

The Advent and Sabbath REVIEW HERALD

WASHINGTON, D. C., THURSDAY, AUGUST 3, 1905



JOPPA

JOPPA is one of the most ancient of the world's seaports. Its historical importance was derived from its relation to Jerusalem, being the natural port through which flowed the traffic and travel between Jerusalem and the western world. It was a border town of the tribe of Dan, and is situated in a large plain, about forty-five miles northwest of the Jewish capital. It has a very poor harbor, affording but little protection to ships that come within it, but it is believed to have had a much better harbor anciently.

To the annals of Joppa belong many interesting incidents of sacred history. Here the ships of Hiram, king of Tyre, landed the timber for the building of Solomon's temple. Here Jonah, fleeing from the Lord, took ship for Tarsus, and embarked upon his short but eventful voyage. Here Peter, upon the housetop, had his vision of the sheet let down from heaven, filled with clean and unclean creatures, which he was bidden to slay and eat. Here dwelt the woman Dorcas, "full of good works and almsdeeds," who was raised from the dead by Peter.

At the time of Judas Maccabæus and on a number of occasions since, the town was subjected to the vicissitudes of war, sustaining several sieges. It was a natural objective point of the Crusaders, and was taken by them from the Saracens, but was retaken by the latter when they recovered their ground in Palestine after the power of the Crusades was spent. Its last siege and capture took place as late as 1776, at which time its inhabitants were barbarously massacred.

The modern town of Joppa rests on a promontory jutting out into the sea, and rising to a height of about one hundred and fifty feet above its level. The buildings face chiefly to the northward, and are crowded very closely together, appearing in places to stand one upon another, on account of the steepness of the site. The streets, as would be expected, are very narrow, and are also very uneven and dirty. The inhabitants number between four and five thousand, of whom about six hundred are Christians, the remainder being Turks and Arabs. The Latins, Greeks, and Armenians have each a small convent for the reception of pilgrims.

The Publishers' Forum

Conducted by the Department of Circulation of the
Review & Herald Publishing Association

We trust that our readers will be more interested than ever in this page this week. "The Publishers' Forum" is a new departure, and will appear from time to time on this page. Interesting notes in regard to our publications and some of the experiences of those who are circulating them will be published here. Will not our friends send us notes for the "Forum"? Mark all correspondence for this department "For the Publishers' Forum."

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It would do you good to take a peep into our Circulation Department. Even during this very warm weather there has been an incessant clatter of typewriters, turning out letters to agents and others, acknowledging their orders, and telling them about the good things now published or soon to appear in our publications.

* * * *

NEARLY all agree that the *Worker* is an excellent help to them in the Sabbath-school. Not long ago we had a most interesting Sabbath-school convention here in Washington, at which several most excellent and instructive papers were read; one of the best was, "The Teacher's Duty to Her Class," by Prof. B. G. Wilkinson. This is printed in the August number of the *Worker*, and you will find it a real, practical help.

* * * *

How is this for a report from territory near one of our long-established sanitariums, and which has been canvassed over again and again? In 40 hours 57 orders were taken at a value of \$90.45, and helps to the amount of \$4.95 sold. In addition to this \$25.50 worth of books were delivered. The book used was "Heralds of the Morning." What an excellent time this is to circulate books of this class which deal with matters so prominently and vividly presented from day to day in the newspapers.

* * * *

If you have trouble keeping that active boy or girl interested on the Sabbath, send and get a copy of the "Master's Greatest Monosyllables." This little book is full of those little anecdotes the young enjoy so well. They are not told as stories, but each one is brought in so that it emphasizes some truth. It stimulates an ambition in the child to do more active service for the Lord and to live better each day. One of these anecdotes will be sufficient to show the character of the book. Illustrating Christ's monosyllable "Go!" a story is told of a drummer boy in Napoleon's army, who, being asked to beat a retreat, said, "I was never taught a retreat, but I can beat a charge, sir, that will bring the dead into line. Shall I beat a charge, sir?" This shows the courage one should have to "go" forward while fighting the battle of life under a King who has never known defeat.

IN *Life and Health* for August, Mrs. Tuxford has some recipes for summer dishes that are most inviting. In the same department are some recipes for water ices. These are so nice on a hot day, and so much purer and better if made at home. This is only a suggestion of the good things in *Life and Health*. Fifty cents a year seems a very small price for such a magazine. Are you a subscriber?

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HAVE you been trying to interest some friend in our literature? If so, possibly you will allow us a suggestion. The little book "Lover's Love" is one of the most interesting of all our publications. You can interest almost any one with it. It is free from sectarian points of faith, and yet sets forth the gospel pure and simple, from the text John 3:16. When you have an interest aroused, follow it up with such a book as "Steps to Christ." By the time this has been read, it is probable your friend will desire to read something more by the same author, and then you have at your command a splendid array of our denominational works.

* * * *

THE International Sunday-school Lessons for 1906 are to be on the life of Jesus, as recorded in the three Gospels of Matthew, Mark, and Luke. What an excellent opportunity this will afford to introduce "Desire of Ages" to the Sunday-school officers, teachers, and scholars. You know how systematically the life of Christ is taken up in this book, and how complete a Scripture index it contains. This book ought to be introduced to all Sunday-school workers. Many excellent testimonials from prominent clergymen, such as Rev. Lyman Abbott, have already been secured. Suppose you prepare right away to introduce this important book to those who are nearest your home. Write our publishing house nearest you for helpful suggestions.

* * * *

IN 1843, Nathanael Hawthorne, the well-known author, wrote an article entitled "The Celestial Railroad." It was a modernized "Pilgrim's Progress," and attracted considerable attention, having been reprinted many times in various forms. It was gotten out in tract form by the Review and Herald several years ago, but has been out of print for a long time. We have had such urgent calls for this tract that we have decided to get out a new edition. Some corrections and changes have been made to bring it down to date, and proper explanations and notes have been added. It is now in press, and will make a tract of 32 pages, at the usual price, two cents. Announcement of publication will be made later.

THE REVIEW AND HERALD

"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

No Surrender

THERE is no disposition on the part of the leaders in this cause to surrender any positions which have been gained and held after a severe struggle, and our people need not feel alarmed over any reports which may be designed to give a contrary impression. There are no personal ends to be served, there are no personal feelings to be gratified, and there will be no compromising of the principles involved in the effort to maintain uncorrupted the fundamental doctrines of this advent movement. The original advent platform, the message as God gave it to this people, must be preserved intact, and no new philosophy can be permitted to take its place. The old is better.

Diplomacy

ONE of the definitions of this word is "artful management with a view of securing advantages." In contrast with the diplomat is the straightforward man who is "free from concealment, dissimulation, reserve, or disguise." The diplomat often uses language to conceal his thoughts rather than to express them. He will assume a frankness which is not genuine, and express beautiful sentiments which he does not feel, if by so doing he can gain an advantage. Diplomacy is often simply a polite word for dishonesty. The diplomatic habit often degenerates into unvarnished lying. It would shock us to think of Jesus as a diplomat, seeking by quibbles and perversions to secure an advantage

over those with whom he was dealing. There is no place for diplomacy in the religion of Jesus. "I know also, my God, that thou . . . hast pleasure in uprightness."

The Essentials of Happiness

AN advertisement of a pleasure resort printed in the current issue of a popular magazine runs as follows: "All that makes one well and happy,—fishing, idling, hunting, swimming, mud baths, hot springs, varied sports, all the year through at —." And so these are the essentials of happiness—doing nothing, or killing God's creatures for sport, or trying in various ways to kill time. How empty all this seems! How much more better is the inspired declaration, "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands; happy shalt thou be and it shall be well with thee."

A Lesson in "Reform"

IN the REVIEW of July 20 we called attention in a brief note to the questionable course of the International Reform Bureau of this city, conducted by W. F. Crafts, in sending out "reform" literature at government expense by the abuse of the franking privilege.

Since that time several influential papers have exposed the matter quite fully. In order to give to our readers a good view of these "reform" methods, we quote the following paragraphs from a Washington dispatch to the *New York Herald* which was published in the *Pittsburg (Pa.) Times*:—

What is declared to be a wholesale misuse of the United States mails and the franking privilege, is now taking place in Washington in the name of reform. The International Reform Bureau, which styles itself "The First Christian Lobby" and which has been engaged in righting everything that its manager deems to be wrong, is using the franks of Senator J. H. Gallinger, of New Hampshire, and Representative Frederick H. Gillett, of Massachusetts, to send through the mails a book about the work in Washington of Rev. Dr. Wilbur F. Crafts, superintendent and treasurer of the International Reform Bureau.

This book is called "Patriotic Studies." It purports to be a part of the Congressional Record, and contains one document which was ordered to be printed during the second session of the Forty-seventh Congress, on motion of Senator Wellington on Dec. 20, 1902.

The book contains another document, ordered to be printed in the second session of the Fifty-eighth Congress, on motion of Senator Gallinger. On the strength of this last being a bona-fide document, the book has obtained access to the mails on the Congressional franks.

The document in question is "Senate Document No. 150." It is simply a puff for the International Reform Bureau. It lauds Rev. Wilbur F. Crafts as the bureau's founder, gives the address of the bureau as No. 206 Pennsylvania Avenue, S. E., and gives its telephone number. It also advertises a great many books printed by Rev. Dr. Crafts, ranging in price from \$1.75 to ten cents. The book weighs more than seventeen ounces, so that if it paid postage, it would cost nine cents to send it through the mails as third-class matter.

Enclosed with each copy sent out under frank is a return envelope, also franked. Persons to whom the book is sent are asked to return the book if they do not want to purchase it, and if they do want to purchase it, to use the frank in sending back to the Reform Bureau the sum of twenty-five cents, for the good of the cause. The government is not only giving to the Reform Bureau nine cents postage on each copy of the book sent out from Washington, but also is giving nine cents postage on the return of each copy that does not find a purchaser.

Thirty-five thousand envelopes were printed for the use of the Reform Bureau with the frank of Representative Gillett, which means that thirty-five thousand copies of the book are now burdening the mails, and it is presumed that an equal number of envelopes were printed with the frank of Senator Gallinger for the same purpose. Seventy thousand copies of this book weigh about 1,260,000 ounces, or 78,750 pounds, or thirty-five tons. The postage one way that the government is giving free amounts to \$6,300. The return postage would increase the bill to \$12,600.

This scheme is carried on without the knowledge of Representative Gillett, who has been absent for several months on a trip to the Pacific Coast. When the scheme of making the United States a free carrier for the sale and return of "Patriotic Studies" was ready to launch, Mr. Bassett, an agent of the Reform Bureau, waited on Mr. Gibbs, Mr. Gillett's secretary. It was explained how nicely the government could be made the agent of the book merely by enclosing another franked envelope for the return of the publication. Mr. Gibbs refused to sanction the scheme, and said he did not think the postal officials would sanction it. He said Mr. Gillett was absent, and was very careful about the use of his frank, and Mr. Gibbs cautioned the reformers to be very careful about what they did.

The next move was on the post-office of the House of Representatives. The

post-master refused to indorse the plan, and declined to handle the mail matter until it had been passed on by higher officials. Application was next made to the capitol post-office inspector, who looks after such questions. The inspector shook his head. Agents of the Reform Bureau then went to the city post-office here. They saw the superintendent of mails, who said the scheme seemed to him to be so novel and so irregular that he would not let the books go through. Application was made to another officer with the same result.

Finally the request was made to a still higher official, who, eager to help along the Reform Bureau, gave the necessary assent, and since then the mail cars have been fairly groaning beneath loads of "Patriotic Studies." The book contains a statement covering more than five pages, made by Rev. Dr. Crafts, its superintendent and treasurer, in favor of the Loud Postal bill at a hearing on Jan. 16, 1897.

In an editorial with the heading "Reform Work as a Graft," the *Washington Post* refers to this exploit of the International Reform Bureau. We quote two paragraphs:—

One of the recent flagrant cases of grafting in public printing and free mail distribution is that engineered by the Rev. Wilbur F. Crafts, of Washington, whose superhuman energy in behalf of his fellow man has sometimes received the attention of the *Post*. He is the head of the International Reform Bureau, and is busily engaged in sending out a document called "Patriotic Studies," under the frank of Senator Gallinger, of New Hampshire. . . . The spectacle of the International Reform Bureau doing its purifying work by means of an insolent and offensive graft is peculiarly edifying. In the thorough reform to be undertaken by Congress, we hope the International Reform Bureau will not be overlooked.

And this is the organization which is working with might and main to make people religious by law! A congressional investigation of a Reform Bureau established on Capitol Hill for the express purpose of improving the quality of congressional legislation is certainly a remarkable turning of the tables.

No Time to Lose

TRULY, there is no time to lose. This truth was emphasized in the last week-of-prayer readings, in the following words:—

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment.

We see these troubles breaking upon portions of our mission fields, and here and there bringing our brethren into very straight places. In Japan and Russia the war has brought very grave

trial to some of our brethren. Amid it all, however, the work has moved forward. The word comes from Germany that the sale by canvassers of the book "Great Controversy" and a book on Daniel has been prohibited by the lower courts. This prohibition is on account of the references to the papacy, and interpretations showing the papacy to be the subject of prophetic symbol. No doubt the higher courts will reverse such a decision, but this is just an indication, showing how quickly in different lands plans which we can readily follow now might be made impossible. Surely it is not without reason that the testimonies of the spirit of prophecy have emphasized the importance of getting our literature out and of selling our books throughout all lands.

Prophecy is fulfilling remarkably before our eyes, and the message is being pushed on from one land to another; elements of opposition long foretold are arising; just before us are the times in which the work will be closed up amid difficulties such as we have seldom experienced in the past, but with a measure of power and blessing which will give the truth victory. The things that we see, however, are truly trumpet calls to service. The man who is indifferent now, or listless, is like a sleeping sentinel in the face of the enemy. W. A. S.

The New Revival

THE English revivalist, Rev. W. J. Dawson, who has recently been doing evangelistic work in the United States, notices a new attitude on the part of the churches in this country. He is quoted as saying that he detects a marked breaking away, on the part of the church, from its position of non-interference in the larger affairs of politics. He believes this to be a very hopeful sign.

The same view is taken by a Philadelphia clergyman, Rev. James H. Ecob, who is quoted as saying: "The revival for which the people and the world are waiting and perishing, is not a revival to greater pietistic fervor, but to simple, practical righteousness in all the affairs of common life."

To join in the movement to purify politics, "turn the rascals out," make people obey the laws of the land, promote "civic righteousness," etc., is not a thing that requires pietistic fervor, or any of the essentials of the old-time revival, such as repentance, confession of sin, faith in the divine Sacrifice, etc., but is a proceeding in which the atheist can join as readily as the professor of religion. This is truly a new type of Christian revival. If the energies of the church are to be directed into this channel, and prominent revivalists of the day look upon the tendency in this direction

as a hopeful sign, we may fairly conclude that the era of the old-time revival, marked by pietistic fervor, is in the past, so far as the prominent churches of the country are concerned.

This, though sad, is not a strange proceeding on their part at this time. For as they pay decreasing attention to the laws and the government of heaven, it is natural that they should more and more turn their attention to the laws and the governments of earth. "Can ye not discern the signs of the times?"

L. A. S.

The Test of the Genuine

THE true religion centers about the cross of Christ. The sentiment of the true Christian is, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

Every false religion eliminates the cross of Christ. It may substitute some other cross, or it may have no cross at all. To the latter class of false religions belong most of the new cults of the present day.

Any one who will examine these new religious movements of the day, which claim to bring new Christian light and truth to the world, will find nothing in them relating to the cross of Christ. That is conspicuous by its absence. Take for example, Christian Science, or the New Thought. Where in all of Mrs. Eddy's writings, or where in all the literature of the New Thought, is the soul brought in touch with any such experience as that which it meets at the cross of Christ?

"Down at the cross where my Saviour died,
Down where for cleansing from sin I cried,
There to my heart was the blood applied,
Glory to His name!"

Where does the soul meet with this experience in any of the new cults? Where does it meet with the experience of crucifixion?

A religion without the cross,—that is a pleasing substitute for gospel religion to the natural heart. How easy to believe in Christian Science, which involves no cross, no crucifixion, death, and burial of self! Or how easy to believe in a religion which promises salvation through works and ceremonies, as does Roman Catholicism. The adherent of Rome knows all about saying prayers and "Hail, Marys;" all about doing penance, attending mass, and other outward religious forms and ceremonies; but he knows nothing about being crucified with Christ. He feels secure in sin. Is it not the business of the church to save him, and can he not, in the hour of

death, obtain absolution from the priest?

Pagan religion makes a show of denying self, which is really a parade of self. The religion of Christ involves true self-denial, which is self crucified with Christ, self dead and buried, self entirely out of sight, self forgotten and lost, swallowed up in the love of Christ and the service of those for whom he died.

A religion without the cross of Christ is a religion without Christ; and a religion without Christ is a religion without salvation; fair and pleasing indeed to the natural mind, but a satanic delusion which has perdition at its further end. L. A. S.

"A General Slump of Conscience"

At the recent Christian Endeavor Convention held in Baltimore, Rev. Washington Gladden, of Columbus, Ohio, who has been speaking some very plain and wholesome things about John D. Rockefeller and Standard Oil methods of money making, delivered an address upon "The Education of Conscience." In the course of his address, as reported in the daily press, Dr. Gladden said:—

There is a tremendous amount of uneducated or miseducated conscience in this country to-day. People in good society—people who are members of our churches—people who are known as our leading citizens—are doing things which are horribly wrong; and neither do their own consciences protest, nor is there any moral sense in the community which adequately disapproves their wrong-doing. The things which have been going on of late can only be explained upon the theory of a general slump of conscience in financial circles, and in political circles, and in society, and most deplorable of all, in the church itself.

The one thing that this country wants to-day is not better laws or better methods of administration, but a clearing up and toning up of the consciences of its citizens; and while the young people of our churches are considering what culture could do for them, and what they are going to do with their culture, I hope that they will give heed, first of all, to this primary need of the training of their consciences, so that they shall speak promptly and decisively upon the practical moral questions with which they will have to deal.

What will clear up and tone up the consciences of the citizens of this country and of every other country? Is it not the message of the commandments of God and the faith of Jesus? The Lord foresaw the condition of things in these last days, and he has sent a message which is calculated to meet the needs of the time, but as it was with the generation which witnessed the first advent, so it is now,—the people will not give heed to the instruction.

Iniquity abounds, and every day adds some fresh revelation of crime to the

bloody list; but those who should be proclaiming God's way of deliverance for this generation are setting aside that gospel which is "the power of God unto salvation," and are preaching a gospel of self-salvation based upon tradition and speculation. On every hand the evidences are multiplying that "Babylon is fallen," and the call, clear and strong, should be raised, "Come out of her, my people."

A New Agency in China

From far Honan comes the first number of the first paper proclaiming the third angel's message in the Chinese language. It is the *Fuh in Hsuen Pao* (The Gospel Herald), printed by the Seventh-day Adventist Mission press, Shang-tsai Hsien, Honan, China.

In the February general meeting in Honan, attended by Brother and Sister Anderson, from Canton, it was decided to start a little paper. Now it comes from out of China's depth, and we thank God for another forward step among the millions of the land of Sinim.

It is a ten-page monthly paper, all in Chinese save a portion of the first page, which, we are glad to see, gives the title and table of contents and rates in English.

The subscription price is 25 cents a year, single copy, or ten copies to one address, \$1.50; five copies, 90 cents. Subscriptions in this country may be sent through the Mission Board. Many will doubtless desire copies to use among the Chinese in this country.

From month to month this message is making its sure way out through the world's millions toward a finished work. When we have fairly planted the leaven in the great mass, as the Lord instructs us to do, he will show how quickly he will cut the work short in righteousness. W. A. S.

A Danger Point

As the world's unrest increases and startling and sensational events marking the moral degeneracy of the times follow one another with increasing rapidity, there is increasing need of diligence on the part of Christians to avoid being turned aside from the narrow pathway by the things of the world. "Looking unto Jesus" is the motto for those who would run successfully the Christian race. Nothing in the world around us can be more attractive or essential to the Christian's welfare than the view of his Saviour and High Priest performing his grand and solemn work in the heavenly sanctuary.

We are in the time when some will say in their hearts, "My Lord delayeth his coming." Judging by appearances and reasoning from a human stand-

point, rather than from the Word of God, they conclude that there has been delay in the fulfilment of the promise. They forget that they were never commissioned to set the time for its fulfilment. This class is mentioned in the description of the journey of the advent people to the city of God ("Early Writings," page 10): "Some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a light which waved over the advent band, and they shouted, Alleluia!"

Jesus raises his arm to attract their attention and recall their thoughts to himself. It is the special plan of their enemy to distract their attention from their great Leader, and cause them to look at human and earthly things around them, and be affected by the influences from this source. He would have them judge the truth by human appearances and human reasoning. Those who do this soon deny the light in which they have previously walked, and become identified with the world. This is the time when some will make a fatal mistake, and when all are in particular danger, upon this point. L. A. S.

An Explanation

THOSE who have followed with care the business proceedings of the recent General Conference, are aware that Elder G. A. Irwin was elected one of the vice-presidents of the General Conference, and transferred from Australasia to the United States. In view of the earnest efforts we are continually making to send good laborers from the States to foreign fields, it seems proper that the reasons should be given for calling Brother Irwin from a distant land where he was so sorely needed, and where he was rendering the cause such valuable service.

The principal reason for making this change was to secure Elder Irwin's experience and services for the general administrative work of the cause. Thank God, our cause is not standing still. It is growing. It is continually adding new territory, increasing its facilities, and enlarging its range of operations. This of necessity steadily adds to the burdens and responsibilities of the general administration.

Many of us can well remember when the operations of the General Conference were confined to the United States, and principally to the English-speaking people of the States. Then administrative affairs of the General Conference could be attended to very efficiently by a General Conference Committee of three. But a great change has taken place.

Missionaries have gone from the United States to nearly all the countries of the world. Thousands of believers have been added to our ranks. Scores of conferences and missions have been organized in all parts of the world. Departments representing special phases of work have been added, and have grown to large proportions. Many new languages have been added, calling for new publications. Schools, sanitariums, and printing plants have been multiplied throughout the wide field. This has called for a larger number and a wider range of workers, and for a broader and more perfect organization. And all this has necessarily very greatly increased the variety and weight of the responsibilities of the General Conference Committee. To meet the situation the committee has been gradually increased from three to thirty-one members; union conferences have been organized to take larger responsibilities than could be taken by local conferences, thus transferring many details from the general committee; large departmental committees have been appointed to look after the details of special lines of work. It is only by this method of distributing responsibilities that the General Conference officers have been kept from being overwhelmed with responsibilities.

Two years ago Elder Conradi was elected a vice-president of the General Conference with the understanding that he would have the general supervision of the work in Europe. Professor Prescott was elected a vice-president for the North American union conferences. His duties as editor of the REVIEW and president of the Review and Herald Publishing Association made it impossible for him to devote a large amount of time to the details of the administrative work in North America. Therefore these details came to the president of the General Conference. They proved to be so varied, numerous, and pressing that interests of a more general character and pertaining to more distant fields could not receive the attention they required.

It was to strengthen this weak point in our administrative affairs that Elder Irwin was elected vice-president for North America, and transferred to that territory. Brother Irwin will now take the same general supervision of the work among the North American union conferences that Brother Conradi takes among the European union conferences and missions. He will arrange with the union conference presidents for the time and place of union conference sessions, camp-meetings, and other special general meetings, also for providing the general laborers required. He will confer with the chairman of the various departments regarding their work, the holding of

conventions, etc. All correspondence of a general character relating to the transfer of laborers from one union conference to another will go to him. In short, the many details of the work in North America that pertain to the General Conference, and which have heretofore gone to the president, will now be addressed to Brother Irwin. He will also arrange to attend camp-meetings, union conference sessions, special meetings and conventions.

From this brief and incomplete outline it will readily be seen that the vice-president will have all that he can do. His time and powers will be taxed to the utmost. Should it be asked what the president will do with so many details assigned to others, I will state that he hopes to be able to give some attention to many important, weighty interests of a general character which he has seriously neglected in order to attend to more local details. The great problems of our mission fields, the translation, production, and distribution of literature in behalf of the great masses of humanity now in the darkness of heathenism, the improvement and enlargement of our ministry, the development of our educational work, and the visiting of distant mission fields to assist in organizing and strengthening the work begun are some of the interests to which the president of the General Conference may now be able to give proper attention. They are worthy of the best service he is able to render.

I am greatly relieved and sincerely gratified with the arrangement that has been made for Brother Irwin to take this large part in the general administrative work. I believe the hand of the Lord is in this move. The Lord has blessed his labors in Australasia, and he will be missed by our people there. But Elder O. A. Olsen will take his place in that important field. The outlook was never more encouraging to me than at present. This cause is surely speeding onward to a triumphant close.

A. G. DANIELLS.

Our Work in the South, and Some of Its Needs

For reasons not fully known to the writer, and which if they were, need not be mentioned in this article, our work in the Southern States has moved slowly in comparison with its advancement in some other fields. To say that it is a difficult field, without entering into any specifications or explanations as to why, will suit our purpose, and will satisfy those who have had sufficient experience in the field to be capable of rendering correct judgment. Yet notwithstanding the difficulties, there are many encouraging features to cheer the hearts of

the laborers and those who contribute of their means to support the work.

The very fact that it is a difficult field, however, should enlist all our sympathies, and appeal to us in strong terms for support. Had the General Conference sent young and inexperienced men into this field to stand at the head and carry forward the work, it might be said with some show of truth that it was their lack of experience in grappling with difficult problems that made it necessary for this field to appeal so often for help. But such is not the case. On the contrary, some of the best men in the denomination have labored in this field, and now we have standing at the front such men as Elders Geo. I. Butler, S. N. Haskell, R. M. Kilgore, and N. W. Allee, all pioneers in this message, and men who have had years of experience and been eminently successful in other fields in bringing people into the truth, and building up the work in its various branches. The laborers associated with them are also good men,—men who will compare very favorably both in ability and in earnestness with the laborers in other portions of the United States. From a personal knowledge of the field and an acquaintance with most of its laborers, I feel it is but common justice to these brethren to bear this testimony.

To the end that we become informed upon the needs of this field so as to act intelligently, I bespeak a careful reading and re-reading of Elder Butler's articles published in the recent issues of the *Watchman*, and also in the REVIEW AND HERALD. These articles are not the product of an excitable, visionary mind, but a clear, calm, and intelligent representation of the situation and need, by one who from a long residence in the field is competent to judge, and whose judgment should have weight with us.

The General Conference, at its recent session, took the needs of this field into account, and while it was not in a position to advance the necessary means, it authorized those having charge of the work in this field to make appeals for help to our brethren in general, with assurance of its sympathy and moral support. As one of the officers of the General Conference, I feel it not only a duty, but a pleasure to join in this appeal. I spent over two years in the South in the capacity of director of the district, and during that time visited and labored in all the States and principal cities in the district. I was the instrumentality used by the Lord in selecting and purchasing the farm on which the Oakwood Industrial School is located. I put in some means and considerable hard manual labor to get the place in shape for occupation. It

was also my privilege to assist with means and labor in finishing the school building at Graysville and in putting up the new dormitory. In connection with Brother Reavis I did a similar work at the time of the erection of the church in Atlanta. I also did what I could toward all the minor enterprises that were being carried forward at the time, without regard to color or location.

I do not speak of these things as a boast of what I have done, but as an evidence of the interest that I still have in this field; for "where your treasure is, there will your heart be also."

Up to the time that I left the field in 1897, to take the presidency of the General Conference, very little had been done in the way of organized medical work. Brother Hansen was operating a small bath establishment in Nashville, which I think was all that was being done. There were only two organized conferences in the district,—Florida and Tennessee River,—and these were weak in numbers and in finance. There were churches in each of the other States, but without sufficient membership for conference organization. Since that time, however, in most of the States conference organizations have been formed, but with the promise of assistance from the union conference in case their income was insufficient to carry on their work. So while the Southern Union Conference has all the form and machinery of a large union conference, and perhaps even more local conferences than some others, it is nevertheless a weak conference, both in point of members and in financial strength, to bring into existence and properly equip institutions such as are needed at this time to give standing and character to our work.

The enterprises standing most in need of help at the present time are the Nashville church, the Oakwood Industrial School, and the Nashville sanitarium. All three of these needs can not be supplied at one and the same time; hence I suggest that we take the most pressing, and concentrate our efforts upon that until it is out of the way, and then take the next, and so on. Means to pay for the church in Nashville seems to be the most pressing demand at present. The importance of the city and the need of such a place has been so forcibly presented by Sister White and Elder Butler, that I need not occupy space in a repetition. The brethren have acted in all good faith, in harmony with the recommendation of the General Conference, in purchasing this property, and in all good faith that we, their brethren, would respond promptly to their appeal, and they have agreed to pay the Baptist people from

whom they bought the church, the full amount of the purchase (five thousand dollars) by the first of October.

Now, the ability to enable our brethren to meet this obligation promptly, and thus give our people and work standing and character in the city, rests with us. What shall we do? Put into practise the golden rule and do unto them as we would have them do unto us, were we in their circumstances? This course will bring a blessing to us. If a portion of the great stream of benevolence that has been flowing toward Washington, whose source is in the hearts and affections of our loyal brethren everywhere, could be turned toward the South for a time, and Nashville in particular for the present, I am sure the Lord would be pleased. If ministers and church elders throughout the United States will make it a point to bring the matter early and earnestly before their respective churches and companies, the amount could be easily and quickly raised. Who will be the first to set the stream running?

GEO. A. IRWIN.

Note and Comment

THE following, which is reported in a press dispatch from New York City, is quite in harmony with the religious spirit of the times:—

John R. Wright, a Baptist minister of Columbus, Kan., has signed a contract with Gordon & Bennett, of 1254 Broadway, theatrical managers, to play the part of John the Baptist in the new Biblical play, "The Holy City." Wright says that he has determined to abandon the pulpit for the stage because he thinks that he can do more good by acting than by preaching the gospel.

The best place to act the gospel is on the stage of every-day life.

SERIOUS signs of disturbance continue to appear upon the industrial horizon instead of the hoped-for clearing of the clouds. Another great coal strike, greater perhaps than any before it, appears to be looming up. A report from Pittsburg says:—

A general strike of coal miners in Pennsylvania, both in the anthracite and the bituminous fields, is being arranged for, it is said here, and will probably be declared within a month or so. This action was decided upon during the week by officials of the United Mine Workers of America, according to the report, and is being taken to forestall the action of the operators in the anthracite region in forcing a general lockout. A strike of this character would practically cut off the coal supply of the country.

Heretofore it has been impossible for the anthracite and bituminous miners to act in unison, which has been responsible for their constant failures. Vice-Presi-

dent Lewis stated to-day that if the men stick together, as he expects them to do, it will mean the greatest conflict between organized capital and labor that the world has ever known.

As yet there is nothing in the industrial situation to indicate when the point will be reached, or that it will ever be reached, where a permanent basis of agreement between employer and employed can be established, and the country be no longer under the menace of being visited by "the greatest conflict between organized capital and labor that the world has ever known." Truly is it written of those who are dominated by the spirit of the world—the spirit of selfishness (Rom. 3:16, 17):—

"Destruction and misery are in their ways:
And the way of peace have they not known."

But the coming of the Prince of Peace is at hand, and under his kingdom "the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

IN a comment on the probable result of church disestablishment in France, the *British Weekly* (London) says:—

What will be the result of disestablishment and disendowment? The answer is that whatever is true and real in the religion of the country will survive and flourish. In so far as religion is dead, the mimicry of life will be at an end, and well that it should be at an end.

Whatever is true and real in religion will survive and flourish without the support of the state. Whatever is true and real in religion has a far stronger support than the arm of the secular power. Not human law, but the divine law; not human agencies, but divine agencies—God, Christ, the Holy Spirit, ministering angels—sustain and propagate the true religion. If Sunday observance be a part of the true religion, it will survive and flourish without the aid of legislation. All that is true and real in religion is sustained by love, the strongest force in the universe. And whatever is not true and real in religion does not deserve to be sustained, and the sooner it goes down into oblivion, the better.

IN a statement giving the reasons why Catholics like the President, Mgr. Falconio, papal delegate to the United States, is quoted as saying: "He is a good man, and is an example for young men of this country to follow. He is a Christian, and his own pure, good life will be reflected in the lives of others." It is quite customary for papal prelates to express great regard for Protestants in high official positions; but it remains true, none the less, that according to Catholic teaching there is no Christianity outside the Catholic Church.

General Articles

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

My Comfort

God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without the rest?
'Tis better to unlock the day,
And as the hours swing open, say,
"Thy will be best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand, I hear him say,
"My help is sure."

I can not read his future plan,
But this I know:
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough! This covers all my want,
And so I rest.
For what I can not, he can see,
And in his care I sure shall be
Forever blest.

— Selected.

A Call to Present Duty

MRS. E. G. WHITE

CHRIST intended that a greater work should be done in behalf of men than we have yet seen. He did not intend that such large numbers should choose to stand under the banner of Satan, and be enrolled as rebels against the government of God. The world's Redeemer did not design that his purchased inheritance should live and die in their sins. Why, then, are so few reached and saved?—It is because so many of those who profess to be Christians are neglecting their heaven-appointed mission. Thousands who know not God might to-day be rejoicing in his love if those who claim to serve him would work as Christ worked.

Read the instruction contained in Leviticus and Deuteronomy. There you will learn what kind of education was given to the families of Israel. While God's chosen people were to stand forth distinct and holy, separate from the nations that knew him not, they were to treat the stranger kindly. He was not to be looked down upon because he was not of Israel. The Israelites were to love the stranger, because Christ died as verily to save him as he did to save Israel. At their feasts of thanksgiving, when they recounted the mercies of God, the stranger was to be made welcome. At the time of harvest they were to leave in the field a portion for the stranger and the poor. So the strangers were to share also in God's spiritual

blessings. The Lord God of Israel commanded that they should be received if they chose the society of those who knew and acknowledged him. In this way they would learn the law of Jehovah, and glorify him by their obedience.

So to-day God desires his children, both in spiritual and in temporal things, to impart blessings to the world. For every disciple of Christ in every age were spoken these precious words of the Saviour, "From within him shall flow rivers of living water."

Many of the youth, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction. Through intemperate habits, they bring upon themselves disease, and through greed to obtain money for sinful indulgences, they fall into dishonest practises. Health and character are ruined. Aliens from God, and outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come. The hearts of the parents are broken. Men speak of these erring ones as hopeless; but God looks upon them with pitying tenderness. He understands all the circumstances that have led them to fall under temptation. This is a class that demands labor.

Not the youth only, but those of all ages who are in poverty and distress, sunken in sin, and weighed down with a sense of guilt, demand our assistance. It is the work of God's servants to seek for these souls, to pray for them and with them, and lead them step by step to the Saviour. What misery exists in the very heart of our so-called Christian countries! Think of the condition of the poor in our large cities. In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children, ragged and half-starved, with vice and depravity written on their faces. Families are herded together in miserable tenements, many of them in cellars reeking with dampness and filth. Children are born in these terrible places. Thus in years of infancy and youth, their eyes behold nothing attractive, nothing of the beauty of the natural things that God has created to delight the senses. These children are left to grow up molded and fashioned in character by the wretchedness and wickedness around them. They hear the name of God only in profanity. Impure words, the fumes of liquor and tobacco, moral degradation of every kind, meet the eye and pervert the senses. And from these abodes of wretchedness piteous cries for food and clothing are sent out by many who know nothing about prayer.

While working for the poor, we should give attention also to the rich, whose souls are equally precious in the sight of God. The wealthy man needs to be labored for in the love and fear of God. Too often he trusts in his riches, and feels not his danger. The

worldly possessions which the Lord has entrusted to men are often a source of great temptation. Thousands are thus led into sinful indulgences that confirm them in habits of intemperance and vice. Among the wretched victims of want and sin are found many who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by indulgence of the lusts of the flesh, and have fallen under temptation. While these fallen ones excite our pity and demand our help, should not some attention also be given to those who have not yet descended to these depths, but who are setting their feet in the same path? There are thousands occupying positions of honor and usefulness who are indulging habits that mean ruin to soul and body. Should not the most earnest efforts be made to enlighten them?

Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance thus be brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance.

There is another danger to which the wealthy classes are especially exposed, and here also is a field for the work of the medical missionary. Multitudes who are prosperous in the world, and who never stoop to the common forms of vice, are yet brought to destruction through the love of riches. Absorbed in their worldly treasures, they are insensible to the claims of God and the needs of their fellow men. Instead of regarding their wealth as a talent to be used for the glory of God and the uplifting of humanity, they look upon it as a means of indulging and glorifying themselves. They add house to house and land to land, and fill their homes with luxuries, while want stalks the streets, and all about them are human beings in misery and crime, disease and death. Those who thus give their lives to self-serving are developing in themselves, not the attributes of God, but the attributes of Satan.

These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being co-workers with God.

Persons of this class are often the most difficult of access, but Christ will open ways whereby they may be reached. Let the wisest, the most trustful, the most hopeful laborers seek for these souls. With the wisdom and tact born of divine love, with the refinement and courtesy that result alone from the

presence of Christ in the soul, let them work for those who, dazzled by the glitter of earthly riches, see not the glory of the heavenly treasure. Let the workers study the Bible with them, pressing truth home to their hearts.

Such an appeal, made in the spirit of Christ, will not be thought impertinent. It will impress the minds of many in the higher classes.

By efforts put forth in wisdom and love, many a rich man may be awakened to a sense of his responsibility and his accountability to God. When it is made plain that the Lord expects them as his representatives to relieve suffering humanity, many will respond, and will give of their means and their sympathy for the benefit of the poor. When their minds are thus drawn away from their own selfish interests, many will be led to surrender themselves to God. With their talents of influence and means they will gladly unite in the work of beneficence with the humble missionary who was God's agent in their conversion. By a right use of their earthly treasure they will lay up "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." They will secure for themselves the treasure that wisdom offers, even "durable riches and righteousness."

Many have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. As they see one with no inducement of earthly praise or compensation come into their wretched homes, ministering to the sick, feeding the hungry, clothing the naked, and tenderly pointing all to him of whose love and pity the human worker is but the messenger, — as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as his Word is opened.

As God's children devote themselves to this work, many will lay hold of the hand stretched out to save them. They are constrained to turn from their evil ways. Some of the rescued ones may, through faith in Christ, rise to high places of service, and be entrusted with responsibilities in the work of saving souls. They know by experience the necessities of those for whom they labor; and they know how to help them; they know what means can best be used to recover the perishing. They are filled with gratitude to God for the blessings they have received; their hearts are quickened by love, and their energies are strengthened to lift up others who can never rise without help. Taking the Bible as their comforter, they find a new career opening before them. Every one of these souls that is added to the force of workers, provided with facilities for service and with instruction as to how to save souls for Christ, becomes a colaborer with those who brought him the light of truth. Thus God is honored, and his work advanced.

Why Not Be Glad?

THERE is a sad heart evermore
For one that aye rejoices;
Yet let the people lift their hearts,
And sing with merry voices—
Cares be forgotten, burdens down;
Amidst this radiant weather
No one is wholly desolate;
Let us be glad together.

No good we loved is really lost,
Nor vain the least endeavor;
God's care encircles every one,
And blesses him forever.
These truths gleam out in words of white
From all the hawthorn hedges,
And smile in blue forget-me-nots
From all the summer sedges.

Be good, be glad: your share of joy,
Is it not in your keeping?
You might be glad for very love,
Though all the world were weeping;
But now that all things wear a smile,
Let faith keep pace with sorrow,
And praiseful song and trustful hope
Be ready for to-morrow.

—Marianne Farningham.

The 144,000

H. R. JOHNSON
(Concluded)

30. WHO raises the righteous dead at the first general resurrection?—"The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality,"—*Early Writings*, page 28.

31. What change comes upon the 144,000, which includes those who are raised in the special resurrection, at this same time?—"The living saints were changed in a moment, and were caught up with them into the cloudy chariot."—*Ibid.* "The 144,000 shouted, Allelulia! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air."—*Ibid.*, page 12. "The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air."—*Great Controversy*, page 645.

32. Is this company of 144,000 different from the rest of the redeemed? Rev. 14:1-5. "And the remnant are not only pardoned and accepted, but honored. A 'fair miter' is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their forehead. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. 'These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men,

being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.'"—*Testimonies*, Vol. V, pages 475, 476.

33. Where were they finally seen?—In the temple (Rev. 7:15); on Mount Zion (Chapter 14:1); on the sea of glass. Chapter 15:2. "Mount Zion was just before us, and on the mount was a glorious temple. . . . And as we were about to enter the holy temple, Jesus raised his lovely voice and said, Only the 144,000 enter this place."—*Early Writings*, page 14. "On the sea of glass the 144,000 stood in a perfect square."—*Ibid.*, page 12.

34. Being different from the rest of the blood-washed, what question did one of the elders, whom John saw in vision, ask? and what was the final answer? Rev. 7:13-17.

(As at least some of the plagues will be local, so the experience of each in this company can not be the same, but these, as "the faithful, tried company"—see *Early Writings*, page 134—will have the experience spoken of in Rev. 7:13-17,—"an experience such as no other company have ever had. . . . They have stood without an intercessor through the final outpouring of God's judgments."—*Great Controversy*, page 649. "Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few."—*Early Writings*, page 12.

35. In emphasizing the question where this wonderful company had come from, what answer is given?—They "were redeemed from the earth."

(In fact, all who will be saved will be redeemed from this earth, out "of all nations, and kindreds, and people, and tongues." Rev. 7:9; Matt. 24:14; Luke 21:35. All will readily see that there is something very significant in the answer: These "were redeemed from the earth.")

36. Now allowing that they "were redeemed from the earth," from what class of beings could they have come?—"These were redeemed from among men." Physically and morally these have once been among the weakest, for they have come out of all the last nations and tongues and peoples living on the earth. They have also come from all kinds of organizations, and from all classes of beliefs and unbeliefs. They have cheerfully accepted the whole truth, and nothing but the truth; and through obedience thereto, by the power of the Spirit of God, have become so fully sanctified, settled and grounded in the truth, that they are "of the same mind in the Lord," and can stand without a mediator after probation has closed. (Read with care on page 11 of *Early Writings*, and remember that this is speaking of things after the special resurrection, and before Jesus comes in glory.) Who has ever witnessed such a company? No wonder the question, "Whence came they?"

Ladysmith, Wis.

Where Happiness Is Found

D. H. KRESS, M. D.

"GREAT peace have they which love thy law: and nothing shall offend them." Here we have the secret of true happiness. Peace of mind does not depend on where we are, but upon what we are. Each one possesses in himself the source of his own happiness or wretchedness. Circumstances have but little to do with the experiences of the soul.

How many deceived souls think they would be happy if only their surroundings could be a little different. Sooner or later such will discover that happiness can never be gained by a change of surroundings; the only change that can ever bring it is a change of heart.

Hagar, Sarai's maid, evidently made this mistake. "Her mistress was despised in her eyes, . . . and when Sarai [her mistress] dealt hardly with her, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness. . . . and he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai." She was certainly not happy in her present surroundings; happiness could not be gained by fleeing. So "the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands." There Hagar could obtain what she was seeking. Hagar had an experience to gain which could not be gained by fleeing from what she supposed to be unfavorable surroundings. It was not a change of surroundings that was needed; Hagar needed a change of heart. The angel said to her what he says to every one who is trying to secure happiness in the same way, "Whither wilt thou go" to find it? "Return . . . and submit thyself;" only in this way shall we be able to secure happiness.

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." When our enemies are not at peace with us, it is frequently, if not always, due to some fault in us. Had Hagar not despised her mistress, no doubt Sarai would not have dealt hardly with her. The Lord permitted Sarai to deal hardly with Hagar, for her sake. "It must needs be that offenses come," just as long as something remains that is unchristlike. Not until we have overcome on every point, shall our ways perfectly please the Lord, and we be free from these offenses and trials. Offenses that injure one prove a blessing to another. The water that proved a wall of protection to Israel, swallowed up the Egyptians. The same flame of fire which slew the men that cast Shadrach, Meshach, and Abed-nego into the fiery furnace, only consumed the cords that bound the usefulness of these three Hebrew captives; there was not even the smell of fire on their garments.

Satan watches closely the lives of all; he makes a careful note of words and actions; he understands every weak point in character, and he always assails on

the weakest points, hoping to destroy. God permits him to assail us, to reveal to us our weaknesses, that we may lay hold of his grace and overcome. Thus God makes the wrath of man and of Satan to praise him. Ps. 76:10. These experiences will develop character, and bring peace within, which is followed by peace without.

Whenever Israel did right, they had rest from all their enemies; when they sinned, the Lord permitted their enemies to assail them. When they cried for help, humbled themselves, and overcame, the Lord gave them rest again. This experience was repeated over and over, just as it is with us.

Of Solomon the Lord said, what he says of every one, "If he commit iniquity, I will chasten him with the rod of men." Solomon in his life's experience found this to be true. This led him to say, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

The trouble that comes from without is designed to correct the trouble that exists within. It is always a call to prayer. To take up arms in self-defense or to flee from the surroundings means a moral defeat. Could our eyes be anointed, we would say of every place where we meet severe trials, as did Jacob, "Surely the Lord is in this place; and I knew it not." All things work together for good, to those who trust in the Lord, but those who do not trust in the Lord see only evil in that which is designed for their good. True happiness and contentment must be found where we are, or it will never be found.

Wahroonga, N. S. W., Australia.

Holding the Ropes at Home

E. W. THOMANN

It is plain to me that many of our brethren in the home lands can not always understand why the Mission Board asks continually for help to sustain the workers in the field. I sometimes think if I were not in the field myself, possibly I would forget, too, what great need there is to sustain the workers in the distant line of the battle, if I did not get frequent reports.

I will give an experience I had a short time ago, illustrating how it goes when those at home forget to help. There were some soldiers taking horses across the river. As one horse could not swim well, the soldier that rode on it threw himself into the water, thinking to get out alone and allow the horse to get out also. The horse swam out, but the poor soldier went to the bottom. The other soldiers ran about, trying to get help to save him. I was near the place, visiting a family, and hearing what had occurred, ran to the river, took off my clothing, and swam to where they told me the man was lying. I dived several times, but could not reach the bottom because the water was so deep. Then they brought a rope, and six or more men at each end of it held it across the stream where the man was drowned; but

soon I was so tired that I could not swim longer. Then they brought a long rope, and six or more held it on each side of the river, while I walked on it, being in the water up to my breast. As there was not much current, I could easily balance myself, and with the bamboo pole I hunted the lost man.

But soon the men who were holding the rope became tired, and loosened it so much that I had to swim again in order to keep afloat. I told the men to pull harder, but when they pulled, I had already lost my balance, and was lifted up by my feet until I was horizontal in the water. I had to work hard to get right again on the rope. This happened several times, until I told them they must hold equally all the time, for if they pulled hard and then let loose again, I could not stand on the line. Then they held well, but by that time I was so tired that I had to give up the search.

Then a French brother, who had arrived on the scene, took my place. He soon found the man, but lost him again. By this time I was able to try again, and soon found him. I lifted him up, and others came and carried him to land. It was too late to bring him to life. He was buried the next day.

And now, brethren, there are hundreds of millions dying, drowned in sin, going to perdition. Some of us are working to save them, and if the brethren at home, on the riverside, do not hold the ropes, we have to use our strength to swim; and even though they hold the ropes, if they do not pull equally all the time, we become tired, because we have to care for ourselves. Therefore, brethren, hold the ropes, and hold steadily, so that the cord will be in a position all the time to sustain those who are trying to save the drowning ones. Hold, pull, and help, before it is too late, and millions perish without the gospel.

Chile, S. A.

How Shall We Begin to Be Christians?

MAKE that one corner, room, house, or office as like heaven as you can.

Begin?—Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the very drains, make them sweet; with the furniture, see that it is honest.

Abolish whatsoever makes abomination, in food, in drink, in luxury, in books, in art; whatsoever maketh a lie, in conversation, in social intercourse, in correspondence, in domestic life.

This done, you have arranged for a heaven, but you have not received it. Heaven lies within—in kindness, in humbleness, in unselfishness, in faith, in love, in service. To get these in, get Christ in. Teach all in the house about Christ,—what he did, and how he dwells in them, and how he makes all one.

Teach it not as a doctrine, but as a discovery, as your own discovery; live your own discovery.—*Selected.*



Misunderstood

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer, than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,—
Understood the loss and gain,—
Would the grim external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good;
O, we'd love each other better
If we only understood!

— Selected.

Home Religion

HOME religion is as important as personal religion, and is essential to it. And yet there is no part of practical religion so woefully disregarded. Family prayer and grace at meals are rare even among those who are earnest in church work. How seldom where I visit is the family gathered at morn or eve to hear the father read God's Word or lead in prayer. How seldom at meals are heads bowed and thanks given.

The reason why there are so many family quarrels, wandering children, divorces, and trouble with servants is that there is so little practical religion in the home. The early Christians counted God as ever with them. The apostle wrote of "the church in thy house." The relationship between parents and children grows pure and dear when they all kneel together and ask the peace of God to rest on their home. Many of us remember the dear old days when at the family altar morning and evening prayers were offered together. I remember visiting where a husband and wife, lately married, knelt together at the same chair and held each other's hands as they sweetly solemnized their family worship.

Through the whole community the influence of a Christian home spreads. The town seems purer, the birds sing more sweetly, the flowers bloom more radiantly. Joy sings its anthems in such a home as it sings in no other place. And if this blessedness is to continue, we must shut out all unkindness, bitterness, and injustice.—*Floyd W. Tomkins, D. D., in the Church Standard.*

Impedimenta We Meet With

THE use of the word "impedimenta" in designating the traveler's baggage, is very significant. The term really means hindrances, and especially those that hinder the feet. The hastening pilgrim often finds his progress stayed indeed by hindering trunks and bags, because of delays in transportation that make him wait when he wishes above all things to speed on.

The literal traveler is not the only one thus hindered. The pilgrim along the daily life-path often finds himself encumbered and impeded. Possessions are to be desired and to be valued, but when they multiply till they overflow all reasonable space, when the things cease to be treasures because there is no place for them, then they become impedimenta. They are hindrances to be removed with resolute hand.

One peculiar snare of womankind is the tendency to keep things. It is not necessarily for sake of hoarding that one refuses or forgets to part with her accumulations, but because of the instinctive reluctance to throw away or to be rid of superfluous belongings. The old tradition that a thing kept seven years turns up useful, is partly to blame for many a moth-eaten store in rag-bag and attic. "Maybe I shall want this sometime," is the reflection that stays the destroying or the distributing hand, and the "things" are put away again after each house-cleaning rummage.

Then, there are the papers that heap the library table and overflow through the house, to be piled up in closets and on shelves, waiting to be looked over and read again, and scrap-book pieces cut out from them.

The fancy that this will ever be done—any of it—is usually a delusion and a snare. It is as much as mortals can do to read once the papers that come to an ordinary household. Who will ever reread them? Pity 'tis, 'tis true. Some of the best and most inspiring of stirring prose and rhythmic verse float by in the drift of print, and the temptation is strong to island it for a while, in vain hope of going over it again. But the

time does not come, and by and by the accumulation is appalling. It would seem often as if the feet were indeed hindered by such impedimenta. It is hard to make a path through.

What is the remedy for the keeping habit? How shall possessions be kept from becoming impedimenta? The only way is to clear up as we go. It takes a deal of determination to do this. The clothes and "pieces" that we may want sometime, but probably never shall, should be relinquished, and given away where they will do good, and while they may. There must be discrimination in such distribution, of course. We are not to make ourselves destitute of all bits and relics, but the congestion must be relieved, the really hindering "things" taken out of the way betimes. There may truly be much sentiment in connection with what has outlived its usefulness, but the thing itself should not be allowed to become a disgrace to its associations. A grimy piece of bric-a-brac or an outworn bit of decoration may have been purchased with pleasure, and may have held its place with pleasant memories, but this only entitles it to that destruction which is honorable retirement, instead of being thrust into a corner to gather more dust and look disreputable still. If things can be bestowed upon waiting and worthy recipients before reaching dilapidation, how much good they may do! There are always those somewhere within reach who have very few "things."

As for the periodicals, we ought, every one of us, if possible, to keep a paper mission in active operation. There are hundreds of places to send reading-matter. We need to be very resolute with ourselves, and silence the suggestion that "another time" we will read them over. We know we won't, because we can't. Let us save at once those treasures too precious to let slip, and pass on the rest with promptitude and regularity. It is vandalism to destroy good papers. Time, trouble, and postage spent in passing them on, will be found a good investment.

Thus our hindrances may become helps.—*Julia H. Johnston, in Northwestern Christian Advocate.*

The Golden Glory of Tibet

IN the far, far distance, across and beyond flat fields of barley, and here and there the darker line of low-wooded plantations, a gray pyramid painfully disengaged itself from behind the outer point of the gray concealing spur—Lhasa.

Here, at last, the never-reached goal of so many weary wanderers, the home of all the occult mysticism that still remains on earth! The light waves of mirage dissolving impalpably just shook the far outlines of the golden roofs and dimly seen white terraces.

From end to end the plain around the capital is almost without exception a water-sodden morass, on which it is al-

most impossible to travel for a hundred yards without encountering a quagmire. The road by which one approaches the capital is a causeway built four or five feet up from the surface of the marsh, and pierced a dozen times by culverts, through which brown, peaty water flows apace. In length the Plain of Milk, in the middle of which Lhasa lies, is about fifteen miles. In width it varies from two to five miles. And in upon it from all sides strike the spurs of vast mountains, which even then, in July, were snow-capped in the morning hours.

Between the palace on our left and the town a mile away in front of us there interposes a mile-wide belt of green. In this Lhasa has a feature which no other town on earth can rival. Between and over the glades and woodlands the city itself peeps, an adobe stretch of narrow streets and flat-topped houses, crowned here and there with a blaze of golden roofs or gilded cupolas. But there is no time to look at this; a man can have no eye for anything but the huge, upstanding mass of the Potala palace to his left. It drags the eye of the mind like a lodestone, for, indeed, sheer bulk and magnificent audacity could do no more in architecture than they have in the palace temple of the Grand Lama. Simplicity has wrought a marvel in stone, nine hundred feet in length, and towering seventy feet higher than the golden cross of St. Paul's Cathedral.

By European standards it is impossible to judge this building. Perhaps in the austerity of its huge curtains of blank, unveiled, unornamented wall, and in the flat, unabashed slants of its tremendous southeastern face, there is a suggestion of the massive grandeur of Egyptian work, but the contrast of color and surroundings, to which no small part of the magnificence of the sight is due, Egypt can not boast. The vivid white stretches of the buttressing curtains of stone, each a wilderness of close-ranked windows, and the home of the hundreds of the crimson-clad dwarfs who sun themselves at the distant stair-heads, strike a clean and harmonious note in the sea of green which washes up to their base. Once a year the walls of the Potala are washed with white, and no one can gainsay the effect. Moreover, a brown yak-hair curtain, eighty feet in height and twenty-five feet across, hangs like a tress of hair down the very center of the central sanctuary, hiding the central recess.

The central building of the palace, the private home of the incarnate divinity himself, stands out foursquare upon and between the wide, supporting bulks of masonry, a deep-red crimson, and, most perfect touch of all, over it, against the sky, are glittering golden roofs.

Just where the dun town encroaches upon the greenery, you may see clearly the famous Turquoise-Roofed Bridge. To the right is the house of the Amban, the Chinese representative in Lhasa, almost completely hidden in its trees, and on the other side rise the steep, unbeautiful walls of the last house in Lhasa

to the northeast; to the west of it flashes the corner of Ramo-che, the most sacred of all the temples in Tibet. But when you have marked these historic points, the eye will helplessly revert again to the Potala; it is a new glory added to the known architecture of the world.—*Perceval Landon, in The World's Work.*

How to Succeed

"I must be doing something for the weary and the sad,
I must be giving forth the love that makes my heart so glad;
For God so fills my spirit with a joy that passeth show,
I fain would do his bidding in the only way I know,
And pray to God that every day I may some good impart,
Some little act of kindness, some little word of cheer,
To make some drooping heart rejoice,
Or stay some falling tear."

"We Eat Too Much by Half"

WHEN passing through the last days of boyhood, I frequently heard an intelligent Quaker remark, "We eat too much by half." As he was very abstemious in all his habits, he lived to an old age, and died while in comparative health, just as an apple fully ripe falls from the stem when it has developed to complete maturity.

After having taken observations for more than fifty years with reference to the wise observation of my Quaker friend, I am fully persuaded that, as a general rule, the Quaker's maxim is correct. Still, it can not be denied that a goodly number of people do not eat a sufficiency of nourishing food to keep the functions of the body in a healthy and robust condition. But the usual practise is downright *gluttony*. Untold numbers of both sexes, both old and young, gorge their stomachs, two or three times daily, with heavy and greasy food; and then they fly to enormous doses of "Pain Killer," or some other poisonous nostrum, with which to rouse the energies of the stomach, and compel it to throw out the hurtful and useless mass of heavy food which can not be appropriated to any desirable purpose.

When the veins are swollen with blood, and every pore of the flesh is filled with the juices which have been extracted from rich food, if more nourishment is forced into the stomach, the mass will not be digested, for the reason that the tissues of the body have no use for any more material to repair the natural waste. Hence the contents of the stomach give uneasiness and more or less pain, because the process of digestion is arrested.

All through life I have observed, when at social gatherings and at some other places, that, while I would eat only so much as my digestive apparatus could manage with comfort, many persons at my side would swallow plateful after plateful until they could not coax the

appetite to take any more; then they would be sick for a half month.

In years past I have worked in the harvest-field cradling grain or raking and binding, and at making and securing hay, with men who did not perform as much hard labor as I. They would gorge their stomachs with heavy food three times daily, and take two lunches between meals, while I would take a bowl of bread and milk, two eggs, and some baked apples or stewed pears, and work hard all day, with very little fatigue and discomfort.

When laborers at my side would swallow a quart of switchel every hour, and complain bitterly of the excessive heat and fatigue almost unendurable, I would take a piece of ice in my mouth, or swallow only a few spoonfuls of water at one draught. I ate very little meat and heavy food; yet I could pick up two of these excessive meat-eaters (one under each arm) and carry them off.

I have in mind scores of people, both male and female, who are always on the sick list, from no other cause than gorging their stomachs with enormous quantities of heavy food, such as meat, fish, and eggs, when they would feel well, happy, and cheerful if they would subsist on a plain and simple diet, taken in small quantities.

The human stomach is an organ of the body consisting of many exceedingly delicate and sensitive parts, as delicate as the human eye. When too much food of any sort is forced down into this delicate receptacle, every part will rebel, and cease to act, similarly to a balky horse when the load is too heavy for him. Then, as soon as the stomach can not digest the contents nor expel the unwelcome enemy, congestion will be superinduced, and death will follow in a short time.

Many persons can not understand why it is that to-day one kind of food can be eaten with excellent relish and thorough digestion, without pain or discomfort, whereas to-morrow that same sort of food will not digest, but will simply lie like a stone in the stomach. The true reason is that the stomach has been overloaded, or the energies of the stomach are not able to digest its contents.

When a person feels well and strong, the stomach will digest all that a normal appetite will take at one meal. But when the appetite is not keen, then beware of what you eat. There is very little danger of starving when the appetite is not keen. My wife and I frequently omit supper when the appetite is indifferent; and we always feel better and more refreshed the next morning than if we had eaten a supper that our systems did not need. If a person is weak and feeble, the energies of the stomach will also be feeble. It is impossible to compel the feeble stomach to digest heavy food. We seldom take any medicine. When either of us feels ill, we eat nothing for one or two days. Then we feel well, without any medicine.—*Sereno E. Todd, in Journal of Hygiene.*

THE WORLD-WIDE FIELD

The Message in Spain

W. ROBINSON

"THE people of the land have used oppression ["deceit," margin], and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: *but I found none.*" Eze. 22: 29, 30.

These words accurately portray Spain in its present condition, and I wonder how many who read these lines ever think of leaving their comfortable homes, to "stand in the gap" before the Lord. As he seeks some one to witness for him in Spain, may he not have to say,

not be countenanced under any consideration; that all who were not of the Roman Catholic Church were heretics, and should be treated accordingly. But, despite all his raving, a letter came to him from King Alfonso XIII, expressing his sympathy, and assuring him that the Protestant chapel would not be opened unless all exterior signs were taken down. Accordingly, the cross that had been placed in front of the church was removed, the building was opened, and the service was conducted in peace. This Protestant victory has caused quite a stir in this place, and, of course, at present there is an unusual degree of bitter opposition toward the "heretics."

A little while afterward we went, in company with a Roman Catholic lady

perhaps it was not the best thing to do; but fearing she would lose confidence in us if we refused to go, we decided to accede to her request, although we had been warned not to go. This man is an eminent German prelate, and, as he was once a Protestant, our friend thought we could not do better than talk with him upon Bible subjects, which she told us she was incompetent to do.

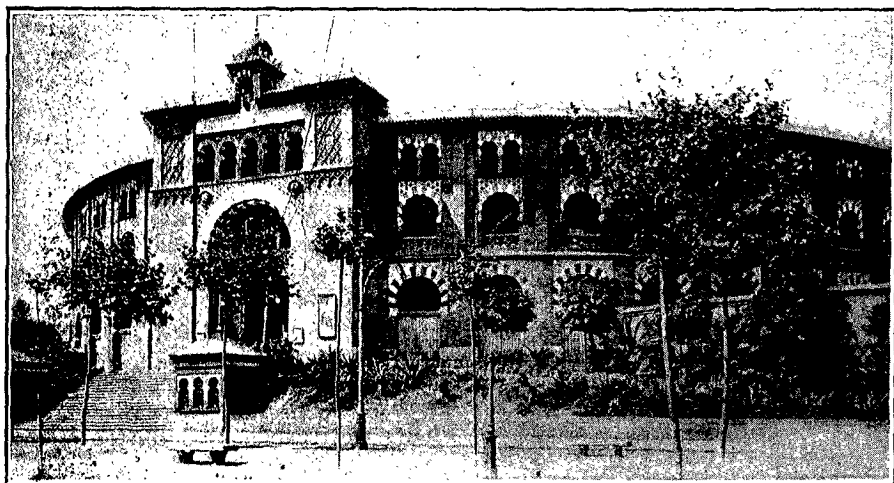
We met the man in his vestry, and at first he told us he had plenty of time at his disposal, if we were not in any haste. Finding that he occupied all the time in telling us how he became a Roman Catholic, I interrupted him, saying that I had some questions to ask. However, he continued a long time, and eventually came to a point where I began to object, and when I asked him some questions, he said he could not answer me in the little time left, and that he was already called for. We finally parted, being more persuaded than ever that they do not wish any one to question their doctrines. What the church says, we are expected to believe.

But people who are not church-goers are tired of Roman Catholicism, and there was actually a revolution in Valencia not so very long ago, when about fifty people were killed and wounded, the priests being armed with revolvers. Surely the night of Spain's oppression is far spent, and we believe we can hear the watchman say, "The day of her religious liberty is about to dawn."

Last month six English war-ships visited this port, and about two thousand of the men came on shore. We seized the opportunity to distribute our literature, and soon engaged in friendly conversation with two of the men. They told us some very interesting things about their new war-ship, which was launched only last year. It is fitted up with all the latest improvements (?), and has guns that fire shots weighing over eight hundred pounds, a distance of seventeen miles, with such accuracy that there would be no possibility of missing the target. These remarks reminded us of the violence like that of the days of Noah which will precede the coming of the Prince of Peace. We had some spiritual talk, and prayed with these men, and gave them some reading-matter on present truth.

We are glad to be able to say that our meetings are now better attended than formerly. Our landlady, who is a woman of means, has visited us twice, and listened with profound attention, though the ignorance displayed by even well-to-do people regarding the Bible is sad. Let every reader pray for her. If she renounces Roman Catholicism, she will at once become an outcast of society, and be regarded as one possessed with the devil. Nobody in a Protestant country can realize the difficulties that attend our work in Spain, and we are longing for the Lord to work in a special manner.

In my last I referred to a man who



AMPHITHEATER AT BARCELONA, WHERE THE BULL-FIGHTS ARE HELD

as once he said of his ancient people, "I found none"?

Since my last report, our experiences here, have been many and interesting, and I wish those in England and America who are so anxious to regard the Roman Catholic system with sympathy, could have been here during the last month. In Protestant countries the very best side of the great counterfeit is seen, but here the "beast" can be seen in all her shameful reality.

Recently the church of England opened its new building in Barcelona for the benefit of the English colony and all English-speaking people. That very morning a long article appeared in the chief papers, from the bishop of Barcelona, protesting with all his power against such a procedure. He claimed that the law of Spain does not allow any Protestant place of worship to have symbols of Christianity exposed to the public gaze outside the edifice; that the only true church was the Roman Catholic, and that all others, whether Lutherans, Calvinists, or anything else, were all enemies of true religion, and should

with whom we are working, to her church, to hear the sermon of a distinguished priest. This man, too, raved against all Protestants, saying that their places of worship were synagogues of Satan, etc., and affirming that it was Protestants who burned the Roman Catholic martyrs in Austria in the sixteenth century, and who were being beatified that night.

While canvassing for our literature recently I was interrupted by another priest, who wanted to know what authority I had for propagating such doctrines; he abused me with all the words at his command. Presently I asked him if he thought the Inquisition was of the Lord. He said, "Yes," and that it would be a good thing again, under certain conditions.

The Roman Catholic lady previously mentioned was anxious for us to converse with her priest about the studies we had given her, and as we failed to see him the last time we went with her, at her request we went with her this morning again, for we are anxious to win her for the truth. We realized that

said he received his first Bible lesson from me. I am glad to say he continues to manifest a good interest in the Bible. He told me last week that he had not ceased reading the Scriptures since coming to our house. He also comes to our Sabbath meeting, and we believe he is walking in the light.

Lately we have been holding some meetings in part of a large stable where a poor coachman lives, in this city. We go every week, and the interest is increasing. We therefore look for some good results.

Barcelona, Spain.

Newfoundland and Labrador

F. A. TRACY

"THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." "Let them give glory unto the Lord, and declare his praise in the islands."

Newfoundland, the most ancient of England's colonial possessions, was discovered by John Cabot and his son Sebastian, in the reign of Henry VII,

1497, and Aug. 5, 1583, was formally taken possession of by Sir Humphrey Gilbert, in the name of Queen Elizabeth, and incorporated into the realm of England.

The coast is everywhere rocky, massive, and abrupt, rising in some places to a perpendicular height of seven hundred to one thousand feet. The banks of Newfoundland are large submarine

plateaus, lying to the east and southeast of the island. The Great or Grand Bank is the most extensive submarine elevation known to exist in any ocean. It is six hundred miles long, and two hundred miles broad. Off the shore of these banks is the natural home of cold-water fish, as the cod, etc., which have been frequented by Europeans for the purpose of the cod fishery, ever since the year 1500. The codfish is more abundant here than in any other portion of the globe. The fishery gives employment to about one half the population of 202,000.

Owing to its insular position, the climate of Newfoundland is much modified by the surrounding ocean. It is cooler in summer, and less rigorous in winter, than any part of the adjacent continent within the same parallels of latitude. Its chief drawback arises from the presence of the arctic ice, which usually drifts along the east and northeast coasts during the months of February, March, and April, chilling the atmosphere, but coming laden with myriads

of seals, which are one of the chief sources of wealth to the colony.

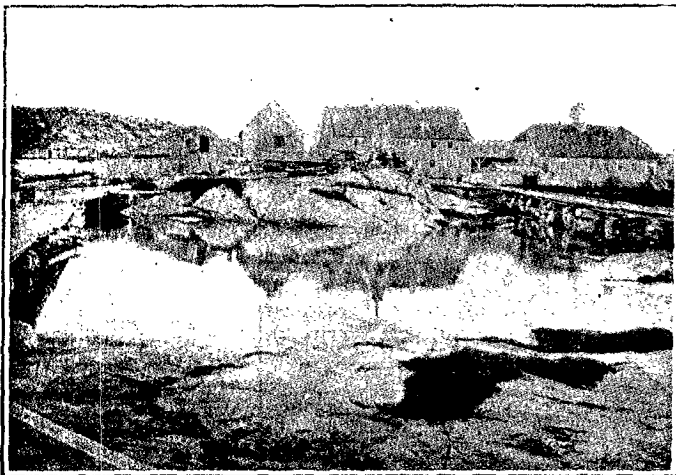
The seal fishery gives employment to about ten thousand men during the months of March, April, and May, and is vigorously prosecuted by powerful steamers built expressly for contending with the ice from the arctic regions. The annual average value of this fishery is about one million dollars.

Newfoundland, up to the beginning of the present century, had little to commend it as a field of enterprise to the farmer. Before that time the cultivation of the soil was held to be a penal offense. The direction of capital was oceanward, not landward.

The whole of the interior is one vast game park for the sportsman. With the exception of one small town on the railway, there is no inland settlement on the island.

St. John's is the center of nearly all the trade of the country. The population numbers thirty-five thousand. There are only two other towns of importance. The rest of the population is scattered along the shore, in small settlements.

The standard of present truth has



HOPEDALE (LABRADOR) MORAVIAN MISSION

been planted in St. John's about nine years, and we have a neat little church building, with a membership of twenty-seven. There are no Sabbath-keepers in other parts of the island, and very little work has been done in what are called the "outports." Though our work is small, and we have no general council or conference meetings to attend, we rejoice to have a part in the closing work of the gospel.

Separated from Newfoundland by the Straits of Belle Isle is Labrador, under the jurisdiction of Newfoundland, having an area of one hundred and sixty thousand square miles. It is one of the most barren and desolate regions in the world. The northern part is the proper home of the Eskimos, who number about fourteen hundred. The southern part is sparsely settled by European colonists, who numbered in 1891, 2,706. The Eskimos live almost entirely by fishing. They are nearly all Christianized and civilized, through the praiseworthy exertions of the Moravian missionaries. The Moravians, or Unitas Fratrum, have

had missions established on this coast since 1765.

While so much work and effort is being spent on pleasant, populous places of the world, I wonder if Jesus will come while we neglect to follow the noble missionaries who have gone before and given to this people the message, or are they included in the "every people" of Rev. 14:6?

After living in Newfoundland nearly one year, and learning something of the country, we wonder if any one will come over and help us in "hasting the coming of the day of God." Our faith is strong in him.

St. John's.

Hungary

J. F. HUENERGARDT

THE people of God are always glad to hear that the message has reached a new people, and is being proclaimed in another tongue. Last summer, we were able to report to our brethren the organization of our first Slavonian company of believers in Hungary; this summer, we are already able to see the work advance among the Servians.

History students will know that Hungary is a part of that territory which was for hundreds of years the battle-ground of nations. Before, during, and for some time after the division of the Roman empire—and especially in the fourth and fifth centuries A. D.—Hungary was, so to speak, everybody's and no man's land. This is the reason so many different peoples and languages are found here.

The work was first begun among the German-speaking people. Soon after, however, some Hungarians embraced the truth, then a few Russacasiens; after that some Slavonians; and now we hope soon to organize the first group of Servian believers. Several are already keeping the Sabbath, and supporting the cause of God according to their ability. For this we are especially thankful to the Lord, and our hearts are filled with hope that we shall soon find some who will be able to begin the work in Servia—about the only country in Europe which Seventh-day Adventist workers have not yet entered. It is a sad fact that other Christian denominations have also left this country almost untouched. Brother Todor, one of our Hungarian Bible workers who speaks the Servian language quite fluently, is now working among the Servians in Hungary. We hope and pray that there may soon be developed workers who will be able to labor in Servia proper.

On my last trip among the Servians in Hungary, I found a man who, several years ago, heard of people who kept the seventh-day Sabbath. He at once wrote letters to Hamburg and other large cities in Germany; but not being able to address the letters correctly, he had no success in finding us. He then wrote to Budapest and several other cities in Hungary, but with no better results. At last, through the agency of the Bible

Society, he received my address in Budapest, and so wrote to me. This man now rejoices in the truth, and through him others have accepted it.

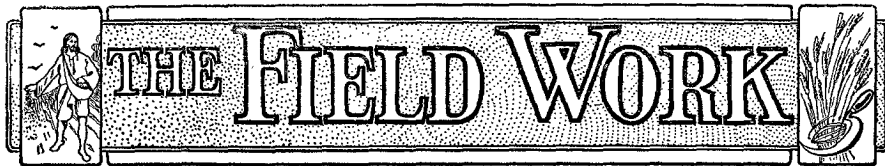
On this same occasion I visited a community where a number of Servians and Slavs came together to inquire about the truth. These people have been keeping the Sabbath for a number of years, but were not yet clear on the tithing question and health reform. We prayerfully discussed these questions in several meetings, but without success. Finally the Spirit of the Lord led us to relate the experience of this people in the early days. I told them that at the beginning of this movement many were united on the Sabbath question, but would not unite on account of divers questions upon which they could not agree. This had proved a great hindrance in the cause of God, and delayed the work. The Lord, however, gave his people the spirit of prophecy, according to the Scriptures. Eph. 4:11-14; Rev. 12:17; 19:10. By this spirit of prophecy he brought union and harmony into the lives of his people, and organization. The tithing system and all other truths were accepted. Our past experience has shown us that the Lord has blessed his people since, and I would advise them also to believe in the Lord and in his prophets, that they might be prospered.

This brought a sudden change over the whole meeting, and even the one who most strongly objected, declared: "I will not contend against the Lord." We thank the Lord for these victories, and hope soon to be able to report greater success.

I will close with just a word to our American brethren and workers in the large cities of America, about our little Hungarian paper, *Az Arato*. We would like to call your attention to the many Hungarians who emigrated to Chicago, Cleveland, Cincinnati, Philadelphia, Boston, New York City, and other important cities of the States. We will gladly send addresses of families who have already heard the truth here, and will also distribute copies of our paper among them. We have twenty millions of people here in Hungary, and only a few workers to spread the message. We need your prayers and help, dear brethren. Who will respond?

*Rakosszentmihály, Raikoczy utca it,
Via Budapest, Hungary.*

REPORTING the increase of work in the North China mission, the missionaries of the American Board make the significant statement that, instead of the Boxer movement destroying missionary operations in China, it has "set it forward a quarter of a century." During the last year they received six hundred and ninety-nine persons into the church, and have a thousand more on probation. They add: "How we worked and prayed and waited in the old days for a single convert! And here are more than a thousand knocking at the door of the church."



New York

WE are now running five tents in this State. The meetings are fairly well attended. Our canvassers are doing well. They are selling from five hundred to eight hundred dollars' worth of books each month. Their deliveries are good. They sold three hundred and six dollars' worth last week. Some good souls are embracing the truth.

We have purchased a school farm of two hundred acres, and have it paid for. We held the Tunesassa local camp-meeting on it, and the campers cleared, during the meeting, nearly six acres of the land. We now have two acres and a quarter in potatoes and buckwheat.

Five persons were baptized at the close of the meeting. There were about one hundred and fifty in attendance. The meetings were of a deep spiritual nature. The only drawback to the meeting was the almost constant rain, but all were cheerful and happy. On Sundays the outside attendance was good, considering the falling rain. One young lady living near the ground became deeply interested, and desired to embrace the truth; but her father threatened to turn her away from home if she did. However, she was baptized.

S. H. LANE.

Mexico

SINCE my last report to the REVIEW some changes have taken place in our field. Brother John Harzman has removed from Cuautla to San Luis Potosi, with a view of following up the interest that had been developed there through the work of Brother Bodwell and the circulation of the paper.

Brother Blachley, who is still engaged in the Bible work, is now living in Lerdo, State of Durango, and Sister Blachley and the little girl, nine years old, have been selling papers and tracts with good success. In the adjoining towns of Gomez Palacio and Torreon some are keeping the Sabbath, and others are deeply interested. It is planned to increase our field work by releasing Professor Caviness from the details of the printing of our paper, and he will soon go to Lerdo to develop the interest that has sprung up there.

One lady has recently begun the observance of the Sabbath in Tacubaya, and we have good reason to believe that her husband will soon join with her. This is a part of the visible results of the work of Brother Pedro Godinez, a Mexican who has been employed by the mission for the last few months.

I am now at Guadalajara, where I find the brethren and sisters of good courage. Brother M. V. Erkenbeck, who has been doing faithful work in the selling of the little paper, reports many interesting experiences, and says that he believes that there is a constantly increasing number of persons who are becoming interested. The Catholic clergy have warned the people against our paper, and have tried to keep them from

reading it, but Brother Erkenbeck's sales continue to be as large as before.

One fanatical man threatened to stab our brother, and several times our native Brother Don Cruz Lopez has been threatened in a similar way. It takes courage to carry forward the work under such circumstances, and we thank God that he has raised up men of courage to do this work. We pray for more. We trust in God, and hope to be counted worthy to suffer affliction for his sake.

GEO. M. BROWN.

Burma

INSEIN.—We are glad to be in Burma. This is in some respects the most hopeful of the Indian provinces. Here are several Burmans who are working hard to publish the truth. When Brother Meyers came to Burma three years ago, he met a Burman who had been a Sabbath-keeper for two years. Two of her brothers are joining in her work. One especially, whose name is Mong Mong, you have doubtless heard of. He works from the love of the truth.

Burma is practically a Baptist field, but doors are open to other denominations. Methodists, Presbyterians, Church of England, and Catholics are all permanently established. And now we have secured a permanent meeting hall in what was formerly a Baptist church. Our people and our friends are all much encouraged over this step. God moved in a marked manner in our behalf. We realize the truth of this saying, "I have placed before thee an open door, and no man can shut it."

We learned many bitter lessons in Calcutta in regard to securing suitable living quarters. Here we profited by these lessons, and did not rest until we were sure that our company was in a healthful, cheery location. I know that, through zeal for the work and a self-sacrificing spirit, we sometimes wrong the cause by neglecting these matters; and many a noble soldier of the cross has laid his armor down all too soon from sacrificing absolutely necessary personal comforts. The Lord opened up the way for us to live in one of the suburbs of Rangoon, and we are grateful for our situation. In some parts of India it is less malarious and less enervating to live on the second floor. Here in Burma almost everybody lives on the second floor; for the houses are built on high posts, raising them from twelve to fifteen feet from the ground.

The Burmans are neat and clean, independent, and attend to their own business. They are of the Mongolian race, and in many things remind one of the Chinese. The latter, however, are not wanting, for nearly all mechanics and tradesmen are Chinese. The Burmans follow literary pursuits, that is, the men. The women are famous for their ingenuity in housekeeping and producing wherewith to do. In fact, they are reported to far excel the men in ability to acquire wealth. All can read.

Even in Judson's days, this was the case. The Burmans, of all the Eastern people, seem ready for the gospel; and the past experience testifies to this. Burma has to-day many thousands of believers in Jesus Christ. May the Lord of hosts arise and capture India quickly.

L. F. HANSEN.

Alberta

THE second annual camp-meeting for the Alberta mission field was held at Wetoskiwin, July 4-10, 1905. Brethren R. A. Underwood and J. S. James, of the Northern Union Conference, with the laborers in this field, were present. The camp was pleasantly located in the suburbs of Wetoskiwin, which is a place of about three thousand people. The weather was good, and conditions were favorable to the meeting. There were about ninety persons encamped on the ground; this was nearly double the number of last year.

The Word was spoken with freedom and power, and while there was no excitement, the Spirit of God came near to convince of sin, and to instruct in the way of righteousness.

Last year, we had only two family tents, and one meeting tent, twenty-four by thirty-six feet in size, besides a few tents brought in by the campers. This year, we had a new meeting tent, thirty by fifty-two feet, four new family tents, and a book tent, besides the tents brought by the campers. Services were conducted in the English, Scandinavian, and German languages. While the outside attendance was not large, it kept increasing, and some seemed much interested.

On Sabbath Brother Henry Block was ordained to the gospel ministry, and on Sunday eight willing souls were buried with Christ in baptism, and some others who desired baptism had to return home, on account of sickness, before it could be administered.

The following items from the secretary's report will be of interest, as it shows something of the work for the past year: Tithe received from the field, \$1,128.71; tithe received from the Northern Union Conference, \$773.15. To pay the last audit of the laborers in the field will require about three hundred dollars more from the union conference. The retail value of books, tracts, and periodicals sold during the year was \$1,296.47; total amount of offerings to various funds outside of the mission field, \$245.28. The tract society has a stock of books on hand valued at \$232.06 (wholesale), with bills payable \$123.72, and bills receivable \$202.86, making the present worth of the society \$311.20. This may not seem large to some, but when we remember that it is less than two years since we organized our society, with no capital to start with, and only about one hundred and seventy-five Sabbath-keepers in the field, and all poor in this world's goods, we feel to thank God that so much has been accomplished.

The General Conference kindly gave us two hundred and fifty dollars this spring, which has supplied us with a good typewriter, and helped to pay for our tents, so that we are out of debt, and have tents enough for present needs.

The mission field officers remain the same as last year, with the addition of

two lay members to the committee. Elder A. C. Anderson and Brother Sheldstead remained to follow up the interest. After the camp-meeting I accompanied Brethren Underwood and James to Edmonton, to inspect the sanitarium that is being started by Brother Hommel. It is small, but neat, and in a good part of the city, and is receiving a fair patronage; we hope they will be able to keep things moving without incurring debt.

July 14-17 we held meetings at Leavings, where we had the pleasure of organizing a church of twenty-five members, ordaining an elder and a deacon, also baptizing nine of the youth and children; several others will follow soon. We feel to thank and praise God for his continued love, and take courage to go forward in the work.

J. W. BOYNTON.

Report From Brother Loughborough

THANKFUL was I for the privilege of attending the General Conference in Washington; D. C. It was indeed a feast of fat things from start to finish, the most harmonious gathering of our people held in many years, not a jarring note in the meetings from beginning to end. The reports of living representatives from all the leading nations of the earth, showing an open door and calls for the definite message, were tangible evidence that the message may soon be completed and the deliverance of God's people come.

From Washington to Battle Creek I had the company of Elder D. T. Bourdeau, who has since fallen asleep in Jesus. He spoke of some physical ailments occasioned by heavy physical labor just before the conference, but he hoped soon to be better, and, after the heat of summer was over, to go to Hayti to labor still in this cause, dearer to him than life or worldly comforts. Little did either of us think that he was taking his last journey, and that so soon he would be called to lay off the armor and meet his last change.

Since the year 1858 it has been my lot to labor in company, more or less, with Elder Bourdeau, in Vermont, Iowa, and Michigan, but especially for about two years—from 1868 to 1870—in pioneer work in California. Our two families came to this State via Panama, and we lived as one family all the time of his sojourn in this field. Earnest and arduous were his labors, both in public and from house to house. Pleasant indeed in those days were our associations together. He sleeps in Jesus, soon to rise to hear the "everlasting covenant pronounced upon those who have kept God's law."

On my way home from conference I spent a week in Battle Creek, visiting relatives and friends. At the Old People's Home I met with some of those whom I had known forty and fifty years ago. I was glad to find these pioneers in the faith rejoicing in the Lord, although feeble in body, and awaiting their last change. It was also my privilege to speak, on the Sabbath, to a large audience in the Tabernacle, calling attention to the manner in which the testimonies of God's Spirit have been connected with every important move in the rise of the third angel's message.

On my return to California our ex-

cellent State conference was held in Oakland. The same harmonious spirit of the General Conference was manifest in this gathering of a larger delegation than assembled last year, when the conference and camp-meeting were held together. Notwithstanding most of the time of this conference was devoted to business, it was conducted as business for God, and his Spirit was manifest throughout all the time of the conference.

The week following the conference, from June 23 to July 3, a local camp-meeting was held at San Jose. This was a large meeting for a local one. There were one hundred and seventy-five tents upon the ground, and they were all occupied. This meeting was devoted entirely to instruction in the truth, to adults, youth, and children. It was my privilege to speak six times during the meeting—twice to the children, and four times in the large pavilion to adults. Brother Irwin was with us, and rendered efficient service during the entire meeting. Parents' meetings were held, in which much useful instruction was given. Sister White spoke a number of times with great freedom, not only to our own people, but at times when crowds of outside people were assembled. Most of the ministers of the California Conference were in attendance to take part in the services. A good interest was created by the camp-meeting, which is being followed by a tent-meeting on the camping-grounds.

J. N. LOUGHBOROUGH.

An Important and Needy Field

FROM time to time the work in Canada has been touched upon. Very few appreciate the vastness of this country, realizing that it is but little smaller than the United States. This is one reason it is important; another is, it might be considered the seat of the beast in North America. Probably in no country on this side of the globe can one see the workings of Catholicism as here,—great monasteries, magnificent cathedrals, massive nunneries, thousands of robed priests everywhere. All orders of monks can be seen here. Their large, separate schools are imposing structures. This makes this field a hard one. Results of tent efforts and personal work are not attended with the same satisfaction as in the United States. The work is more decidedly opposed, and the results are smaller.

We have organized our work here so that now we have a union conference comprising Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, and Ontario. This union conference contains more territory than is between Maine and Michigan. Our educational work is not so well organized. We have a school started in Ontario, and one in the Maritime Conference. A few church-schools have struggled for an existence, and have done good work.

Two years ago last March the medical work was taken in hand. After due consideration and prayer, the property now known as the Knowlton Sanitarium was bought at a figure at which it could not possibly be purchased now. We started with very meager equipments, but our patronage has been far beyond our expectations. We have paid our

way right along. Our patronage is growing; we need more room; we need better facilities. This conference has done all it can, and now we appeal to our larger and stronger conferences for aid. We now have twelve young people in training. Hundreds of our young people are leaving this field because they can not secure training here. Once away, many never return, and to-day many of our efficient workers elsewhere have had their early training here. We need these young people here, for one brought up and acquainted with the people can do more than a stranger.

The medical work is the opening wedge for the third angel's message in this field. Our conferences are weak numerically and financially. Last fall at our annual meeting it was decided in council with General Conference men to ask for outside help to the amount of three thousand dollars. We need to improve our present facilities, and by so doing we can save hundreds of dollars every year. We have done all kinds of surgical as well as medical work with results that have been truly blessed of God. A portion of this amount, one thousand or fifteen hundred dollars, ought to be raised as soon as possible. If every one who reads this would give something, though it might be small, the amount could be raised. The calls are many, but may all be impressed to give their mites, that the work in this hard field may go on, and the hands of those who are trying to build it up be strengthened. Let no one consider any sum too small. Send all donations, no matter how small, and none can be too large, to Elder S. A. Farnsworth, Knowlton, Quebec, Canada.

W. H. WHITE, M. D.

In the Land of Livingstone

THIS is Friday at the mission. Certainly every day has its blessings and perplexities, such as are common to a mission in Africa, but Friday has all of these, and more. It is the end of the week, and there are duties that belong to none of the other busy days. All are to be supplied with food for the coming week, and there is the settling of difficulties so common to the natives; then the cleaning of the houses and the grounds around the mission, and the schoolhouse to be put in order for the Sabbath services; the washing and dressing of the wounds of those who are afflicted, and attending to the needs of the sick. Afterward, all who are able to do so go to the stream to wash their clothes and bodies. The station then looks much like a laundry in high operation. The day is full of interest. On this day one can not help thinking of the very end of time in which we are now living. It is a day of inspiration, every one getting ready to meet the blessed Saviour, who is soon to come in the clouds of heaven. It is obvious, too, that all are in earnest, each one working with a will.

We allow some of the village girls and boys, who attend school, but are too young to earn a few pennies to buy soap, to come and wash their clothes here, and we teach the girls to iron. The native is not very quickly converted to the Word of God. He is a creature of long investigation. But since he has

begun to look into this truth, he is asking questions like these: "Well, Bambo, are there others in America who know and preach these same things that you tell and read to us from the Bible? How long have you known these things? Why have you not come over to us before this? Many of our relatives have died without ever hearing of these things, and what are we to do about it?" and many other like queries that are hard for us to answer.

They tell us that the Scottish Church has been here for twenty-five years, and other missions quite as long, and it is hard for them to understand why we, who have the giving of this closing message, have waited so long. We must confess that our hearts are much stirred over these things, for we are unable to answer or make plain this long delay.

These Man'ganja people believe their chief to be a prophet. They are constant and earnest in upholding the things he teaches them. When he calls them to come to offer sacrifices, you may be sure every man, woman, and child is on hand and on time.

A strange thing happened to this chief last year. The rains failed to come in their season, so he called all together to offer sacrifice to the Great Spirit. They came, and offered sacrifice for several days, and waited for the Great Spirit to answer by sending the rain. But the rain did not come. They offered again *ufa* (corn-meal) and *moa* (beer), but still no sign of rain. They determined something must be wrong with the chief or some of the head men, of whom there are large numbers. So they cast lots, and to their great surprise, the lot fell on their chief. Generally such a one is termed a witch, and the punishment is death, by making him drink poison. But this being his royal highness, other means were resorted to. They pronounced him unclean and afraid of water, and the Great Spirit refused to send rain, as he would not bathe often; for frequent bathing is much practised by the native, but, strange to say, this chief was an exception to the rule. A delegation of head men was appointed to take him daily to the stream and give him a bath. In case he refused, death was to be the penalty. The old chief took to the water in good earnest. Soon after this he sent for Mr. Branch to come to preach the Word of God to him and his people. He asked many questions about the written Word.

It is obvious, as we five [Brother and Sister Branch, Miss Branch, and the two boys] are the only witnesses for the commandments of God in all these 340,000 square miles, with nearly a million natives and four hundred and fifty Europeans, that we are as a guide-post with its two arms outstretched. With one arm we beckon, as Paul did, to get the attention of the people, and with the other we point them to the Lamb of God, who taketh away the sin of the world.

Brethren, we need your prayers. Sisters, we need your anxious, earnest wrestlings in prayer to God for wayward, wandering sons and daughters of Africa. These have lost their way in the gross darkness of the catalogued sins of this generation; for the condition of the women—the wife, the mother, the daughter, and the sister—is pitiable and deplorable—yes, I can say from observation, most loathsome. Truly, in-

deed, it is written, "As is the mother, so is her daughter."

We earnestly desire that the people of God, who are interested in giving this last message of mercy to all people of this generation, will lift up their voices in earnest prayer to God that his truth may work effectually in the hearts of this people, and from these many jewels may be gathered.

While it is true that we are of the advance guard, we feel we must listen for the words of those at the head of the work. We are always glad to get the papers, and read the cheering messages of the onward march of the army of God. We are watching with deep interest the movement of our people, and the onward march of the message in that great city at the very head of the nation.

MRS. T. H. BRANCH.

General Meeting of the South American West Coast Mission

THIS meeting of the brethren was held February 18-26. My brother, J. W. Westphal, president, or superintendent, of the South American Mission, was present. His timely counsel and instruction were not at first appreciated by all, but little by little the victory was gained, and the truth triumphed. Some of the brethren thought that a great change in our general organization was necessary, and an earnest effort was made to bring this about. If it had carried, we should now have an ironclad church creed. We can truly say that the truth triumphed in every attack made upon it.

Brother H. F. Ketring assisted us very much in the deliberations. He had been superintendent of this field for about two years, having succeeded Brother Ogden in this position. The Lord blessed his labors for the people. We were sorry because he felt that it was necessary for him to return to the United States of America.

Brother E. W. Thomann was elected to act as editor of the *Senales de los Tiempos* and the *Revista Adventista*, and Brother Wm. Steele was chosen secretary and treasurer of the field. Since this meeting the general interest is deeper than it ever was before, and there is more being accomplished. During the last day of our meeting a spirit of confession came in, and hearts were united. The following resolution was passed:—

"Inasmuch as the Mission Board in the United States sent us the light of present truth, and during its first years has sustained the work in this field by means of the funds the Board provided through the brethren in the United States of America, and recognizing that at present we need the same help, therefore,—

Resolved, That an expression of our thankfulness be taken by this meeting, first, to God, and second, to our brethren in the United States of America for their sacrifices that they have made for us and the work in this field, and we also recommend that this resolution be published in the REVIEW AND HERALD in the United States of America."

This resolution was unanimously carried. At the close of the meeting the ordinances of the Lord's house were celebrated. There were brethren present

who represented various parts of this field on the West Coast.

When we think of the greatness of the field, and the many calls that are coming for help, we can truly say that the Macedonian cry is heard here every day. There are calls that come to us pathetically, but we must turn them away because of a lack of workers.

I know that the resolution that was passed by the brethren here is a source of encouragement to you to continue your liberal donations to this field. It is an evidence that even now you are receiving your reward, but greater shall be the reward when you shall meet these and other souls on the sea of glass. There you will have the privilege of hearing the shouts of joy and thankfulness through the eternal ages. May God bless his people, and make them willing for the Master's work. The time to labor will soon be over; for the everlasting morning is about to dawn. Pray for the work here.

F. H. WESTPHAL.

The Tent-Meeting in Nashville

THE first meeting was held July 6, with a small attendance of those besides our own people. Elder Haskell carried on the meeting while the writer was in North Carolina. The interest has slowly grown up. Perhaps a hundred and fifty not of our faith have been present on one or two occasions. Some seem interested, but as yet no great manifestations of interest are apparent. We know, not, of course, what is before us, only we have faith that God will help in the presentation of his truth, and that we shall see the fruits of our labor.

The members of the church have attended quite generally. Our tent is very neatly arranged, with an abundance of house plants and flowers; the ground is covered with sawdust, and the seats are easy and comfortable. The meetings have been advertised several times, and we are doing all we know how to add to the interest. The rest, of course, we have to leave to the people of the city, whether they care to hear the great truths for this time proclaimed to the last generation of men, or are indifferent to the same. We shall seek to make every effort in our power to bring the truth before the people.

The Southern Missionary Society is about ready to begin a tent-meeting for the colored people of the city. This, of course, will be quite a distance from the place where our tent is pitched, and we hope it may result in great good.—*Geo. I. Butler, in Southern Watchman.*

Porto Rico

ANOTHER quarterly meeting in is the past, and it was a time of refreshing to the little company in Mayaguez. Early in the morning we gathered to celebrate one of the prettiest baptisms that it was ever my privilege to witness. We chose the early morning, to avoid the fierce heat of the sun, and it was then that all nature seemed to be in her gentlest mood. As we gathered from the different homes on this Sabbath kept sacred in memory of creation, the very spirit of rest seemed to breathe in the air. The hills rose in tranquil beauty beyond the bay which lay at their feet in a beautiful calm; so placid was the

water that we could see the mirrored reflections of the hills, and of the ships that were anchored in the harbor. The soft rays of the morning sun cast a glory over all, and as the first candidate came up out of the water, the voices that were singing "There is a fountain filled with blood" (translated into Spanish) faltered, and eyes were filled with tears of joy. Two dear young women were buried with their Lord in baptism, after having studied faithfully the truths for this time, and we felt that they fully understood what this most sacred obligation meant.

In the forenoon we held our Sabbath-school in the Barrio of Guanijibo, some distance from the place of baptism, where our two native helpers are holding meetings. In the afternoon the company gathered again to celebrate the ordinances. The enemy has not been idle so far as our little company is concerned, and they have of late been passing through some hard struggles; but as we gathered to celebrate the ordinances divinely appointed, the Lord came very near and blessed us, hearts were made tender, and a spirit of determination to be true seemed to be manifested. It is the natural tendency here in Porto Rico to be changeable, but the Spirit of God can change all natural tendencies.

When we receive such refreshings from the Lord, we feel that we will never again doubt or complain, but like Israel of old, when the water is bitter we murmur and wonder if it was the pillar of cloud that led us there, and why the work moves so slowly. There are six other candidates for baptism, but we are waiting until they are more fully instructed in the way.

The work in Arecibo is prospering under the diligent guidance of Brother Moulton, and Mr. Connerly expects soon to go there to organize the company into a church.

We request those who are praying for Porto Rico to join us in asking that of the small company the Lord has given us here, we may lose nothing.

LILLIAN S. CONNERLY.

Towner (N. D.) Camp-Meeting

THE character of the Towner meeting was much the same as that held at Goodrich, only that the eagerness to hear the message was intensified by the attendance of many who have no church privileges, and who had not been to camp-meeting for years; in fact, some had never attended. One brother and sister came who had been keeping the Sabbath for seven years, though members of the Methodist Church. We had never heard of them.

The young people's meetings were particularly interesting, and well attended. Fifteen were baptized, fourteen of whom were young people. The attendance at the camp-meeting was over one hundred. Two large tents were pitched, one for the English and the other for the Scandinavian meetings.

We were pleased to have the labors of Elder M. Reppe, of Minnesota, and Brother J. W. Christian, of South Dakota. The Spirit of God was present in large measure throughout the entire camp-meeting, and when the parting hour came, some wept at the thought of leaving those whom the truth had bound to them with the tie of Christian love.

"Blest be the tie that binds our hearts in Christian love" seemed to find expression in the parting scenes.

The weather was good, with the exception of but one day, when we had a severe rain- and wind-storm. The Lord protected the camp, however, to the surprise of the people of the town, and only slight damage was done to one of the meeting tents.

The camp was pitched on the open prairie and on the edge of the town. The people came to hear the message, and listened attentively. We were treated by the business men and townspeople in general with the utmost respect and courtesy, receiving cordial invitations to come again.

JOHN G. WALKER.

Some Notes of Progress

IN recounting the evidences of God's blessing upon his work in Kansas for the year closing June 30, 1905, we see much for which to be thankful. First of all, because of God's unchanging mercy, we are not consumed for our lack of faithfulness. See Mal. 3:6. The Lord has blessed the faithful work of his laborers.

We wish to specially note the work accomplished in Clay Center last winter, which held Elder Brown there much of the time from January to April, and resulted in adding between twenty-five and thirty to the church. During the year about forty persons were brought into the truth in Kansas City, Kan., by the faithful efforts of one minister, two Bible workers, one of whom labored only a part of the time, and the church-school teacher. Nearly one thousand dollars was collected, much of it from those not of our faith, and expended in repairing the church and fitting up two school-rooms. Elder Norwood spent much of his time assisting in the work in Leavenworth also, where, with the faithful services of two Bible workers, some were added to the church, and a house of worship was built, which, with the lots and fixtures, cost \$1,109; more than half of this was secured from the citizens and business men of the city.

The work done at Mineral by Elder J. W. Lair, resulted in the addition of eighteen to the truth. The work at Preston by Elders Thorn and Johnson, brought a goodly number into the church, and a new house of worship will soon be dedicated. In all, seven new churches have been built, and one has been purchased and repaired. Four of these have been dedicated, and the others will be dedicated in the near future. All of these properties have been added to the possessions of the conference association, without debt. We would not fail to mention also the work accomplished by Elder Trubey and his co-workers in Lawrence, where a church will soon be organized.

At present eleven tent-meetings are being carried on; this is more tents than has ever been in operation at any one time in the State. It includes a tent-meeting for the colored people in Leavenworth, and one for the Swedes in Kansas City, Kan. Five camp-meetings will be held also.

The Kansas Sanitarium, located at Wichita, is a property gain to the conference of about fifteen thousand dollars after all debts are deducted from the invoice of its value. It is doing a good

work in gospel lines as well as in the medical work. Within the past few weeks three persons there have accepted the message, and have begun to keep the commandments. We would not fail to mention also the recent excellent results of the meetings held in Logan by Elder A. R. Ogden, which brought into the church several persons of influence. Space will not permit us to note the successes at other points.

We know of no human agencies to whom is due any of the credit or praise for these encouraging results. We give honor to him who has by his Spirit wrought it all.

As I shall soon leave the Kansas Conference the third time to take up work in another field, I pray that much more power may attend the work and workers. I ask the prayers of my brethren that I may be more faithful than ever I have been.

C. McREYNOLDS,
Pres. Kansas Conf.

The Maple Plain (Minn.) Camp-Meeting

We desire to report further features of the Minnesota camp-meeting which have not appeared in the reports that have already been written.

The educational work occupied its share of the conference, and steps were taken to erect a much-needed building on their school farm; this will be known as the Maplewood Academy. The large number of noble young people in attendance at the camp-meeting was a strong argument that Minnesota should have a school where these young men and women can be quickly educated for active service in advancing the third angel's message. A fund was started at this meeting for the purpose of erecting their building, to which a liberal amount was subscribed. We believe the loyalty which has characterized our people in Minnesota in every other good work will not be lacking in responding to this enterprise.

The church-school work was ably discussed by a number of the church-school workers of that conference who could speak from experience. We were surprised to see such a large number of church-school teachers in this conference.

The ordination service which took place the last Sabbath of the meeting was a most impressive one. Preceding the ordination, the candidates were called upon to speak a few words. The testimonies borne gave evidence to all that no mistake had been made in recommending these brethren to be set apart to the sacred calling of the gospel ministry. We feel assured that our brethren and sisters in this conference will stay up the hands of these consecrated workers as they go forth on their mission of love, bearing good tidings to those in darkness. We were gratified at the interest shown by those in attendance at this meeting in the work at Washington.

Elder O. O. Bernstein was elected Religious Liberty secretary, and we bespeak for this department of the work in that State a vigorous campaign. The medical work as a part of the message, and how it can be united with the evangelistic work in our public efforts, was clearly set forth by Drs. W. A. George and E. P. Hawkins. Brother

J. S. James, the Northern Union general canvassing secretary, was present, and rendered most valuable help in awakening new enthusiasm and interest in the canvassing work.

The work in South America was presented by Elder J. W. Westphal, whose services were appreciated. The people responded to the interest of the work in that field with a liberal offering. The mission work in China was presented by Elder J. N. Anderson, and we are sure from the interest manifested in his accounts of this field that Minnesota will be a warm supporter of this mission field as well as others. Elder Smith Sharp presented the needs of the Southern field, to which there was a liberal response.

Public services were held regularly in a separate tent in both the Scandinavian and German languages. The last Sabbath was a most glorious day for the camp, and one long to be remembered, for the Holy Spirit was present with great power, which was demonstrated by souls yielding and reconsecrating their lives to the service of the Master. We believe this camp-meeting will mark a new era for the cause in Minnesota, both for our public workers and for our people in general.

K. C. RUSSELL.

From One of the Pioneers

It has been a long time since I last wrote anything for the dear old friend, the REVIEW. As I am now in my eighty-third year, I have retired from public labor; and am living in Orlando, Fla. My hearing has become so poor that I can not hear anything that is said in meeting unless I am close to a speaker who speaks very plainly. My health is good. I have cultivated two acres of land this summer on Elder Crisler's place, and my soul has been feasting greatly upon the reports of the General Conference. I feel truly thankful to our dear Heavenly Father, who has kept me alive until this day, that I might have the privilege of rejoicing with those who see as I do his wonderful threefold message of soul-saving truth by which he is filling every true, believing soul with his divine light.

When I began teaching this glorious truth to the people in Wisconsin fifty years ago, there was not an organized Seventh-day Adventist church in the world. I traveled with my horse and buggy five years, in Wisconsin and Illinois, to win souls to Christ. But now, how changed everything is! Churches and conferences have been organized in all parts of the world, and still the work is spreading. Brethren and sisters, do you wonder that I am so happy in the Lord every day of my life, when I see that the Lord Jesus has done all this glorious work by his Holy Spirit through sinful flesh?

One thing the Lord has taught me, and that is to bring in all the tithes and offerings, and prove him if he will not open the windows of heaven and pour me out a blessing that there shall not be room enough to receive it. Remember the Lord requires us to bring all the tithe (the tenth). If we keep back any of the tithe, the windows will not be opened to us. Please remember that we can not pray them open, but if we bring all the tithe, the Lord can not keep the windows shut, for he has promised to

open them when the conditions are met; and we all know he can not and will not go back on his promise. My wife and I have proved the Lord in this matter, and have the abiding evidence of his blessing, and we pray that all others may have a similar experience.

We are indeed thankful to the Lord for what he is doing in Washington; and we pray daily that the truth as it is in Jesus may spread wonderfully in that place and all over the world.

Truly "it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. We have a risen Saviour. He is the King, the Lord of hosts. He sitteth between the cherubim, and amid the strife and tumult of nations he guards his people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of his enemies, his people will be safe in his hands." "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

And I do praise the Lord to-day that as we see these wonderful things taking place before our eyes, it is our privilege to stand united firmly, and busy about our Lord's blessed work.

I. SANBORN.

Resident Canvassing in New Orleans

I CAME to this place a little over a year ago, and can truly say that the Lord has been my helper. Many have been the blessed experiences in meeting those who seemed hungry for the truth. Since coming here I have delivered about twelve hundred dollars' worth of books, mostly "Coming King," some "Patriarchs and Prophets," "Bible Readings," "Desire of Ages," "Story of Daniel," and Bibles.

In addition to canvassing I am distributing a goodly number of tracts, and am giving Bible readings to several persons each week. I have received many orders for books as the result of the interest awakened by the distribution of tracts. The Bible studies have also made sales for books.

I sometimes regret that I can not devote more of my time to personal instruction; for here, as elsewhere, about all who accept the truth are brought into the church through either the printed page or the personal efforts of the Bible worker. We have only one regular Bible worker here, Sister Frances Goodwyn. She is doing a good work.

I have sold several hundred copies of the *Watchman* and *Signs of the Times*. As the result of the sale of one copy of the *Watchman* to a Catholic, I have since sold over fifteen dollars' worth of books to him. He is an honest and intelligent seeker after truth, and will doubtless soon take his stand for this glorious message.

The REVIEW is a constant inspiration to us.

Brother Osborne, our State agent, has

demonstrated by his success in other portions of the State that the Lord is not slack concerning his promises to be with and uphold his workers.

The Lord is also showing us that the great Southern field is already ripe unto the harvest, and they who go forth shall receive wages, not only for all the needs of this present life, but in the world to come life everlasting.

Who will come and help us in this grand work of garnering souls for the Master?
I. T. REYNOLDS.

Religious Liberty Notes

THE St. Louis *Post-Dispatch* says: "The Democratic candidate for governor of Ohio announces that he is in favor of a Christian sabbath."

The Seventh-day Adventist Conferences of South Dakota and Minnesota elected religious liberty secretaries at their recent annual conference sessions. Let other States do likewise.

Elder J. P. Lorenz, of Bowie, Tex., writes that the clergy of that place are greatly aroused as the result of a series of tent-meetings which he is conducting, and have engaged the services of a champion National Reformer to check the desecration (?) of Sunday which they fear will be the result of the meetings.

Brother Thomas Hege, of Winston, N. C., writes us, under date of July 24, that he is again in prison. A few days before he was imprisoned for keeping an open shop on Sunday, the town was given over to the firemen of the State. It is reported that drunkenness, profanity, and general carousing characterized the demonstrations. In one of the brawls a brick was thrown through a plate-glass window in Brother Hege's store; it not only destroyed the glass, but smashed a three-hundred-dollar musical instrument. No account was taken of this, but when an innocent man dares to keep his store open on Sunday, he is quickly imprisoned. "Consistency, thou art a jewel."

Because an alderman in Ashville, N. C., favored a liberal Sunday which permitted the sale of soda-water, etc., on Sunday, the pastor of the Presbyterian church of which he was a deacon, invited him to resign, as is described in the *Winston Republican* of July 20, 1905: "Late in the afternoon Rev. R. F. Campbell, pastor of the Presbyterian church, requested Alderman B. Burnette, who voted for the ordinance, and who is a deacon in the First Presbyterian church, to resign as a deacon, stating that if such a course was not pursued, the session of the church would expel him. Alderman Burnette tendered his resignation as deacon, and also withdrew his membership from the church. Alderman Burnette said that he felt deeply in the matter; that while his leaving the church gave him pain, he felt that he had performed his duty to the people who had elected him to office and who had confidence in him, and that he would not shirk a public duty."

The Washington (D. C.) *Sunday Star* of July 23, 1905, states that in London a great movement in favor of Sunday observance has been started, and further says: "The non-conformist

churches have been asked to join the movement. Though not expressly stated, it is understood that the resolutions in favor of a more strict observance of the Sabbath were adopted because of the emphatic protests recently made in the most public of ways by the representatives of the Hebrews, who object to observing Sunday instead of Saturday."

William T. Jerome, a prosecuting attorney in New York State, in a recent address in the West, in referring to the determination of Governor Folk of Missouri to enforce all laws on the statute-book, says: "I am sore myself with banging my head against unenforceable laws. But I had to. I have got to do it. It is my duty. But I know that I can not succeed, because the people do not believe those laws have a sound moral sanction." He further states: "Sunday closing laws are sediments of Puritanism."
K. C. RUSSELL.

Field Notes

A SABBATH-SCHOOL of twenty-one members, of whom fourteen are adults, has been organized at Herrin, Ill.

SIX additions to the membership of the Groton, S. D., church were made at the time of the last quarterly meeting.

FIVE persons were baptized and added to the Keene, N. H., church July 8, and two others joined at the same time by letter.

At Rimini, a small mining camp in Montana, five persons have accepted the truth preached to them by Brethren W. H. Holden and S. H. Kime.

"THE Southern Illinois Conference, with its new tents, new seats, fine gasoline lamps, and excellent General Conference help, will put up a better-equipped camp-meeting this year than any preceding year." So says the *Southern Illinois Herald*.

ELDER LEE S. WHEELER reports in the *Atlantic Gleaner* of July 26, from Boston, Mass.: "We have now completed another week of tent-meetings, and are much encouraged in the work. Quite a number have begun the observance of the Sabbath, and the interest seems to be growing."

REPORTING from Urbana, Ill., Elders P. G. Stanley and M. G. Huffman say: "We are, at this writing, in the most critical time of our meeting. Souls are in the balance, deciding to obey God. Scores have expressed themselves by the uplifted hand that we have preached the truth to them. Already a goodly number have taken their stand to obey God and walk in the light that has been revealed to them."

AN item in the *South Dakota Worker* reads: "Elders Reiswig and Leer returned from Bowdle, Long Lake, and Sutley, where they have passed the time since camp-meeting. They report thirty-one baptized, and one new family of Sabbath-keepers at Hosmer. A donation of \$236 in cash and pledges, seventeen acres of wheat, and seven acres of flax, was given to Washington and the foreign work."

The One Hundred Thousand Dollar Fund

\$1.01 EACH

Maria Payne (England), Pleasant View (Ind.) church, Mrs. Bramley (England).

ONE DOLLAR EACH

Matilda Van Viman, Mrs. M. Boys, Mecosta church, W. E. L., Richard Green, George Linch, Mrs. Gesler, W. B. Higgenbotham, R. B. DeWitt, Mrs. L. L. Watkins, F. Fuller, Lucy E. White, Mrs. E. E. Graham, Mrs. S. A. Crawford, Mrs. J. C. Hill, Mrs. Ella Farr, R. P. Stewart, Mrs. Lovina P. Brown, Mrs. L. P. Follett, brothers and sisters, Fannie Runyan, Rohesa Worrell, Mrs. Kent, Mary Kent, Mrs. E. Rodgers, Mrs. Jennie Barrows, Enos M. Horst, Sarah E. Paullin, Mary Gaede, C. Gibson, G. W. Cronkrite, L. Briggs, Mrs. Briggs, Mrs. Martha Chapin, Mrs. Alice Craven, Mrs. A. E. Cluff, Mrs. M. Elwood, E. Mae Elwood, Mrs. Jones, T. J. Firminger, Mrs. L. Taylor, Sister Tousaint, Sister Martense, H. Martense, Brother Benjamin, A. W. Cornwell, Mrs. Kate Allen, Mrs. Lydia Stratton, J. W. Barr, G. W. May, good friend, a friend, Guy L. Chaffee, Earl Chaffee, Sister Iza Jackson, W. A. and Sister Slater, Mr. and Mrs. Augustus Bergen, Mr. and Mrs. James Greenidge, Mrs. Anna Carlson, Hazel Kutz, two sisters in Christ, Mrs. Eliza J. Speer, Mrs. Sylvia F. Kinney, E. W. Hendrex, A. E. Brown, O. M. Conklin, Hattie Richardson, J. C. Crawford, C. W. Crawford, James Sorenson, A. L. Barr, R. P. Stewart, D. M. Clark, Jamestown (N. Y.) Swedish church, Laura Clery, Mrs. Gaither, O. O. Marvin, Blanch Marvin, Mrs. N. L. Weed, Mrs. A. Southworth, C. J. Shierman, Mrs. L. H. Lenheim, a friend, Samuel Brown and mother, Mr. and Mrs. Horate Hamond, Delia McNeely, Cummins children, E. J. Sumner, Nyantic (R. I.) church, Mr. and Mrs. Robert Owen, Peter J. Peterson, Frank T. Peterson, Mrs. Maggie Peterson, a friend, Mrs. L. S. Bussard, Beatrice Ione Johnson, Retta Rippey, Edward Rippey, Myrtle Rippey, Mrs. Leona Rippey, J. A. Rippey, H. C. Oberholtzer, a friend, J. K. Hansal, F. B. Jewell, W. E. Lohman, R. M. McCutchen, F. M. Vasculis, E. A. Tattersall, Rulon H. Smith, James M. E. Stranger, C. J. Dasher, Mrs. E. and Pearl E. Grosjen, Mrs. Margaret Frost, Mrs. John Austin, Jennie Wheeler, Lon Grier, Dora Powers, W. H. Grayson, E. Prewitt, Mrs. M. E. Henderson, Mrs. M. E. Hudson, Mrs. E. J. R. Johnson, G. A. Lagrone, Maude Henderson, A. S. McCully, Lilly McCully, Waco McCully, Ruth McCully, Maggie McCully, Elijah Taylor, Mrs. Mary E. Taylor, Mrs. B. F. Plunkett, Mrs. Minnie Wortman, Mrs. Eleanor Hunter, Mrs. N. E. O'Harrow, H. C. Long, C. P. Haskell, Mrs. O. Glass, D. C. Stone, W. B. Moore, R. G. Keller, D. Z. Keller, Lulu Atcheson, Joseph Drechsler, M. V. Nayer, W. L. Sims, Mrs. Nettie C. Sims, S. H. Kime, R. A. Gilson, Mrs. Sarah Tusteson, R. L. Camoron, Ella Fuller, Mrs. L. Geer, Mrs. Anna Dilbert, Frank G. Hallock, Mr. and Mrs. Mason, Mrs. Mattie Kelly, Mrs. H. W. Meyers, Mrs. F. E. Hayden, T. R. Bone, Mrs. Sam Baker, Mrs. Eunice Briggs, J. L. Nicholson, Mrs. Mary R. Thistle, Mr. and Mrs. G. C. Beals, Mrs. H. W. Westcott, Mrs.

Helen Reynolds, Mrs W. D. Rittenhouse, R. R. Reinhold, J. H. King, M. E. King, Harold King, Mrs. S. M. Titchener, Mrs. Tillie Strickland, Mrs. M. Aldrich, Mrs. Luella Kelsey, Mrs. J. L. Jones, E. C. Cobb, Mrs. David M. Hammond, Mrs. E. L. Clark, Josepha S. Manchester, Mrs. M. L. Criner, Mrs. Walters, Mrs. Fippin, Mrs. Brown, Mrs. Fisher, Mrs. C. L. Simmons, Mrs. C. Wardell, T. C. Tunsen, Mrs. Aurilla and Benita Rentfro, Mrs. Lamont, Jonathan Spence, Rudolph Kasten, Mrs. Emma Kidwell, Mrs. E. R. Curren, Mrs. G. E. Leslie, Mrs. E. A. Callicott, R. L. Ward, Virgil Smith, Mr. Burch, Mrs. Sophia Burch, Mrs. E. R. Burch, E. S. Opdyke, Sister M. Holiday, Sister E. W. Spencer, M. E. Abbott, John Christopher, Anna Christopher, Mrs. Mary Anderson, Mrs. Jane La Fave, Daniel S. Haley, T. M. Bradford, Talitha S. Dillman, Ida C. Walters, F. Cockrell, Walter Cooper, I. J. Hayes, Miss Messer, Jennie Wright, Mrs. S. J. Spees, Mrs. M. J. Reed, Bert Bloom, J. Tabor, A. Roos, Ed. Kelley, Mrs. Kelley, W. B. Gruver, Mrs. Mary Fulton.

SEVENTY-FIVE CENTS EACH

Mrs. A. M. Prez, Mrs. Kate Curtis, E. Benchel, Margaret Shepherd, Arthur Briggs, Mrs. J. Messersmith.

FIFTY CENTS EACH

C. E. McGinnis, J. A. Bozett, A. T. L., L. A. Carey, Mrs. McGinnis, Mrs. B. E. Scoles, W. C. Meredith, Mrs. Deckross, Mamie Telschow, Bessie Doty, Sister Wegman, Sister Langley, Sister Allred, Sister Littleton, C. D. Anderson, R. G. Anderson, R. Otterstein, Lettie Anderson, Martha Franklin, Sadie Cassell, Cora Chaffee, Jennie Chaffee, Pearl Chaffee, Harley Chaffee, Laura Sloan, L. B. Godfrey, John Teech, Mrs. John Teech, Roy Teech, Mrs. Roy Teech, Earnest Teech, Mrs. E. E. Matlack, Mrs. Lizzie Smith, Mrs. G. H. Hall, Mrs. M. V. Brigham, Emma L. Talcott, Polly Pooler, M. V. Brigham, Mr. Fairchild, M. M. Crawford, Charles Lansten, Guy Sperry, Mrs. Thomas P. Olds, Clara Husted, Mrs. Lucretia Boyce, Pearl Pincombe, George Stanifer, Mrs. Margaret Stanifer, Lyde Huber, Mrs. Margaret McColley, John B. Chapin, Mrs. J. B. Chapin, George Ackerson, Mr. and Mrs. Cantral, A. L. Elliott, Mrs. R. S. Adams, C. O. Bussard, O. K. Van Horne, Mrs. Maude Arnold, N. O. and A. A. Eastman, T. A. Brown, Valley View (Tex.) church, Richard Hosking, Mrs. R. Hosking, Harry Kesinger, Mary Rose, Dwight Ellis, Angeline Peabody, a friend, S. Wittum, J. Bragdon, J. H. Hill, F. A. Weeks, C. M. Ross, Mrs. Ann Butler, Mrs. Harry Bouchard, Lyall Roberts, Mrs. I. M. Hamilton, Betty Hamilton, Mrs. A. Bundy, Olive La Fave, M. S. Gossett, W. H. Gossett, May Dickinson, a friend, Mrs. George Spink, a friend, David McGill, Eric Tinning, Mrs. Passer, Mary A. Carr, Mrs. Edna Lawrence, Hinkle Plew, Mrs. Marie Hansen, H. A. W., Sophronia Sambough, Mrs. E. Hill, George H. Grey, Allen Thompson, a friend, T. L. Grafins, E. Hollingsworth, H. C. Guenprecht, C. M. Wallace, Mrs. S. Mosser, Alice Mosser, Bertha Leonard, J. Calvert, George F. Whitman, George F. Wilson, a friend, Sherman Gun, Mrs. Jane McLoughlin, D. S. Haley, W. E. Nutting, Charles M. Apple, Daniel Troy, R. H. Smith, H. Sproule, W. L. Johnson, S. L. Stoffer, Stephen Blue, Mrs. H. M. Blaisdell, A.

Smoely, Mrs. Groody, J. Eva Bennett (C. A.), Mabel Bennett (C. A.), Joseph O. Bennett (C. A.), James A. Bennett (C. A.), Clara Bennett (C. A.), Sister Edwards, Sister Abug, Sister Johnson, Sister Steward, Luthera Bennett (C. A.), Sadie Mosser.

FORTY-NINE CENTS EACH

Celiam and Wertie Andross (England), John Jacob Heide (England), Samuel Joseph George Heide (England), John Henry Heide (England).

TWENTY-FIVE CENTS EACH

Ella Johnson, T. Fuller, Mrs. George Hipple, John Gibson, N. L. Day, W. D. Coyl, Bernard Robards, Frank Coil, John T. Martin, William Green, Noah Haralson, Wilson Earls, Bud Herron, Rankin Eastin, Dr. A. L. Thompson, J. D. Morrow, Chafin Cox, Bunch Morrow, Fleming Tapp, S. D. Blackwell, R. M. Hall, Herman Harralson, David Black, Francis Green, J. A. Foxwell, Nicholas Michel, Mrs. J. A. Hubbard, Charles Rice, Mrs. Goodrich, Rose McGinnis, Hulda Burkholder, Defiance (Ohio) church, Brother Jewel, Nellie Curtis, Mrs. Fay, Stella Fay, Carl Chaffee, Corz A. Geisinger, Allon Clarke, Harvy Hall, Mrs. Harvy Hall, Jane Pooler, Martin Schmidt, O. H. Crawford, Mary Lugenbeal, Harry Baxter, G. Cole, Mattie Caylor, Naoma Marvin, Jane Priddy, Donnie Priddy, Mrs. Emma Beck, Minnie Ackerson, Anna Tucker, Fern A. Peterson, G. B. Reynolds, Mr. and Mrs. Leeper, Ethel L. Bussard, Nettie Schuyler, Mrs. E. Manpin, J. R. Cyman, M. E. Dasher, Alma Rudolph, Sadie McCandless, Etta Huguley, Peoria (Tex.) church, Haskell Huguley, W. L. Adams, Mrs. H. Dana, Mrs. H. H. Wilcox, A. Storum, S. Blair, Mrs. Mattie Lawry, Mrs. Edward Reinhard, Mrs. P. Parmeter, Mrs. Minnie Dougherty, Mrs. Phoebe Poff, M. P. Ames, Thomas Heritage, Katie Arnbrecht, Lyra Gillespie, Jennie Oswald, Nancy Bunker, Mrs. Passmore, Roy McCulloch, Aubrey McCulloch, Berric McCulloch, a friend, Sister Higley, L. M. Bennett, Mrs. C. Artress, Earle G. Clark, Clark Hulett, M. E. Grey, Emma Gabel, Herold Spink, R. Vanderpool, Annie McGill, Maud McGill, Dorcas McGill, Mrs. Lund, Vida Downs, Lois Cullen, Miss Verian Gooderham, C. H. Brooke, E. J. Brooke, Grace V. Brooke, Florence M. Brooke, Mrs. E. Tallman, Mary Tallman, Mrs. E. C. Payne, Nina Payne, Miss C. Johnson, Mrs. F. Uslar, Mrs. Fred Roecker, Charles C. Heinze, Charles Morrell, Frank Seymour, Lenora Dalton, John A. Lamb, Orlie Lamb, Lona Lamb, Leo Lamb, Orla States, George Smith, Mrs. N. P. Burn, H. J. Post, Goldie McLoughlin, Mrs. Rena Sutton, Mrs. Emeline Williams, Mrs. Huldah Blue, Dale E. Felix, Esther M. Thompson, Bert Smith, George Smith, Alsea Lewis, Olive Pickell, Carlton Pickell, E. R. Allen, Augusta Allen, Tom Martin, Mrs. P. P. Kendall, J. T. Gooch, J. T. Robards.

TWENTY-FOUR CENTS EACH

Mrs. Newman (England), Miss Roe (England), Mrs. Dickson (England), Mrs. Timson (England).

FIFTEEN CENTS EACH

Iley Faxwell, H. W. Galpin, Clara Hansen.

TWELVE CENTS EACH

Edmund D. Clarke, two children, Catherina Elizabeth Lenora Heide (England), William Thomas Bartlett Heide (England).

TEN CENTS EACH

Monroe Gilchrist, Bertha Hightower, Tom Thommas, Dot Bradley, Clara Morrow, James Winstead, Ned Bone, Quinnie Bone, Mary Kirkwood, R. E. Cates, C. S. Hoffman, D. J. Barnett, Roy Winstead, Mary J. Carnoy, George Todd, Charlie Holoway, W. Hollings, Mrs. Eliza Bone, Armony Morrow, Jessy Massey, Alice Cox, Dan Hagard, H. Dyer, C. A. Slaughter, E. J. Simpson, William L. Clark, Peter Sigg, Amanda Tommas, Tome Bone, Jim Wheeler, Lessie Coleman, Perry Craig, Jim May, Fred Sheffel, Paul Watterson, Whittier Watterson, Goldie Porter, Arlie Porter, Edna Porter, Ethel Porter, Nellie Porter, Alex. McIntyre, Clifton McIntyre, Della McIntyre, Maggie McIntyre, Kate Kole, Leonard Strang, Peterson, Zena I. Ackerson, Emma Johnson, R. P. Montgomery, M. A. Tripp, N. D. Taught, Katie Guthrie, Mamie Guthrie, George Guthrie, Martha Fenderson, Milton Fenderson, Persia Fisher, Mary Fippin, Lorena Hawk, Everett Hawk, Covell Hawk, Mrs. P. C. McDaniel, Addie Allen, R. D. Carlton, Mary Schoor, Myke Schoor, Ernest Rice, Louis Rice, Glenn Stuart, Ward Tillotson, Nave Higgins, Mrs. V. Gun, Bruce Watts, Mrs. Malina Lankston, Pearl Easter, Floyd Binkly, Gladys Bartholomew, Bertha Schuster, Helen Miller, Margaret Miller, May Allbery, Harry Allbery, Russell Allbery, Hazel Allbery, Girgil Allbery, Frank Juers, Mabel Eckstrom, Francis Bransford, Allen Ham, William Staley, Nellie Rice, Leatha Cook, M. Leah Longway, Ernest Longway, Ezra Longway, Linnie Gott, Vera Torrey, Clara Zink, Cora Weisleder, Raymond Beatty, Lucy Lewis, Will Westmeyer, Martha Morris, Hattie Gray, Marella Seeney, John H. Greenage, Edward J. Seeney, Delcia H. Seeney, Lida Durham, Annie Seeney, David J. Redgaway, Leonor Redgaway, Mina Walker, Willie Walker, Ernest Walker, Ralph Walker, Alta and Ervin Walker, Sister C. Parker, Henry Eckstrom, Bertha M. Payne, Davie Black, Leroy Garlock, Lenna Garlock, Ray Wakeman, Marcia Huffman, Winnie Shields, Cora Powery, Ruth Honor, Thomas Drake, Willard Brown, George W. Rich, Jr., Winnie Rich, Ethel McClain, J. L. Hall, M. J. Blakemore, Lydia C. Mosenak, Ida Nichols, Oliven Ambrecht, Chester McCaLpin, Willie Crider, Ella Applegate, William Toon, Mrs. W. W. Boardman, Mrs. A. Cope, Mrs. Smith, Miss Cooper, W. P. Smith, R. Danekas, Mrs. A. Unzicker.

SIX CENTS EACH

Ellen Grace Winnifred Heide (England), Leonard Austin Bayne, Marie Bayne.

FIVE CENTS EACH

George Crow, Atell Morrow, W. P. Sights, J. Bruse, Alvena Marrion, Bertie Cluff, Arthur Cluff, Delia Shufelt, Vallie Hawpe, Duvard Hawpe, Mabel Hawpe, Wilber Hawpe, Hazel Hawpe, Datha Hawpe, Luda Redgaway, Paul Grenage, Bird Seeney, Elma Seeney, Powell Sudler, Z. Sudler, Harriet Gray.

NOTE.—We are acknowledging as fast as possible the donations which we received during the "surprise party" campaign. All will be printed in due time. The amount of the list furnished to us is now \$107,410.09.—Ed.]

A further list will follow.

Send all donations to I. H. Evans, Takoma Park Station, Washington, D. C.

Current Mention

— A fire which began in the Humble oil fields, Texas, July 23, caused the loss of twelve lives and the destruction of property valued at \$650,000.

— It is reported that Chile is about to begin the building of a new navy, starting with the construction of four ironclads of 12,000 tons each.

— The sultan of Turkey is vigorously endeavoring to probe the mystery of the identity of his late would-be murderers. He has offered a reward of £10,000 for their apprehension, and has caused the arrest of 1,000 suspects.

— Western crop reports tell of a great wheat harvest in Kansas, a claim of ninety bushels to the acre coming from Ford County, while many places report over fifty bushels to the acre. The heaviest yield and the finest quality of wheat is in western Kansas. In many places the wheat crop is worth several times the present value of the land.

— The city of Nijni Novgorod, central Russia, which is celebrated for the annual fairs held there, was the scene on July 23 of a terrible riot in which a hundred or more women and children were killed. The rioting appears from reports to have taken the form of an indiscriminate attack by the ruffianly element upon people of the respectable class.

— Yellow fever has gotten a firm hold on the city of New Orleans, but the authorities are taking vigorous measures to stamp out the disease. Sanitary measures are being rigidly enforced in all quarters, and a campaign for the extermination of the mosquito is being vigorously waged. Every cistern is required to be screened, and every body of stagnant water covered with oil. Up to July 30 there had been 256 cases reported, with fifty-four deaths.

— In the testimony taken at a divorce suit in New York City recently, an account was given of the practise of women residents of a fashionable section of Brooklyn, of meeting together at one another's homes to drink and smoke cigarettes. A lawyer in the case is quoted as saying: "I don't wish to generalize too much, but from the evidence we have obtained it seems a fair inference that all the women of the so-called smart set that Mrs. — went with smoked cigarettes and drank habitually."

— A special committee of the Swedish Riksdag, appointed to consider a bill which had been drafted to serve as a basis of separation between Sweden and Norway, presented a report that the bill in its present form was not acceptable; whereupon the Swedish cabinet tendered its resignation. The terms of separation proposed were, "first, the establishment of a zone on each side of the frontier separating the kingdoms, within which the existing fortifications shall be razed, and new fortifications may not be erected; second, the right of pasturing reindeer belonging to Swedish Laplanders in North Norway; third, that the transit trade through both countries shall be secured against unjustifiable ob-

struction; fourth, that the status of Sweden in respect to foreign powers as established by treaty shall be clearly defined, so that Sweden shall be completely freed from responsibility for Norway to other states." The question of separation from Sweden was to be submitted to a vote of the people of Norway August 1.

— The Japanese forces in Manchuria are reported to be moving against Kirin, with an evident purpose of getting between Vladivostock and the Russian army. The significance of the czar's recent meeting with Emperor William is believed to be that the latter is seeking a readjustment of the political equilibrium of Europe, a feature of which would be, in the kaiser's program, a Scandinavian dreibund with a Hohenzollern prince on the throne of Norway, and an ice-free port in Norway as a compensation to Russia. England and Germany are known to be playing against each other in the game of political alliances and preferments in Europe, but in this game the kaiser is the master figure, and all Europe is kept in suspense awaiting a new move on his part. Under such a situation European politics will not soon settle down to a quiescent state.

NOTICES AND APPOINTMENTS

Alabama Conference and Camp-Meeting

THE Alabama camp-meeting will be held in Mobile, August 11-20. The Alabama conference will be held at the same time, beginning August 14 and continuing until the business is finished.

W. L. McNEELY, *President*.

Wisconsin Annual Camp-Meeting and Conference

WE have definitely arranged for our annual camp-meeting and conference to be held in the city of Janesville, August 30 to September 10. We have secured excellent grounds, well located for the people in the city, and we confidently believe that we shall have an excellent meeting.

We call the attention of our people in Wisconsin to this camp-meeting, and ask them to begin at once to make preparations to attend it. Let no small consideration keep any one away.

We will give information with reference to help and other essential features of the meeting, as fast as we can learn about these things.

WM. COVERT.

Vermont Conference

THE forty-third session of the Vermont Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Windsor, Vt., August 17-27. The usual business of the conference will be transacted at this session, together with any other business that may properly be considered at this time.

It is important that all the churches send delegates; each church is entitled to one delegate for its organization, and one additional delegate for every fifteen members.

Usual accommodations at camp are expected to be offered. We solicit the co-operation of the brethren in the preparation of the camp, which will begin Monday morning, August 14. Pray for the success of our meetings. A very cordial invitation is extended to our New Hampshire brethren to unite in worship with us.

F. M. DANA, *Chairman and Conf. Sec.*

Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE	
New York (local), Hadley	Aug. 10-20
Southern New England, Willimantic, Conn.	Aug. 31 to Sept. 11
Vermont, Windsor	Aug. 17-27
Maine, Lewiston	Aug. 24 to Sept. 4
Western Pennsylvania, Erie	Aug. 2-7
Western Pennsylvania, Bradford	Aug. 30 to Sept. 3
Western Pennsylvania, Greensburg	Sept. 8-17
West Virginia, Clarksburg	Aug. 17-27
SOUTHERN UNION CONFERENCE	
Georgia, Smyrna	Aug. 3-13
Tennessee River, Nashville	Aug. 17-27
South Carolina, Glendale	July 27 to Aug. 6
Mississippi, Amory	Aug. 3-13
Alabama, Mobile	Aug. 11-20
Florida, Plant City	Oct. 5-15
Cumberland, Spring City, Tenn.	Aug. 31 to Sept. 10
CANADIAN UNION CONFERENCE	
Quebec	Aug. 31 to Sept. 10
Ontario, Lorne Park	Sept. 7-17
LAKE UNION CONFERENCE	
Southern Illinois, Mattoon	Aug. 3-13
Ohio, Mansfield	Aug. 10-21
North Michigan, East Jordan	Aug. 31 to Sept. 10
West Michigan, Allegan	Aug. 17-28
Wisconsin, Janesville	Aug. 30 to Sept. 10
Indiana, Connersville	Sept. 7-18
East Michigan, Holly	Sept. 12-19
CENTRAL UNION CONFERENCE	
Missouri, Sedalia	Aug. 6-13
Nebraska, Omaha	Aug. 10-20
Colorado, Denver	Aug. 17-27
Kansas (conference), Hutchinson	Aug. 24 to Sept. 4
Kansas, Downs	Aug. 3-9
SOUTHWESTERN UNION CONFERENCE	
Texas, Hillsboro	Aug. 3-13
Arkansas, Bentonville	Aug. 17-27
Oklahoma, Oklahoma City	Aug. 24 to Sept. 3
PACIFIC UNION CONFERENCE	
California, Hanford District	Oct. 19-29
California, Guerneville	Aug. 17-27
Southern California, Los Angeles	Aug. 11-21
Utah, Ogden	Aug. 15-22
Western Washington, Seattle	Aug. 24 to Sept. 3
Montana, Whitehall	Sept. 15-25
Southern Idaho	Sept. 12-17
British Columbia, Victoria	Sept. 7-17
GENERAL EUROPEAN CONFERENCE	
British Union (joint meeting)	Aug. 4-13
Scotland and Ireland	Aug. 14-30

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Union College Catechism

THIS is the title of the substance of the second number of the Central Union Conference Bulletin. It consists of nearly one hundred questions that people are likely to ask about Union College, with direct, pointed answers which give the pith of the annual calendar. It is designed for wide-spread distribution. Anybody may have any reasonable number of them for the asking. Address Central Union Conference Bulletin, College View, Neb.

Notice!

THE eighteenth annual session of the West Virginia Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Clarksburg, W. Va., Aug. 17-27, 1905, for the purpose of electing officers, and transacting other business pertaining to the conference. We hope for a good attendance of our people. The first meeting will be held at 9 A. M., Friday, August 18.

Let all our churches elect their delegates in due time! Each church is entitled to one delegate for the organization, and one additional delegate for every seven members.

This is a very important meeting, and important questions are to be considered; hence we hope all our churches will be fully represented.

B. F. PURDHAM,
Vice-President W. Va. Conf.

Ontario, Notice!

THE annual conference of Ontario will be held September 7-17 in connection with the camp-meeting at Lorne Park, Ontario. Election of officers will take place, and credentials and licenses will be granted. It is desired that all churches be represented. Each church is entitled to one delegate for the organization, and one delegate for each fifteen members or major part thereof. The credentials should be sent to the conference secretary, B. B. Nofstger, 151 Hunter St., W. Hamilton, Ontario.

A. O. BURRILL, *President*,
B. B. NOFTSGER, *Secretary*.

Maine Conference

THE thirty-ninth session of the Maine Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Lewiston, August 24 to September 4. Important matters will be up for consideration, and each church should be sure to elect a full quota of delegates. Remember, every church is entitled to one delegate regardless of membership, and one additional delegate for each ten members. Be sure to send the names of your delegates to Eliza H. Morton, conference secretary.

P. F. BICKNELL, *President*,
ELIZA H. MORTON, *Secretary*.

Annual Meeting of the International Publishing Association

IN accordance with the by-laws of the International Publishing Association, due notice is hereby given that the second annual meeting of said association will be held at College View, Neb. The sessions will begin on Tuesday, September 5, at 9 A. M., and will continue until all business matters that may be presented shall be disposed of.

The membership of the association consists of the following persons: the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Central Union Conference of Seventh-day Adventists, the executive committee of the Northern Union Conference of Seventh-day Adventists, the executive committee of the Southwestern Union Conference of Seventh-day Adventists, the board of trustees of the International Publishing Association, the seventeen counselors of the International Publishing Association, and the editors of the foreign periodicals published by the International Publishing Association.

A full attendance is desired. All our representative German, Danish, and Swedish brethren are especially invited to attend these meetings.

E. T. RUSSELL, *Chairman*,
J. F. STABY, *Secretary*.

West Michigan Camp-Meeting

THE annual camp-meeting of the West Michigan Conference will be held in the Riverside Park at Allegan, Mich., August 17-28, 1905. It will be preceded by a short workers' meeting beginning August 14. Reduced-rate round-trip tickets will be sold at one and one-third fare to Allegan from all points in the West Michigan Conference August 14, 16, and 17, 1905, limited to return to and including August 29. There will be no business sessions in connection with this camp-meeting. It is purely an evangelical effort. There will be public services each day at 10:30 A. M., and 3 and 7:30 P. M., with special meetings for the young people, children, Holland brethren, and devotional exercises between these public services.

Some of the special features of the camp-meeting will be Field Day on August 21,

Young People's Day the 22d, Educational Day the 23d, Pioneer Day the 24th. Considerable effort is being put forth for a large attendance. The prospect is very encouraging. Tried and faithful laborers will be present to help in all the departments of the work.

ALLEN G. HAUGHEY, *Pres.*

Notice!

NOTICE is hereby given that the regular annual meeting for 1905 of the Michigan Sanitarium and Benevolent Association will be held in the city of Battle Creek, Mich., in the chapel of the college building, on North Washington Avenue, at 3 P. M., Aug. 17, 1905.

By order of the Board,
E. L. EGGLESTON, *Secretary*.

Notice!

THE annual meeting of the Arkansas Conference Association of Seventh-day Adventists will be held on the camp-ground at Bentonville, Ark., Tuesday, August 22, at 9:30 A. M., to transact such legal business as may come before it, and to elect trustees.

The constituency of this association is the members of the Arkansas Conference of Seventh-day Adventists represented by their delegates to their annual conference.

U. BENDER, *Conf. Pres.*

West Virginia Camp-Meeting

As has already been announced, the West Virginia camp-meeting is to be held this year August 17-27, at Clarksburg, on the same grounds where it was held last year.

There will be tents and buildings for rent at the usual rates,—from two dollars to three dollars. The flooring in tents for those who desire it will be at additional expense, but will be made as reasonable as possible. Let all provide themselves with such bedding as they will need. We can not rent cots and bed springs and mattresses, hence let all bring their straw ticks, which can be filled on the grounds at very little cost.

There will be a boarding hall where meals will be served at reasonable rates. There will also be a lunch stand, where lunches will be served at reasonable rates in the evening; also a grocery.

Reduced rates have been secured on all lines of the B. & O. R. R. Certificates will be sent to all our churches, and to all isolated brethren and sisters who may need them, if they will send us orders for them. Send in your orders at once for them. Present these certificates to the B. & O. ticket agents, and they will sell you round-trip tickets at one and one-third fare. These certificates are good any time from August 15 to 26 going, and for returning till August 29.

When you reach Clarksburg, take street-car near the depot, ask for transfer to the old fair-grounds. It is only a short walk from the car line to the camp-ground. Baggage will be hauled at reasonable rates. Hand your checks to Elder Province at the book stand, and the baggage will be looked after. Write to Elder Province, ordering tents, lumber, and such things as you need. We expect excellent help at this meeting.

B. F. PURDHAM, *Vice-Pres.*

Change of Addresses

THE address of the Canadian Publishing Association, and of S. D. Hartwell, the manager, is now Box 178, Toronto Jct., Ontario.

All correspondence for the Vermont Conference, Tract Society, or F. M. Dana should be addressed to Windsor, Vt., till further notice.

Save the Boys

THAT twenty-four-page booklet "Save the Boys" must be sold at once. The money is needed for improvements on the journal of the same name. To this end they are offered at cost, postage added, or 60 cents per

100, post-paid. Now is the time to put one into the hands of every tobacco-using neighbor of yours.

One subscriber for the journal in renewing says: "Your journal is worth its weight in gold." Only 30 cents a year. Address Save the Boys, 118 W. Minnehaha Boul., Minneapolis, Minn.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

NOTICE.—We have received a serious protest against the advertisement signed by Henry Korgan and printed in last week's REVIEW. PUBLISHERS.

WANTED.—Ten young ladies to work in vegetarian restaurant. Apply to O. F. Conway, Manager, 259 S. Hill St., Los Angeles, Cal.

WANTED.—Educated young ladies to wait table. Must be strong and willing to work. Hygienic Dining Rooms, 1209 G Street, N. W., Washington, D. C.

FOR SALE.—Pure-food depot, steady trade, \$500; cafe equipment included. Also modern job-printing plant, good trade, \$1,200 cash. City growing. Address E. A. Brown, Phoenix, Ariz.

FOR SALE.—Delicious new sage and orange honey, our own, the best in years. Latter may candy a beautiful white in cool weather. Discount on five-case lots. Olives and olive-oil at reasonable rates. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—In College View, Neb., my residence property. New, seven-room house; excellent location, three blocks from college. A big bargain if sold, in a few weeks, before I leave for Ohio. Address D. D. Rees, College View, Neb.

FOR SALE.—Two acres full-bearing, large, sweet, "Washington navel" oranges. New seven-room cottage, water inside and out. One block to Seventh-day Adventist college. Also twenty-acre walnut grove 10 miles away. Bargains. Address H. E. Giddings, Fernando, Cal.

WANTED.—Good Seventh-day Adventist woman as housekeeper and caretaker for three children, aged respectively two, four, and six years. No objection to woman with one or two older children. Home near church and church-school. References given and required. Address Mrs. Frank Jencks, Thayer, Kan.

FOR SALE.—Four acres in full-bearing apricots; 2½ miles from Santa Ana; excellent soil, perfect water system, costing \$1 an acre each year. Comfortable house, good barn; all facilities for drying fruit crop. Annual net income, \$800. Can turn over with place care of 32 acres, with income of \$3 a day for team labor on same. School and church convenient. Price, \$5,000. It would be difficult to locate in more pleasant surroundings, or in a more delightful climate. Owner desires to engage in missionary work, only reason for selling. Reference, President So. Cal. Conf., 257 S. Hill-St., Los Angeles, Cal. Address D. W. Frazier, R. F. D., Santa Ana, Cal.



WASHINGTON, D. C., AUGUST 3, 1905.

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

BROTHER H. G. LUCAS, of California, spent a few days in Washington last week. On his return to the Pacific Coast he will enter upon his work at Fernando, in southern California.

ELDER G. B. THOMPSON has been in Michigan during the last two weeks, holding meetings in Battle Creek and Grand Rapids. He will now attend some of the camp-meetings in the Central West and the Southwest.

ELDER R. D. QUINN has recently returned to his field of labor in Australia, after attending the Montana and Western Oregon camp-meetings. Brother Quinn writes that both of these gatherings "were splendid meetings."

ELDER W. S. HYATT spent a few days in Washington this week, having arranged to sail from New York August 3, for England and South Africa. Last Sabbath he spoke to two of the Washington churches on the African work.

REFERRING to Rev. W. F. Crafts' sending out his book, "Patriotic Studies," through the mails free of expense, under the franking system, the New York Herald in an editorial of July 18, says: "He has stolen the livery of the devil to serve heaven in." "There have been many abuses of the franking privilege, but none so glaring as this."

A CONVENTION for the benefit of the gospel workers in the District of Columbia has been announced for Tuesday and Wednesday of this week. Two sessions of the convention were arranged to be held with the M Street church, and two with the People's church. Nine topics were assigned to various workers, covering some of the practical experiences of gospel work. A report of this convention may appear later.

THE investigation into the affairs of the Equitable Life Assurance Society, of New York City, which has disclosed successive depths of unsoundness until it has become suggestive of a bottomless pit of corruption, has finally resulted in a suit by forty or more policy holders representing several States, to place the society in the hands of a receiver for the purpose of winding up its affairs, the suit being based on a charge that the

organization is insolvent. Coincident with this information comes the announcement that another big insurance company, the Mutual Reserve, of New York City, has a dark shadow over its reputation by reason of an investigation by the State superintendent of insurance. An Albany dispatch says: "Concealment of judgments against the company amounting to \$182,767, exaggeration of its surplus by over \$300,000, and a fixed policy of delay in settling claims are some of the charges made against the Mutual Reserve Life Insurance Company by Chief Examiner Isaac Vanderpool in his report submitted to State Superintendent of Insurance Hendricks, and by him to-day made public. The examination was begun last December, and covers a period back to 1890. The company has headquarters in New York City, and claims assets of between \$5,000,000 and \$6,000,000."

Washington Training College
Extract From the Annual Announcement

A LARGE measure of the strength of the institution will be devoted to the work of building up a strong Biblical department, in which it is hoped many of our younger ministers, now in the field, may find features of advantage sufficient to warrant their connecting with the school for a period of study, to prepare themselves better for the service in which they are engaged. Those who were acquainted with our denominational work of an earlier day will remember the time when the younger ministers were brought together to receive a special course of instruction and training; and the leaders of our denominational work of to-day are largely men who were privileged to have this special training.

Opportunities for actual evangelical work will be offered, and will constitute one of the most important features of the training received by the students at this institution. At the same time, very careful, thorough, and systematic technical work will be undertaken in the class room, thus holding a high standard for this feature of the preparation for life's duties, but not neglecting the advantage which arises from actual experience in the presentation of the truths of the gospel, whether from the desk, in the home circle, or in placing literature in the hands of individuals who may be interested in the same. This department of the Washington Training College will receive more careful and earnest consideration than any other department, as the school exists for the one purpose of preparing men and women for gospel work. The circumstances surrounding the school are most favorable for carrying forward such a line of practical work, and the very best instructors are promised, and have signified their

willingness to co-operate with the college in making this feature of its work a success.

Special instruction will be given in the public presentation of the Scriptural truths; and to make this feature very practical, drill classes will be formed in the school, where preliminary efforts may be put forth, and later in the year opportunity will be presented for occupying the desk in our various churches about the College by such as may so desire, and whose qualifications seem to warrant efforts in this direction. There is unlimited opportunity for carrying forward this line of study, and it is hoped that through this means many of our young men may develop an ability for public labor in the cause of Christ.

The Nashville Church Building Fund

THE General Conference Committee has arranged that a fund shall be opened in the columns of the REVIEW, for the benefit of the Nashville church enterprise. The readers of the REVIEW will understand that there is some five thousand dollars to be raised before the first of October, 1905, to cover the purchase of this property.

We believe there are many of our brethren and sisters scattered throughout the field who will be glad to take hold of this matter, and help pay for the church building in Nashville. It will not be a hard thing for us to do, if we will each bear a part.

Any funds forwarded to the General Conference treasurer will be receipted through the REVIEW.

Donations to the Nashville Church Fund	
Collected at General Conference	
Office	\$37 50
Collected at Review and Herald	
Office	24 00
Received from other sources	39 00
Total	\$100 50
	I. H. EVANS.

Washington, D. C.

THE tent-meetings continue with an excellent interest. The prospect is that a goodly number will come fully into the truth of the message.

The meetings held by Elder Sheafe are very largely attended, and the interest is excellent. His tent was recently destroyed by a storm, but in the interval until another tent was secured, his meetings were held in the open air. A temporary tent is now in use.

The Washington fund is increasing rather slowly. The following letter will prove of interest:—

"DEAR BROTHER: Please find ten dollars enclosed to be used to help build a good, lasting foundation and home for the good old ADVENT REVIEW AND SABBATH HERALD. I am the same old self-supporting missionary who sent you ten dollars some time ago on the One Hundred Thousand Dollar Fund, and now I am glad that it is all made up, and quite a good start made on the other fifteen thousand dollars. May this ten dollars be sort of a fourth-of-July offering. May the good Lord bless all the money and builders and givers and his work and people."

J. S. WASHBURN.