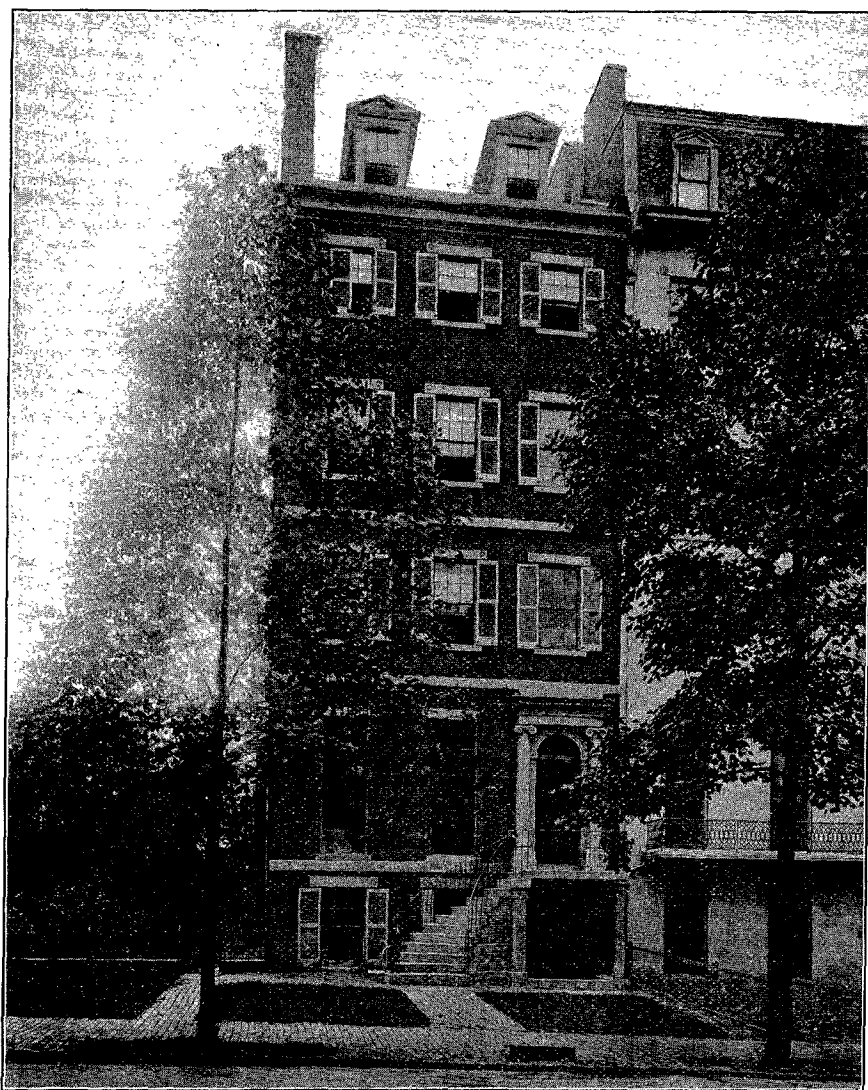


# The Advent REVIEW And Sabbath HERALD

Vol. 80

WASHINGTON, D. C., THURSDAY, SEPTEMBER 3, 1903

No. 35



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CAPITOL ST., WASHINGTON, D. C.



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<i>Evangeliets Sendebud</i> (Danish-Norwegian); weekly; sixteen pages; annual subscription, \$1; College View, Neb.; Editor, C. A. Thorp.	
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(To be continued)



# The Advent REVIEW And Sabbath 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.

VOL. 80.

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unto the Saints"

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## Editorial

### A Chance

ON a sign posted in a prominent thoroughfare we read the other day, "Socialism will give you a chance," and at once we thought, "And it gives only a chance." The plan of establishing equality by a more equitable division of the wealth of the world, and of maintaining that equality by legislative enactments, commends itself to those who would hope to be the gainers by this new adjustment, but the results, after all, would be those of mere chance. The whole thing rests upon a wrong principle. Character is the most valuable possession, and is the only real title to all other possessions. This is the law of the new kingdom, and its results reach into eternity.

### A Certainty

WHAT the socialists are seeking after, and many of them with all sincerity of purpose, is provided for in Christianity. All the things of the kingdom belong to each subject of the kingdom, but he can receive only such a portion of his whole inheritance as his cultivated capacity will enable him to appropriate to the highest purposes. Christianity does not simply give each one a chance; it gives each one a certainty. "He shall reward every man according to his works." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." That reorganization

and readjustment of things which men are seeking after through some plan of human devising can only be realized in "the restoration of all things" when the Saviour comes for his people, and only that gospel which cleanses the human heart from sin, the real cause of all these troubles, can provide a relief from the ills which have come upon the world through the transgression of divine principles. There can be no substitutes for the gospel of Christ. It alone can heal and restore. A certainty is better than a chance.

### Loving His Appearing

THE crown of righteousness will be given "at that day" to all them "that love his appearing." It is "unto them that look for him" that he will appear "the second time without sin unto salvation." It is thus evident that those who share in the glories and the joys of the second advent will be expecting the return of their Lord, and will have their hearts set on this event. Those who "love his appearing" will never be heard saying, "It makes no difference when the Lord comes if we are only ready." This is simply a way of expressing indifference concerning the coming of the Lord, and this feeling of indifference indicates a lack of personal faith in the prophecies and the signs of the day of God. Such persons will not be ready for the experiences which will come to the waiting people of God. Those who "love his appearing" will have a faith which will sustain them through "a time of trouble, such as never was since there was a nation," and which will bring to them the deliverance promised to those "found written in the book." Those who "love his appearing" will consecrate their time, their talent, and their means to the work of "hasting the coming of the day of God." They will seek "those things which are above," and will in spirit anticipate the joys of that day through the fellowship of the Spirit to be poured out in the time of the latter rain. It will be easy to distinguish between those who really "love his appearing" and those who make the second advent simply a part of their creed. "By their

fruits ye shall know them." And the time of test is even now upon us, and revelations will be made which will bring surprise and pain to many hearts. O that the Lord may increase the love of his appearing in the hearts of his people!

### The Time of the Promise

WE are living in the time of the latter rain, and in this time we are instructed to ask for rain. There is nothing in the divine purposes or promises to prevent, but rather everything to favor, the reception of the fulness of the Spirit's presence. But there must be such a faith in the promises and such a fellowship with the divine purpose as will actually lay hold upon the desired blessing. God's remnant people, although they are scattered over the face of the earth, ought to continue "with one accord in prayer and supplication," as did the disciples in the time of the promise just before the day of Pentecost, and the prayer of faith will bring the desired blessing. Let the daily prayer be, "Father, give me thy Spirit." Let the daily consecration be, "Wholly thine for evermore." And the daily experience will be, "God with us." In this time of the promise let each one seek to realize the fulfilment of the promise.

### Saving Sinners

THE work of Jesus is to save sinners. "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "The Son of man is come to seek and to save that which was lost." This was the one purpose of his life of toil and sacrifice while he was upon the earth, and now that he has entered into heaven "to appear in the presence of God for us," he still gives himself to the same purpose. "He is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." Those who are truly representatives of Jesus in the earth will heartily consecrate their lives to the same work of saving sinners. It will be the one ambition of their being to turn men "from darkness to light, and from the power of Satan unto God." The one consuming



desire of their hearts will be to make known the love of Jesus to those who are strangers to it, to minister his saving grace to those who are ready to perish, and thus to extend the triumphs of the cross. These are "laborers together with God." They become God's helping hand in reaching and rescuing those who have been held in the bondage of sin, and they are permitted to share in the joy which pervades heaven when a sinner repents and accepts the salvation of Jesus. To show no interest in the work of saving sinners is to deny in a very emphatic way that we have any personal connection with Jesus and his work, and really classes us with those who identify themselves with the kingdom of this world and the prince of this world. "He that is not with me is against me; and he that gathered not with me scattereth abroad." Just now there is an emphatic call for those who know the message of salvation to sound it abroad in all lands. In the cities and in the country, in the highways and in the byways, in many fields, this saving truth should be made known, and earnest efforts should be put forth to save the lost. Each one can do something. Let each one take up the work nearest at hand, and thus build over against his own house. The time is short, and the labor is great. Be diligent.

### The Call of the Hour

IN a letter from South America, Brother A. R. Ogden voices the need of the work in Chile. He says:—

What is needed, as it appears to me, is not so much talented speakers, but humble, consecrated men to go all through these countries, scattering the literature, talking and praying with the people, and teaching in a simple way the truths for this time.

Is it not the need in every community, the world over? The call of the hour is one to which all the rank and file of believers may respond. Every one who knows enough to believe this truth can tell somebody else what he knows. The events of the day are impressing thoughtful minds with a sense of an impending crisis. While the public laborers are presenting the message to crowds, the time calls for a rising up of all believers in a special effort to tell friends and neighbors that Jesus is quickly coming. The simple lines of prophecy will be as a new revelation to those who have never studied God's Word.

This is the service that is to swell into the "loud cry" that shall ring through every land, and quickly warn the world. "Servants of God, with their faces lighted up and shining with holy consecration,

will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warnings will be given." W. A. S.

### Hostility to the Sabbath.

UNDER the heading "Hostility to the Christian Sabbath," the *Pittsburg Christian Advocate* says the following concerning Seventh-day observers:—

We may add to the foes of the Christian sabbath the Seventh-day Adventists—especially in this region. Whether it is wrongheadedness on their part, honestly advocating an error, or whether it is that they are the paid agents of the anti-Sabbath forces, we can not say. When we consider the tons of their literature which they circulate, the tents which they plant here and there, the halls they rent, and the considerable expense involved in the propagation of their mischievous notions, we are inclined to think the latter is the case.

We can assure the *Advocate* that Seventh-day Adventists are not the paid agents of the anti-Sabbath forces, or of any other persons. They are not anti-Sabbath advocates at all. Their very title, "Seventh-day Adventists," indicates that they are believers in and advocates of a Sabbath—the seventh day. They believe in the seventh-day Sabbath because God himself said "The seventh day is the Sabbath."

It is not at all strange that sixty thousand or more such people in this country should circulate tons of literature and conduct tent meetings, at a considerable expense. Any people who were in earnest in their work would do the same. They have a message to give to the world, a message which calls for the greatest earnestness, energy, and self-sacrifice. They believe themselves commissioned to warn the world, as did Noah, of the impending judgments of God. They are giving to the world the message of Rev. 14:6-12: "Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth and the sea and the fountains of waters," etc. Men do not worship God in spirit and in truth when they teach for doctrines the commandments of men. One of the commandments of men is the command to observe the first day of the week as the Sabbath; there is no command of God for such an observance. But on the contrary, God does command the observance of the seventh day, and the reason he gives for it is that in six days he "made heaven and earth, the sea, and all that in them is, and rested the seventh day." Only by keeping his day can we truly worship "him that made

heaven, and earth, and the sea, and the fountains of waters."

"When the Christian sabbath has been broken down," says the *Advocate*, "it will not mean the restoration of the seventh day. The breaking down of the Christian sabbath is the end of a seventh day of rest." This statement is true enough, but it does not apply to the first day of the week. That day is not the Christian sabbath. The first-day sabbath is an institution which depends on human laws and traditions for its support. The seventh-day Sabbath has no human enactments to support it; it is contrary to human traditions and popular custom, in many places it is even directly antagonized by man-made statutes; yet in spite of all this it is not extinguished, but on the contrary is steadily gaining adherents both in this country and throughout the world. This is a demonstration that it does not need human laws or traditions for its support; and if the first day of the week were the true sabbath, the same might be said of it. The seventh day has the support of the word of Jehovah,—"the seventh day is the sabbath,"—and this is all the support that is needed, and the only support that is worth anything to a religious institution.

It is only conscientious conviction and obedience, prompted by love, that counts for anything in the worship of God. All other worship is only hypocritical and spurious, an offense to God and to man. No conviction of conscience or true heart worship can be secured by the enforcement of the civil statutes. Why, then, should the *Advocate* wish such statutes commanding Sunday observance to be enforced? Why should there be laws to force the world into a hypocritical conformity to the worship of the church? Without faith it is impossible to please God, and "whatsoever is not of faith is sin." Let the Christian Church worship and serve God in faith, and let the world, which knows not God and has not faith, not commit greater sin by a formal worship of God and observance of his memorials, inspired not by faith, but by selfishness only. Let the dividing line between the church and the world be sharp and distinct, as it ought to be.

The Christian religion is supported not by law, but by love. The love of God prevails in the heart that is yielded to him over every earthly consideration. And because this is so, Christianity will triumph not only without the aid of worldly governments or worldly power in any form, but in spite of all that these can do against it. This the *Advocate* should know, and on this basis it can rest



its hopes without fear of the future. The day is at hand when God will vindicate his truth in the world, without man's help; for the hour of God's judgment has come. Already the judgments of God are in the land. We have reached the generation when Christianity will win an eternal triumph over the forces of unrighteousness. Soon the world will know that it has a sovereign, whose word is the truth, and whose law is unchangeable to all generations.

L. A. S.

### **The Integrity of the Courts**

It has long been known that legislators and executive officers were susceptible to the corrupting influence of bribes, and that such an influence has often been exerted in these two departments of civil government by unscrupulous men to gain unjust ends. The question has now been raised as to whether the remaining department of the government—the courts—is above such influences, or whether it too can at times become the instrument of unscrupulous wealth. For venturing to assert that this is true in a specific case two Missouri editors were recently arrested and punished on a charge of contempt of court. The case was one in which a verdict of fifteen thousand dollars had been obtained against a railway company by an employee named Oglesby, who in an accident had lost one of his limbs. After several appeals and a rehearing, in all of which the verdict was affirmed, another appeal was made, and the verdict was set aside, and, so it is stated, no new trial was ordered, this extraordinary outcome being due, it is said, to the fact that during the long delay obtained by these various appeals the complexion of the court had been entirely changed by electing railroad attorneys to its membership. Thereupon the *Warrensburg Herald* declared that the court had “reversed and stultified itself in this case until no sane man can have any other opinion but that the judges who concurred in the opinion dismissing the Oglesby case have been bought in the interest of the railroad.” For this “contempt of court” the editor was fined five hundred dollars and costs, another editor who copied the *Herald* editorial being let off with a nominal fine only because he retracted it, and made an apology to the court.

From such facts it is easy to see how autocratic power is swiftly springing up in this government. The liberties of the people depend upon the free exercise of the will of the people, and this in turn, depends upon the right of freedom of speech, through which public sentiment

is directed toward what are believed to be the ends of justice. There can be no freedom without the right of criticism. No human being is above criticism. The officers of the courts are men, of the same mold and stamp as are the members of the legislatures, or other men, the criticism of whose acts is not thought of as being criminal. The extraordinary power of the courts represented in contempt proceedings was conferred upon them not as a declaration that human nature is different in a judge from human nature in other men, and that a judge by virtue of his office is raised altogether above the weaknesses and temptations by which other men are led astray, but only as a means of enforcing decrees of the courts made in the interests of justice. But apparently it is of little value now to enumerate or discuss the theories and principles upon which free popular government is based. Men have become intoxicated with power, and in many cases seek only to gain their selfish ends by the exercise of their power, whether in accordance with just principles or in spite of them. And out of this condition of things what but the development of an autocratic form of government is to be expected?

L. A. S.

### **Note and Comment**

AN order has been issued at the government printing office by Public Printer Palmer requiring the employees in the office to take the oath of allegiance to the United States government, as is required of clerks under the civil service law. While the public printer explains that this action is merely in accordance with civil service regulations, it is believed that it is meant to have an important bearing on the issue which has been raised by the recent disturbance in that department growing out of the attempted removal of Foreman Miller by the labor union members in the office. Mr. Miller was reinstated by order of President Roosevelt, and has been retained in spite of a threat by the labor union to inaugurate a strike which would tie up the government printing plant. Such a strike, if it should be ordered now, would be a more serious affair for those engaged in it than would have been the case before they had taken the oath of allegiance. The president has declared that the laws of the United States are superior to the laws of labor unions, and the order requiring the oath of allegiance from labor union members is regarded as signifying that he has taken

his stand firmly on this ground. But as labor unions have never been known to regard any other interests as being superior to theirs, it is not to be expected that they will refrain from striking on account of this oath, or that peace between them and the government is thereby assured. There can be no peace unless one of the parties concerned shall recede from the principles which have hitherto governed its course of action.

IN a letter to Governor Durbin of Indiana, commending his firmness in repressing the lynching mob in Evansville, President Roosevelt makes statements showing that in his view the spread of lawlessness threatens the greatest possible calamity that could befall the nation. He says:—

Surely no patriot can fail to see the fearful brutalization and debasement which the indulgence of such a spirit and such practices inevitably portend. Surely all public men, all writers for the daily press, all clergymen, all teachers, all who in any way have a right to address the public, should with every energy unite to denounce such crimes, and to support those engaged in putting them down. . . . The corner-stone of this republic, as of all free governments, is respect for and obedience to the law. Where we permit the law to be defied or evaded, whether by rich man or poor man, by black man or white, we are by just so much weakening the bonds of our civilization, and increasing the chances of its overthrow and of the substitution therefor of a system in which there shall be violent alternations of anarchy and tyranny.

Such is the result that is threatened, but to point out the fact is not to provide a remedy for the danger. The mob spirit has sprung up in the land, and of late has been spreading everywhere like a pestilence which no quarantine could control. Will it die out? or will it spread more and more until free government is overthrown, and in its place there comes a despotism with “violent alternations of anarchy and tyranny”? Men talk hopefully of the future, but who has the wisdom to assure us that his words will come true? Only those can calmly face the future who can say from the heart, “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” Ps. 46:1, 2.

AN attempt to enforce the Sunday “blue law” is being made in Braddock, a suburb of Pittsburg, Pa. Recently some of the prominent merchants of Braddock were arrested on this charge.



## General Articles

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

### Divine Sonship\*

MRS. E. G. WHITE

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

In this scripture are portrayed Christian privileges that are comprehended by but comparatively few. Every one should become familiar with the blessings that God has offered us in his Word. He has given us many assurances as to what he will do for us. And all that he has promised is made possible by Christ's sacrifice in our behalf.

John the Baptist bore witness of the One through whom we may become sons and daughters of God. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Divine sonship is not something that we may gain of ourselves. Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. The sinner can not, by any power of his own, rid himself of sin. For the accomplishment of this result, he must look to a higher Power. John exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Christ alone has power to cleanse the heart. He who is seeking for forgiveness and acceptance can say only,—

"Nothing in my hand I bring;  
Simply to thy cross I cling."

But the promise of sonship is made to all who "believe on his name." Every one who comes to Jesus in faith will receive pardon. As soon as the penitent one looks to the Saviour for help to turn from sin, the Holy Spirit begins his transforming work upon the heart. "As many as received him, to them gave he power to become the sons of God." What an incentive to greater effort this should be to all who are trying to set the hope of the gospel before those who are still in the darkness of error.

### OUR HOPE IN THE GOSPEL

How thankful we should be for the blessings offered us; for the hope we have in the gospel; for the sacrifice which Christ made in order that we might have these blessings! He, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth to stand at the head of humanity. After his crucifixion and resurrection, he ascended to heaven, but he went as our elder brother, to intercede in our behalf. By a life of self-sacrifice and a death of shame, he redeemed us, and he now stands before the Father as our Advocate, the propitiation for the sins of every repentant one who receives him and believes on his name. With his human arm he encircles the fallen race, while with his divine arm he grasps the throne of the Infinite. No matter how weak the sinner may be; no matter how many or how great may have been his transgressions, the Saviour will accept him. Christ loves every member of the human race; for he has bought them all with a price;—and what a price!

Christ would have given his life, even if he had known that only the little company before whom I am standing to-day would be saved at last. Yes; if there had been but one member of our little company that could have been saved, he would have given his life as a ransom for that one. How incomprehensible is his infinite love!

### TEMPTED IN ALL POINTS LIKE AS WE ARE

Our Saviour passed over the same ground on which Adam fell. He was tempted in all points like as we are, yet without sin. He never yielded to temptation; and yet, in withstanding the assaults of the enemy, he exercised no power that is not granted us. He might have come to this earth accompanied by a vast retinue of angels; but he came unattended, to dwell with the poor and the lowly. Throughout his life he was sorely tried. On every hand he was beset with temptation. He endured every affliction that we are called to endure. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Dear friends, did Christ come to this earth in order that you might receive and enjoy the riches of the world?—No, no. He came that you might have life eternal in the kingdom of God. He came that you might live the life that measures with the life of God; that in the courts of heaven, where there is neither sorrow nor death, you might dwell forever with Christ and the angels.

With these thoughts in mind, can we not appreciate a little more fully the words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are

we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

### PARTAKERS OF THE DIVINE NATURE

God's purpose for us is that we shall be partakers of the divine nature. Only thus can we overcome the evils that beset us. It is by beholding Christ that we are made partakers of his nature. Keeping him ever in view, we are changed into his likeness. Thus we gain strength to overcome as he overcame. God does not ask us to fight the battle against sin in our own strength. He has given Christ to be our helper in every time of need. The Saviour knows all about our trials and difficulties. Let us lay them at his feet, and trust him to lead us aright.

Let every professed Christian search his heart diligently, and put away from him everything that is unlike Christ. Let him remember that he has been bought with a price, even the blood of the Son of God, and that in thought, word, and deed he is to honor his Redeemer. Remembering this, he will guard against pride and self-indulgence. Constantly he will endeavor so to live that he can meet the Saviour in peace. He will resist every suggestion of the enemy to do that which would grieve the heart of Christ. If he is faithful in this life, he will be ready to welcome the Saviour when he comes in the clouds of heaven. With joy he will say, "Lo, this is our God; we have waited for him, and he will save us."

### THE PROMISE OF CHRIST'S RETURN

"Let not your heart be troubled," Christ said to his disciples just before his crucifixion; "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Long have we waited for our Saviour's return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God, and will explain to us the dark providences through which he led us in order to perfect our characters. There we shall see on every hand the beautiful trees of Paradise, in the midst of them the tree of life. There we shall behold with undimmed vision the beauties of Eden restored. There we shall cast at the feet of our Redeemer the crowns that he has placed on our heads, and, touching our golden harps, we shall offer praise and thanksgiving to him that sitteth on the throne.

Dear friends, I have talked to you this afternoon in regard to some of the simple truths of the gospel. If you will receive these truths into your hearts, I shall feel that my words have not been in vain. May the blessing of God rest upon you and your children. May you all

\*Sermon at the Open Air Service held at Calistoga, Cal., June 7, 1903.



be among those who shall enter through the gates of pearl into the city of our God. May you, as unbroken families, dwell forever in that haven of rest. To this end may God help you now to strive for the crown of life.

### Fifty Years of Bible Distribution

W. A. SPICER

God's hand is plainly preparing every agency for the speedy proclamation of the message of the advent to the ends of the earth. His providence, like a pillar of fire, points the shining way into every dark land to-day. Note how, since the rise of this advent message, the Bible has been put into tongue after tongue, and the agencies for its distribution multiplied. The secretary of the American Bible Society, reviewing the last fifty years, says:—

"The great British and Foreign Bible

Pentecost. What an inspiration this record should furnish to us to send teachers of the special message the Word has for this time into all these fields.

"The humblest life that lives may be divine;

Christ changed the common water into wine.

Starlike comes Love from out the magic East—

And Life, the hermit, finds his fast a feast."

### The One Great Object of Our School Work

C. C. LEWIS

As the end draws near, the work of the third angel's message will increase in strength and holiness. The workers will have Christian integrity, and will love

coming to realize their position as the first and most natural teachers of their children; and home schools are being started where church schools do not exist. If the coming of Christ were the frequent theme of conversation and study in the home, and the home life were filled with the missionary spirit, the foundation would be laid for sending forth an army of laborers into the great harvest field. The faith that was in the heart of the grandmother Lois, and the mother Eunice, dwelt also in the bosom of the son Timothy. Church and intermediate schools are also springing up all over the land. And this is providential; for the church schools are ordained by God to prepare the children for the great work of making known God's message to the sick and suffering after the way shall become hedged up before the older workers, and they shall be no longer permitted to present the truth. See Vol. VI, pp. 202, 203. Hear it, one and all! The last work of mercy for the world will be done by children prepared for their duties in the church schools!

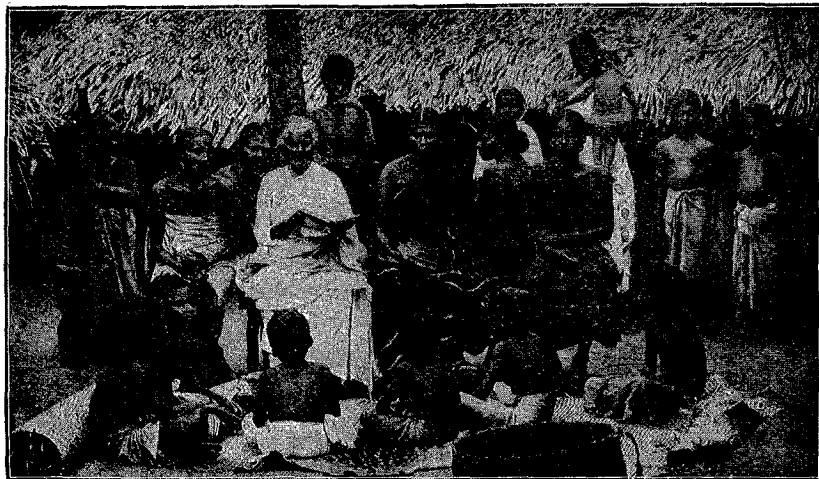
Finally, come the gospel training schools,—schools where students who have studied the common branches as far as the ninth or tenth grade may take up subjects designed to prepare them for the pursuit of a medical course; for the ministry or Bible work; for teaching, nursing, or canvassing; for practicing and teaching music; for shorthand and typewriting; for industrial pursuits; or for a business career.

The one great object of all these schools is "to provide places where the younger members of the Lord's family may be trained according to his plan of growth and development; to engage in the service of our institutions and in different lines of gospel work." And the third angel's message, the great testing truth for this time, is to be the keynote sounded and taught in all our institutions. See Vol. VI, pp. 126-128, 133.

GEO. H. HUBBARD, in a recent book, answers the question, "Why should our churches sustain foreign missions?" in the following unique manner:—

"Why should a preacher preach? Why should a teacher teach? Why should a physician attend to the sick? Why should a farmer till the soil? Why should a merchant buy and sell goods and import or export fabrics? Why should a soldier fight? Why should a sailor traverse the ocean? Why should a railroad corporation transport freights and passengers from place to place? Why should a manufacturing company produce commodities of one sort or another? In short, why should any man do precisely what is involved in his chosen calling? Or why should any body of men engage in the very work that expresses the declared purpose of their corporate life?"

"TEACH me, my God and King,  
In all things thee to see,  
And what I do in anything  
To do it as for thee."



A BIBLE WOMAN AND HINDOO HEARERS.

Society in 1853 issued only 1,168,794 volumes of Scriptures. Its issues last year were 5,067,421. The American Society fifty years ago issued 815,399 volumes. Its figures for 1902 (the returns for 1903 are not at this writing made up) are 1,723,791. This takes no account of the immense editions of individual publishers in Europe, England, and America, which have increased, I should say, at least tenfold in this period. Few persons realize the wonderful annual output of Bibles at the present time.

"The Bible is known to people in whose language it was not translated fifty years ago. Chinese dialects, the speech of African tribes, the language of the South Sea Islanders, have, during this time, been invaded, and the invasion is still in progress. This is making the book a familiar book where in the middle of the nineteenth century it was unknown."

Servants of God have devoted years of earnest toil in the dark corners of the earth to the preparation of translations. Many a life has been laid down on this altar of service during the fifty years. The process is yet going on in the regions still beyond. But in all the leading languages of earth—over four hundred of them—men now hear the wonderful works of God in their own tongue. It is the gift of tongues for the latter-day

one another as Christ gave commandment. When the true keynote is struck, there will be great zeal and progress. Company after company will leave the black banner of Satan, and will enlist under the glorious banner of Prince Emmanuel. There will be kindled in every soul the fire of holy zeal. The true keynote is that the coming of Christ to this earth will not be very long delayed. See "Testimonies for the Church," Vol. VI, pages 406, 419. This keynote has been partially forgotten. Its clear, ringing tones have been drowned by the noise of less important, though closely related, matters. But our leaders are awakening to the situation, its causes, and its remedy; and they are now calling the denomination back to its true position as Adventists,—believers in the soon coming of our Lord Jesus Christ and heralds of the good news of deliverance. The keynote is again sounding forth with no uncertain tone, and all other notes are being modulated into harmony with it. Let every voice join in the grand anthem that shall sound the gospel of the kingdom to all the world in this generation.

But what has our educational work to do with this movement? Much every way. It reaches the mass of our people as no other work does. It begins in the home. In a definite way parents are



# THE WORLD-WIDE FIELD

## Our Matabele Mission

W. H. ANDERSON

MANY of the boys have been at work on the farm. They have been harvesting the peas, mealies, and peanuts. We have cut part of the mealie stalks for forage, and put them on a rack so that the white ants can not get to them. This seemed necessary this year as there has been little rain fall, and we need to save all the feed we can for the stock.

We have sold two more cows and fourteen goats. The cows were sold in harmony with the recommendation of the South African Union Committee, at fifteen dollars each. The cattle disease is gradually drawing nearer, and we are holding our animals in readiness to sell if it is necessary, to save them from dying on our hands. We can sell the goats at a good profit now, and buy more later at a lower price.

We have torn down Elder Sturdevant's house, as the white ants were in it so bad that he was afraid it would not bear the roof. In many places the walls were badly eaten, and the roof was completely wrecked. We shall use cement in the first few layers of brick, and so have an ant-proof house. We were promised a mason last week to do the building, but he disappointed us, and I do not know now when we can get another one. We are trying in everything to do permanent work, so that it will not have to be repeated in a short time.

The work of building Jim's house is progressing slowly on account of repeated attacks of fever. He has not been able to throw off the fever this year, although the season is far advanced.

Five new boys have entered the school this month, and three have left. Those who left refused to submit to the discipline of the school.

The advanced class in Bible is finishing the book of Genesis. The second class is studying the twelfth chapter of the Acts. The third class is studying the sermon on the mount.

May 17 we were called to mourn the loss of one of our native teachers. Umby first attended the school at Umkupuvula in 1899, taught by Brother J. A. Chaney. Here he learned to read, and expressed desire to serve the Lord. Two years later he joined the training school at the home station to fit himself for the Master's work. After two years, partly in school, and partly in the kraals, teaching, he laid off the burden, and is resting in Jesus.

He was taken with fever on Friday night. Evening after the Sabbath I gave him treatment, and he said that he was comfortable when I left him at half-past ten o'clock. I did not think him seriously ill, as his fever had not been more than 103. Sunday morning he walked around. I saw him at nine thirty, and he com-

plained of severe pain in the back of the head and neck. At about one o'clock a noise was heard in his hut, and on going in, he was found in a spasm. We did all we could for him, but he never regained consciousness. He died at 4:30 P. M.

We miss him in the school, in the Sabbath-school, on the farm, and from the kraal work. God knows best, and we bow in submission to his will. I think he died from malarial poison.

The spiritual interest is extending and opening. At the same time some are sifting out. On the part of some there is a fixed determination that, come what will, they will serve the Lord. We try to make every day a "day's march nearer home." A good spirit prevails in the boarding school, and we thank God daily for what we see and hear among the students. There is a unity among us that means much for the work here. We are all of good courage in the Lord, and are willing to give all there is of us to advance the work.

I am getting ready for my trip to Barotseland. I expect to start in about four weeks. I can not start later, as I must be back when the rains begin in November.

Mrs. Anderson is not well, but manages to be about and to carry on her work. Brother and Sister Sturdevant are well.

## A Trip Through Southern Chile

H. F. KETTING

It is several weeks since I left home for this trip in the south of Chile. Last Friday I rode fifty miles horseback, the greater part through dense timber, to reach several families of Sabbath-keepers who are far on the frontier. Things were indeed very primitive. The house was made of posts, placed close together side by side to form the sides, with a thatched roof.

A box served for a table, and each person was given a spoon, and we sat around one common dish of beans and potatoes. And while it was a little different from what we are accustomed to in the United States, after a fifty-mile horseback ride I could do justice to my share of the meal. After supper I preached to those present, and the entire day Sabbath was spent in instructing them in the different truths of the third angel's message. I baptized one, and others are waiting my next visit, to receive baptism.

Sunday and Monday I rode about one hundred miles west, which brought me to the seacoast. Here we have two families obedient to the truth, and the father and the mother of a third have just decided to obey the truth. They have a family of eleven children.

Having a desire to visit an Indian chief who lives about twenty miles south of here, yesterday Brother Hormaechea, a

Spaniard, and myself started for his place. All but about three miles of our journey lay along the beach, which is lined with beautiful sea shells.

Upon arriving, some time was spent in conforming to their custom of receiving visitors, when we dismounted and were invited inside. On being asked upon what business we had come, I told him that I had heard of him, and that I had a great desire to come and give him a message that the great God had sent to him. He expressed his entire satisfaction and willingness to receive the message.

I then continued by telling him the story of creation and the fall; the promise of the Saviour, and his death and resurrection. I told him how he had gone to prepare a beautiful home for us, and that he promised to come again to take us to that home; that now the time of his coming is near, and he is sending his messengers to all parts of the world to tell the people to get ready to meet him and go with him to that beautiful place, and that he had sent me to tell him to get ready if he wanted to go with the Lord—he with all his family.

Then I mentioned how he had given us signs by which we might know when his coming is near, and that nearly all the signs had been fulfilled, naming the signs in Matthew 24. He wanted to know what signs were lacking yet, so I told him the only one lacking was the shaking of the powers of heaven and its rolling back as a scroll. He listened with deep interest, and said he wanted to be saved when the Lord comes, but he said they were very ignorant, and did not know much. I said, "Yes; but we want to teach the Mapoche Indians these things."

He seemed grateful, and asked that we establish a school on his land to teach his children and his servants' children. He has about a thousand Indians under his command, and is very desirous that they have some advantages in education.

In a small section of country there are over sixty thousand of these people, to whom the message must be given, besides tens and hundreds of thousands in the interior. Can we not do something to give these people the gospel, that the Lord can take from among them a people for his name? A company of English missionaries are now translating the Bible into their language. I can not help feeling deeply in earnest about having a school for them.

Don Pedro, the Indian chief, offered ten acres of land, and the lumber to build a house, if we would send a teacher among them. He said that a Catholic priest had promised to plant a school on his land, but he had not said anything more about it since. Now is our opportunity, if we do not want to let it go by. O, that the Lord may breathe such a spirit of self-sacrifice over his people as they have never yet experienced, that they may see the crying needs of people who are groping in the darkness to find some hope of salvation.

These Indians are not like the North American Indians, always engaged in war, but are workers. To be sure, from an American standpoint, they are very



lazy; but before the Spaniards came to Chile, the Indians cultivated more than twelve different varieties of beans, and many other vegetables.

Shall we be without blame if we do not extend the helping hand to them to lead them from darkness to light? We are of good courage, and are pushing the work as best we can. Pray for us.

### Chinese Opium Smokers

C. W. DAVIS

THE poppy seems to have been cultivated in China as an ornamental flower in the Sung dynasty (976-1264), and even earlier the healing virtues of its seed were known, while the medical use of the opium capsules dates back a great many years. Opium was used for medical purposes; it was a highly esteemed drug, being imported overland from Burma through Central Asia into China.

Dr. Dugeon, of Peking, says that opium smoking was introduced from Java by the Chinese from Chieu-chieu and Chang-

yond the harbor, he surrounded the whole foreign quarter at Canton with soldiery, and threatened the lives of all foreigners, without distinction of nationality, in case of refusal to surrender the drug. Summoned by the Superintendent of Trade to deliver up, as the only means of escape, the merchants handed it over to the queen's representatives to be used as a ransom for the lives of the community. Her majesty was accordingly pledged to make good their loss. To punish this high-handed proceeding, and to exact the promised indemnity were the objects of Britain's first war with China, not at all to force the Chinese either to receive opium or to consume it.

It is impossible to say what proportion of the Chinese smoke opium, but it is well known that large numbers of all classes throughout the empire are given to this habit. In some parts of the country the proportion is larger than in others. From the imperial palace down to the lowest hovel it has in its clutches all sorts and conditions of men; even women and

the bowl, the other end being placed in the victim's mouth, the poisonous drug was inhaled into her lungs.

Although opium is taxed heavily, various means are resorted to by which it is smuggled into the country. One method is the following: As soon as the customs officials are seen approaching a vessel which is about to enter the port, the smugglers who are on the vessel procure a long piece of strong twine and connect small sealed tins of opium on the one end and small floats on the other; then they are dumped overboard, to be picked up on some future occasion. Various are the means that are employed, cleverly and sometimes successfully, to evade the customs authorities; and for this reason it is impossible to determine the amount of opium consumed in this country.

A new vice, that of subcutaneous injection of morphia, appears now to be spreading rapidly in some parts of the country. It has been said on good authority that there are shops in Canton where persons may go and put their money on the counter, and without saying a word as to what they want, morphia will be handed to them.

Though partly consumed as a liquid decoction by the use of a hypodermic syringe, it is chiefly used to make pills and tabloids, which are taken as a substitute for opium by those who find it inconvenient to smoke during business or when traveling.

A large quantity of opium pills are made, and sold under the name of anti-opium pills. Some, in their endeavor to give up smoking, try these; but they seldom cure any one of the habit; they simply, by the opium contained, satisfy the longing of the smoker, and enable him to stave off the desire to smoke for a while.

The habit once formed is very difficult to break. Some try over and over again, but very few ever give it up entirely. It does not require a specialist to tell at a glance those who are addicted to this vile habit, or as the nation terms them, "opium devils." Every attitude, every feature of the face, every sentence, is a living witness that they are in agony till the craving is satisfied. They are pitiable objects, emaciated almost to a skeleton, until they finally succumb to their vice.

Canton, China.

### Many Converts in Canton

THERE has been a large ingathering in the Canton mission of the Presbyterian church (North). The past year was the greatest in the history of the mission. During this period six chapels have been rebuilt (the new chapels are in all respects better than those destroyed), and the following new buildings erected: A hospital for Women and Children, the Women's Medical College, the nurses' training school, a fine chapel for lepers near Canton, and missionary homes at Lien Chow and Yeunk Long. Among those baptized was a graduate of the first degree, a very able and sincere man; several other scholars, besides farmers and some bright and well-to-do business men.—*Selected.*



CHINESE OPIUM SMOKERS

chow in the early years of the eighteenth century, toward the end of the reign of Shanghai (1662-1722). The first edict issued against it was in 1729, being directed against the practice in Tormosa, which was the result of a report of an official sent by Shanghai to inquire into the unseemly proceedings in that island.

Taou Kwang was the first emperor to attempt to suppress the vice of opium smoking. When loss of revenue was urged as an argument to deter him from his purpose he exclaimed with righteous indignation, "Heaven forbid that I should derive profit from the vices of my subjects."


This good prince was unfortunate in the agent whom he selected to carry out his humane decree. The Viceroy Lin, haughty and overbearing, employed unjustifiable means to obtain possession of the forbidden drug, giving just ground for reprisals on the part of Great Britain. To save himself the trouble of capturing the opium ships which lay be-

children in some places, are victims of this insidious vice.


The large decks of steamers are covered with smokers lying in every direction, some enjoying their fantastic dreams, others still smoking. Prepared opium has the appearance of coal-tar. They take a little on the end of an opium tool, and hold it over the peculiar opium lamps; when it is sufficiently baked, they insert it into the pipe which is now ready to smoke.

The writer has in mind the case of a woman who appeared to be about sixty years old, and who was addicted to this vile habit. She was a most pitiable object as she lay upon the deck of a Hongkong and Canton steamer, her head supported by a rude Chinese pillow (generally made of earthenware or wood). She being too weak to hold the opium pipe in the usual manner and to use the common pipe, her servant prepared the opium in the bowl, and by means of a long india-rubber tube connected at one end with





# THE FIELD WORK



## Dedication of the New Headquarters in Washington

MONDAY evening, August 24, about fifty people gathered at the rooms of the General Conference and Review and Herald Building, in Washington, D. C., to unite in what might be considered the dedication of the new headquarters. This company was composed of the twenty persons now directly connected with the offices, the church officers of both of the Washington churches, and a few friends who had rendered special service in the heavy work required to get settled in our new place. After all had joined heartily in singing the hymn, "O worship the Lord in the beauty of holiness," Prof. W. W. Prescott read the seventy-eighth Psalm. A brief statement was then made by Elder A. G. Daniells regarding the most important facts and experiences connected with the removal from Battle Creek to Washington. Only a small part of the address can be given here. He said:—

"We have come here to-night to dedicate this building with all its offices and departments to the sacred work of God which we are endeavoring to carry forward. In behalf of all my associates connected with these offices, I extend a hearty welcome to the church officers, members of Boards, and brethren and sisters who are present with us. We who have come from Battle Creek, and who have had the responsibility of removing into this new place, appreciate this occasion, I presume, as you who have been living here can not. When the fire destroyed the Review and Herald Office in Battle Creek, we felt that it was a call for us to move out of that place, and we have acted in obedience to that conviction.

"It is not a light thing to move the headquarters of a denomination. Among other things necessary to make such a move a success, is to have the confidence and hearty support of the people. We greatly rejoice in the assurances we are receiving from all parts of the country that our people generally are decidedly pleased with the steps that have been taken. They believe that the Lord has led us to this place, and they assure us that the work here shall have their most loyal, hearty support. This is worth more than large gifts of money and fine buildings. It means something to have the confidence and co-operation of a people whose hearts are true and loyal.

"But this is not all: our people not only feel in harmony with what has been done, but their confidence is being strengthened, and their courage is rising. We know this, because they say so. And this is just what the spirit of prophecy said would take place as soon as the right move was made. How wonderfully that word is being fulfilled."

After tracing the steps that led to the selection of Washington as the new headquarters, and telling of the work involved in moving and getting settled as we are at present, Brother Daniells called special attention to the work to be done in this place as outlined in the Testimonies: "The message must be publicly proclaimed, our literature must be placed in the hands of the people, Bible readings must be given in the homes of all classes, a printing house must be established and operated here, a sanitarium must be built in a rural place, and a training school for the education of Christian workers must be established in connection with the printing house and sanitarium. While we are to begin small, and grow, there is to be no delay in beginning. To compass all that is laid out before us by the spirit of prophecy will require wisdom and power and faithfulness on the part of all who are connected with the cause.

"A very great responsibility now falls upon every one who has come to Washington to engage in this work, and also upon every one who lives in Washington, and who will join us in carrying it forward. Very heavy responsibilities rest upon us. If we who have moved here, come with the same spirit that has characterized the work where we have been, if we bring that spirit, and stamp this work with it, we shall be held responsible before God. The Lord led us out of Battle Creek that we might have different conditions, and that we might place a different mold upon the work. So we who have come must know the mind of God. We must address ourselves to this work in God's way, and thus meet his mind. We must be converted anew, that we may keenly sense the solemn responsibility we accept in coming here. Only thus can we start and conduct the work aright.

"And so with our churches here. Brethren, we hope that we as a church shall never fall into an easy-going way. If at the very beginning we put the right mold on this work, if we take the right attitude, it need never lapse into that condition that God can not approve. It rests with us to keep it right. It rests with us to develop this work as it ought to be. We shall probably never develop a large congregation in one place, and build a large church, and draw everybody into that church. I believe we shall choose a better way; we shall have small congregations, in different places. When we go out to Takoma Park, it will be our privilege to do missionary work there, and build up a church in that place. We shall no doubt establish churches in different parts, and encourage every member of each church to bear responsibility and become a worker.

"To-night we have come together to recount the blessings of God, to tell of his good hand that has been upon us, and

to dedicate to him the building that we shall occupy, the furniture that we have placed here, and our lives that we shall spend here,—to dedicate all of these to God, for his glory, and for the uplifting and the salvation of people who are lost, and who need help. We will now give to God our lives anew. We will dedicate every fiber of our being—body, soul, and spirit—to his work. We will place ourselves upon the altar, so that God can use us in any way that will glorify himself, and give this cause a new impetus. If we do this as we should, there will go out from this center, strong, healthy, vitalizing pulsations, to all the extremities of this great cause, and our brethren from the North to the South and from the East to the West, everywhere in this country, and across the seas, and in the islands, will feel a new, fresh life come to them from our papers, our letters and our ministry as we go about from place to place.

"Now, should we not do this? Should not our people experience this? Should not this change come? Why has God led us out? Why has he made this change? Why have we gone through all that we have, if it is not that we might receive a new life, a new power, and communicate it to all our people throughout our ranks?"

DEDICATORY PRAYER OFFERED BY PROF. W. W. PRESCOTT

O Lord our God, thy throne is in heaven. Thy kingdom ruleth over all. The affairs of men are all open and plain before thee. Thou seest and knowest us altogether. Thou art acquainted, O Lord, because thou thyself hast led in these experiences which have been recounted here to-night; and we desire anew to recognize the good hand of our God upon us in all these things, and unitedly to thank thee; for thou hast helped us in times of special difficulty and perplexity; in times when there seemed to be no way open before us thy providence has directed us. Thou hast opened the way before us, and we recognize this as of thee. And as thou hast brought us to this place, so we believe thou hast a good purpose in it all. And we desire, Lord, on our part, to be ready fully to co-operate with thee, quick to discern thy leading, quick to respond to thy guidance, quick to co-operate with thee as servants, thine instruments in thine hands, human instruments, through whom thou canst reach humanity with blessings thou dost desire to bestow.

Now, Lord, as thy servants whom thou hast called to this work, as those whom thou hast especially connected with this work in this time of change and removal, as those whom thou hast used to accomplish this work, we stand before thee at this hour, to unite in consecrating ourselves, in dedicating our lives, our strength which thou givest us; in presenting before thee these facilities which thou hast provided for us; and lifting up our hearts unto thee. We dedicate all anew to thee for the work to which thou hast called us. And we pray, O Lord, that thou wilt show us tokens of good, with special blessing resting upon us personally, as we give ourselves anew to thee



for this service, that we may realize, O Lord, that although the form which we bring to thee is nothing in itself, yet hearts consecrated to thee, lives dedicated to thy service, are acceptable to thee, and thou dost use human instruments, humbly given up unto thee, as the agencies for the accomplishment of thy work in all the earth. And we pray, O Lord, that by thy Spirit resting upon us in a special manner, thou wilt thyself consecrate us unto this service. And we pray, O Lord, that thy presence may fill this place constantly. We pray that thy glory may be seen here, and that we may walk softly before thee, with our minds stayed upon thee, expecting revelations of thy presence, expecting in a large measure the gift of thy Spirit, expecting to be qualified especially by thine own power and presence for the work to which thou hast appointed us in this place.

So, Lord, grant a special blessing upon us, and special tokens of thy presence in this place, and let the glory of the Lord especially be seen upon us in this work, we pray thee. And let there go forth from this place influences that shall tend to mold thy work for good, influences that shall be felt in all parts of the field, encouraging the workers, leading them to personal consecration, leading them to a life of faith and hope and confidence in thee and thy truth. And so we pray, O Lord, that everywhere where thy word is spoken, everywhere where this message is presented, thou wilt from this time forth, and in a special manner, witness by thy power to the message that shall be presented. And we pray that to the hearts of all there may come renewed hope and courage, a living, personal confidence in thy word for this time, a fullness of faith that the Lord our God has set his hand anew to his work, that it shall be quickly finished; that this light and truth shall go forth to the ends of the earth, to accomplish their work in preparing the way for thy kingdom, that in this our day we may see the fulness of thy purpose accomplished,—thy kingdom coming, thy will being done in the earth as it is in heaven.

Now, Lord, we unitedly commit all to thy hands, committing ourselves to thy care, this work into thy hands, earnestly praying that thou wilt pour out thy Spirit. We earnestly pray that by thine own grace and power thou wilt give thy work a standing in this city that it may reach hearts, turn hearts to thee, and all in such a way that the glory shall be given unto thee and thy truth, that no man shall be exalted in thy place, but that thou mayest be glorified in it all. Forgive all our mistakes of the past. We pray, O Lord, that in this new beginning all the past may be wiped out; that thou wilt by thine own grace, cleanse, we pray thee; and so may we begin anew, and have in this place an experience with thee and with thy work such as we have not known.

Now, Lord, for all tokens of good, we give thee thanks and praise, and we believe in thee as our God, as the head of this work. We believe in thy truth, the message which thou art sending at this

time. We believe in the provisions which thou hast made through thy dear Son, and his ministry as our high priest, that there shall be poured out the fulness of that Spirit upon thy people and work. Keep us as loyal servants of thine, prepared for thy coming and heavenly kingdom. And all we ask, and all we offer, in the worthy name of Jesus our Redeemer. Amen!

A. G. Daniells: We shall spend a short time before closing the service, in giving others an opportunity to express themselves as they may desire.

W. W. Prescott: As the experiences of the past few months were rehearsed by Brother Daniells, I was impressed anew, and I think perhaps as strongly as ever, with the marked providence of God which has been over his work; and I feel tonight a special sense of thankfulness that we are here. I can not but believe that every one who is connected in any way with this work, in coming here, and every one who has come here to unite in the work to be done, whatever the work may be, can but feel a sense of thankfulness that he is permitted to share in this work just at this time, and to unite with us all in starting out for what I believe is to be a new experience in this new place with the work.

Not to take your time further, I just wish to emphasize this one thought in this experience. You will remember that before that terrible experience of the children of Israel when they were carried away into captivity; when their temple, with all its beautiful decorations, was utterly destroyed; when that very elaborate ritual service, in which they took so much pride, ceased because of neither place nor sacrifices, nor priests to carry it forward,—that after that experience of removal in the captivity, and their return to rebuild, and start anew, while the Lord, through the prophet Haggai, said that the glory of this latter house should exceed the glory of the former, yet there were those who, when they viewed the second house, wept because there were things lacking which they remembered as having been in the former house. And never after that experience was there revealed the Shekinah glory in the most holy place, and never afterward did they have the ark of the covenant. Looking upon it outwardly, and receiving the impression merely from those things that impress the senses, that glory of the second house could not be compared favorably with the glory of the first house. And yet there stood the promise of the prophet, that the glory of that latter house should exceed the glory of the former house. This prophecy was fulfilled not in outward decorations of beauty; but when the Messiah himself, the glory of the Lord, stood in that house, then was fulfilled the word of the prophet, the glory of that latter house exceeded the glory of the former.

Now in our coming to this place, I do not expect to see so much money expended in the merely material things connected with the work. I do not expect to see so large buildings here. I do not expect to see so much invested, nor

so many persons directly connected with it. And so if we are inclined to judge merely from the outward form, that which strikes the mind outwardly, we shall weep over the loss; but, viewing it in the light of God's providences and God's promises, I believe that we shall see that the glory here will far exceed any that we have seen and experienced in the past; that we must believe for, pray for, and expect that that glory will be revealed, and the presence of the Lord, the Master, in our midst directly; and the glory shall be the glory of his presence, and the glory of his power in his work; and that will be for the greater furtherance of his truth, and the establishment of his kingdom in the earth. And to experience this demands on our part the ability to see where others see nothing, the ability to appreciate where others see nothing to appreciate, because we see in the light of God, and we recognize his presence and power, unseen to the ordinary vision, yet fully realized as we in fellowship with him recognize his presence with us. It is my hope that this place may be constantly filled with that presence, that angels shall delight to minister unto us when we are here, and that a light may shine forth that shall glorify God in the hastening of his work here in this place.

W. T. Bland: I feel this evening that it is very difficult to express the real joy there is in taking hold of the work here anew. I have had experiences of this kind at different times in the past, of going into new places, and opening up the work, and knowing something of the great blessings that God pours out upon those who undertake the work under such circumstances, so that I am especially of good courage, and look forward in our work here with much interest. I believe with all my heart that the Lord has signally led in the selection of the place here, and in moving out from the old place in which the work has been established for so many years. And I know that he has done it with the desire that he may bless his people and his work. And so this evening I rejoice with you; for I know we are all rejoicing together in this, and in the undertaking, the beginning of the work in this new place. I feel like consecrating myself anew to his service, all that I am and have, that I may do his will.

A. Kalstrom: In reviewing the past, and considering what has occurred, how true it is that God gives us what we ask for. Year after year we have gone to the General Conference Committee from this place impressed with the importance of this city, and appreciating perhaps only in part the wonderful openings that were here; and we asked for help. But the General Conference could give us but little help. We even went so far as to ask that the General Conference would regard this territory as a mission field, hoping that the General Conference itself would undertake the work in this District, and have the work go forward here. But the Lord has heard our prayers. Not only has the General Conference regarded this as a mission field, but they have



come here themselves, and they have come with a determination such as the chairman has already expressed. Surely this is more than we ever dreamed of; and we surely praise the Lord for the fact that he has made us a part of that wonderful blessing to-night. I am glad I belong to this church and this people. And so for one, individually, and I may say for the church of which I am a member, we bid the General Conference Committee a hearty welcome, and we give you our co-operation, and we invite you to let us do what we can to assist in carrying forward this good work.

Dr. J. H. Howard: I regard it as a great privilege to be here, especially on such an occasion as this. I was thinking while sitting here that for one who occupies such a small place in such a great work, it is not only a privilege, but it is an honor, to be present at the inauguration of the work in this place, and especially when we believe that the work is not to be as it has been in the past, but greater, because of the outpouring of the Spirit of the Lord in the full measure in which it is to be given.

It seems to me that we all ought to feel and realize that there must be connected with the work in which we are engaged something far beyond anything we have seen in the past, beyond anything we have conceived of in the past, not of what would appeal to the senses or to the emotions, but of true grandeur and worth. I feel that, even as the work that was done in the time of John was a great work, so the work that is to be done in this time is to be a much greater work, and in proportion as the second coming of the Saviour, with all the grandeur that must attend that event, and all the seriousness and import of the work that must be done to prepare for it, is greater than the first coming of Christ, I believe, brethren, that if we are faithful to enter into it all, that grandeur and blessing will be fully ours to enjoy. I see no way to do but to bind myself unchangeably to the truth. I believe that out of the darkness and trial and discouragement and the blight, yea, and the broken, pained hearts that have come to many, the Lord will yet give balm and healing and blessing and life, and his Spirit in such measure as shall restore to us the years that have been lost to us, or at least that have been to a large degree blighted, and we shall go forward with blessing and success, and also with joy. I think the time has come for that joy.

When you, brethren, stand before us as you do to-night, and say that we must be right before God in every respect,—and we know you mean that,—I can but say Amen. I stand to-night ready to go forward with you, in all candor, and sincerity, and fulness of purpose. I pray that the Lord shall give you that fulness of spirit which he is ready to give to all his people. I pray that we shall live to see that outpouring of the Spirit of which we have heard so much, and for which we long so much. And when that time comes, who can tell what the experience will be? It will surely be something which we can not tell now. May the Lord hasten that time.

Dr. J. H. Neall: After the burning of the Review and Herald, it was in the mind of some of us that the office should be removed to this place. In buying the church where we are now located, we had to walk out by faith. And when we saw how the tide was turning, and how wonderfully the Lord was working for us, then we thought there must be something more than the church, and our congregation. I praise God for what has been done. And I believe that every member of that church feels an added responsibility. While we rejoice in having these brethren come here, it adds to our responsibility. We feel that much depends upon how we shall relate ourselves to them. And we are coming to the time that we have looked forward to for so many years. When God shall manifest his power among his people, there will be times of refreshing—the latter rain that we have heard about. I rejoice with you, and I feel to-night of better courage than I have for a long time for the privileges and blessings that God has seen fit to give us in Washington.

E. R. Palmer: I trust that this movement marks the beginning of a new method of working. I trust that the day has passed when our chief energy will be used in an endeavor to secure a standing in the world by the number and magnitude of our institutions. I hope that in this place our work may be such that we can all say "This one thing I do," that it shall not be a divided work, in any sense. I trust that instead of our having large institutions, in which we may glory, and toward which we may point as evidences of our progress, we may have a little band of valiant, Spirit-filled men and women who shall properly represent the truth which God has given us for this time.

I am satisfied that our effort to secure a standing by great institutions is a futile one. Only a few months ago I stood in one building belonging to the Catholic Church, where more money has been spent than has been raised during the past fifty years by this denomination by all means whatsoever, including the money we have borrowed. Therefore it would seem a useless task for us to try to secure a standing among denominations from that point of view; and I believe, brethren, that the judgments of God have come upon us, partially at least, that we may be led to discover that our standing in the world, and our power in carrying the third angel's message, depends entirely upon the spirit which God will give to his people. I hope our work will develop along simple, powerful, energetic lines, such as God can greatly bless, so that the young men who come here and work at bookkeeping, or in any other business line, will go out from this place with principles of divine management, divine financiering, rather than with worldly methods that can count but little in financiering the work of the third angel's message. I hope that all our energy will be spent in coming close to the needs of a lost world, and in developing workers who shall go out to the various parts of the harvest field with the true ring of the message. This is the

burden of my prayer as we engage in this service to dedicate these rooms which we now occupy to this work which we have undertaken here in Washington.

S. N. Curtiss: I am glad this evening for the privilege of taking part in the exercises here, and I esteem it a privilege indeed to be connected with this work at this particular juncture in its history.

I was thinking as others were speaking, how, as Congress assembles here, the eyes of the world are upon them, and the work that is done. And while to-night the eyes of the world are not upon this little body, I confidently believe that other eyes—the eyes of heavenly intelligences—are more interested in what is taking place here to-night, and in the plans that are being laid for the carrying on of this work in the earth, than those intelligences are interested in what Congress may do.

I feel that these are very important times for us, every one individually. I try to sense it so far as I am personally concerned. I am determined to be so true to God that he can use me in his cause in any way that he desires. I want to labor for the advancement of this work. I want to give to it everything that there is of me, that the glory may all be returned to God, that his cause may be advanced. I am earnestly praying for the outpouring of his special blessing and Spirit, that our work here may take on an entirely different mold than anything that has been in this cause, that God's work may take such an impetus here, and go forward in such a way, that it may be perfectly evident to God's people, and to the world, to every one, that God himself has set his hand to this work, and is leading us on to close it up.

The meeting was closed with the benediction by W. T. Bland.

### Central America

RUATAN.—The first Central American camp-meeting of the Seventh-day Adventists was held at French Harbor, Ruatan, the central island of the Bay Island group. The tent was pitched in a beautiful little cocoanut grove beside the sea.

The Sabbath-school opened at 10:30 A. M., Aug. 1, 1903, by singing "I Love to Tell the Story." Brother David Haylock then led in prayer, after which a stanza of "Working, O Christ, with Thee," was sung.

Elder H. C. Goodrich spent five minutes showing the circumstances under which the book of 2 Thessalonians was written, and speaking of those things which were uppermost in the minds of the people at that time.

The school was then separated into seven classes for the study of the lesson, found in the second chapter of 2 Thessalonians. The divisions were as follows: Two senior classes, of eight students each, taught by Elder Goodrich and Brother Haylock; three junior classes, of twenty-two students, taught by Mrs. Sprague, and the Misses Eva Borden and Ettie Wood; intermediate division, of ten students, taught by Mrs. Morrell Yates and Miss Laura Conner.



After the singing of No. 212, of "Christ in Song," a collection which amounted to six dollars was taken up, to be used in the work in Central America, and the meeting closed with the singing of No. 204. Fifty-eight persons were present.

DR. HETHERINGTON,  
CHAS. HAYLOCK, *Superintendent.*  
*Secretary.*

### Bound for New Zealand

I LEFT Tahiti, May 31, and hope soon to see New Zealand. We had an excellent meeting in Tahiti, and all were greatly refreshed. We plan for a meeting of the different mission superintendents and heads of church schools, and a delegation from each church, once a year, to arrange for the work in this mission field.

At the recent meeting, plans were laid to push nearly every worker out into new fields. Brother Cady and Brother Paul Deane will go to Huahine. Sister Parker, who has been in the store, will engage in Bible work at Papeete. Sister Cady will accompany her husband, and as secretary of the mission will send instruction to the churches and Sabbath-schools periodically. Brother Roth will labor for the French. Brother and Sister Jones will go to Raratonga, to succeed Brother Piper, who is badly broken in health and will leave the island soon. Brother Piper will probably labor for the Maoris in New Zealand Conference. Brother McCoy returned to Pitcairn greatly refreshed.

Through the labors of Brother and Sister Jones, a leading man in the Gambier Islands has accepted the Sabbath, under strong pressure from all sides. He has accepted tithing, health reform, and all, and ordered a Bible and a good supply of books and periodicals. Brother Jones goes back on the cutter "Pitcairn" to baptize him and finish the work there, before going to Raratonga.

I have endured my long trip from California well. I feel of good courage. I pray that the great closing message may be carried forward gloriously, and that we all may be more Christlike.

E. H. GATES.

### Africa

STELLENBOSCH.—Although we are still doing medical missionary work, the evangelistic work is being made prominent. The medical missionary work has been the means of our making many friends, and has opened hearts that otherwise would have been closed by prejudice. I am having precious experiences selling "Thoughts from the Mount of Blessing." It is having a good influence, and not only prepares the way for a more extensive sale later on for the larger works of Sister White, and other books that contain the message; but it affords an excellent means for us to find out where those are who have a Christian experience, who would be able to accept advanced truth shortly. At the same time it leads the unconverted to Christ. We have to cultivate the soil here very carefully, but the dear Lord is helping us and giving us wisdom, for which we feel very grateful.

I spend the afternoons in medical missionary work. I am giving massage to a young man who is a son of a former examiner of schools in the colony. The family is well known and highly respected by all. The patient is an unconverted man. I pray with him and give him tracts to read to lead him to Jesus. Whilst I am giving him massage I have him take his Bible and read the references I give him; thus I am giving him a Bible reading which he enjoys very much. God has wonderfully blessed the treatments, more than I expected. His doctor has become interested. Pray for us, dear brethren and sisters.

A few weeks ago I looked after an intelligent chemist who was suffering from delirium tremens for three days and three nights continually. I believe the way will open for us to hold a course of Bible studies with this family in the near future.

As we work actively to lead precious souls to a saving knowledge of the truth as it is in Jesus, the peace of God has come in a much larger measure into our own hearts and home; and we are having experiences which are worth reporting.

D. H. GRONEWALD.

### Fiji Islands

WE are stationed two hundred miles from Suva. Our work here moves slowly. Prejudice is not so great as when we arrived. We are still in the little native house on the beach, surrounded by bush and coconut-trees, near a large native town. This island is fifteen miles long, and three miles wide. There are ten towns. Other islands are about us, both near and far away.

The weather is very hot at present, and the burning sand and reflecting water make the heat more trying. We have sudden and frequent changes from calm, delightful, beautiful days, to adverse winds, with the sea like a boiling pot. It was such a time when we started on a previously arranged journey to a near island. A head wind and a high sea made us six hours in going twelve miles. It rained, and with the sea washing over us, we were soon drenched. This is one phase of life in Fiji. We spent a week with our brethren at that island, Cikobia. The joy of service together quite eclipsed the roughness of the journey, although I was never so seasick before. Our brethren there are of good courage in the Lord and faithful in their services. We sold a few books, and started them in carrying on a Sabbath-school. This branch of the work is very difficult for the natives, unless some one can be with them and teach them for a time.

At Cikobia there is a strange water source. Only one spot on the island affords fresh water. This is on the beach. The water comes up out of the rock. At low tide a hole is made in the sand, and the water dipped out until quite fresh. They bathe and wash here also. Truly this is the Lord's doing. "O that men would praise the Lord for his goodness, and for his wonderful works to the chil-

dren of men!" Everywhere we see his love manifested.

The ocean was very rough the week we were away, but the Lord permitted the bull, chief of the district, to go over on business. He kindly gave us passage back to our town. A hard rain stilled the tempestuous waves, and favoring winds brought us home in an hour. We were home just in time to save the roof of the native house from blowing apart. A gale set in, and the rain fell in torrents. The roof was secured with large cocoanut leaves, a turtle-net, and ropes.

We rejoice every day that we are permitted to be here. The Lord is our rock and our fortress. MYRTLE G. PARKER.

### Wales

THE work is onward in Wales. Brother Meredith has begun meetings in a hall in Brynmawr, in answer to a call from *Present Truth* readers. Brother Halliday is working in Cardiff, assisted by Brother Rodd, who is supporting himself by canvassing, while giving a part of his time to home and public work. These brethren have done good work in the homes of the people in preparation for the organization of that church, which was recently accomplished to the joy of all concerned.

The tent work in Newport is being blessed of God. Our tent company is composed of Brother and Sister Robinson and the writer, with Brother and Sister Buckman and Brother Britton helping as much as they can in connection with their other work. Before many months we confidently expect to invite Brother Olsen to come and help us organize our third church in the Welsh field.

Those who are working with our books and papers are plodding on, sometimes sowing in tears and reaping but little, but at other times meeting with a good harvest of sales and finding interested readers. May the Lord especially bless these pioneers.

A. F. BALLENGER.

### Report From Brother Loughborough

AT the time of my last report (July 17), I had just come into Colorado. Up to date (Aug. 11, 1903), I have spoken twenty-one times, in six different places; namely, Grand Junction, Palisades, Canon City, Florence, Denver and Boulder. The Lord has given freedom in speaking, and I have found a glad response to the message borne. In addition to the public meetings, I have been able to make many visits. Calling to remembrance the former days, and the Lord's leading in the rise and progress of the third angel's message, seems to have a cheering and confirming effect upon our people.

For the last five days I have been stopping at the Boulder Sanitarium, and speaking a number of times in the church building. This sanitarium is filled with patients to its utmost capacity. In fact, during the last few days they have had to turn away some applicants, for lack of room. There are many tents pitched on the grounds for helpers, and



they are just completing seven small one-story cottages (costing about one hundred dollars each), to receive the overflow of patients. The principles of health reform and proper diet seem to be gaining quite a foothold in this part of the world. Their food factory has quite a fair patronage. Brother Wilcox and the physicians and helpers are laboring earnestly to hold up the true principles of Christian temperance and a godly life. May the Lord guide and prosper this, and all branches of his cause in this conference.

J. N. LOUGHBOROUGH.

### Porto Rico

OUR work since our last report has moved rather slowly, but we have not felt in any sense discouraged, for every now and then the Lord gives us a "token of good," as though in sympathy for our small faith and shortsightedness, he would not leave us without witness that our work is to be rewarded. Last week a gentleman who is a teacher in one of the public schools came to us, and said that he had been reading the Bible, which he had obtained through securing subscriptions for *El Centinela de la Verdad*. He said: "I can see that my religion is partly good and partly bad. What ought I to do about it?" We answered him from the Bible: "Prove all things; hold fast that which is good." He said, "I believe that; and as soon as I can understand it well enough, I wish to go all over the island with the open Bible in my hand, and show it to the people." We rejoiced to see this true mark of the Spirit's working manifested in the desire to sacrifice home, position, and family, to carry the message to others.

B. E. CONNERLY.

### Latin Union Conference and Camp-Meeting

THE annual sessions of the Latin Union field and of the French-Swiss Conference were held at the French camp-meeting in the city of Lausanne. The union field was well represented on the camp-ground by brethren who had come from Belgium, France, Italy, and the French churches in Switzerland. The tents were pitched in the shade of a beautiful orchard lying in the higher part of the city, overlooking the clear waters of Lake Geneva, with the snowy summit of Mt. Blanc in view to the south.

A rapid glance over the past year shows that God had blessed this field during that period. About one hundred had accepted the truth throughout the union, seventy-two of whom were already baptized and enrolled in the churches, while thirty were awaiting baptism. The tithe for the year was \$4,329.80, and the membership of the field is 577. Field work had been done in Belgium, in Paris, and in three localities of South France, and in Italy. During the year the city of Rome was definitely provided for, by the coming of Elder C. T. Everson to that city. The work in Spain had been opened up by Frank and Walter Bond, in the city of Barcelona.

The first matter which received attention at the camp was the constitution for the union. This was duly drawn up and accepted by the representatives of the different fields of the union. Resolutions were presented and accepted, to the end—

1. That French Belgium, with its 3,000,000 inhabitants, be set aside as a separate mission field, and that a director be chosen for that mission.

2. That a central house of publication be provided for the union, and that Paris be chosen as the place for its location.

3. That we hasten our steps to prepare workers to disseminate our printed matter throughout the fields of the union.

4. That we put forth special efforts to train young people from America, with a view to developing the work in Italy.

5. That we invite our brethren in America to furnish Italy with a doctor and with those nurses believed to possess ability to develop good Italian workers.

In connection with this, the French-Swiss Conference passed resolutions, among others, to the effect—

1. That the headquarters and office of the French-Swiss Conference be located at Geneva.

2. That the committee of the Latin Union be invited to place in the same city a branch office of their house of publication.

3. That the French-Swiss Conference pay a second tithe to the Latin Union.

4. That the conference, in counsel with the Latin Union Committee, make it a special matter of prayer, of study, and of search to establish, in a proper place in its territory, a sanitarium, a health food factory, and a general missionary training school.

The reports of the Committee of Nomination are as follows:—

1. Latin Union Mission Field: President, B. G. Wilkinson; Secretary and Treasurer, Jules Robert; Secretary of Sabbath-school and of Tract and Missionary Departments, Mrs. Jules Robert; Executive Committee, B. G. Wilkinson, L. P. Tieche, C. T. Everson, J. Curdy, J. Robert.

2. French-Swiss Conference: President, L. P. Tieche; Secretary and Treasurer, Amelie Eva; Secretary of Missionary Society, Bertha Pevun; Sabbath-school Secretary, Amelie Eva; State Agent, Henry Provin; Auditor, Jules Guy; Conference Committee, L. P. Tieche, Pierre Schild, A. Guenin, J. Robert, A. Borle.

3. France: Director, B. G. Wilkinson; Secretary and Treasurer, Jules Robert; Sabbath-school and Missionary Society Secretary, Mrs. Jules Robert; Executive Committee, B. G. Wilkinson, T. Nussbaum, G. Roth, J. P. Badaut, M. Roumajon.

4. Italy: Director, C. T. Everson.

5. Belgium: Director, J. Curdy.

In the Union field credentials were granted to six persons, license to one, and missionary licenses to five. In the French-Swiss Conference, credentials were granted to one, licenses to two, and missionary licenses to two.

Those who have attended the camp-meetings of this field in years past say that this camp-meeting was one of the best, if not the best of all. The spirit of

God certainly did reign in all the business councils as well as in the preaching and devotional services. The labors of Brethren Irwin, Paulson, and Conradi were highly esteemed. The workers have all departed for their fields with good hopes for God's blessing this coming year. Two tents have been located, one of which will follow up the good impressions of the camp-meeting. The carrying out of plans laid at the camp will demand much courage and wisdom from God. We beseech those to whom these lines may come, to think of us now and then before the altar of grace, as for those who work in the Catholic fields of Europe.

B. G. WILKINSON.

### Louisiana Camp-Meeting

THE Louisiana Conference held its annual camp-meeting in a beautiful grove near Hope Villa, about eighteen miles southeast of Baton Rouge. The camp-meeting continued from July 23 until August 3. The interest was indeed encouraging, and meetings were conducted a full week after the close of the camp-meeting proper.

It was intended that an educational convention be held during the week before the camp-meeting, to be conducted by Professors Tenney and Spaulding; but as sickness prevented their presence among us, the matter was confined to instruction given by Elder S. B. Horton, the president of the conference. During the camp-meeting it was voted to open an intermediate school as soon as a suitable location could be secured. It was also decided that a meeting for the election of conference officers be held in December.

There were delegates present from every church in the conference. We were glad to welcome one new church into the conference—the Shreveport church. We were also glad to have with us Elder Geo. I. Butler, president of the Southern Union Conference; Elder N. W. Allee, president of the Tennessee River Conference; also Brother A. F. Harrison and Miss Nina Case, all of whom rendered efficient service by way of counsel and instruction.

Although it rained almost every day, yet it did not prevent a good attendance at the meetings. The Spirit of the Lord was present in large measure, and all felt the sweet influence of love binding one another together in unity and harmony, so that each one had sufficient foretaste of heavenly things to be able to conclude that it is possible to have "heaven on earth" as truly as to have the opposite state.

Claybank, a picturesque spot on the Amite River, about six miles from the camp, was the scene of an impressive baptismal service. Eight candidates were buried with their Saviour in the watery grave; and one week later two more candidates took the same step. The ordinance was administered by Elder Horton. It was very encouraging to note the admission of sixteen new members to the Hope Villa church, as a result of this general meeting.



The friendliness of the neighbors was of an exceptional character, all being loathe to part with us. Truly we could conclude that the angel of the Lord had gone before us, and prepared the hearts and minds of this people for the reception of the great threefold message for this age. In this part of the great field, "the harvest truly is plenteous, but the laborers are few."

MRS. E. V. ORRELL.

## NOTICES AND APPOINTMENTS

Any young ladies wishing to take the nurses' training class, at one of our foreign institutions, will please correspond with J. W. Erkenbeck, Guadalajara, Mexico. Class will begin about October 10. Good references necessary. Address J. W. Erkenbeck, Guadalajara, Mexico.

### New California Conference Headquarters

The offices of the California Conference, the California Tract Society, and the Secretary of the Sabbath-school Department, have been transferred from 301 San Pablo Ave., across the street to 306 San Pablo Ave., Oakland, Cal. Our P. O. Box number is still 534.

J. D. RICE,  
Secretary California Conference.

### To Absent Members of Hildebran (N. C.) Church

The Hildebran church desires to hear from the following non-resident members: E. B. Dudley, P. A. Cline, A. T. Cline, Emily Wilson, H. H. Robinson, Margaret White, Guy Paul, Daisy Robinson, John Merritt, Jessie Justice, Harley Vincents.

Will all of those whose names appear above, whom this letter may reach, kindly write to me, giving their present address. The church is anxious to hear from each, and to learn concerning each one's Christian experience. Please do not fail to write in time for letters to reach us before the October quarterly meeting, 1903.

D. T. SHIREMAN, *Pastor*.  
ADDIE T. OGUIRES, *Clerk*.

### Important Notice Relative to Contributions to the Relief of the Schools Fund and "Christ's Object Lessons" Business

At a recent meeting of the members of the General Conference Committee, a new Committee on the Relief of the Schools was chosen. In the future our brethren and sisters having donations to send to the Relief of the School Fund, or desiring to pay pledges which have been made in the past, will kindly send the same to the Treasurer of the General Conference, at 222 N. Capitol St., Washington, D. C., as all pledges and special records relative to this business have been transferred from my office to the new General Conference office at Washington.

All contributions to the Missionary Acre Fund should still be sent to the undersigned, at Berrien Springs, Mich.

P. T. MAGAN.

### Remember the Missionary Acre Fund

SINCE the Missionary Acre Sabbath last spring little has been published relative to the Missionary Acre Fund. We know that many faithful souls have planted an offering unto the Lord. These are all recorded in the blessed books of our Father above.

How good God is! He puts it into the human heart to make an offering to him.

The very thought, the inspiration, the desire to sow, to plant, or to give the fruit of our labor to the cause of God, is in itself a gift from heaven. The physical strength which we employ to do the work is also loaned of God, for in him we live and move and have our being. And when in response to our labors and to the action of sun and soil the earth gives forth her fulness, and we return to God his own in the form of a free-will offering, he blesses us for the gift as if it had been all ours, and fills our hearts with the sweet satisfaction and joy which come from doing right.

Have you ever felt worn and weary while working that you might have something to give to the Missionary Acre Fund? Human weariness is like a wave—born in our frail frames, its motion never ceases until it has touched and moved the great heart of God above. Do you ever complain that the calls for help are too many and come too fast? Your Saviour never complains that your calls for help to him come too fast or too often. But we say these calls for financial help from our different institutions need never have been if wrong moves and mistakes had not been made. Very true, and our calls to our Saviour for help need never have been had we never made any wrong moves or mistakes.

The cause is God's, and it is ours; and as long as God has courage to go on with us, let us have courage to go on with him.

We are praying to God that everywhere the Missionary Acre Fund may be remembered, and that those who have planted for God may be faithful to their vow when the crop is reaped, and the returns of their labor are in their hands; even as we also pray that God will be faithful to his promise to us in the great harvest day of all the earth.

P. T. MAGAN.

### Business Notices

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

FOR SALE.—Complete outfit of broom machinery and tools. As I desire to engage in other work, will offer them at reduced price. Address Jesse Johnston, 31 Decker Block, Anderson, Ind.

WANTED.—Tailor, two experienced pantaloons makers (one finisher and one machine operator). Steady work and good pay. Can keep Sabbath. Address G. F. Rusch, 224½ Washington St., Room 10, Portland, Ore. Sept. 3, 2t.

WANTED.—Adventist girl or woman to do general housework in Adventist family of five. Good wages; permanent position; seven miles from Battle Creek S. D. A. church. Correspondence desired. Address Mrs. Laura Kittle, R. D., No. 2, Battle Creek, Mich.

WANTED.—A home for two girls, 11 and 12 years old, for at least two years; can pay their own way by helping in housework. Their mother will clothe them. No one not having the advantage of a church school need apply. Address, at once, Mrs. M. J. White, Talbot, Ind.

WANTED.—A Seventh-day Adventist of considerable experience in propagating all kinds of fruit trees, especially ornamentals, and shrubbery. Give experience, ref.

erences, and salary desired. Address Weaver & Nichols, Proprietors, Union Nurseries, Union, Ore.

FOR SALE.—Pure olive oil, \$2.60 a gal., from the mill; pure mountain extracted honey, 7½ cts.;—small sample vial of each and circular free;—comb honey; olives in fall. Freight to all points between Rocky Mountains and N. E. States from \$1.60 to \$2.27 per 100 lbs. To points in Europe about \$3. Address W. S. Ritchie, Corona, Riverside Co., Cal.

### Addresses

BRO. B. F. GOWDY's address is Belleville, Ark.

ELDER WM. SIMPSON's address is Redlands, Cal.

### Camp-Meetings for 1903

#### ATLANTIC UNION CONFERENCE

Maine ..... Sept. 3-13  
New York, Lacona ..... Sept. 10-20

#### CANADIAN UNION CONFERENCE

Quebec, Ayers Flat ..... Sept. 3-13  
Newfoundland ..... September

#### CENTRAL UNION CONFERENCE

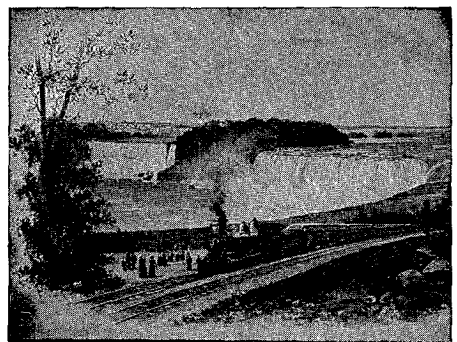
Nebraska, Grand Island ..... Sept. 3-13

#### PACIFIC UNION CONFERENCE

British Columbia, New Westminster ..... Sept. 17-27  
Western Montana, Hamilton ..... Sept. 11-21  
Western Washington, Whatcom ..... Sept. 3-13

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.

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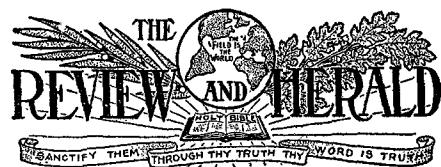
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WASHINGTON, D. C., SEPT. 3, 1903

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

THE REVIEW AND HERALD and the *Youth's Instructor* are now published at 222 North Capitol St., Washington, D. C.

In responding to the publishers' announcements on the second page of the REVIEW, please follow carefully the instructions given as to the place to which to send your orders.

A FRIEND in Michigan, who signs no name, sends twenty dollars "to help along with the work." We wish to thank the donor, and to say that such help is appreciated very much just now.

On account of our limited space we are omitting for the present all obituary notices. Those which are received in the meantime will appear as soon as we are able to resume the usual number of pages.

WE have received the following brief report from Dr. Keichline, who recently went to Egypt: "I arrived in Cairo, May 26, 1903." We hope to have a more extended report from Dr. Keichline in the near future.

PERHAPS you read the note on this page two weeks ago asking you to secure at least one new subscriber for the REVIEW, and thought you would certainly do so, but you may have forgotten it. This will remind you of the matter, and thus make it possible for you to carry out your good resolution. Will you not help us to place the REVIEW in every Sabbath-keeping family in this country? Send a new subscriber with your reply.

In a large number of the letters which come to this Office we find words of good cheer and hearty wishes for the prosperity of the work in our new location. We are unable to acknowledge all these kind expressions of interest and good will by personal letters, and so we wish again to express through the REVIEW our appreciation of them, and to say that they have been a source of great encouragement to us. We believe that the Lord will hear and answer the many prayers which are being offered to him at this time in behalf

of his work, and that he will reveal himself graciously as the Shepherd of his people. For this let us all continue to pray.

### A New Corporation

At a meeting of the stockholders of the Seventh-day Adventist Publishing Association, held in Battle Creek, Mich., Tuesday, April 28, and reported in the REVIEW of May 5, the following resolution was adopted:—

That the Trustees of this Association, advising with the General Conference Committee of Seventh-day Adventists, be instructed to provide for the establishing of a printing plant in some State in the East, and to create or designate a corporation that shall hold and operate said printing plant, in harmony with the recommendations of the late General Conference concerning the control and ownership of all denominational institutions.

Acting under this resolution, the Trustees, with the counsel of the General Conference Committee, appointed a committee to form such a corporation, with the understanding that it should be located in the same place as the new headquarters of the General Conference. This committee has attended to its duties, and the new corporation has been formed. The corporate name is "Review and Herald Publishing Association." The constituency of this corporation, which elects the eight trustees for the management of its affairs, is composed of the executive committees of the union conferences in the territory in which it operates; viz., the Atlantic, the Canadian, the Lake, and the Northern Union Conferences. The principal office of the corporation is in the District of Columbia, but the trustees can be elected at any meeting of the constituency legally called in any part of the United States. The first Board of Trustees, elected by the incorporators, is composed of the following persons: W. W. Prescott, S. N. Curtiss, H. W. Cottrell, W. M. Lewis, J. H. Neall, E. R. Palmer, W. B. Walters, W. T. Bland. The following officers have been chosen: W. W. Prescott, President; S. N. Curtiss, Vice-President and Business Manager; W. B. Walters, Secretary.

This Association now publishes the REVIEW AND HERALD, the *Youth's Instructor*, and *The Sentinel of Christian Liberty*, and conducts a general book business, handling the denominational books, tracts, and pamphlets. As soon as it can be legally done, the whole printing and publishing business heretofore carried on in Battle Creek, Mich., will be transferred to this corporation, including all the assets of the Seventh-day Adventist Publishing Association, in harmony with the resolution to

that effect adopted by the stockholders of this latter corporation.

To prevent confusion we will explain that although the Michigan corporation is familiarly known as the Review and Herald, yet the corporate name is the Seventh-day Adventist Publishing Association. It was thought advisable to preserve the familiar name in the new corporation, and it has therefore been called the Review and Herald Publishing Association.

The address of this new corporation is 222 North Capitol St., Washington, D. C.

THE wide publicity which is given nowadays to Catholic events, great and small, in the public press, is explained by the view, for which there seems to be strong proof, that the Catholic Church has full control of the Associated Press, the newspaper organization through which most of the news dispatches are received. Commenting on the immense amount of newspaper space given to accounts of the sickness and death of Pope Leo and the election of his successor, the *Northwestern Christian Advocate* mentions that "a few weeks ago two Methodist bishops, Foster and Hurst, died," yet although "both were greater scholars than Leo XIII," and Bishop Foster was "one of the most eminent preachers and eloquent orators America has produced," "of the death of one not a line was sent out by the Associated Press, and scarcely a dozen lines concerning the other." While "the Baptist and Methodist churches in the United States together outnumber the Roman Catholics," "these churches do not receive one-tenth the notice given to Roman Catholic events."

Another thing which Rome is doing in this same line of work is to secure the elimination from public libraries and school text books of all histories which are "unfair" to the papacy; that is, books that chronicle events which show the papacy in an unfavorable light. The idea in both cases is to give the church of Rome a strong hold on the minds of the rising generation.

Against these and other schemes which Rome is pushing, the Protestant world seems powerless, chiefly because Protestants have tried to fight Rome with Roman weapons. Fighting the devil with fire, or fighting any enemy of truth with that enemy's weapons, is to give the enemy all the advantage. Fight Rome with the Word of God. That is the one weapon which Rome can not use, and before which she can not stand. Now, as ever, that Word is the mightiest thing in all the world.