. In the church they have pictures and images of saints to hold their attention while they repeat their prayers. Each worshiper carries a string of beads, arranged on the decimal system, around her neck.

Here is the evening prayer: "Holy Mary, mother of God, pray, Lady, for us sinners now and in the hour of our death. Amen, Jesus," alternating in responses of the following: "God save thee, Maria, full of grace; the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus."

After the repetition of the first formula by the leader, who is usually the mother or grandmother, the family join in the second part, and one bead is slipped on the rosary. When this has been done ten times, a large bead is the next in the string, and this is slipped with these words: "Our Father who art in heaven, hallowed be thy name. Forgive us our debts as we forgive our debtors. Amen, Jesus."

Then the first two verses are repeated ten times in reverse order,— "God save thee, Maria," being said by the leader, the family repeating Holy Mary, etc. This order is followed until the beads are all slipped, when worship is over, and cigarettes are lighted.

Families usually retire early. Among the poor and those of moderate means the house is one large room, the kitchen being built apart. Around the four walls of the big room the cedar bedsteads, covered with cowhide, are ranged. A dim light of pitch-pine serves for retiring; and when all is quiet, one can locate the older members of the family by their cigarettes.

Before daylight the daughters are up. One takes hulled corn from a huge

cushion under the water-pot when placed on the head), and goes off to the river for water.

The young men are up next. Passing around in front of each bed that has an occupant, they make a polite bow, and say, *Bueno dias* (good morning). The old people and visitors are the last to arise, but it is barely daylight. The air is fresh and cool outside, where preparations are being made for milking. The calves of a few of the best cows have been kept up overnight, and are now tied to the forelegs of the cows that are considered extra good milkers if they give three or four quarts at a milking.

The horses about the place seem to have scant tails, and we understand why when two of the boys bring out a curious spinning-wheel and a lot of long horsehair, and begin to spin twine for ropes and halters. These are not the only kind of ropes made, but they are prized because mules will not chew a hair halter.

These rancheros are a kind-hearted people. Last week a friend of mine was thrown from a vicious mule in a lonely spot far from home. A stranger came along, lifted him onto his mule, and walked beside him until a house was reached, where he was cared for tenderly, his bruises bathed and bound in hot leaves greased with tallow. Tea was made from fever grass; and when the long night was passed, the old ranchman brought out a gentle mule, put the injured man on it, and brought him

home, refusing pay for any service except a very small allowance for the mule. Thus these Spanish-Indian inhabitants of Honduras are our neighbors.

This article is now so long that I will not tell you much about our personal work. Underneath us are the everlasting arms. Over and over again are we proving the precious promises of God, and they never fail. This country is behind the other Catholic countries of America in that it has not been worked by any Bible Society. Our daily prayer has been that we might work among these people so wisely that they would not be



OUR NEIGHBORS IN SANTA LUCIA

wooden dish under her bed, and begins milling tortillas in the kitchen. Two of the younger ones find their *yoguals* (cloths used in forming a circular

frightened. Distributing or selling our papers and books containing references and allusions to various parts of a Book that the people do not possess,

seemed to me like selling keys to maps without the maps.

At last, Bibles are being sold in Honduras, and a shipment from San Salvador has reached Tegucigalpa for us. We are able constantly to preach the truth to these people in such a way that they say, "What do these things mean?" We have some of the best families in Juticalpa reading, and the poor are asking questions. My soul goes out in gratitude to God that I am permitted to labor in his vineyard, even in this out-of-the-way corner.

Juticalpa, Honduras, C. A.

The General European Conference

GUY DAIL
(Concluded)

A PORTION of the last day of the conference was devoted to the consideration of the publishing work. Brother Sisley led out in this, giving a brief account of the way in which the work in Great Britain had grown the last two years. Last year the circulation of *Present Truth* averaged 18,476 copies a week, while the English *Good Health* had a monthly issue of 46,083. There were 100,097 tracts published, or three times as many as the previous year. The retail value of last year's sales was \$84,718. Each of two men, not of our truth, paid for the publication and circulation of fifty thousand small tracts on the Sabbath question. The London house has also done some publishing in the Zulu language, and has been selling to our mission fields at as low a figure as possible. There is no longer a loss on the *Good Health*, and there has been but a small loss on *Present Truth*.

Elder Wilkinson stated that the publishing work in the Latin Union is but a mere child, one year old. The book stock that was formerly in Basel was divided between the depositories in Geneva and Paris. In 1903 there were one hundred and twenty-five thousand copies of our periodicals printed, and we published *Secret of Health* and "Glorious Appearing" in Italian, and "We Would See Jesus" and *Signs of the Times*, in Spanish. Our sales for the year amounted to about six thousand dollars.

In Finland, Brother A. Boettcher has charge of the publishing house. He stated that we print in Finnish, and must also get out our own literature in the Swedish, as it is impossible to introduce books in that language from Sweden. The last two years they have printed 11,500 copies of "Christ Our Saviour," 5,000 of these being delivered to our house in Sweden; of "Steps to Christ," 13,000 in Finnish, and 8,000 in Swedish; 335,000 pages of tracts in both languages have been printed; the circulation of our Finnish paper has increased from 600 a month in 1901 to 5,000 now; the sales for the field amounted to \$10,000 during the two years. It would be very much to the advantage of our Finnish work if our

brethren in the States, wherever there are Finns, would take an interest in them, and seek to increase the circulation of our Finnish literature among them.

In connection with the publishing work in Helsingfors, this recommendation, with its preamble, was passed:—

"Whereas, The Book Mission in Finland is not registered, and, consequently, has no legal rights; therefore,—

"We recommend, This Book Mission to organize itself into a stock company with ten thousand Finnish marks, in harmony with the existing laws, and that the shares be held by the International Tract Society in Hamburg and in London, or by the General European Conference, in the event of its legal organization, and that Brethren A. Boettcher, K. Sandelin, and W. Vasenius be appointed as a committee to effect such an organization."

It may seem a little strange, perhaps, that we recommend the organization of a stock company; but when our brethren learn that this is the only sort of legal organization that the laws of Finland allow, they will see the reasonableness of our action.

Brother D. Ostlund, who is located in Reykjavik, Iceland, stated that the past two years his paper in the Icelandic has so increased its list that he now gets out a semimonthly edition, of two thousand five hundred, and he hopes that the coming year there will be a gain, instead of a loss, as heretofore. There is also in readiness for immediate publication the manuscript for the book "Prophecies of Revelation," translated from the Danish by Brother Matteson.

During the two years ending July 1, 1902, the Hamburg house had printed 34,401,280 pages in the German, and 1,788,890 pages in the Holland, Lettish, Hungarian, Rumanian, and Bulgarian, or a total of 36,190,170 pages; the next two years, 54,692,400 pages were printed in the German, and 4,219,440 pages in the languages just mentioned, and, in addition to those languages, the Polish, the Russian, the Portuguese, and the Servian should be included. This makes, for the past two years, a total of 58,911,500 pages, showing an increase of 22,721,670 pages. The first two years we printed 1,254,900 papers; the next two years we issued 1,659,500 copies, showing a fair gain. The retail value of the sales for the first two years amounted to \$100,180, and for the second two years to \$139,322. We are now publishing in thirteen different languages, and hope soon to begin in the Suaheli and Wapare tongues, of German East Africa.

On the publishing work, these resolutions were passed:—

"Resolved, That we express our sincere gratitude to God for his abundant blessing that has attended our publishing work throughout our entire field, and that we consider this a reiteration of the statement that, if there is one work more important than another, it is that of getting our publications before the people; and, further,—

"Resolved, That we express our appreciation of the faithful service of our self-sacrificing agents, who, by the blessing of God, have carried the message through the printed page, into both the old and new and difficult fields, thus opening the way for the living preacher; also,—

"Resolved, That, as this is one of the most important means among us of extending the third angel's message, and is a financial strength, and proves an excellent training-school for workers, we encourage, to the best of our ability, the agents already in the field, and make earnest efforts to secure new workers.

"Whereas, The Lord has blessed the work of getting out our publications in various languages; therefore,—

"Resolved, That we urge our publishing houses not only to increase their literature in these tongues, but also to secure translations into yet other languages.

"Whereas, The International Publishing Association, of College View, Neb., U. S. A., has been organized for the purpose of increasing the circulation of our literature among the foreign-speaking people of the United States; therefore,—

"Resolved, That we express our interest in this move, and our desire to co-operate in every possible way in the general interest of our international publishing work."

The last resolution is not to be interpreted to mean that we would be able to take editions or parts of editions of books printed in America, but it expresses our desire to see the interest of our people quickened in the circulation of our foreign literature.

The cause in the Latin Union received a great deal of thought and attention. Here we have to deal with the establishment of a school and sanitarium, and to secure more help, if possible. It was felt that we should do all within our power to save the capital we now have for the purpose of erecting the necessary institutions in this field. These resolutions will therefore be easily understood:—

"Whereas, The realizable capital remaining with the Basel property is only twenty-five thousand dollars; and,—

"Whereas, There is a pressing necessity to provide the Latin field with a permanent school and sanitarium; and,—

"Whereas, There is now a favorable opening to transfer this property for a more suitable place on Lake Geneva; therefore,—

"Resolved, That we ask the Mission Board to again kindly provide this field with the necessary appropriations from Jan. 1, 1905, instead of further consuming the capital already mentioned.

"Resolved, That we indorse the invitation extended by the Latin Union, which requests the General Conference Committee of America to secure for Spain a worker who could help in developing Spanish literature for our work.

"Resolved, That we indorse the invitation extended by the Latin Union to Brother S. Jespersson, of Beirut, to

come to their field and engage in labor under their direction."

The change suggested for Brother Jaspersson is made necessary by the precarious condition of his health, as well as by the needs of the work in the Latin Union. Since his removal from Jerusalem to Beirut, Brother Jaspersson's health has not improved as we had hoped it might; for he is still much afflicted with the fever.

There were other recommendations for additional laborers to go to the Latin field, but these will be made known after we have heard from the individuals in question.

A few more rather general resolutions follow. One gives expression to the feelings of the delegates at the necessity of losing the labors of Brother C. H. Castle, whose broken health makes it imperative for him to seek another field:—

"Whereas, Brother C. H. Castle, of the North England Conference, has been medically advised to at once seek a change of climate by going to Colorado or some equally favorable region; therefore,—

"Resolved, That we express our sympathy for Brother and Sister Castle, and, while regretting to lose them as fellow laborers in Europe, we recommend action on the medical advice given that they return to America."

It was also thought best to take this action with reference to Elder John Hoffman, who has been laboring in Finland for the last few years:—

"We recommend, That the Scandinavian Union Conference accept Elder John Hoffman's proposal that he be allowed to change his field of labor from Finland to the northern part of Sweden."

As to who should be included in the list of delegates for the General Conference to be held in Washington, D. C., next year, this action was taken:—

"Resolved, That the president of the General European Conference, and the presidents of the Union Conferences, and the superintendents of the union mission fields, be recommended as delegates to the next session of the General Conference, and that the appointment of further delegates be left for future arrangement."

The delegates from abroad had shared the hospitality of the German brethren, and they passed this resolution just before closing the last meeting:—

"Resolved, That we express our hearty appreciation to the German Union Conference for their provision for the entertainment of the delegates from abroad, and to the managers and helpers at the sanitarium for their kind attention and hospitality."

The committee on credentials and licenses recommended that ministerial credentials be given to L. R. Conradi, W. H. Wakeham, Z. G. Baharian, Awada Ebd-El-shaheed; ministerial licenses to J. K. Ouzounian, S. Jaspersson, E. Zarub, G. Dail; missionary credentials to Drs. A. W. George and J. M. Keichline.

As a result of the nominating com-

mittee's report, which was adopted, the following were asked to serve the next two years: President, L. R. Conradi; Vice-President, O. A. Olsen; Secretary, Guy Dail; Treasurer, W. C. Sisley; Auditor, S. S. Barnard; Executive Committee, L. R. Conradi, O. A. Olsen, P. A. Hansen, B. G. Wilkinson, W. H. Wakeham, H. F. Schuberth, J. Erzenberger, J. T. Boettcher, D. P. Gaede, W. C. Sisley, H. R. Salisbury, E. E. Andross, O. A. Johnson, Dr. J. C. Ottosen, L. P. Tieche.

The departmental committees appointed are: Educational: H. R. Salisbury (chairman), B. G. Wilkinson, O. Luepke, O. A. Johnson, W. H. Wakeham. Publishing: L. R. Conradi (chairman), W. C. Sisley, Dr. A. B. Olsen, J. Roberts, A. Boettcher. Finance: W. C. Sisley (chairman), L. R. Conradi, O. A. Olsen, P. A. Hansen, H. F. Schuberth. Medical: Dr. J. C. Ottosen (chairman), Dr. A. J. Hoenes, L. R. Conradi, Dr. P. A. De Forest, W. C. Sisley.

These are the chief things that would be of general interest to our readers. We might state in closing that the Sabbath was a most blessed day. God's Spirit visited his people. Nearly twenty different nationalities were represented in the large tent, and it was a precious sight to see how God's truth for this time has made it possible for so many naturally discordant and inharmonious elements to meet together under a single roof, singing praise to him, and re-dedicating themselves anew to the work of carrying the gospel to their respective peoples, all working zealously and devotedly for the accomplishment of the one great purpose of warning the nations of the Lord's soon coming.

It is the universal testimony of our brethren here that God has again met with his people, and all will go forth to their fields with renewed courage and strength, because of the benediction of the Prince of Peace, who has been with us.

Friedensau.

Mission Notes

THE Scriptures issued by the British and Foreign Bible Society last year numbered 5,697,361 copies. The total for the previous year was 5,943,775 copies. These are by far the two highest annual totals ever attained by the society.

SOME remains of the Mohawk Indians still exist in Canada, and they have asked the British Foreign Bible Society to issue a new edition of the old Mohawk translation of the Scriptures, since, to many of them, the Bible is a closed book in any other tongue.

A MISSIONARY, moved by the spectacle of Russian wounded cared for by Japanese trained nurses who wear the red cross, and do all that they can for their stricken enemies, writes: "The war has been a marvelous revelation of

Japan's capacities and character. The nation loves high ideals, and keeps its gaze steadily upon them." There is surely to be an opportunity for preaching Christ in Japan before long, the like of which has not been seen in any other non-Christian land.

A MAN in Tsin-uin, Che-kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency, he contributed to church building the money which the pagan festivity would have cost. That man's conversion has reached every fiber of his being.

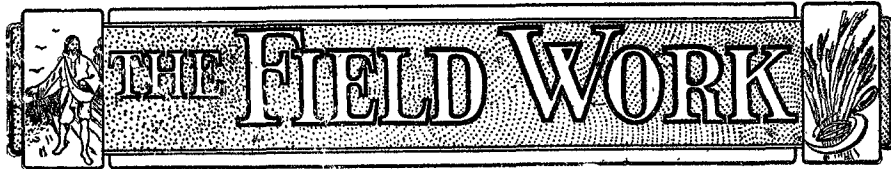
NATIVE Christians of the Cannibal Islands—for the Solomon Islands in Melanesia surely deserve that name—are active in foreign mission work. Fourteen men from Florida Island are missionaries in Guadalcanar, Mala, and Raga. The people of Savo Island have now asked for teachers, and four more volunteers from Florida are to go to that field.

HERE is a hint of the influence of the mission leper asylums in India. The Bible woman at the Nasik (Bombay) Asylum was taken sick, and could not conduct evening prayers. The Hindu women in the asylum, though not professing to be Christians, conducted the services themselves,—singing the hymns, repeating the Scripture texts one after another, then the ten commandments, and finally the apostles' creed, after which the leprous Hindu women called on a Christian girl to offer prayer. The girl prayed for help, gave thanks for help given, and thus the strange service ended. So out of the mouths of these babes in knowledge does God ordain praise!

THE following table showing the number of widows in Bengal from one year old and upward, was recently published in the *Prabsi* of Allahabad:—

AGE	No. OF WIDOWS
0—1	433
1—2	576
2—3	651
3—4	1,756
4—5	3,681
5—10	34,705
10—15	75,900
15—20	142,871

The fact that babies in their first year are *already widows* implies that a far larger number of marriages at that age have taken place, and it might be possible to estimate the number of wives under one, two, three, four years and upward by multiplying the number of widows by thirty or forty. This applies only to Bengal, and would need to be further multiplied, according to local conditions, to find the total, for all India, of child-widows and child-wives, any of whom may become lifelong widows long before they know what marriage means.—Selected.



THE FIELD WORK

Bermuda

HAMILTON.—Last week my wife and I visited a family in Bailey Bay. The man has been reading our books and papers for some time. He seems deeply interested. He thought we could rent a small hall in his neighborhood, in which to hold meetings, and promised to ask for it, and to write to me. If he obtains this hall, we shall open meetings there immediately.

We have used the stereopticon two Sunday evenings, and without making any effort, our little room was full. We had the offer of a larger hall here in Hamilton for two nights each week, at \$9.60 a month. I feel sure that we would have no trouble in meeting the expense by the collections. I feel favorable to renting this hall if the way does not open to hold meetings in either Somerset or Bailey Bay. I have thought it would be best to hold meetings now in these out places, and leave Hamilton until the winter. Our earnest prayer is that we may know and follow the mind of God.

JAMES A. MORROW.

Scotland

THE second annual meeting of the Scottish Mission was held in Edinburgh, August 9-14, and was a season of blessing to all.

Reports from various parts of the field, showed reason for great gratitude to our Heavenly Father for his leading, and for the prosperity that has attended the work during the past conference year.

Resolutions were passed expressing thankfulness to God for his many blessings, advocating the more earnest study of the Testimonies, regarding the faithful payment of the Lord's tithe, recognizing the value of the REVIEW and our local papers, and urging a wide circulation for these means of grace, raising our part of the fund for the London School library, and regarding the circulation of *Present Truth* and *Good Health*.

At the request of the British Union and North England Conferences, Sister Edie was transferred to the North England Conference as a Bible worker. Elder Knight and his wife were received from the South England Conference as help that was greatly needed, and we assure them of a hearty welcome to the field.

Ministerial credentials were granted to W. A. Westworth and W. Knight; ministerial license to W. B. Scott; and missionary licenses to D. P. Miller, A. Monteith, E. Aplin, J. Nethery, Miss F. B. Cude, and Mrs. Knight.

The nominating committee presented the following report which was unanimously accepted: For Superintendent, W. A. Westworth; Secretary and Treasurer, F. B. Cude; Advisory Committee, W. A. Westworth, W. B. Scott, E. S. Taylor, E. Aplin, C. Gunn; Canvassing Agent, W. B. Scott.

During the session we were favored with the presence of Elders O. A. Olsen, W. A. Spicer, and E. E. Andross, besides the workers in the field.

There was a good attendance, and although at the last general meeting there was but one place represented, at this meeting we were glad to see faces from at least ten different towns and cities. So we thank the Master, and go forward into the new year with renewed zeal and determination to press forward in his might, knowing that, however hard may be the struggle, victory awaits us. All went from the meeting with a deeper sense of the need of entire consecration, and a willingness to follow where the Captain of our salvation may lead.

W. A. WESTWORTH.

West Africa

ACCRA, GOLD COAST.—This leaves us in fair health. We are here for a little change. School is out now. I have been to Aburi, the much-talked-of place. It is more than twenty-five miles from here. A good road extends far beyond the place. I saw the chief personally, and had a long talk with him. I saw my breath in the morning while there, the first time since coming to Africa. Aburi is not the only desirable place, as there are a number of villages in this mountain range.

I made the trip on my bicycle, hence went to many of the villages in the mountains. The Basel Mission is very strongly established in this part. They have the largest store in Accra, and have schools in every village of any size for miles around Aburi. Many nice churches are to be seen in these villages. The chief offered us a place in Aburi for a house. He also spoke of his own land, about twenty miles from Aburi, on another road from Accra. There are many schools in different parts of this section, and more are being established by the Basel and Wesleyan Missions.

There are many things that make farm-work self-supporting here, such as raising cotton, palm-oil, rubber, besides food stuff. If we were to take up this work, we would receive much assistance from the government in trying to raise cotton, especially as a strong effort is being made to get cotton-growing started on the West Coast.

The Basel Mission has many German missionaries scattered all through this section. There are only a few at Aburi. From my talk with the chief, I think that we can get a farm for little or nothing. If I have time, I intend to see his land before I go back to Cape Coast. I find the people here in Accra very intelligent. I was out with some tracts, and in a few hours sold more than four dollars' worth. I also have one yearly subscription for our paper, and the promise of several more to be paid this week. Some have met me since reading the tracts, and say that they see plainly that the seventh day is the Sabbath. I believe that a strong effort here by a good

force of workers would bring good results.

We are well received wherever we go. Here we were met at the landing by one of the leading native merchants. His friend, a lawyer of Cape Coast, had telegraphed him that we were coming. This man likes our papers. He gave me his son's address in London, that I might see that he received some good reading-matter.

This seems to be quite a healthy place. There is a good sea breeze blowing most of the time. The governor and other officers live here. There is not much bush, but mostly grassy plains. It seems good to get a little change. At the same time we are putting out the silent messengers.

J. M. HYATT.

British West Indies

ST. GEORGE, GRENADA.—I returned yesterday from our conference at Barbados. On the whole, the conference was a success, and it was much help to the work locally. We were able to get the best hall in Bridgetown, usually rented for religious services for ten dollars, for four dollars a night and expenses, about two dollars more. One of the merchants paid for fourteen nights in advance for us to get this rate. Over ninety dollars was raised by collections, with prospects of private subscriptions amounting to one hundred dollars, so we expect to be able to pay all bills. We were favored with good weather and a large attendance. The hall seats about eight hundred. Some nights scores of people were unable to find even standing room.

Conference business passed off as usual. Several changes were made that will involve some additional expense, but will, I believe, help to advance the general work. I will mention the opening of the work in Venezuela and Dominica, the securing of additional type so we can start some one on *Watchman* typesetting, the issuing of leaflets in the "talky-talky" dialect of Dutch Guiana. The removal of the book depository and conference office to Barbados will, I think, help in securing quicker business facilities, and give Barbados some of the help needed. Barbados is the largest English field in the West Indies, except Jamaica.

We expect to begin another series of meetings here in St. George in a hall next month. We are all well, and of good courage. The field is a hard one, but we must do our part, and leave results with God.

W. G. KNEELAND.

Ceylon

COLOMBO.—I am sending you a few more lines, that you may know how the Lord is opening up avenues for the advancement of his work here in Ceylon. When we first arrived, we found considerable prejudice against Adventism, owing to the fact that a few years ago a small company of people calling themselves Adventists began a work here in Colombo, and made a miserable failure of it. The leader, I understand, also professed to keep "Saturday for Sunday," and, therefore, was a Seventh-day Adventist. In the conduct of their work they became involved financially, and

were unable to meet their liabilities; consequently, they had to give up their meeting-house, and their goods were seized to pay the rent.

You can understand, then, that when we came into the island, and the people learned that we were Seventh-day Adventists, they treated us not only with indifference, but began to warn people against us and our work. However, we sought the Lord to break down all barriers, and make known to the people that we were his servants, having no connection whatever with those who had previously caused reproach to fall upon the work of God. This he has done in a marked degree, and now we are finding avenues opening up before us, and hearts are inquiring into the truth with an interest that is very encouraging.

The brother who has recently taken his stand for the Sabbath of the Lord is continuing firm, and is growing into the truth day by day. Previously he was a co-worker with others, who, like himself, had grown weary of dead formalisms. But when the truth was presented, he was ready to walk in the light as it came to him. His co-workers, however, were unwilling that the truth should be preached to them, and refused to invite me into their assembly. We continued in prayer before God that he would grant us an entrance into that company of men who were seeking for the very truth God had so graciously given to us. At last the answer has come. One of the members said he had received a message from God to invite me down. I received the invitation, and went, and God did manifest himself to us all, and allowed the gentle influences of his glorious truth to enter their hearts.

About a week later, several attended our little meeting, and at its close they asked me if I would come to their meeting. I did so. When we were all seated, the leader said, "Brother Armstrong, we desire that you should open the Scriptures to us which will give us light on the Sabbath question." We all sought God in prayer, and continued in study far into the night. We are going to continue this meeting again in a few days, and O, I pray that God will give them grace to accept his saving truth!

When we look around upon the need, our hearts are made sad; for the laborers are so few, and the means so limited. What can we do to meet this? We know the treasury can send means only according to the willingness of our people to give. The time has come, fully come, when all our dear people in the home lands should sense the need of these destitute fields in the East. The offering may be small. But if every one would make an investment, not of what he can spare, but of what he can share, God would honor it, and there would be an abundant supply. Our hands are tied because of the lack of means and men. We pray that God may open the hearts of our people to our need here. We can not do more than present the situation, but we believe God will cause a response to be given.

I think of many things that would be a blessing to our work. O, if we had a tent! We could secure ground easily, and conduct meetings nearly all the year round. Who is there among the people of God who would not like to help to lift up the banner in this place?

H. ARMSTRONG.

Spain

BARCELONA.—As we read in the REVIEW, from week to week the live reports from different parts of the great field, how the Lord is leading out in the establishment of our work in Washington, etc., we are able to appreciate the fact that soon this message shall have been heralded to earth's remotest bounds. The one desire of our hearts is that we may know the part the Lord would have us act in the great drama just before this people.

Thus far we have seen no extraordinary demonstrations in the advancement of the work here; but we are thankful to be able to announce that a few dear souls have accepted the message for this time. A house-to-house canvass with tracts has been started here in Barcelona, and we are conducting public services five evenings each week, in the best part of the city. Very few, however, attend these meetings. We have put out handbills inviting the people; but the enemy has such complete control that, comparatively speaking, no thought is given to spiritual things.

Last Thursday I returned from a short visit to Valencia, a coast city of one hundred and seventy thousand inhabitants. It is about one hundred and seventy-five miles south of Barcelona. Most of the city is very ancient, but it is not without interest to the foreigner. Quite a number of gardens, or small parks, here and there through the city give a very pleasing effect. Valencia has one of the most important cathedrals in Spain, and its art gallery contains paintings by some of the most famous Spanish artists. The scenery that interested me most is that to be found in the country near that city.

The province of Valencia is, without doubt, the most fruitful spot of all Spain. Oranges, bananas, grapes, and almost all other fruits are here produced in abundance. Watermelons and muskmelons are very plentiful. The Valencian declares that he sees three uses in a *sandia* (watermelon)—eating, drinking, and washing his face. Valencia produces a very superior quality of rice. I enjoyed watching several of the country people thrash rice, and later visited a rice mill. Is there not some one in the home land who would like to come to so fruitful a place, to assist in heralding this saving truth to those who know it not?

One morning I went out with a few tracts. The first person to whom I sold one was a young man, who, after looking at it for a moment, tore it up. Before noon I had sold fifty. The following morning I returned to the same neighborhood. The first place I entered was a *fonda* (restaurant), where I sold fourteen tracts. One of the fourteen who purchased here also destroyed his tract. It seemed that the devil was trying hard to discourage me, in order that the message might not be given in that place. I continued fighting under the banner of Prince Emmanuel, and before eleven o'clock had sold fifty tracts. How good the Lord is! How blessed it is to be able to appreciate the verification of the promise, "Lo, I am with you all the days."

The Baptist minister, who is a Swede, was visited several times, and it was my privilege to talk with him on the coming of Christ, the Sabbath question, and

other points. He believed in the second coming of Christ, and presented but little objection to the truths on the Sabbath question. He promised to read literature that I might send him. Thus the seed is being sown. The Lord only is able to give the increase.

We shall be glad to hear from any who may wish more information with reference to opportunities for missionary work in this country.

FRANK S. BOND.

British Central Africa

PLAINFIELD MISSION, CHOLO.—This is a heathen land, where darkness abounds. Only the wisdom of God can make our work effectual. One needs often to prostrate himself before God, not only in the appointed times of prayer, but in the night season, when one can be alone with God, and can plead for wisdom to act in this most important time of earth's history, when eternal interests are at stake—yes, when men are dying all around us without a knowledge of God, and without even hearing of Christ, who died to save them from their sins.

Many come to the mission to school, but all can not be taken in. I do not think it wise to take those who come, not from a love for knowledge, or a desire to learn of Christ, but for a good, comfortable place to stay and be cared for. This we can not know at a glance; it takes a little time to discover these. But since we have tried to find out those who really wish to learn, by requiring a certain amount of work for small pay, not a few have gone, among them some whom we really thought were most earnest. The reduction of the shillings was a true test. But we were not left without a good school, for this is a people who generally do not tarry long in one place; so as fast as some left, others came.

Many of the boys would like to make an agreement to join with us in keeping the commandments of God if we would promise to keep them employed. But of course we can not make any such agreement. We are teaching them to trust God. I am teaching them daily the promises of God, and am leading them, gently and slowly, so they can see that to be hired to obey him is not serving him, but is serving man. This is one of the reasons why we have not organized a church here. But I believe there are a few who are storing up in their hearts this knowledge of God for eternity, and are even now trying to help others who are less favored. Some of the boys go out to the villages nearly every Sabbath, to tell what they have learned about the love of Jesus, and they have willing listeners to their simple narrative of the story of the cross, which is all so new to the villagers. I believe there will be many raised up to bear witness to the truth in this land of darkness, and I desire to be instrumental in the Lord's hand of doing what I can as long as he bids me labor.

The farm work is moving on nicely. Our corn is gathered, and stored away in the *nkokwe* (cribs). We have a mission garden, and expect to try to make some little income for the mission. Of course this is a large estate, and the two hundred and fifty or three hundred acres I had under cultivation is nothing to that which is lying idle. A few natives are

living on the estate, but so many, many acres are unused.

Notwithstanding the prevailing circumstances, the prospects are promising for a good work spiritually as well as temporarily. Our school is advancing, our village pupils are punctual and earnest. All the church services are well attended, and last Sabbath four precious souls followed their Lord in baptism, and others are anxiously waiting to do likewise. But I must first lead them by the written Word into the light of baptism, so they will not take this step in darkness.

THOS. H. BRANCH.

Chile

VALPARAISO.—The Spirit of God is working upon hearts in this field, preparing them for the latter rain. But it is his plan that men should work in harmony with his Spirit. Even with the fresh recruits for this field, we shall still be but a mere handful. With a population nearly as great as the combined Central and Northern Union Conferences, the magnitude of the work before us nearly staggers us at times.

Calls are coming from every direction. Traveling is very slow and expensive when one must go by steamer. Thus we are always behind, and can never answer all the appeals for help that come to us. O that we had still more laborers!

I will translate here a part of a letter that I recently received. It is from a young man in the interior, in the mines. He has had no one to instruct him in the truth, which may account for some strange expressions in his letter; yet any one can see that he has the truth in his heart:—

"Dear Brother in the glorious faith of our Lord Jesus Christ: My object in writing you at this time is to ask you what I must do in order to be baptized, and thus blot out the 'mark of the beast.'

"In April, during the week of prayer, I sent an envelope with my offering to Brother ——. I do not know whether he has received it yet.

"Brother, the priests have great power over the poor people here, and for that reason they do not want to receive our papers. They say that they are heretical papers, and contain false doctrines. What they like is illustrated reviews and bad books that corrupt their spirit more and more. I explain to them as my Lord commands me, and my answers to them are plain and according to the Word of God. There is one other man here who believes in the Saviour, and is in sympathy with present truth. He also, like myself, desires to be baptized in the gospel of Jesus.

"Dear brother, no one visits us here, no one enlightens us, no one explains to us, neither do we understand what we should do.

"They say here that I am proud and vain, because I do not go to the taverns to drink liquor with them; neither do I go to the gambling houses; and they say that since I have known God better, I am crazy. But the sane and educated people and my employers see in me a serious young man, honorable, and of good conduct, and they wonder at the change in me during the last two years. I tell them that God has made the change in me, and he is my best Master; he

teaches me how I must conduct myself with my superiors.

"May the Lord accompany you with his blessings, and all our brethren in the faith of our Lord Jesus, King of kings and Lord of lords.

"Your humble brother in the faith of our Lord,

"JUAN PUJADO, JR."

It is such appeals as this, and our utter inability to meet their requests, that has caused us to appeal to you so urgently for help that we may go to them. I have never seen this young man. He inquires what they must do to be baptized, as there is no water in that part of Chile, and arrangements must be made for them to come to the seacoast.

May the Lord still move on the hearts of others to "come over and help us." The harvest indeed is great, but the laborers are few.

H. F. KETRING.

A Baptismal Service at the Buluwayo Mission

BULUWAYO, RHODESIA.—For several weeks we have had a class of young people in preparation for baptism. We find that it is not best to be in a hurry to baptize those who desire it, so we form a class, and spend several months educating them for the occasion. Then if there are those whose fitness we have reason to doubt, we put them off till another time. We find that it pays in the end to do faithful work before we baptize and admit them into the church.

Sabbath, June 18, we had our Sabbath-school as usual, and then all went to the river. There we found a company of about two hundred and fifty natives gathered. To one who had never seen such a gathering, it would be a sight long to be remembered. Very few of them were clothed in the garments of a white man or woman. A few skins or bits of skins about the loins constitute most of the clothing. Some of the men had a shirt on, or possibly a vest, or some other one portion of a man's clothing, while a few of the women had, in addition to their skins, a small piece of print tied about their shoulders. The babies, of which there are always plenty present, are usually naked.

To this company of people we delivered three short sermons. Elder Sturdevant spoke to them about our leaving our homes and coming to this country. He showed them that it was not to get their cattle or money, but it was that we might win souls to the great God who made them, the earth, and all things. He gave a very solemn appeal to them. Brother Sparrow showed them that God had created man without sin. At that time man was pure and holy. But sin had come into the world, and man was sick from the sole of his foot to the crown of his head, but God had provided a physician in Jesus. Would they have this Jesus to be their doctor? I then gave a short address to the candidates, showing them how they had left the ways of their fathers to walk in another path. We then appealed to the parents to walk in the path that their children had chosen. The children were praying for them to come, the great God, their Father, wanted them to come, "and the Spirit and the bride say, Come." Then followed a few words from each of the twelve to

be baptized, and a deep impression was left on the minds of all.

One by one these young men and women were buried with their Lord in the watery grave, and as they arose, a song of praise was offered by those present. It seems good to hear the song of praise to God in this dreary land, where only heathenism has reigned so many long years. This poor people bow down and worship three small stones that they have taken out of the river. If they see a snake, they offer it food; for they think that it may be that the souls of some of their ancestors may be in him. They do not kill the snake, for this reason. But, thank God, the "good tidings," yes, the "glad tidings," is being sounded to this poor people, and some of them begin to believe it to be true.

One old chief of a native village gives evidence to all who know him that he is serving the Lord the best he knows how; and another is believed to be a Christian. Many others are deeply interested, but they are slow to break away from their old ways. The power of the gospel will triumph in the end.

After the baptism we returned to our mission, and partook of our dinner. This being over, we again assembled at the chapel to celebrate the ordinances of the Lord's house. It was good to gather about the Lord's table with these converts from heathenism, and there partake of the emblems of the Lord's broken body and spilt blood. There are now sixty-three members in our church. It was a good day for this mission, and all felt that the Lord had been very near to us.

W. S. HYATT,

M. C. STURDEVANT.

Montana

ELLISTON.—Several weeks ago we came to this place with a tent, and began meetings; but although we personally invited the people out, they would not come. We saw that our only hope was in God. We resorted to prayer, and besought him to send the Holy Spirit to awaken the people from their terrible lethargy and indifference. No religious services had ever yet succeeded in the town. But we knew that God does not send his servants out with this last message to be ignored by the world; for it is to go for "a witness."

God heard our prayers, and the people themselves were astonished at the way our meetings were attended. The town was thoroughly aroused; and when the Sabbath question was presented, it created a furor in this little place. There were many Catholics in our congregation, and though we endeavored to speak in a manner not to offend unnecessarily, some were greatly exercised, and some threats were made.

At the close of our meetings, which all the way through had been deeply characterized by light and power from heaven, twenty took a stand with us, eighteen of whom were baptized. Among these were three Catholics, two men and a woman, the latter of whom is now superintendent of the Sabbath-school, which numbers about forty.

We are deeply impressed that the time has come to live wholly for God, and for the advancement of his last message, and to seek for power from on high. Self-sufficiency and self-salvation form no part of the message whose very warp

and woof is righteousness by faith in Christ alone. We rejoice in "the victory that overcometh the world, even our faith," and accept with rejoicing the sufficiency and help of him who "is made unto us wisdom, and righteousness, and sanctification, and redemption."

W. A. GOSMER,
PAUL IVERSON.

West Virginia

I CAME to my new field of labor in West Virginia, September 12, and had the privilege of attending the excellent camp-meeting in Clarksburg. I was requested to remain in Clarksburg, to follow up the work, and Brother J. S. James was invited to assist in a short series of tent-meetings.

We had good meetings in the tent, and a good impression was made on the people. Seven have accepted the truth since the camp-meeting, and we hope others will yet obey. The tent-meetings closed October 10, and Brother James entered upon his work as field secretary.

We have an excellent hall in the best location in the city. Our first meeting in it was held last Sabbath, with good attendance and interest. We organized a Sabbath-school of twelve members, and others expect to join in a short time. I have invitations to hold meetings also in other parts of the city.

I held quarterly meeting at Grafton, October 8. It was an excellent meeting, many members being present. Two united with the church by letter. I am of good courage in the Lord.

B. F. PURDHAM.

Greater New York Conference

THE third annual session of the Greater New York Conference was held in a large pavilion, and lasted only five days. The meeting was an excellent one, in many respects the best ever held in connection with our work in the City of New York. The Spirit of the Lord had control of all the services, so that it was an heavenly sitting together. The evening meetings were devoted to the interest of the general public, and were largely attended. The business meetings were in spirit like praise services, and were enjoyed by all present. Several of the laborers rendered very encouraging reports of their summer's work.

The Greater New York Conference is one division of the old Atlantic Conference, which, by the credit system so generally practised years ago, became heavily involved in debt. It can now see its way out of its embarrassed condition, and is moving rapidly forward in aggressive work. The outlook for the growth of the work in this great conference of four million people was never more favorable than at the present time.

A good work is being carried on for the Scandinavians, Germans, and the African people, in addition to the regular work. There is an educated Italian brother who has accepted the truth, and has been connected with tent work during the summer, that he might become more familiar with the truth and better acquainted with our people before taking up work for the people of his nationality in the city. He has already translated into his mother tongue some tracts, which he has in manuscript. Almost every nationality is represented in the

conference. Labor should be put forth for these people, and especially should proper literature be prepared and circulated among them. A good work is being done here for the colored people, for whom so little has been done in the past.

Elder C. H. Edwards was again elected president of the conference, and E. H. Hall secretary and treasurer. The executive committee remains about the same as last year. The conference laborers and people enter anew upon the work with courage and vigor, and with the hope that the final victory will soon be won, and peace and quiet reign eternally.

H. W. COTTRELL.

Tennessee River Conference and Camp-Meeting

THIS meeting was held at Hazel, Ky., August 19-28. The attendance from all parts of the conference was better than was expected. A beautiful grove near the Baptist church, and the use of the seats of the building, were freely granted us by the Baptist people of the town of Hazel. This, together with the new tents, made a very attractive campground.

The attendance from outside was quite good, and excellent attention was given to the word spoken. The Southern people are noted for the respect they show to religious services, and the good order they observe while in attendance. The preaching was of a close, searching character, based on the distinctive doctrines of the present message, our own conference laborers sharing largely in the services with the brethren from other fields.

Prof. J. E. Tenney, of the Southern Training School, with Professor Stone, of our Hazel Intermediate School, presented the principles of Christian education, also the Sabbath-school work. Dr. O. M. Hayward and L. A. Hansen, of the Nashville Sanitarium, represented the health and temperance phases of the message. A substantial interest was shown in the labors of these brethren by liberal donations to both the Nashville Sanitarium and the Hazel school.

Dr. O. C. Godsmark was in attendance part of the time, and did excellent service. His health is improving, and his courage is good. The coming of our much esteemed Elder S. N. Haskell, although at the closing days of the meeting, was a source of encouragement to the entire encampment. His discourses were highly appreciated, and much interest was shown in his recital of the early experiences of this great last-day message. How thankful we should be that God has preserved some of the pioneers of this movement to instruct us concerning the labors and sacrifices of those who were called to first proclaim the evidences of the soon-coming Saviour.

Six meetings of the conference were held, which were characterized by a remarkable degree of union and harmony. Some of the recommendations passed may be of interest to others:—

"Recognizing the good hand of the Lord in the work in this conference during the past year, and thanking him for the degree of prosperity that has been vouchsafed to the cause in this field, we—

"Recommend practical thanksgiving in increased faithfulness on the part of all 'in all holy conversation and godliness,' in personal devotion and study of the Scriptures, and in the payment of the Lord's tithe.

"Whereas, Our intermediate school at Hazel, Ky., is in immediate need of means to erect buildings and pay for stock recently purchased, therefore,—

"Resolved, That steps be taken at this conference meeting to raise two thousand dollars for this purpose.

"Whereas, It is a recognized fact that the future work of our conference will rest largely upon the youth among us to-day; and,—

"Whereas, Not only their conversion, but thorough preparation will be needed for this work, therefore,—

"Be it recommended, That ministers and lay members throughout the conference in every way encourage our young people to avail themselves of the privileges of our school at Hazel, Ky.

"Whereas, The Indiana Conference has sent us an efficient laborer in the person of Elder R. S. Donnell, whom they are supporting in this field; therefore,—

"Resolved, That we thank the Indiana Conference for its Christian liberality.

"Recommended, That two canvassers' institutes be held the coming year at the most convenient time of year, and in the most suitable places."

Ministerial credentials were granted to N. W. Allee, C. P. Bollman, R. S. Donnell, W. R. Burrow, R. G. Harrett; ordination to C. L. Stone; ministerial licenses to W. S. Lowry, H. C. Balsbaugh, Walter Jones, Frank Mosebar, L. A. Hansen, B. W. Spire; missionary credentials to Mrs. E. C. Spire, Mrs. H. C. Balsbaugh, Ammy Welsh, Ella M. Osborn, Mrs. C. L. Stone, G. W. Rich, F. T. Wales.

The following officers were elected: President, N. W. Allee; Vice-President, W. R. Burrow; Secretary and Treasurer, Mrs. E. C. Spire; Conference Committee, N. W. Allee, W. R. Burrow, C. L. Stone, I. A. Ford, and W. D. Dortch; Educational Board: C. L. Stone, N. W. Allee, C. P. Bollman, L. A. Calicott, W. H. Mason, R. L. Smith, W. R. Burrow, W. D. Dortch, T. L. Carr; Educational Board, C. L. Stone, N. W. Assistant Secretary, Mrs. C. L. Stone.

N. W. ALLEE, *President*,
ELLA M. OSBORN, *Sec. pro tem.*

Southern New England Conference

THE Southern New England Conference met in its first annual session at Middletown, Conn., September 1-10. The camp was located on a grassy plot within the city limits, but quite well to one side. I was present the first week, and the weather was delightful. The delegate and membership representation was good, all that could have been expected. The attendance from the city was fair.

In addition to the local conference laborers, Mrs. E. G. White, Elders A. G. Daniels, J. S. Washburn, S. H. Lane, A. E. Place, and C. H. Edwards, Drs. C. C. Nichola and G. A. Hare, and Brother F. E. Painter were present a portion of the time.

It was at Middletown in 1840 that the REVIEW AND HERALD was first published

under the title of *Present Truth*, by Elder James White and Mrs. E. G. White. Sister White spoke several times with her usual freedom. All were thankful to have the aged servant of the Lord with us. She recited some of her early experiences in the pioneer work of the message in this section of the country, which were both interesting and educational. The message in that day had but few adherents, and they were poor. Then one man carried in a carpet bag at one trip, an entire issue of the paper, which represented largely the literature of the denomination. Now we have grown from a little handful of believers to an army of eighty thousand adherents, and many publishing houses with scores of periodicals and books too numerous to mention.

Elder Daniells stopped one day at the camp, delivered a missionary address, and passed on to meet an appointment in Canada. Drs. Nicola and Hare gave several talks on health topics, which were much appreciated. Brother Painter represented the Review and Herald book work, and gave valuable instruction to a class of young people who were planning to enter the field as canvassers.

The Sabbath services were seasons of refreshing to the campers, and several young people were converted.

The people of the conference plan to push the work forward among their one million five hundred thousand inhabitants with vigor. All are of good courage in the Lord, and are confident in the glorious triumph of the truth.

The conference voted to take steps to establish an intermediate school in its borders, and received subscriptions to the amount of six hundred and ninety-nine dollars, one mowing machine, one wagon, set of double harness, one cow, an organ, and a clock. Sixty-one dollars was subscribed to the Washington, D. C., building fund; twenty-one dollars to the tent and camp-meeting fund; and one hundred and eighty dollars to the Union Conference Academy.

Elder G. E. Langdon was elected president, D. B. Parmelee vice-president, Miss Irene J. Cady secretary and treasurer, Mrs. S. A. Whittier Sabbath-school secretary, H. C. Wilcox canvassing agent. Executive Committee: G. E. Langdon, D. B. Parmelee, G. P. Coates, D. A. Bidwell, T. T. Tucker.

H. W. COTTRELL.

East Michigan Conference Proceedings

THE third annual session of the East Michigan Conference was held at Flint, Mich., Sept. 15-25, 1904. About one hundred delegates were present from the churches throughout the conference. There was a good attendance and a pleasing interest during the entire meeting. The laborers from abroad were Elders Wm. Covert, A. O. Burrill, and W. R. Matthews, Prof. J. G. Lamson, Brother J. B. Blosser, and Miss M. Bessie De Graw.

Elder J. D. Gowell, president of the conference, in his annual address to the conference reported some developments of the work during the past eight years that he has been connected with the conference. He also recommended that decided efforts be made to carry the work forward in all departments in the year

to come. It was reported that two hundred and eighteen had been added to the church-membership during the past year, that three new church buildings had been erected, and a fine sanitarium had been erected and dedicated to the work. Other companies were reported as waiting for organization.

Reports were received from the secretary, treasurer, superintendent of education, secretary and treasurer of Sabbath-school work, and the Missionary Department of the conference, showing a decided advancement in the work in all lines.

The following committees were appointed by the Chair: On nominations, Daniel Wood, Isaac Monroe, M. Shepard, L. G. Moore, G. P. Bailey; on credentials and licenses, B. F. Stureman, A. R. Sandborn, A. O. Burrill; on recommendations, O. F. Butcher, J. G. Lamson, C. N. Sanders; on baptism, Wm. Ostrander, O. Soule; on seating of delegates, P. C. Hayward, John Stowe.

The following recommendations were unanimously adopted by the conference:—

“Whereas, The field is the world, and the tithe is the Lord's,—

“1. Resolved, That our laborers in this conference be placed subject to the call of the Mission Board for service in the regions beyond, and that if any accept the call as from God, they be released, and that they be supported from the tithe of this conference until such time as other arrangements are made by the Mission Board and the executive committee of this conference.

“2. Resolved, That the executive committee of this conference be authorized to allow full time and full pay to those accredited laborers in this conference who become sick while in line of duty.

“Whereas, God has been calling the attention of our people to the importance of this message going to the people in the larger cities, and as it has also been shown us that this work has been much neglected, therefore,—

“3. Resolved, That we ask the conference committee for the coming year to give this matter careful thought, and plan for the training of workers to do efficient city work.

“Whereas, No Seventh-day Adventist can be truly abreast of the times without a knowledge of the progress of the work in the home and foreign fields,—

“4. Resolved, That all our laborers and church officers enter immediately upon a vigorous campaign to place THE ADVENT REVIEW AND SABBATH HERALD, and the *East Michigan Banner* in the home of every Seventh-day Adventist.

“Whereas, The General Conference has recommended the conduct of an energetic missionary campaign for the spreading of our literature, beginning the first of November this year and continuing during the winter months, said campaign to begin with a special effort of three days,—

“5. Resolved, That we urge our people to enter heartily into this missionary effort, and that special plans be laid in each church to carry out the design of the General Conference in this work.

“6. Resolved, That we take immediate steps to raise five thousand dollars for the purpose of starting an industrial academy in the East Michigan Conference.

“Whereas, Our dear Brother Gowell

has rendered our conference such long and faithful service; and,—

“Whereas, He now feels it his duty to lay down the heavy burdens that he has borne as president of the conference, therefore,—

“7. Resolved, That we extend to him our most hearty thanks and express our appreciation for the faithful service rendered in the past, and for his kind and fatherly counsel for so many years, and pray that he may be spared to continue in the service of God in this conference or elsewhere as the Lord may direct.”

Officers were elected for the coming year as follows: President, E. K. Slade; Vice-President, A. R. Sandborn; Secretary and Treasurer, Frank Hiner; Secretary and Treasurer of Missionary Department, Frank Hiner; Field Secretary, H. B. McConnell; Superintendent of Education, Prof. J. G. Lamson; Secretary and Treasurer of Sabbath-school work, Tillie E. Barr; Executive Committee, E. K. Slade, A. R. Sandborn, J. G. Lamson, Daniel Wood, E. I. Beebe.

Credentials were granted to J. D. Gowell, E. K. Slade, L. G. Moore, J. L. Edgar, A. R. Sandborn, B. F. Stureman, M. Shepard, O. Soule, Wm. Ostrander, C. N. Sanders, J. G. Lamson; ordination and credentials to O. F. Butcher; ministerial licenses to E. I. Beebe, F. G. Lane, Delmer P. Wood, E. R. Lauda, P. C. Hayward, John Stowe; missionary licenses to Mina Pierce, Clara Kiep, Lucy Tyte, Tillie E. Barr, Marie P. Harriman, Anna L. Boehm, Rose Peters, Frank Hiner, Daniel Wood, H. B. McConnell, Mrs. Rose V. Lane, Mrs. Maude R. Lauda, Nina Nelson.

J. D. GOWELL, *President*,
E. K. SLADE, *Secretary*.

The International Sunday Rest Congress

THE International Sunday Rest Congress was held in the Hall of Congress, at the St. Louis World's Fair, Oct. 11-14, 1904. The first meeting was held in Festival Hall, Tuesday night, October 11. The leading address was delivered by S. J. Nicolls, pastor of the Second Presbyterian church of St. Louis, and was enthusiastically applauded.

The remaining meetings were held in the Hall of Congress. They were not largely attended, there being less than one hundred present at any meeting. Yet they were very representative. The program for the congress showed representatives who were to prepare papers from various parts of the United States, from Canada, Cuba, Porto Rico, Scotland, Ireland, England, Italy, Russia, Germany, Norway, Finland, Sweden, Belgium, Switzerland, Japan, India, South America, Syria, Africa, and China.

Most of these papers were read, and they all bore the same testimony of petitioning state and national legislative bodies for the passage of Sunday rest laws, with more or less satisfactory results.

Besides these papers there were papers or addresses on The Sunday Telegraph and Telephone Service; Sunday Baseball; Sunday Theaters, Shows, and Fairs; The Sunday Newspaper; Sunday Traveling; Sunday Excursion by Boat and Rail; and Sunday Work in the Postal Service. There were also a number

of other papers bearing more or less directly upon the topic of Sunday Rest. One subject of special prominence was assigned Father Francis P. Cummins. It was "Catholics Should Work with Non-Catholics for Sunday Closing."

The enthusiasm manifested in the convention I have not seen surpassed in any meetings which it has been my privilege to attend. The more emphatic and striking statements in favor of enforced Sunday rest were cheered most lustily. Resolutions were passed memorializing President Roosevelt in behalf of Sunday rest for the Post-office Department and other departments of the government.

The Sunday following Easter Sunday was especially set apart as a day to pray and speak in the interests of Sunday rest.

The following questions were handed to the secretary, with a request that they be read by the moderator, and answers solicited:—

"1. Did Jesus Christ ever ask the state to enact laws for the enforcement of Sabbath observance or any other religious doctrine?"

"2. Was not the enforcement of Sunday laws, the first step taken by the papacy in religious legislation which ended in religious persecution and the martyrdom of the Dark Ages?"

"3. In our demand for Sunday laws are we not in danger of becoming responsible for a period of religious legislation that will fulfil Rev. 13: 14 by making an image to the papacy?"

These questions were not read, and they may not have reached the moderator, as the moderator for that afternoon was a Catholic priest. They were passed on to the secretary of the Pennsylvania Sunday Rest Association, who, in response to them, introduced substantially the following resolution:—

"Whereas, Seventh-day Sabbatarians have in the past interfered with the passage of Sunday laws, we recommend that Sunday rest literature, and especially the work on the change of the Sabbath by S. W. Gamble, be freely circulated to meet their influence."

It was developed during the discussion that the reason they especially recommended the work by Mr. Gamble was that they understood that no Sabbatarian had ever attempted to reply to it.

If our people would make the use of Elder A. T. Jones's reply to that work, which the times demand, those people would soon be undeceived as to that matter*.

As an illustration of the zeal manifested by this congress in their work, I will cite the fact that during the convention of druggists held in connection with the World's Fair, they succeeded, through a committee sent to meet with them in securing the passage by that body of a resolution favoring Sunday rest. They succeeded in the same manner with the undertakers' association. Committees were also appointed to wait on other general organizations, soon to convene, to secure like recommendations from them.

These are only a few of the items of interest I noted in that gathering. The spirit of the movement can not be expressed in words so as to correctly convey its expression. It was confident

and determined to a very unusual degree.

Considerable discussion was caused by the frequent use of the expression "Lord's day" instead of Sunday rest. It was finally decided that in order to capture the laboring men who cared not for the Sabbath, but desired a day of rest, they must make their demand for Sunday rest, and not for Lord's day observance. Great stress was laid upon their success in securing Sunday closing of the World's Fair.

It is very plain to the observer of the signs of the times that time is short. What is done in warning the world must be done quickly. What is not done now in times of peace must be done under adverse circumstances. It is time that literature containing the warning message be scattered like the leaves of autumn. Shall not every lover of truth awake to his opportunities, and go out quickly with the last call of the gospel, ere the day closes and the work is done?

How little do those who are so ardently working for Sunday legislation realize that the next step beyond their success in this unrighteous act is to place them, unsheltered, beneath the awful judgments of the wrath of God as manifested in the seven last plagues. What responsibility rests upon a people who know what is coming, to hasten with the light to a world in such danger!

R. C. PORTER.

The One Hundred Thousand Dollar Fund

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

Amount previously reported..	\$44,367 15
Central Union Conference ..	182 80
Mr. and Mrs. James E. Raze	100 00
N. Y. camp-meeting collection	86 37
Elder and Mrs. E. W. Farnsworth	60 00
J. R. Green (Ruatan)	40 00
North Dakota Conference ...	37 89
A. Jones	20 00
Mr. and Mrs. Chas. C. Harris	11 66
South Onondaga Society	10 05
Mr. and Mrs. J. B. Goodrich	10 00
J. C. Rogers	10 00
I. W. Chesbro	10 00
Majorie Rue	10 00
W. L. Logan	10 00
A. W. Steeves	10 00
C. A. Frederick	10 00
B. B. Francis	7 00

FIVE DOLLARS EACH

H. A. Lindsay, B. P. A., Mrs. M. A. Cannon, A. B. C. I. G., Henry and Julia E. Thomson, J. J. Dean, M. D., Asa Smith, A. W. Judson, Mrs. A. Cooper, Rosa Lineweaver, Edward and Reba Detlefs, Mrs. E. J. and Alda E. Holt, James Gardner, Mr. and Mrs. F. D. Green, Mrs. H. H. Miller, Mrs. A. R. Satterlee, William Cogwin, Milo Whitney, D. A. Ball, Lucy B. Post, C. and M. Swingle, B. B. Garaway, Mr. and Mrs. L. V. Longstreeth, W. F. Crouse, Deborah Mead, John A. Peterson, A friend, Walter D. Baldwin, Mrs. Amy Norton, Adaline Francis, Allentown church.

S. M. Smith, \$4.50; J. I. Taylor, \$4.25; Jane Zapata (Ruatan), \$4.00; E. C. Hinterleiter, \$4.00; Fargo church, \$3.51; Mrs. G. H. Cross, \$3.50; A friend, Moline, Kan., \$3.25; J. and A. Buckley, \$2.60.

THREE DOLLARS EACH

N. H. Sleeper, Lena Bent, George E. Smith, Lincklaen Center Society, Miss A. M. Armstrong, Mrs. F. L. White, Alice Williams, Tom Hege and Charlie Clark, Manor Sabbath-school, Mrs. Grace E. Kinniburgh.

TWO DOLLARS AND A HALF EACH

Dr. W. Paul and Ada M. Prowdley, R. P. Montgomery, Mrs. Sophia Hopkins, Francis Adolphus Hopkins, James Goodman, Northfield church.

TWO DOLLARS EACH

Mrs. H. Barrows, Mrs. L. B. Ives, Iowa Sanitarium Bakery, Lura Wilbur Albertson, T. H. and S. A. Clymer, A friend, John Hommel, Rochester church, Mrs. A. L. Whiting, S. M. Hatch, S. I. Slater, Mrs. Orvilla Weaver, Mrs. J. C. Davenport, James Behen, H. E. Shelstad, A. G. Lewis, W. G. Bralliar, Mrs. George O. States, Mr. and Mrs. George W. Powers, Libbie Calvert.

Miss F. Smith, \$2.25; North Warren church, \$2.25; Huntington church, \$1.90; Sister Blackwell, \$1.75; Mrs. A. R. Satterlee, \$1.66; F. J. Coon, \$1.50; Collins Center Society, \$1.50; Elmira Brooks, \$1.25.

ONE DOLLAR EACH

D. Warren, Mrs. E. M. Warren, S. C. Mannsfield, Eunice B. Dixon, George W. Wetmore, Mrs. George Wetmore, Minnie McNamire, R. B. Fonton, Mrs. A. G. Robert, Mrs. J. M. Towns, Willie S. Thomson, Mrs. M. J. Proper, Mary E. Hughes, a friend, Mrs. Sarah Rhinehart, Rena Potts, Will Rhinehart, R. E. Richardson, Hope L. Spicer, Mr. and Mrs. H. H. Johnson, R. O. Shores, Lottie Seath, Mary Deiner, Mrs. Mollie Young, Mrs. Henrietta Walker, Alice Lawson, Mrs. S. J. Morris, M. A. Green, Syracuse Society, Mrs. Eliza J. Spear, Bucks Bridge church, Harriet Hopkins, Frank Mills, Mary Stillman, P. N. Slitz, Mrs. W. B. Knapp, Albion church, James Wood, R. B. Dunks, B. E. Dunks, Laura Dunks, Mary E. Dunks, Willie C. Dunks, Mrs. Helen Bailey, Clara Knowles, Mary E. Whitesell, Joe Self, Mrs. M. S. Sheirbon, G. T. Henderson, Abraham Miller, E. A. Belin, Mrs. M. Rose, Agnes Belean, A friend, Eugene A. Brown, Phoenix church, Fannie F. Peterson, Mrs. J. J. Creel, Mrs. Hennessey, Mrs. Carruthers, Samuel Dick.

Friends (Fair Oaks, Ind.), \$.80; Maria Foster, \$.75; Mrs. F. C. Smith, \$.35; Amarette Johnson, \$.20; Byron A. Lincoln, \$.20; Jenny St. Louis, \$.05; S. Lurhand, \$.05.

FIFTY CENTS EACH

Mrs. C. Wetmore, J. B. Jensen, Geo. Putnam, Louis Specht, C. E. Stockwell, John Hynek, J. C. Kelley, Joseph Dedrick, Anton Stanek, E. M. Stockwell, Jacob Wilbur, Eliza Dundare, Mrs. A. M. Holter, H. H. Wilcox, Mrs. H. H. Wilcox, Mrs. C. K. Beaman, M. E. Ross, Rochester Society, Mrs. S. H. Elder, A friend, Battle Creek Tract Society, L. Borg, A. Borg, L. C. Fosberg, V. T. Emerson.

TWENTY-FIVE CENTS EACH

Gordon and Ray Musick, Jennie Judson, Wm. S. Lincoln, Sister Bidwell, Kate Peifer, Annie Kurtz, Lucy Scott, Mrs. Isaac King, Mrs. Wm. Green, Mrs. A. N. Eliot, Mrs. H. M. Amos, Stillman Kerr, M. E. McLeod, M. E. Dowling, A friend, Norfolk Society, Mrs. J. Weg-

*The reply is a pamphlet of sixty-seven pages, entitled, "Is Sunday the True Sabbath of God." Price, 15 cents.

oner, Hensel, Geo. A. Kirschner, Mabel M. Powers, George E. Powers, W. A. Penry, S. E. Edwards, Mrs. Mack, Miss Mamie Mack, Mrs. S. R. Creel.

TEN CENTS EACH

Vesta Clymer, Eva Conger, Ida Glasby, Wm. Kerr, F. R. K. Friends in Darjeeling, India 9 68
 G. G. Brown 10 00
 Shawmut church 12 50
 Pauline Hoffman 25 00
 Mrs. C. M. Christiansen 50 00
 Mr. and Mrs. C. F. Marker (Wales) 50 00

Total reported \$45,516 67
 A further list will follow.

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

Field Notes

ELDER J. C. HARRIS reports four new Sabbath-keepers at Bedford, Ind.

BROTHER J. A. TRAUGH reports the recent baptism of three persons at Cumberland, Md.

A CHURCH of ten members has been organized at Winchester, Ky. Two more joined after the organization.

WORK among the colored people of Mobile, Ala., has resulted in leading seven to accept the message at that place.

A COURSE of meetings following the camp-meeting at Middletown, Conn., has led nine persons to observe the Bible Sabbath.

ELDER W. J. FITZGERALD reports the recent baptism of four persons at Allentown, Pa., and the same number at Carbondale, Pa.

BROTHER J. S. JAMES reports that five persons have recently accepted the Sabbath and kindred truths of the message at Clarksburg, W. Va.

ELDER W. C. WALES reports the addition of ten members to the church at Knoxville, Tenn., since September 2. A church building has been begun at that place.

THE Second Indianapolis church building was begun about the middle of October, and is expected to be ready for use early in December. It will have a main audience room twenty-four by thirty-two feet, and a schoolroom twenty by twenty feet.

OCTOBER 23 four adult persons were baptized, and a church of nine members was organized, at Gloucester, Mass., with Brother H. C. Hartwell elected as elder. Several others expected to be baptized, but were hindered by sickness and other causes; they will doubtless soon unite with the church.

THE *Indiana Reporter* states: "There are now twelve new Sabbath-keepers at Martinsville. The regular meetings every night have been discontinued, but a building has been rented where meetings will be held three times a week, and several workers will remain there and continue the Bible work with many who are deeply interested."

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Progress

NEARLY all our schools throughout the world have begun their work for this present school year. It is the will of God that these schools should greatly hasten the coming of the Lord in this generation. This they will do if they are organized and conducted on right lines. It may be truly said that our schools are only in their infancy when we consider the possibilities in store for them. In the closing of this great three-fold message these possibilities must be rapidly realized, and it is incumbent upon not only the workers in educational lines to hasten this realization, but upon our workers in all departments, and upon the rank and file of our people as well.

There is a note of courage in the fact that whereas ten years ago there were probably not over twelve church-schools, with perhaps not over fifty children in attendance, there are now several hundred of these schools, with nearly nine thousand pupils. During these last ten years there have been established a number of intermediate schools, now having an attendance of nearly a thousand students. In our training-schools there are over two thousand students. This makes a total of over twelve thousand children and young people now in schools established for the sole purpose of hastening the coming of the King. When it is considered that ten years ago there were probably not two thousand of our children in all grades of our schools, do we not find reason for cheer?

But it is to be acknowledged that much of this rapid growth has been accompanied by many weaknesses and failures. Yet when we consider the great odds against us in this great work to which the Lord called us, we are to have feelings of gratitude that there has not been much more imperfect work done than we have seen. We have had everything to learn, and, indeed, there is very much yet to be learned. Ten years ago we were practically without everything necessary to a system of church-schools. We had neither a plan of support, textbooks, nor teachers; nor were the minds of our people awakened to the importance of this great means of salvation for our children, and so for the world. But the Lord had spoken, and it must be done.

That the movement has not been clear to all, and that some have lost sight of the strength of the principles underlying it, in observing the weaknesses to be seen in the working out of these principles, is not to be wondered at. It has always been thus with the work of truth; and in no instance was it ever more manifest than in the work of the Author of truth. The great fundamentals of the plan of salvation were lost sight of because the one who set them forth came from Nazareth, a place from which nothing good could come; he was as a root out of dry ground, with no form nor comeliness, and he was not esteemed. This illustration fails in that this Teacher's work was as perfect as were his principles of truth, but it holds

in the fact that a work is not to be judged alone from the workers, nor to fail of support because of weaknesses. Rather it is always to be judged and supported upon its own intrinsic merits.

F. G.

The Relation of Education to the Work of God

WITH the great work before us of enlightening the world, we who believe the truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. Error of every character is now exalted as truth, and it is our duty earnestly to search the Sacred Word, that we may know what is truth, and be able intelligently to present it to others. We shall be called upon to make known the reasons of our faith. We shall have to stand before magistrates to answer for our allegiance to the law of God. The Lord has called us out from the world that we may be witnesses for his truth; and all through our ranks, young men and women should be trained for positions of usefulness and influence. They are privileged to become missionaries for God; but they can not be mere novices in education and in their knowledge of the Word of God, and do justice to the sacred work to which they are appointed. In every land the want of education among our workers is painfully apparent.

We realize that education is not only necessary to the proper fulfilment of the duties of domestic life, but necessary for success in all branches of usefulness. . . . Whatever business parents might think suitable for their children, whether they desire them to become manufacturers, agriculturists, mechanics, or to follow some professional calling, they would reap great advantages from the discipline of an education. . . . They need to be thoroughly furnished with the reasons of our faith, to understand the Scriptures for themselves. Through understanding the truths of the Bible, they will be better fitted to fill positions of trust. They will be fortified against the temptations that will beset them on the right hand and on the left. But if they are thoroughly instructed and consecrated, they may be called, as was Daniel, to fill important responsibilities. Daniel was a faithful statesman in the courts of Babylon; for he feared, loved, and trusted God; and in time of temptation and peril he was preserved by the power of God. We read that God gave Daniel wisdom, and endowed him with understanding.

Those who obtain a knowledge of God's will, and practise the teaching of his Word, will be found faithful in whatever position of trust they may be placed. Consider this, parents, and place your children where they will be educated in the principles of truth, where every effort will be made to help them maintain their consecration, if converted, or if unconverted, to influence them to become the children of God, and thus fit them to go forth to win others to the truth.—
 "Christian Education."

"EDUCATION is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life."

Current Mention

— A revolution is threatened in the republic of Guatemala, and a disquieting state of affairs is reported also from Colombia.

— The collapsing of a reservoir at Winston Salem, N. C., November 2, caused the drowning of nine persons and the injury of eight others. Eight houses were wrecked.

— Fifty thousand men employed in Illinois coal mines are idle by reason of a strike of hoisting engineers. There is nothing to indicate how long the strike may continue.

— Forty persons were hurt, some fatally, by the explosion of a ton of dynamite at Mount Vernon, N. Y., November 2. A large hole was torn in the ground by the explosion.

— Assistant State Entomologist Smith, of Georgia, has made a report in which he calls attention to the rapid spread eastward of the Mexican boll weevil, which he says threatens inestimable loss to cotton growers in the Eastern cotton belt.

— The relations between Italy and Austria have recently become greatly strained. Rioting between Italians and Germans is reported at Innsbruck, the capital of the Tyrol, growing out of the establishment of an Italian university in Austria.

— Ten men were killed in a coal mine near Wilkesbarre, Pa., November 2, by an accident to the hoisting engine, which caused it to get beyond control, wrecking the cages with which it was connected, one of which was filled with men, who, by the breaking out of the bottom of the cage, were precipitated several hundred feet into deep water at the bottom of the shaft.

— A letter recently received at Mobile, Ala., from Georgetown, Grand Cayman, gives details of a great storm which swept over that island about two weeks ago. The schooner "Albatross" has not been heard from since the storm. The people are suffering from the direst poverty. There is not a pound of food-stuff in the whole island for sale, and hundreds of persons have nothing to eat.

— According to the *Portland Oregonian*, the "Chinese Reform Association, which has a large membership in every city on the Pacific Coast, is preparing to start a revolution against the present empress of China during the celebration of the next Chinese New-year, which occurs in February. The article says that as an insult to the Empress Tsi Ann, the members of the association have been ordered to cut off their queues. The queue is a mark of submission to the reigning power."

— A circular note proposing a second peace conference at The Hague, to consider questions not settled at the previous conference, has been addressed to the powers of Europe by Secretary Hay. The note not only contemplates the reassembling of The Hague conference for the consideration of questions specifically mentioned by the original conference as demanding further atten-

tion, such as the rights and duties of neutrals, the inviolability of private property in naval warfare, and the bombardment of ports by naval force, but goes further by practically indorsing the project of a general system of arbitration treaties, and the establishment of an international congress to meet periodically in the interests of peace.

— A siesmograph, or instrument for recording earthquake shocks of slight intensity by tracings on photographic films, one of which has been in use for some time at Johns Hopkins University, was found, on October 21, to have recorded fifteen earthquakes since last April, which is said to be the largest number on record during a period of equal length. The longest shock ever recorded also was shown, this having occurred on August 27, beginning at 4 P. M. and continuing three and one-half hours.

— That once great institution in European politics, the Triple Alliance, is said to be about ready to fall, and this change has been brought about, it is said, by the influence of the Vatican. There has come a gradual estrangement between Italy and Austria, and between Italy and Germany, the latter being the outgrowth of Emperor William's overfriendly attitude toward the Vatican, which was construed as antagonistic to the Quirinal. A leading official in Paris is quoted as saying: "The heart of the Triple Alliance is already dead. All that remains of the once famous compact is an inanimate skeleton."

— Interest in the war in the far East has centered the past week in the situation at Port Arthur, the siege of which, it was believed, might be terminated on the birthday of the Japanese emperor, November 3, by the surrender of the fortress. It seems, however, that despite desperate assaults and the capture of several outlying forts, the city has held out beyond that date, but it is not believed, even in Russia, that the defense can be maintained many days longer, as the Japanese now hold positions which enable their siege guns to dominate the town and harbor. The city is reported to be in ruins, and the inhabitants are living in bomb-proof caves. The Russian fleet in the harbor is reported to have been sunk, with the exception of the battle-ship "Pobieda." The supply of anesthetics is exhausted, and the food supply is scarce and of poor quality. The Baltic fleet, meanwhile, continues its apparently useless journey toward its distant Asiatic goal.

NOTICES AND APPOINTMENTS

Please Do Not Forget

WE are about to enter upon a forward movement in a grand missionary campaign—a movement that is not to cease till the work is done. But, dear reader, let us not forget the youth. The Lord loves them. Christ died for our sons and daughters as well as for those of mature years. But Satan would destroy them. With rum and tobacco he is fast placing tens of thousands of the flower of the flock where they can not see the truth when it is presented to them. What

are we doing to save them? Let us not forget the literature *Save the Boys*, prepared especially for boys and girls. The journal is only thirty cents a year; in clubs of ten to one address, \$2.00. The booklet is \$1 per 100, or 60 cents for 50, postpaid. Address *Save the Boys*, 118 W. Minnehaha Boul., Minneapolis, Minn. H. F. PHELPS.

Addresses Wanted

IF any of our readers can furnish the address of any of the following-named persons, or in case of their death, of their legal representatives, we shall be pleased to have the same sent to this office at once:—

Nancy Needles, Mary S. B. Sedore, Irene Bowen, A. C. Penfield, O. P. Rice, H. S. Fasig, A. B. Cowles, Isabel Blake, Bertha J. Doane, Sarah I. Sadler, Mrs. Margaret T. Harmon, Mrs. Kate G. Borne, Rollin H. Hazelton, Minnie L. Tefft, Valmont Kittle, Joseph Jessup, Ellen C. Jessup, Lowell M. Knapp, Mrs. A. Cooper, Thomas Watson, V. Vallenberg, Betsey M. Osgood, Eunice P. Osgood, P. A. Greenwood, Minerva Dickinson, Daniel Baker, Maria Need, Harford Phillips, Margaret Dickinson, Mrs. B. H. Lane, J. E. Titus, Margaret J. Crawford, George Beltz, Isaac Doughty, Mrs. Rosetta Crow, Maggie M. Cook, Arthur F. Cook, John Tetz, Florence Wheeler, Daniel Kruger, G. A. Gilbert (deceased), Belle Campbell, F. W. Spicer, Sarah Ballard.

Any information as to the addresses of any of these persons should be addressed to the Review and Herald Publishing Assn., 222 North Capitol St., Washington, D. C.

Wanted

SECOND-HAND hymn-books, either "Gospel Song Sheaf" or "Joyful Greetings," are desired for use in a mission Sunday-school. Back numbers of *Our Little Friend* and the *Youth's Instructor* can also be used. Please correspond with Elder J. O. Johnston, Eufola, N. C., before sending.

Another Word About "Christ's Object Lessons"

Not long ago a call was made through the columns of this paper for those who felt so disposed to donate what copies of "Christ's Object Lessons" they could—for which they had previously paid, and which they had not sold—for the benefit of the new school to be established at Nashville, Tenn. Quite a large number of brethren and sisters have kindly responded to this call, and have sent us a good many copies of this book, which we are selling for the benefit of this school. The reception of these books has been a source of great encouragement to our workers, as it puts the means into their hands to obtain some money for the starting of the work.

We have thought that possibly there were a large number of brethren still who might have copies of the book that they would be willing to give us. If there are such, we shall greatly appreciate it if they will send the same, charges prepaid, to Prof. E. A. Sutherland, care of Nashville Agricultural and Normal School, Madison, Tenn.

Have You Sent Us Any Money?

FROM the large number of complaints which have come to us in the last few weeks, it is very evident that quite an amount of mail addressed to this office has failed to reach us. Most of the complaints received thus far have come from people who sent their remittances in the form of post-office money-orders. Cash sent in this way we can get, even though the original order does not reach us, as we can apply to the Post-office Department for a duplicate of the original money-order. But even this necessitates a long delay, as our attention is most likely called to the matter first by notice from the post-office to the effect that a certain money order

payable to us, has not been presented for payment, and an inquiry as to whether the original was ever received by us or not. We then make out an application for a duplicate money-order, and at the same time write to the person who sent the money-order, asking for what purpose the money was intended.

During the last two months it has been necessary for us to make application for about sixty duplicate money-orders, because the original order was never received by us. In some instances our letter to the sender of the order has not been answered. This is, perhaps, because the address given us was not sufficiently complete.

Now the reason we call attention to this matter is that we fear other persons have sent orders to us, enclosing bills or silver in their letters, which have not reached us. Such letters we could not trace, and would know nothing about them, unless the persons who sent them made complaint. So if there are persons who have sent orders to us accompanied by the cash, in any form whatsoever, and who have not received that which they ordered, will such persons write us at once, stating when the order was sent, how much money, and in what form enclosed, and what the money was to be used for?

It is very apparent that some of our mail has been destroyed or stolen, and the matter is now in the hands of the Post-office Department for investigation, but we are anxious to know if there is a large number of our people who have sent us money, but who have not received what was ordered.

In this connection we wish also to make a few suggestions:—

1. Do not send money in a letter unless you register it. Post-office money-order, express money-order, or bank draft are the best forms for remittance.

2. Be sure to give full name and address every time an order is sent.

3. If the date on your paper is not changed within three weeks after remittance is sent, or if the publications ordered do not arrive within reasonable time, write to us stating the facts, so that we may look up the matter.

4. It will save time, and insure prompt response to business communications, if they are addressed to Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C., and not to the editor of any of our periodicals.

REVIEW AND HERALD PUBLISHING ASS'N.

Addresses

THE address of Elder D. E. Lindsey is now Green Spring, Ohio.

The address of Samuel Baker, son of Adoniram Judson and Minerva Baker, is wanted by his aunt, Ella Beck, of Kelso, Wash.

Business Notices

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

FOR SALE.—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.

WANTED.—To buy or rent a house and lot in College View, Neb. Address Mrs. Alice M. Slocum, Valparaiso, Neb., care of Thos. Adams.

WANTED.—A devoted S. D. A. brother of experience, to work in small bath and treatment rooms. Single man preferred. Address W. E. Arnett, 601 Market St., Parkersburg, W. Va.

WANTED.—A set of Dr. J. H. Kellogg's Health and Temperance and Physiological Charts, on rollers and in a box. Address, stating condition and price, Andrew Nelson, Keene, Tex.

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:—

W. T. Dawson, 981 Joseph Place, Memphis, Tenn., REVIEW, Signs, Good Health, Life Boat, and tracts, such as "The Great Three-fold Message."

Geo. R. Close and Samuel Hayner, Takoma Park, D. C., Signs, Instructor, Little Friend, tracts, and small books for distribution in Takoma Park.

Mrs. A. McKinnon, Fort Payne, Ala., REVIEW, Signs, Southern Watchman, Instructor, Little Friend, Life Boat.

Mrs. James McCreery, Arden, Manitoba, Canada, Signs, Life Boat, Instructor.

Obituaries

LEADER.—Died at the home of his parents, in Northumberland, Pa., Oct. 15, 1904, Arthur Leader, son of Brother and Sister Henry Leader, aged 3 years, 6 months, and 17 days. Little Arthur was an example of what home influence will do for a child in its early years. His sickness was very brief, only about twenty-one hours. At the funeral words of comfort were spoken to a large congregation of sympathizing friends, from Jer. 31:15-17. W. H. SMITH.

ABBOTT.—Died at Winfield, Kan., Oct. 5, 1904, Mrs. Jane Abbott, aged 81 years, 7 months, and 3 days. Mother was born in Herkimer County, N. Y., March 5, 1823. She accepted present truth in 1887, at Torrance, Kan., under the labors of Elder R. H. Brock. Four children, ten grandchildren, and eight great grandchildren survive her. The funeral services were conducted by Professor Cook of the M. E. College, assisted by Rev. Hales. ELLA ABBOTT.

RUEFF.—Died near Napa City, Cal., Oct. 13, 1904, Mrs. Emilie Pauline Rueff, aged 60 years, 8 months, and 25 days. Sister Rueff, whose maiden name was Werner, was a native of Stuttgart, Germany. She came to America in 1884, landing in San Francisco, and until her death lived in California. Her husband and six children survive her. She fell asleep peacefully, cherishing the blessed hope of immortal life when Jesus comes. Words of comfort were spoken by the writer, based on Rom. 8:28. H. A. ST. JOHN.

ZIMMERMAN.—Died at her home near Wilsonville, Neb., Oct. 29, 1904, of throat trouble, Ida Conner Zimmerman, aged 36 years, 11 months, and 28 days. She came with her parents to Furnas County in 1879, and was married to Frank Zimmerman in the year 1882. Six children were born to them, four of whom survive their mother. Sister Zimmerman united with the Seventh-day Adventist Church many years ago, and we trust she fell asleep in Jesus. There was a large gathering of the neighbors at the funeral, and words of comfort were spoken by the writer, from Heb. 2:9. H. A. JENKINS.

SCHUEERMANN.—Died at Morrison, Va., Oct. 20, 1904, of tuberculosis, Wm. G. J. Schueermann, elder of the Newport News church, aged 58 years. Brother Schueermann was a native of Germany. He came to America in 1878, and accepted the third angel's message five years ago under the labors of Elders Babcock and Strickland, and was a firm believer in the truths of the message. He leaves a wife and four children to mourn their loss. The funeral service was conducted by the writer. Interment was made at Berkeley, Va. GEO. H. TOBEY.

WAY.—Died at his home at Spadra, Cal., Oct. 18, 1904, of bowel trouble, Brother A. M. Way, aged 49 years, 5 months, and 16 days. His illness was short, being less than one week. He first united with the Friends. At the age of twenty-one he united with the Missionary Baptists. Nineteen years ago he accepted present truth, and was a faithful, consistent member of the Seventh-day Adventist Church until his death. For two years he was a member of the conference committee, and had entered upon his third year. His loss is felt by all his fellow workers. We have the assurance that he died with a firm faith and hope. CLARENCE SANTEE.

FULTON.—Fell asleep in Jesus, at Suva Vou, Fiji, Sept. 20, 1904, George Rollin, only son of Elder and Mrs. J. E. Fulton, aged 7 years, 5 months, and 5 days. After a short illness of about three days, Georgie fell asleep without a struggle. The memory of his sweet, patient life, and his love for Bible stories, is a source of comfort to his parents, who sorrow not as those who have no hope, knowing that when the Life-giver shall come, they will meet their loved one where all tears will be wiped away. Georgie was dearly loved by all who knew him. He also had many dear friends among the natives, who look forward to meeting their little friend in the earth made new. Being born in Fiji, he was laid to rest in a quiet spot not far from his birthplace. EDITH M. GUILLIARD, EVA E. EDWARDS.

ROWE.—Passed peacefully away Sept. 21, 1904, in Battle Creek, Mich., after a long illness of that dread disease, consumption, Mayta Rowe, youngest daughter of John and Dora Rowe, aged 30 years, 5 months, and 2 days. Early in life she was converted and became a faithful member of the Seventh-day Adventist Church. She gained an experience beyond what would be expected in one so young. Her firmness, yet winning influence drew many to the gospel light through Christ. In her years of suffering she showed true Christian patience. She was beloved by all who knew her, and in her decease she leaves a kind father, a loving mother, with other relatives, to mourn their loss. There was a large attendance at the funeral. Words of comfort were given by the writer, using the text Ps. 116:15, associated with Rev. 14:13. Burial in Oak Hill cemetery. I. D. VAN HORN.

EASON.—Died at Chicago, Ill., Oct. 19, 1904, Minnie F. (Birdie) Eason, aged 23 years. Birdie was the daughter of Brother and Sister Eason, who have the Hygeia Restaurant on Drexel Avenue, Chicago. She was a Christian, of a sweet and gentle spirit, and was much loved by all who knew her. She was a member of the Baptist Church, but had fully accepted the Sabbath and the message, yet had not formally united with the Seventh-day Adventist Church. Her sickness was the result of a complication of diseases, ending in tubercular peritonitis, which began about three years ago as the result of nursing a child who died with tuberculosis. Birdie suffered much for several months, and especially during the last weeks of her life. She was remarkably patient and dearly loved her Saviour. Her parents and five brothers and sisters are sustained by the blessed hope that buoyed her up. The funeral service was conducted by the writer; texts, 1 Thess. 4:13 and 2 Tim. 5:24. O. S. HADLEY.



WASHINGTON, D. C., NOVEMBER 10, 1904

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

THE Health and Temperance number of the *Southern Watchman*, the first of four special issues has appeared. It has an attractive cover, and contains some excellent matter.

HAVE you sent money to this office of late and not received what was ordered? If so, be sure to read "Have You Sent Us Any Money" on page 22 of this paper.

ELDER H. H. DEXTER and family, from Louisiana, have been spending a few days in Washington, on their way to visit friends in the East. They will sail for France the latter part of November.

BRETHREN F. H. GAGE and E. J. Drake, from the Pacific Press Office, have spent three days in Washington during the past week. They are visiting various points in the East during a brief vacation.

ELDER K. C. RUSSELL, of Boston, has moved to Washington, and will enter at once upon his duties as chairman of the Religious Liberty Bureau. Brother Russell spoke to the Takoma Park church last Sabbath.

THE sad news has reached us of the death of Sister Marian Davis, which occurred at St. Helena, Cal., on Tuesday, October 25. For many years Sister Davis has been a faithful and valued helper in the family of Sister E. G. White, and she will be greatly missed both as a companion and worker. We hope to receive soon a more complete obituary notice for publication.

WE have received the announcement of the Laurelwood Industrial School, located at Gaston, Ore. This school is in the Western Oregon Conference, and is just beginning its first year. The school farm consists of sixty-three acres of land, and is "at the head of a fertile valley extending east from Wapato Lake." One building, twenty-eight by fifty feet, two stories in height, has been erected, and others will be built as soon as the necessary funds can be raised. Those who desire further information can obtain a copy of the announcement by addressing the principal, R. W. Airey, Gaston, Ore.

The Missionary Review of the World for November presents an attractive appearance, with its large number of instructive illustrations. The articles also are interesting. Dr. Dwight's article on "The Church and the Mormons," describes the battle which is in progress between the forces of Christ in Utah and those of the polygamous "prophet." This will be extremely valuable to all who wish such information. Booker T. Washington has something to say on "What the Negro Is Doing for the Negro in America." Published monthly by Funk & Wagnalls Company, 44-60 East 23d St., New York. \$2.50 a year.

WE are occasionally reminded that some one has started a chain-letter scheme in the interest of some needy enterprise, or of some philanthropic movement, or of prayer for the spread of the gospel. The positive evils and the unfavorable results which are almost sure to attend this ill-advised method of dealing with these questions have been frequently set forth in various publications, but it seems to die hard. We advise our readers not to be drawn into the toils of any of these chain-letter advocates, even at the risk of doing that thing which is so grievous to the promoters—making a break in the chain! The sooner every link in every chain letter is broken, the better it will be,—at least for the most of those concerned.

ONE of our workers in a distant field writes as follows: "The good old REVIEW is such a comfort to us, alone and unknown, in this far-away land. I want to say that the unswerving attitude of the REVIEW in defending the advent message and the religion of our fathers, in the face of what has arisen, is finding a most hearty response with us. It is being demonstrated to our utmost satisfaction of late that it is not some new and fanciful interpretation of this message that is needed now, but rather the preaching of the old message in its simplicity, and in the power that it was preached forty years ago, when our fathers accepted the faith." We believe that many are praying for the return of the spirit of the former days in this advent message, and we are confident that the desires of their hearts will be realized. There are certainly hopeful indications.

IN an address before the Baptist Missionary Society Dr. A. T. Pierson drew the following distinction between a deficit and a debt:—

I do not myself believe in the "healthiness of a debt;" at any rate, I have preserved my own health best without any. But while I deprecate *debt*, I can understand that where there is a growing work for God, there may often be

a temporary *deficit*. When I was a boy, I grew so fast that it was all my mother could do to keep me in clothes. But that was the fault not of weakness, but of vigor. It was the penalty of growth and health. Let us not, then, be surprised or find fault if there is a *temporary deficiency*. Only let the *temporary deficiency* not become an embarrassing debt, but at once let it be met, and give the growing work a new suit.

Every man who can recall his boyhood days can doubtless testify to the embarrassment which he often experienced in wearing a suit which he had outgrown. Is it not better to avoid even a deficit, and to keep the suit large enough for the growing work?

Washington, D. C.

At the present date \$45,516.67 has been received on the Washington building fund. See page 20. Thus a little more than nine twentieths of the one hundred thousand dollars has been supplied. When once we have reached the high mountain peak,—the half-way point,—we shall expect that the latter half will be quickly and easily supplied. Those who are making a real covenant by sacrifice will not lose their reward. We call attention to the following letters:—

GLENBURN, CAL., June 20, 1904.

DEAR BROTHER: Your letter has just come to hand—and I myself am in need of so many things that demand money! I do need a comfortable house. The one we have is a log cabin, in which we have lived for more than thirty years. It is rotting and settling down so it lets in the rain and snow, but I do feel so anxious to see this cause move forward! I have one five-dollar gold piece, and I will enclose it in this letter, and trust it to the dear Lord. Please notify me if it reaches you. We are getting along in the seventies. . . . I have done all I knew how to give others the truth in this place, but O, they are so prejudiced against it! In May, when I was riding about fifteen miles from home on the other side of this valley, distributing and selling "Story of Joseph" to help the Southern mission, I was thrown out of my cart by the stumbling of my horse. . . . The fall bruised me and fractured my left jaw. . . . I have two grandchildren to provide for, besides many cares. Pray for me, and for my family, and for this entire valley. May the Lord soon finish his work, and come for his waiting children is my earnest prayer.

Your sister,

RANDOLPH, VT., June 27, 1904.

DEAR BROTHER: Enclosed you will find a small list of names, with the amount of money each one gave. We are glad that we can do a little to help the work. I have watched every move, and I believe the Lord is leading us on. But O, if only more of our people would awake to the times in which we are living!

Your brother in the work,

J. S. WASHBURN.