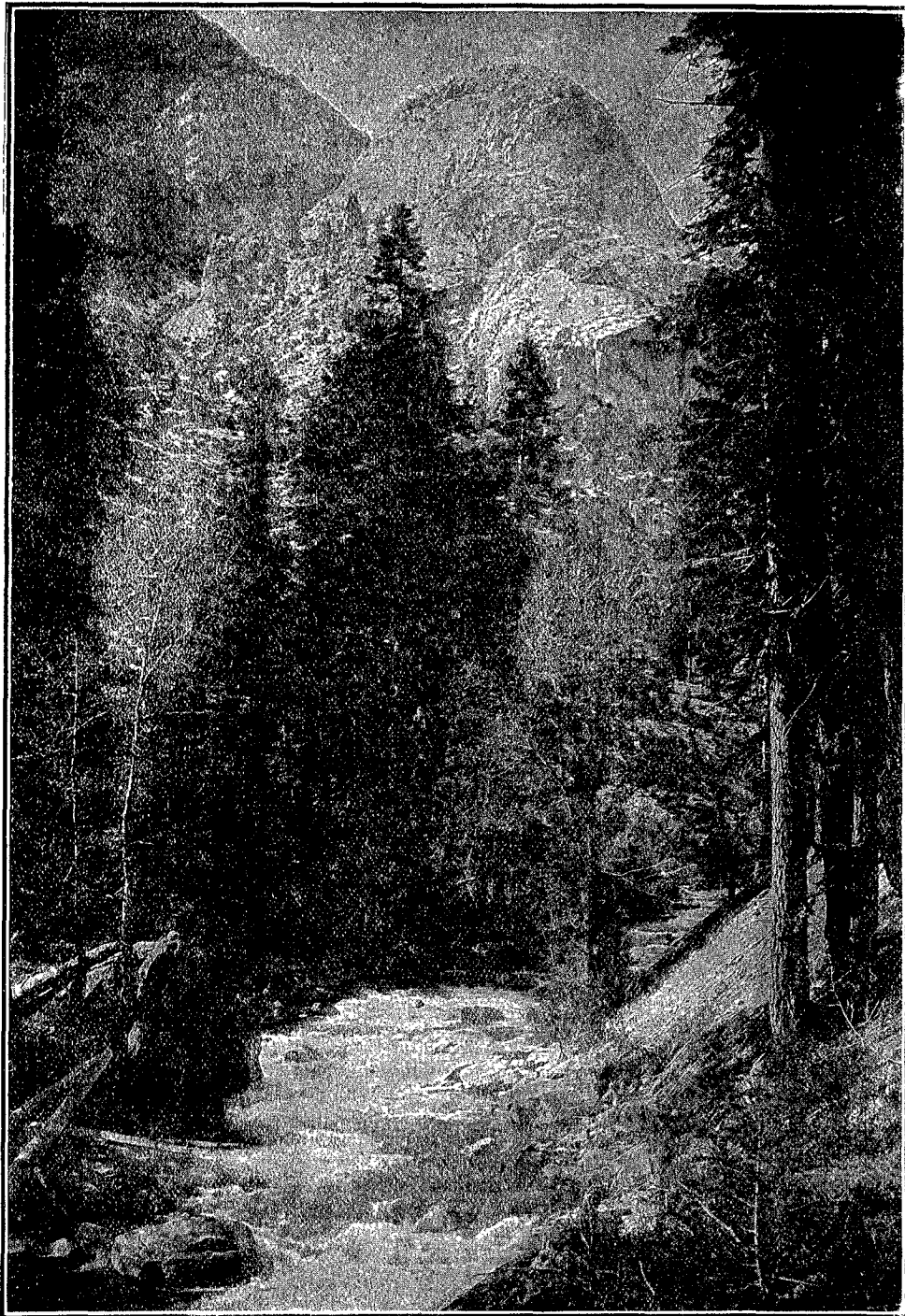


# The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, JULY 21, 1904

No. 29



From the "Sunset" Magazine

THE NOBLE DOMES IN KERN RIVER CANYON, CALIFORNIA

### During Vacation

#### The Home and Church-School Manual

is especially valuable. The author's intention was that this book should be a guide to the parent in instructing the children at home, so that, when entering the church-school, they will have had the proper home training, and can continue in the church-school without interruption. This book is invaluable to any one interested in the teaching of children, as the following condensed description of its six departments will show:—

Part I sets forth the general principles of Christian education, and states the object of the church-schools.

Part II applies these principles to the home training, and shows parents how to educate their children in the home until they are old enough to enter the church-school.

Part III provides a course of study for church-schools, recommends textbooks, and tells how to teach each subject in every grade.

Part IV presents a course of study for intermediate schools, and outlines the principles upon which they should be conducted.

Part V contains hints and helps for teachers, based upon questions which they are asked, and drawn from the long experience of the author.

Part VI solves many of the practical problems in the church-school work with which the people are everywhere dealing.

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### Thoughts on Revelation

#### Lesson Helps for the Third Quarter of 1904

No book can be found more helpful on the study of the lessons for the coming quarter than the book "Thoughts on Revelation." It is a verse-by-verse study of the entire book, making it especially desirable for reference and study.

You will always have more or less occasion to seek knowledge on the book of Revelation, as well as on the book of Daniel. "Thoughts on Revelation" is bound with "Thoughts on Daniel" in permanent form in one volume, as follows:—

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### Help Wanted

AFTER quoting from a letter from one of our agents in West Virginia, who reports having just taken thirty-seven orders for books in fifteen hours, amounting to \$28.75, and seventy-four dollars' worth of orders in seven days, the secretary of the West Virginia Tract Society says:—

"It may be that you can use this item so as to encourage some one to come to this field to help us in this good work. About one third of this State, lying to the south, has never been touched, and it is the best territory in the State for the canvassing work, as the coal, timber, and oil are now being developed so that the people all seem to have plenty of money to spend, and I believe they will spend it for the truth if they get a chance."

We believe West Virginia is a most promising State for the book work, and that there are those who will respond to this call who are not now selling our publications. Address, W. Va. Tract Society, 1002 Williams St., Parkersburg, W. Va.

### Testimonies, Vol. VIII

If you have not obtained a copy of this most valuable book, we call attention to it again, for we believe those who have not had the advantage of studying its contents do not realize what they are missing. It is a special book for this special time, and the words of admonition and caution with reference to carrying forward the third angel's message now should be read by every one who is interested in this work. The proper relation of our institutions to the message, their location and work, our educational efforts, questions of doctrine, etc., are given needed consideration. The price is 75 cents, postpaid. Don't delay.

### Thoughts From the Mount of Blessing

#### In English and German

AN excellent book, and companion volume to "Steps to Christ." "Thoughts from the Mount of Blessing" is by Mrs. E. G. White, and the words of Christian counsel and encouragement taken from the sermon on the mount will be found beneficial to saint and sinner.

This book has been re-illustrated with engravings prepared especially for it. Bound in cloth, with cover design, 75 cts.; and in half calf—blue—making a beautiful present, \$1.

We also have a number of cloth copies of "Mount of Blessing" imported by us from Germany, and shall be glad to supply our German friends in their own language. Price, 75 cts., postpaid.

### Many Others Could Do This Too

SOMETIMES we think there is no time to do missionary work, but this sister makes it a part of her work every week. Many who excuse themselves from doing anything in circulating tracts and periodicals could do as this sister does.

"COLDWATER, MICH., July 11, 1904.

"Find enclosed two dollars for tracts. Please send the same assortment you did before. You sent me eleven different kinds, ten of each of the Sabbath tracts and fifty of the *Second Coming of Christ*. I am surprised to see how I can sell the tracts. We moved on a farm two years ago last spring, four miles west of Coldwater, and I go to the city once a week to take my eggs and butter, and I take a handful of tracts with me, and spend about an hour selling them. That is all the time I have to give to the work, but I never forget my tracts. When anybody comes to my house, they are always on my mind, and I have sold a good many right here at home. Two of my neighbors took twelve tracts apiece, eleven of the Sabbath and one apiece of the *Second Coming of Christ*. I would like to give more time to the work if I could, for I love the third angel's message, the gospel of Jesus Christ, his power to save.

"Yours in Christ,

"\_\_\_\_\_."



THE simplicity and cheapness of our new tract rack are being appreciated as noted in the following paragraphs from the secretary of a State Tract Society:—

"We received the tract rack, and are very much pleased with it. We are sure that it will fill a long-felt want among our people, and we hope we can put a good number of them into our State.

"We are glad that something has been produced that will answer the call for a cheap, convenient tract rack that can be used among our people."

These racks cost but 20 cents each, postpaid, and can be hung up in any place where people are obliged to wait. We recommend them as an inexpensive way of accomplishing much good in spreading a knowledge of the truth.

### A Friend in the Kitchen

#### Or What to Cook, and How to Cook It

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Four hundred excellent recipes, 132 pages, well illustrated, and everything about it as neat as a pin.

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### The Vest Pocket Dictionary

A VERY useful, though inexpensive, book to have always at hand is the Vest Pocket Dictionary. Not necessarily for the vest pocket alone, for its presence in time of need is equally appreciated on the desk, table, in the machine drawer, etc., where it may be found "just when I want it."

It is not a little remarkable that a book of 45,800 words can be manufactured to weigh less than three ounces. It also contains information that would do justice to a large atlas,—population of all large cities, capital and area of all countries of the world, maps of many places, etc., also a digest of parliamentary practise.

All styles are indexed. Bound in cloth, 25 cents; in Russia leather, 50 cents, and in Morocco, with stamp holder extra, 60 cents.

Order of State Tract Societies; Review and Herald, Battle Creek, Mich.; Review and Herald, Washington, D. C.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.

gospel of salvation through faith in Christ, as it is set forth by apostles and prophets. Its purpose is "to make ready a people prepared for the Lord."

The one teaching which separates Seventh-day Adventists, not only from all so-called orthodox bodies but also from all other Adventists, is their teaching concerning the sanctuary and its services. One or more of the various denominations teach with more or less clearness the truth concerning the Sabbath, the nature of man, the near advent, etc., but no other denomination interprets, according to the Scriptures, the meaning and application of the typical sanctuary and its services so as to bring into prominence the position and special atoning work of the Son of God in this last generation. It is this teaching which has given shape to this denominational organization and work since the disappointment of 1844. Many years ago it was said through the spirit of prophecy that "such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past advent movement and show what our present position is, establish the faith of the doubting and give certainty to the glorious future." It is perfectly plain, therefore, that the doctrine of the sanctuary and its services, as taught by Seventh-day Adventists, occupies a prominent place among the foundation principles of the message which they are endeavoring to give to the world.

Other religious teachers have dwelt in general terms upon the ministry of Christ our High Priest, usually giving it a more or less figurative interpretation, and regarding the earthly sanctuary as typical of the church in its different experiences, or of the work of Christ upon earth and in heaven, or of the human body, but it remained for Seventh-day Adventists to present to the world the teaching concerning a literal sanctuary in heaven, where a real priest conducts an actual service in behalf of sinful men, of which the earthly sanctuary and its services were a copy and a pattern. "The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of his people. . . . The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the pro-

phetic periods, and ascribed to human or satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God, they saw that their great High Priest had entered upon another work of ministration, and, following him by faith, they were led to see, also, the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14."

It thus appears that much more is involved in this question than simply the theoretical interpretation of some types and shadows. Some thoughtful men may be able to draw certain lessons from the earthly sanctuary and its services, and others may suggest other lessons equally helpful, and the acceptance or the rejection of these lessons would not be essential to the existence of any general religious movement. But the interpretation given to this subject by the Seventh-day Adventists is of fundamental importance to their existence as a separate denomination. The whole explanation of the disappointment in 1844 turns upon the sanctuary question. The understanding of the threefold message of Revelation 14 rests upon the same foundation. The really distinctive work of this people could not be justified upon any other basis than their teaching concerning the present work of our great High Priest in his closing work in the heavenly sanctuary. For these reasons, and because other religious teachers make a merely figurative application of those scriptures which deal with the sanctuary and its services, it is necessary that the true meaning of this subject should be constantly emphasized.

In view of these facts, we are surprised and pained that a publication which claims a place in connection with this advent movement should advocate such an interpretation of the typical sanctuary as is found in the following paragraphs taken from an editorial entitled "The Earthly Sanctuary":—

The human system has two compartments in which Christ ministers. These correspond with the holy and most holy places of the typical sanctuary.

In the old sanctuary there were two compartments. Into the first the priest entered every day, "accomplishing the service of God." Into the second, or inner, compartment the high priest went alone once a year. This inner apartment was the abode of the Shekinah, or visible manifestation of God's dwelling with his people. The first was sacred, to be sure; but the second was peculiarly so, being solely the abiding-place of the divine presence.

This sanctuary, thus arranged, was

typical and temporary. It served as a kindergarten lesson for people who were but children in spiritual discernment. It had its antitype in the mediatorial offices of Jesus Christ as our great high priest, and also its counterpart in the human body, and its experiences under the ministration of Christ.

Man is a dual being, intellectually speaking. He is created with an intelligence which is formed of his bodily, or, as we might say, his animal, propensities and desires. This is called "the flesh," the "carnal mind," the "body." This intelligence is possessed by all animals. . . .

This department of human nature corresponds with the first compartment of the sanctuary. It is the body, or the flesh. In this God ministers continually. Here he is constantly at work. Even in our sins we make him to serve. This body is the temple of God, though it is often defiled. But here the Saviour of men graciously manifests himself in sinful flesh. Here the lamp of consecration should always burn. Here the sweet incense of a godly life should be continually offered. Here is the bread of his presence. . . .

But man is also endowed with an intelligence that is distinct from his animal nature, and infinitely superior to it. This is called the "inward" or "inner man." . . . As there was an inner apartment in the sanctuary, so there is an inner phase to human nature that is peculiarly sacred to the presence of the indwelling God. The first apartment of the sanctuary was a holy place because of the divine presence in it. The ministrations of God's agents were always being carried on there, and so his ministrations are evidently being carried on in the body, in the temporal and tangible things of life. From him we derive life and breath and all things. Every function of life is carried on under his care. But in the soul, the heart of man, in his divine and godlike faculties, God has designed to manifest himself in glory. And as the Shekinah glory shone out over all the camp, so from man, God desires to shine out to his own praise. The way into the holy of holies was through the first apartment. The way into the soul is through the flesh. *It is the flesh that veils the divine in us. Not only in Jesus was "divinity veiled in humanity," but the same precious treasure is to be found in every human heart.* [Italics ours.]

There is much which might be said concerning this teaching, but we must content ourselves by calling attention briefly to some of the most important considerations connected with it. According to this interpretation it is, "the human system," or "the human body," which is the counterpart of the typical sanctuary, and apart from any personal faith in Christ or any union with the body of Christ, "this body is the temple of God, though it is often defiled." It follows also that "the flesh," "the carnal mind," which "corresponds with the first compartment of the sanctuary," is a sacred place where "God ministers continually," although the Scripture plainly declares that "the carnal mind is enmity against God: for it is not subject to the law of God, neither in-

# The Advent Review and Herald

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

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No. 29.

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## Editorial

### Food in Due Season

OUR Lord pronounces a blessing upon "the faithful and wise servant" who will be found feeding the household with food in due season in the period just before his coming. We have reached that period and the blessing is for the workers in this generation. The gospel message of warning and preparation, which should be lived by the church and revealed to the world,—the constant putting in remembrance of these things, even though they know them and be established in the present truth,—this is food in due season. Those thrilling themes which called us out from the world will call others out, if we will present them "in demonstration of the Spirit and of power," and these same subjects will revive the faith and hope of the churches if they are living truths in the hearts of the messengers. The nearness of the Lord's coming, and the great work to be done for the church and the world in view of his near coming should be brought home to our hearts with an ever-increasing emphasis. The truths which have been the foundation of this advent movement are the truths for these closing days. "There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No

line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world." A united people, standing upon the original advent platform and under the inspiration of the Holy Spirit, could soon finish the work and bring the great consummation. Let every servant feed the household with food in due season.

### A Great Work

THE threefold message of Revelation 14 is to go "unto every nation and tribe and tongue and people." In this message is the final preaching of the everlasting gospel. When this message has accomplished its work in preparing the way of the Lord, then the Master will come. Living faith will not only be revealed in the prayer, "Come, Lord Jesus," but also in earnest efforts for finishing the work which will hasten his coming. Amid all the efforts to weaken faith in God's Word and work, and amid all the movements which are calculated to confuse the mind concerning the special message of truth for this last generation, the faithful people of God should reveal to the world an example of steadfastness and loyalty, and should not waver for a moment in their devotion to the great work committed to them. The great cities are to be worked. New fields are to be opened. "Our watchword is to be, Onward, ever onward."

### Everlasting Love

THE love of God for his children is not a mere passing sentiment, dependent upon circumstances, changing with the change of outward conditions. His assurance unto us is, "I have loved thee with an everlasting love." This love never fails.

"Down to lowest depths it reaches,  
The all-loving Father's arm;  
Toward his rebel children yearning,  
Drawing them with magic charm;  
Till the yielding spirits move,  
Touched by everlasting love."

The outworking of this love is seen in the gift of the only-begotten Son. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." Love is the

very nature of God, for "God is love," and "the eternal God" is everlasting love. No finite mind can comprehend such love or measure its fulness, but we can all share in its wondrous blessings.

"What boundless love did Jesus show!—

I can not tell, nor fully know,  
What grief, what agony, and woe,  
He bore to set me free.

"Yet may my lips tell forth his fame,  
My voice sing out his worthy name,  
My sinful heart his mercy claim,  
And trust his boundless love."

### Fighting Against God

IT is no light thing to oppose the genuine work of God in the earth. When his servants are fully consecrated to him, God honors them as his own representatives, and what is done to them because of their faithfulness to him he regards as done to him. Thus when the people turned away from Samuel, the prophet of the Lord, and demanded a king, the Lord said, "They have not rejected thee, but they have rejected me, that I should not be king over them." When the apostles were brought before the council and there was a strong sentiment in favor of putting them to death, Gamaliel, "a doctor of the law," recognized this principle and his counsel was, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." This principle is worthy of serious consideration. It is a hopeless task to fight against God, and in the end it means eternal ruin. It is infinitely better to fight "the good fight of faith" and to "lay hold on eternal life."

### Loosening the Foundations

THIS advent movement represents an effort to preserve and restore "the faith which was once delivered unto the saints." It seeks a return to primitive Christianity, basing all its doctrines upon the plain teaching of the Word of God, and rejecting human philosophy and the traditions of men. It emphasizes the fundamental importance of those phases of truth which were obscured during the great apostasy of the Dark Ages, and aims to proclaim the complete



deed can be." And the premises laid down force the writer to the logical conclusion, which ought to startle him, that "not only in Jesus was 'divinity veiled in humanity,' but the same precious treasure is to be found in every human heart."

This interpretation of the typical sanctuary leads to the same conclusion which is being urged by those who wholly reject the atoning work of Christ the only Saviour. Thus Felix Adler says, in an address delivered April 3, 1904:—

If you want to find God, look for him in the beggar who passes under your window, in the neighbor who jostles you when he goes by on the street, in your own child, and in the man or woman with whom you keep house; and if you find not God there, you will not find him anywhere. . . . As the votaries of old used to cry out to their gods when they withdrew themselves into darkness, "O god, show thyself," so do you say to your familiar friend and neighbor, "O God that is within, show thyself." And the God, the divine power, will surely respond in some measure to your appeal.

The trouble with this whole teaching is that it sets aside entirely, or at best places altogether in the background, the change which has come through the experience of sin, and bestows upon every man indiscriminately the benefits which are the result of faith in Christ and his work for the sinner. The writer who declares that the typical sanctuary had "its counterpart in the human body" may believe, and may at other times advocate, the truth concerning the heavenly sanctuary, but such views as are set forth in his article will prepare his own mind and the mind of his readers to place less and less stress upon the other view, and if he fully accepts his own conclusions, it may soon be difficult to see the need of any service in the heavenly sanctuary. This is not the teaching of the sanctuary question which brought light and comfort to this people after the disappointment in 1844, and it is not the teaching which will strengthen their faith in this movement now.

It is only through the "exceeding great and precious promises" that men become "partakers of the divine nature, having escaped the corruption that is in the world through lust." It is only through faith in Christ that man may become a temple of the living God. Note the clearness of the following statements taken from "Desire of Ages," pages 177, 178:—

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity;

and through saving grace the heart of man becomes again his temple.

The same writer touches upon this same subject in a communication dated Jan. 26, 1904, in these words:—

When Christ abides in the heart by faith, the Christian is the temple of God. Christ does not abide in the heart of the sinner, but hearts that are susceptible to the influences of heaven's instrumentalities, and have been sanctified by obedience to the truth, are representatives of his righteousness.

We do not see how the distinctive message which Seventh-day Adventists have been called to give to the world, in which the sanctuary question has such a prominent place, can be advanced by advocating an interpretation of the typical sanctuary which leads to the conclusion that all men have the treasure of divinity in them, just the same as Jesus of Nazareth. Instead of encouraging this belief, this message should point to the heavenly sanctuary, and to Jesus as the only hope of salvation, and should say, "Behold, the Lamb of God, that taketh away the sin of the world."

### Finding the Path

At a Western meeting, a sister spoke out with the true ring of a heart's discovery, "I have found the path."

Did you ever lose the homeward path in the woods, and then come upon it again with its old familiar markings? If so, you will remember that when you found the path, you were almost as glad as though you were already at home. The path led home, and you had your feet again in the dear, familiar road.

It is a grand and glorious discovery when the heart finds the path, the way of salvation, that leads to God and heaven. Thank God, we know the path, and the Lord will lead us in the path of righteousness for his name's sake. It is the old familiar path that the feet of patriarchs and prophets, apostles and pioneers have trod before us. It is the advent pathway to the city of God. And we have found it. It is the next thing to actually being home. Let us rejoice and thank God for the path.

This path is what the truth-seeking hearts in all the world are looking for, and our work is to go quickly to all nations and point out the path. We must make it very plain. The late Bishop Whipple, apostle to the Indians of the Northwest, won the confidence of his men of the "wandering foot" because he dealt in simplicity with practical realities, and talked straight to their hearts. The chief of the Red Lakes said to him, "You are patient, and you make the trail plain. I have your face on my heart."

No higher ambition can any of us cherish than that of making the way plain. The Lord is coming. The earth

is to be destroyed. Our eyes, the eyes of this very generation, are to see it accomplished. The Lord commissions us to tell men the way of escape and of the path to heaven. Let us as workers ever remember that lost wanderers from God need to have the trail made very plain.

W. A. S.

### Note and Comment

THE *Washington Times* is of the opinion that the battle that has been fought out between employer and employee in Colorado, will sooner or later be repeated in other States, though it believes the deplorable results seen in Colorado need not follow elsewhere if the right weapon is used to settle the contest. It says:—

No intelligent student of public affairs can question that the conflict waged in Colorado between organized employers and organized employees is a conflict that must be waged in some form or other in all parts of the country. Shutting one's eyes to this fact will not destroy the fact. The great question is: Shall the weapon of the rebellion be the ballot or Colt .45s?

Unfortunately the experience of more than one community affords ample proof that the ballot can not always be relied on as a peaceable means of securing justice. Justice is often defeated by the ballot, and the will of the people registered by the ballot is often defeated by the unscrupulous use of money. This was only recently demonstrated in Colorado, where the union miners, relying upon the power of the ballot, secured the enactment of an eight-hour law, and afterward a constitutional amendment to make the law effective, but still were unable to secure what the popular will, registered by the ballot, had decreed. It is to be feared that the labor unions are coming to distrust the efficacy of the ballot as a means of securing their ends, and may feel driven to resort to less peaceable agencies. A resort to arms will inevitably come when once it is settled in this country that the ballot can not compete with wealth in the control of public affairs.

JAPAN's prime minister has published a letter to Japanese Christians expressing himself in favor of religious liberty. He expresses himself on the subject in these words:—

For my own part, regarding religion as an essential element of civilization, I have uniformly tried to treat all religions with becoming respect, and I believe it to be an important duty of statesmen under all circumstances to do their utmost to prevent racial animosities.

And so in the year 1895 at the time of the Japan-China war, my soldiers had no sooner set foot on the Liao Tung Peninsula than I took especial pains to see that the greatest care was exercised

by them in extending protection from all harm to the Christian believers and churches planted there by the English and French missionaries.

As the present war is one carried on against Russia—a professedly Christian nation—I have felt that redoubled efforts should be made that no unworthy sentiments should be tolerated, that we should adopt a thoroughly unbiased and equitable attitude toward all, and that the whole nation should give practical effect to the policy so clearly set forth in the imperial edict, that this is a war which has no other object than the safety of the empire and the peace of the far East.

I sincerely hope that no one will be betrayed into the error of supposing that such things as differences in race or religion have anything whatever to do with the present complication.

RECENTLY a quite successful effort was made by the city authorities of Chicago to stamp out race-track gambling in the western metropolis. In an account of this effort, contributed by Mayor Harrison of Chicago to the *Saturday Evening Post*, he speaks of the extent to which this form of the gambling mania was found to be invading all districts and classes of the city. He mentions a girl stenographer who “studied the ‘dope sheet,’” “knew the vocabulary of the race-track,” “knew the horses,” and “was as proficient as a race-track ‘tout.’” This girl “gave her commissions when she could not get to a pool-room or to the track.” It was discovered that “pool-rooms were operated especially for women,” and “to these places went the highly respectable women of family.” The business was acquiring a systematic hold upon the city in general. On this point he says:—

As with the stenographer, so with the great army of workers who fill downtown Chicago during the day—not every one a race-track “fiend,” but every one exposed to the same temptation that had converted the stenographer into one. A glance at the crowds in the cars going to the races or at the crowds in the grandstand, the club house, or at the rail will be sufficient to give an idea of the scope of the race-track mania.

We discovered that the big downtown buildings were so saturated with the craze for gambling that agents of pool-rooms made it a practise to visit office after office to obtain commissions for bets. The gambling solicitor was as regular a visitor as the man with a fresh towel supply.

The book agent and the peddler might be refused admittance, but the gambling solicitor entered without hindrance. From the stenographers, clerks, and even the trusted men of the office he took the money that was badly enough needed for legitimate purposes, but which was risked in the insane effort to profit by hazard.

We discovered that these solicitors worked the elevated trains and surface cars just as a baggage collector does, a through train: not only the cars to the races but the cars carrying people to and from their work.

The people of this age are crazy to do anything which gives them even a doubtful promise of a little worldly gain; but in the infinitely greater profit that is to be for eternity, through godliness, they feel no interest. Well says the Scripture that “the god of this world hath blinded the minds of them which believe not.”

ACCORDING to the following which was published in the *Catholic Mirror*, the pope, though professedly a “prisoner” in the Vatican, is the owner of a vehicle, the purpose of which is altogether out of keeping with the tradition of his imprisonment:—

The pope owns a sleeping-car. It was constructed in 1868, when the line from Rome to Naples was opened, and will be shown at the Milan exhibition in 1905 to inaugurate the Simplon tunnel. The car consists of three compartments—a throne room, a compartment for the guard of honor, and a bed-room. The throne room is richly furnished and has a cupola engraved with the papal arms and the twelve apostles.

It is so arranged that the pope, when seated on his throne, can be plainly seen by the crowds who might be expected to throng the stations for his blessing.

Two years after the construction of the pope’s car his temporal dominion suddenly came to an end, the pontiff shut himself up in the Vatican, and chose rather to deprive the multitudes of the papal blessing than to admit the claim of the Italian sovereign to the dominion of Rome.

In its issue of June 14 the *San Francisco Call* publishes an article relating to the removal of the Pacific Press Publishing Co. from Oakland to Mountain View, Cal. Lifelike portraits of Brethren C. H. Jones, M. C. Wilcox, and W. T. Knox, and a good view of the present plant of the Pacific Press serve to give prominence to the article. We quote the following paragraphs:—

The Seventh-day Adventists have closed their annual camp-meeting, which has been in progress in this city for two weeks, and which is in reality the annual business meeting of the many industries and organizations of that sect. This meeting has been one of the most important in the history of the order, for two important moves were decided upon. The Pacific Press Publishing Company, the Seventh-day Adventist church, and the general Seventh-day Adventist settlement in Oakland will all be removed to Mountain View, Santa Clara County. The Adventist college at Healdsburg will also be removed to some spot not yet selected. These two moves will be an abandonment of what have been the great centers of Adventism in California.

The move from Oakland has been under contemplation for some time, and a committee has been at work which finally presented the plan that was adopted at the annual meeting of the Pacific Press Publishing Company.

The resolution upon the removal of the Healdsburg College reads:—

“That the recommendation from the Lord be accepted that the present property in Healdsburg be sold, and land, well wooded and watered, be purchased, and the college be established in some rural district where teachers and students can have the privilege of working the soil and raising produce. This will reduce expense, and better educate both teachers and students.”

WAR is always the most expensive way of attaining the end sought by the successful party, and not always does it happen that the anticipated result is realized after the awful cost of war has been paid. The recent South African War may be cited as an illustration. At the time of that war it was commonly said, both in England and in Cape Colony that it would result in making South Africa a “white man’s country.” But we are now told that “the census which has just been completed does not bear out this expectation. In Cape Colony, Natal, the Orange River Colony, and the Transvaal, there are one million one hundred and fifteen thousand whites, a little more than four million native blacks and one hundred and one thousand East Indians. Compared with the census of 1891, this shows an increase for the blacks of nearly eighty per cent, while the whites in the same period have increased only about sixty per cent. In Cape Colony, where the actual number of whites is largest, the blacks outnumber them by more than three to one.”

Another and more surprising result of the war, if we may credit figures and statements given by the well-known English writer, W. T. Stead, in an article contributed to the *Saturday Evening Post* (Philadelphia), is that British supremacy in South Africa is no nearer to being established than before the war was begun. “The net result of the three years’ war” says this authority, “has been to establish beyond all gainsaying the fact that, in the contest between British South Africans and Dutch South Africans, the balance of strength is so overwhelmingly on the side of the latter, that if they were left to themselves the Boer supremacy would not be challenged.” The Uitlanders, who, under the Boer republic, complained that they were deprived of the franchise, are still waiting for the franchise. Attempts to settle the country with English colonists fail, because farming in South Africa is a laborious occupation, beset by such drawbacks as locusts and drouths. “The English will be, as they have been, mostly dwellers in towns, speculators in mines, tradesmen and managers of transport. The immense preponderance of the white men on the land will be in the future, as in the past, men of Dutch descent. The Boer cradle is constantly refilled. The old Continental sneer at the dimensions of English families has lost its point. It is the Boer, not the Briton, who has his quiver full of children.”

How much better in any case to settle international differences by arbitration, but especially when the fearful price of war is paid without securing the end that is sought.

L. A. S.

## General Articles

**"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any pr<sup>o</sup>se, think on these things." Phil. 4:8**

### Alone

"ALONE with God!" the keynote this  
Of every holy life,  
The secret power of fragrant growth,  
And victory over strife.

"Alone with God!" in private prayer  
And quietness we feel  
That he draws near our waiting souls,  
And doth himself reveal.

"Alone with God!" earth's laurels fade,  
Ambition tempts not there;  
The world and self are judged aright,  
And no false colors wear.

"Alone with God!" true knowledge  
gained,  
While sitting at his feet;  
We learn life's greatest lessons there,  
Which make for service meet.

—E. M. Exton.

### The Value of Christlike Love

MRS. E. G. WHITE

THE Lord desires me to call the attention of his people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless.

"If I speak with the tongues of men and of angels, but have not love," Paul declares, "I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

How beautiful the earth was when it came from the Creator's hand! God presented before the universe a world in which even his all-seeing eye could find no spot or stain. Each part of the creation occupied the part assigned to it, and answered the purpose for which it was created. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint or corruption. God looked upon the work of his hands, wrought out by Christ, and pronounced it "very good." He looked upon a perfect world, in which there was no sin, no imperfection.

But a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal and had been cast out, made lying reports of God to the beings he had created, and they believed his lie. Sin entered the world, and death by sin. The consequences of our first parents' disloyalty we now have

to meet as we work for God, and until the close of this earth's history our labors will become more and more trying.

I entreat the members of our churches not to make the work more trying than it necessarily is by watching one another for a word or an act upon which to comment unfavorably. Let them, if a report is brought to them about some one, make it a rule to do just as Christ has said should be done in such cases. Let them follow the counsel of the Great Teacher, who gave his life for the life of the world. His directions are plain. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Tell him his fault between thee and him alone." Without delay make every effort to heal the wrong that exists. Do not, by speaking unwise words, give the enemy opportunity to arouse suspicion and evil-surmising in the mind of your brother. Be determined to do all in your power to make the wrong right. Do not tell to a third person the story of the difficulty. Go directly to the one who has erred, and "tell him his fault between thee and him alone." Go to him, not to condemn, but to seek for reconciliation, because Christ has told you to love one another as he has loved you.

Our gifts, our prayers, are not acceptable to God while we leave this duty undone, and let the poison of envy and evil-surmising take possession of our souls, to destroy our union and happiness. O, how much unhappiness would be saved, how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil speaking! We pray, "Forgive us our trespasses, as we forgive those that trespass against us." Do we do our part to remove every stumbling-block from before the feet of our brother? Too often our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. Let us remember that our prayers are not acceptable to God while we suffer a fellow worker to misapprehend us. If we are not to blame for the misunderstanding that exists, we can, perhaps, make an explanation that will remove the misunderstanding. If we are to blame, if we have left a wrong impression on a brother's mind, we are certainly under obligation to do all in our power to remove this impression.

Let the suspicious ones, who think and speak evil of their brethren, remember that they are doing the devil's drudgery. Let every one pass over little differences and mistakes without comment. Do not magnify the small mistakes made by some one, but think of the good that is in him. Each time mistakes are thought of and talked about, they grow larger. A mountain is made out of a molehill. Ill-feeling and a lack of confidence are the result.

To many these words are applicable: "Why beholdest thou the mote that is

in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

So great is the intemperance in speech that much instruction has been given on this subject by the Great Teacher. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the harsh words that, if spoken, would create difference and alienation. Speak words that will cement hearts, not estrange them,—words that will heal, not wound. When difficulties arise among church-members, let them be cleared away before the Sabbath comes. This should be regarded as a Christian duty by every church-member. "Let the peace of God rule in your hearts, . . . and be ye thankful." Are you troubled and perplexed? Sweep away the rubbish that has been accumulating before the door of the heart, and open the door, inviting Jesus to come in and abide as an honored guest. Bring peace and comfort into your own heart and the hearts of others. This is most blessed missionary work.

The Lord has instructed me to say to his people, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not serve the enemy. Overcome your inclination to find fault and condemn. Give no place to him whose delight it is to accuse. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that disparages another.

I greatly desire that you shall follow the directions that Christ has laid down. As you do this, he will certainly help you to adjust the difficulties that exist. He will help you not to make dissension by magnifying little mistakes. The light that the Lord has given me is that he will greatly bless his people, if they will not think or speak evil of one another, but go directly to the one they think is in the wrong, and in a kind, compassionate manner point out his mistake. May the Lord help those who have learned to criticize, to learn to think no evil, and to speak only good words,—words of comfort and healing. Then they will rejoice; for they will have evidence that they are laborers together with God.

Christ loved the church, "and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish."

My brethren and sisters, I beseech you to give diligent heed to these words, because the day of the Lord is right upon us. You have no time to lose. Do not neglect the word of God to you.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith,

I have heard thee in a time accepted, and in the day of salvation have I succored thee.)"

Will you not, as servants of the Most High God, give heed to these words? Will you not respond to God's mercy and compassion and love toward you by loving one another as Christ has loved you?

"Behold, now is the accepted time; behold, now is the day of salvation. Giving no offense in anything, that the ministry be not blamed." Remember that when you speak words that disparage one another, the ministry is blamed. The lack of power in the church is charged to the ministry, when often it is directly chargeable to the members, because they do not mix faith with their hearing.

The ministers are to be men of faith, men who give expression to the pure love of God. And the members are to give no offense in anything, "that the ministry be not blamed." No unkind dealing or harsh words are to find a place in their experience.

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." We should be preparing for these things; for they will come. Those who share in Christ's glory must share in his sufferings.

May the Lord lead every minister and every lay member to turn to him with full purpose of heart, and make diligent work for repentance. Thus only can they obtain the sanctification of the Spirit. How true are the words of Paul: "Ye are not straightened in us, but ye are straightened in your own affections." Many complain of others because their own hearts are not in unity with the Spirit of God. When self is crucified, Christ will take possession of the soul-temple.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Let every one humble his heart before God, and make a surrender of body, soul, and spirit to him, that he may give his people his rich grace abundantly. Let the heart be closed against selfishness. Let us follow the example of Christ. If we fail of doing this, we

shall fail of receiving a welcome into the city of God. He who continues to be a transgressor of the law of God, even though he break but one precept, can have no place in the royal family.

I entreat those who have given so much time to talking of the faults of others, to cease this cruel work, and obey the words, "Search the Scriptures; for in them ye think ye have eternal life." The divine directory, God's holy Word, is in our hands. In the toil of business and the unceasing activity of daily life, this Word is to be our guide. This Word is appreciated by him who is striving to overcome. It is to him as a pillar of cloud by day and a pillar of fire by night.

Let God's people set a perfect example, honoring Christ in every place, in every difficulty following his directions. Then at last they will be received into the family of the redeemed, and there will be given unto them a crown of immortal life.

### Is Our Work Disintegrating?

I. H. EVANS

How many times we have heard it said within the last eighteen months, "It looks to me as though everything was going to pieces," or "I think our future is pretty dark," or again, "I have lost my courage. I think we are disintegrating, and will soon go to pieces!"

Now remember, no one ever makes such remarks until he, himself, is in the dark, when he at once concludes that every one else must be in the same condition.

There are many souls losing their hold on God, and wrecking their faith in the final success of this work. But is this any argument that the cause of God is not onward?—None, whatever.

Long have we known that the time must come when many who once loved the truth and had even sacrificed for its advancement, would lose their zeal, and become lukewarm,—“neither cold nor hot.” What means the Laodicean message, if it does not apply to such times as we are now entering? We expect that many will give up the truth, and even become our bitterest opposers, but all this signifies nothing as regards the progress of God's work. Man may often erect barriers against the truth, but truth will triumph still.

Nor is the third angel's message losing its power to affect hearts. It may not stir our own hearts as it once did, but that may signify that our hearts are hardened, and that we have lost our first love, instead of the power of the message being lessened. Never in the history of our work has there been such marked progress along all lines, as during the last ten years.

Look at ten years of growth in this work, and then ask the question, Is God's work stagnated, or has my own heart become paralyzed?

In 1893, our reported total membership was 37,404. In 1903, just ten years later, our reported membership was 77,-

736—a gain in ten years, of 40,332. Or, in other words, we had gained in ten years 2,928 more Sabbath-keepers than we had gained during all our previous existence. Is that stagnation and death?—Nay, verily; it is growth, not equal to our desires, but a growth hardly equaled in per cent by any other denomination.

In 1893, our offerings for mission work had averaged for the previous five years, \$70,240.72. In the five years preceding 1903, our offerings for mission work averaged \$131,166.96, while in the 1903 donation, it reached a grand total of \$184,026.58.

Our annual offering for 1903 exceeded the high-water mark of all other years, by more than \$10,000.

In 1892, the total tithe of all our people aggregated \$302,310.19, while in 1902, it reached \$643,747.83.

Besides this, look at the institutions planted during the last ten years. When did the church-school work make its growth?—During the last ten years. When did our conference schools, which are now in nearly every conference, get started?—During the past decade. When did our numerous sanitariums, vegetarian restaurants, etc., spring up?—Nearly all, except the Battle Creek and St. Helena Sanitariums, have sprung up within ten years.

Look at the mission fields we have entered during this time. All of South Africa except Cape Colony, Nyassaland, the Gold Coast, German East Africa, Egypt, Palestine, Syria, India, China, Japan and nearly all the Pacific Islands, South America, West Indies from Bermuda to Guiana, Central America, Mexico, Alaska, Manitoba, and nearly all of our mission stations outside of portions of Europe, have been entered during the past ten years. Never has there been such progress in all lines of the work as we can now behold. Nearly every nation of earth is now opened to the truth, and many are pleading for help.

Has the third angel's message lost its power? Never was it so strong to win souls as now. Behold! brethren, the whole mount is aflame with the chariots of God's messengers. The battle cry is "Onward; God's message to all the world!" Shall we see such overwhelming evidences of God's leading, and still remain a prisoner in doubting castle? Are we to see with our eyes the "fine flour and the barley sold for a shekel," but not taste its sweetness ourselves?

If the next ten years sees the same marked progress, and there is an equal increase in membership, there will be living on earth then more than 144,000 Seventh-day Adventists, scattered among the nations of earth. Our tithes will then have reached over \$1,280,000 a year, while our offerings will have reached nearly half a million dollars per annum.

Is it a time now to sit in ease and quietness, or shall we join the workers' ranks, and become one of the Lord's host that goes up to possess the goodly land?



**"Hide a Multitude of Sins"**

D. T. BOURDEAU

THESE are the last words of the epistle of James. They set forth one of the things that one will do who really takes part in restoring a brother who has erred from the truth. James 5: 19, 20. One who succeeds in restoring an erring brother or sister "shall save a soul from death, and shall hide a multitude of sins." The second death is here referred to. The vast importance of saving one soul from that death will be more fully seen than it can now be, when those who have died in their sins, shall experience the awful second death in the final conflagration of our earth beyond the resurrection of the ungodly which occurs at the close of the thousand years that are to intervene between the resurrection of the just and of the unjust. Revelation 20; 2 Peter 3.

But saving a soul from the second death is not the only object that those shall gain who succeed in this important work of restoring the erring. They shall hide the many sins and errors that have caused the fall of the person exposed to the much-to-be-dreaded second death. It is absolutely necessary to kindly, tenderly, lovingly, and mercifully show the erring his sins, that he may confess them, repent of them, and reform. But when once this has been done, and the doing of it has brought about the desired results, the duty to hide the sins committed and the errors fallen into, becomes imperative. God has forgiven the one who has confessed, repented, and reformed. His attitude toward him has changed; he does not hold up his sins before him through this word, spirit, and chosen human agents, as he did before his repentance; and should we not follow his example in this respect? Christ has washed the sins of this repenting believer in his own precious blood; and should we dwell upon them as if to revive them again and make them a present, existing reality? Shall we continue dwelling upon them as if they had not been forgiven, and as if the blood and intercessions of Christ had not removed them from the person who has committed them?

Of backsliders who turn unto the Lord and forsake their sins, it is written: "Thou [God] will cast all their sins into the depths of the sea." Micah 7: 19. Is that continually calling up those sins, bringing them in sight, speaking of them to others, and accusing those who committed them? To do this would be taking sides with Satan as "the accuser of our brethren" (Rev. 12: 10), and with the Pharisees, who were noted for accusing publicans and sinners who had confessed and forsaken the transgressions that had characterized and stained their lives and characters. Such a course is not only out of harmony with, but diametrically opposed to, the course of God the Father, and his Son Jesus Christ; is against the salutary workings of the Holy Spirit, those of holy angels and of human beings who are earnestly laboring for the salvation of sinners; and

has for animus and first cause, Satan's hatred of Christ, of the plan of salvation and its application to those whom he has led to connect with his kingdom; and his desire to discourage those who have left his ranks, and to retard the gospel work in the earth.

Can a person who is constantly dwelling upon and exposing the confessed and forsaken sins of others be walking in the light?—Certainly not. There is surely something wrong in one's pursuing this course. He will certainly by so doing, either imitate the very sins he is exposing and dwelling upon, or himself commit sins that are more grievous; if, indeed, he has not already done this. There is generally selfishness or envy, or both, at the very root and basis of such a course. The sooner this thing is known and realized the better, the more hope is there for a reform of those who are so noted for flippantly talking about the sins and errors of others.

"But," says one, "the individual who has erred has again fallen into the same errors and made the same mistakes; and are you sure that he will not again do the same thing?" That may be true, or partially so. But have you never fallen into errors and made mistakes after making progress in the good way? If not, cast the first stone. If you have, be merciful, that you may obtain mercy; and be careful lest the judgment that you pass on others shall be passed on your own soul. How much better it is to cultivate and cherish that charity or love that "suffereth long, and is kind," that "envieth not," "vaunteth not itself, is not puffed up," "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil," "beareth all things, believeth all things, hopeth all things, endureth all things." 1 Corinthians 13. Even by the discipline for the church that Christ has left us, we are encouraged to pursue a course in laboring for the erring that will favor the plan of giving the least possible publicity to the sins they have committed. Matthew 18.

Let us in this matter, by grace divine and by a consistent course, place ourselves on the side of God the Father, God the Son, the Holy Spirit, the heavenly host, and with wise and faithful workers on earth, and not give way to the accuser of the brethren and the infernal spirits and human agents who aid him in the criminal work of annoying, discouraging, and destroying souls for whom Christ died. Then shall we save many souls from the awful second death, and hide a multitude of sins.

**Morning Prayer**

THE morning is the gate of the day, and should be well guarded with prayer. It is one of the threads on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship, is foolish, as though he had not put on his clothes or

cleansed his face, and unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress us.—*Spurgeon.*

**Patience With the Faults of Others****A Golden Rule Meditation**

LET me not require perfection in my brother till I am somewhat near it myself. O what a hypocrite I am to be enraged at faults in others that I cherish in myself; to call them sins in others, and in myself peculiarities! I frown upon their frowns as if my face were smiling. I am harsh with their harshness, exaggerate their exaggerations, and insincerely reprimand their falsehoods.

I will no longer judge my brother; I will begin to judge myself. Shall I close my eyes to his grievous errors?—Yes, until I can open them upon my own sins. While the beam is in me, I will not play surgeon for their motes.

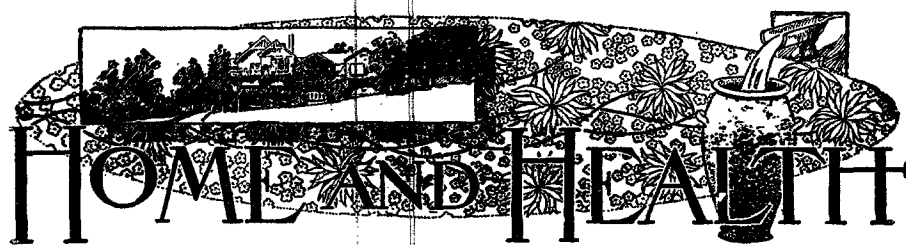
Then, too, what love have I for men when a single fault in them can check its course? How shallow is it when the wind of criticism can make it muddy! How sluggish it must be when even their indifference can turn it from its course!

Let me love others as I would have them love me. I am wrong to-day, but to-morrow I repent and forget it, and expect my dear ones to forget it, and to love just the same. So let me love them with a love that seeks excuse for their evil, rather than an increase of condemnation; with a love that is eager to forget, rather than tenacious to remember; with a love that goes more than half-way to meet repentance; that goes all the way, and pleads for it.

O I fear that every bitter judgment of my brother's faults, that all impatient anger at my brother when he sinned, has become stern condemnation of myself in heaven! For I that knew so well how another should live, why did I not live better myself? I that was so strict to mark iniquity in others, why was I so lax with my own grievous sins? Ah, forgive me, thou who didst wear the crown of thorns, and help me to forgive men when they only throw a bramble in my way. Be gracious to me, thou who didst love them as they nailed thee to the cross, and teach me to be patient when men but brush my garments rudely. Amen.—*Anon.*

BETTER to be the man that daily strives, Though humbly poor, to uplift human lives,  
Than he whose hand, though heaped with shining gold,  
Is reached to shield no outcast from the cold;  
Who drags out life in dull and dark unrest,  
And leaves the world unblessing and unblest.

—*Jane Greenough Avery Carter.*



### Home

HOME's not merely four square walls,  
Though with pictures hung and  
gilded;  
Home is where affection calls,  
Filled with shrines the heart hath  
built!

Home! go watch the faithful dove,  
Sailing 'neath the heaven above us;  
Home is where there's one to love!  
Home is where there's one to love us!

Home's not merely roof and room,  
It needs something to endear it;  
Home is where the heart can bloom,  
Where there's some kind lip to cheer  
it!

What is home with none to meet,  
None to welcome, none to greet us?  
Home is sweet — and only sweet —  
When there's one we love to meet us.  
— Charles Swain.

### Zeal Not According to Knowledge

GEO. H. HEALD

AN earnest brother one day said to me, "I like Brother D's testimony: it has the old-time ring so seldom heard nowadays. He says 'Some people are becoming discouraged in their attempt to live health reform, but I am not. I have started to live health reform, and I shall stick to it, if I die in the attempt!'" This reminds one of the earnestness of the early church."

This is no doubt an extreme case. Few people express themselves this way in words, though numbers do mentally and in their actions. The above sentiment involves, as one may readily see, two errors: first that health reform is a certain formula of life, a collection of rules,—"Thou shalt," and "Thou shalt not," similar to that given in the eleventh chapter of Leviticus; second, that it is an act of merit to observe these rules whether they tend to improve or impair the health.

The spirit manifested is good, the willingness to sacrifice is praiseworthy, but is it not in a wrong cause? Does true health reform ever cause people to die or fail in health in the attempt to live it out? We can honor the man who, knowing that shortly he will be cut down in the midst of his usefulness, goes to the Gold Coast or to a leper colony to spread the gospel. He counts not his life too dear to sacrifice on the altar for souls purchased by his beloved Master. If as a result of his labor one soul is turned to Christ, he will count that his life has been well spent.

But those who adopt a so-called health reform and become thinner, weaker, less efficient and possibly shorter lived,—

there have been many such,—what do they gain for themselves or for the truth? Do they recommend to others the truth they profess to believe? Will such a health reform prove to be an "entering wedge" to lead people to investigate other phases of the message?

Doubtless many in reading the thrilling story recounted in the first chapter of Daniel, have been led to believe that if they should conscientiously adopt a diet which they believe to be right, God would bless them with increased health and strength and with greater power in presenting the gospel of truth.

Now, of all things, one should not violate his conscience by eating what he believes to be wrong or injurious, for "Whatsoever is not of faith is sin."

On the other hand, a food is not necessarily the best for a person because he believes it is. Suppose, for instance, that as a result of the study of the Testimonies I conclude that I should confine myself to fruits and grains; suppose, again, that these foods do not happen to agree with me. May I, reasoning from the first chapter of Daniel, conclude that there will be divine interference with the laws of nature in my case so that the foods will be beneficial to me? Has the Lord laid down a fiat that these foods shall be eaten, purposing that as we comply with his requirements, he will bless us with better health, or has he pointed out the foods which were originally given to man as best, and which, as man becomes more normal will be found now to best serve the purpose for which food is intended?

As we study the question more at length, it will appear that the Lord has dealt rather in principles than in specific details to be blindly followed by each individual, regardless of his heredity, training, and idiosyncrasies.

One principle which has been given us, and which should govern all our study of this subject is, "What is one man's meat is often another man's poison." If we attempt to live by any code of health precepts, we may find that "the commandment which was ordained unto life" is "unto death." As in spiritual matters, so in the matter of diet, it is often the case that "The letter killeth, but the spirit giveth life."

The Lord has directed us to make a close study of physiology. He has even said that it should be taught to children from the time they are able to understand, and that it should be made the basis of all educational effort.

Why is this? In order that they may know how to care intelligently for their own bodies; how to avoid the indifference of ignorance on the one hand, and the tendency to follow fads on the other.

He wants his people, by a careful study of foundation principles, to be level-headed.

Many people,—among those usually accounted well educated as well as among the ignorant,—are not so well able to select a proper dietary as an ordinary animal. The Lord desires better things of his people. He would have his people use not only the specific directions he has given, but also the facts learned from an intelligent study of physiology, and from observation of the effects of foods on themselves and others.

### The Care of the Baby in Hot Weather

UNLESS the baby is under six months old, take off his flannels when sultry days come.

When you take him for an outing, with the thermometer climbing toward the nineties, leave his coat and veil at home.

If you have a feather pillow in his coach, smooth it down as flat as possible, and tuck a thin quilt over it tightly.

Take off that starched, ruffled dress and the furbelowed petticoat.

Substitute socks for stockings, or leave the tiny feet bare.

Put on him a simple cambric slip plainly made and laundered without starch.

See to it that he has frequent drinks of cool water, not iced, but not of a warmish temperature that is quite nauseating.

If he seems irritable and cries easily when his general health is good, be sure that he is not too warm.

To make him very happy, take off all his clothes but his underwear, and lay him in the center of the bed or upon some outspread quilts upon the floor. In a second he will be gurgling and kicking and cooing in delight.

A small hair pillow is better than a feather one for hot weather. Trained nurses say, however, that no pillow at all is the correct thing for a small baby.

After having found the correct food, do not experiment with the baby's menu. Give him that which suits him, and nothing else.

Do not give a child under one year of age crackers, mashed potatoes, or bits of bread. It may seem to be digested and kept down without trouble, but as the summer progresses you will probably have a case of cholera infantum upon your hands.

It seems almost unnecessary to say, do not give him cakes or candy, ice cream or strawberries, or any of the summer fruits, for these things mean most serious trouble for an infant and his stomach.

As stated before, the mischief may not show immediately. But be sure that you will reap a terrible harvest from your folly. A disordered stomach kills nine tenths of the babies that die, and the ignorance or carelessness of the mothers is responsible for it.

"Indigestion consequent upon teething," "convulsions incident to teething,"

"summer complaint caused by teething," all these phrases laying the blame upon the circumstances of teething, are generally at fault.

Why is the teething such a hard matter? Why do convulsions and indigestion manifest themselves when the teeth are being cut? Very often it is because so many mothers feed their babies miscellaneous food, food just about as digestible to their tiny stomachs as would be ground up brickbats, just previous to the teething period, which commences at about the seventh or eighth month.

The cutting of teeth in a healthy, vigorous child which has been fed properly, is as natural and easy as the growing of its hair or fingernails.

Dress the baby simply, keep him clean and quiet, let him have frequent drinks of cool water, and feed him regularly with the food which has been found best suited to him, keeping all utensils used in its preparation scrupulously clean and well sterilized.

On such a regime you can face summer and its changes with the utmost cheerfulness. Even if you stay in the city, the child should keep well and happy.—*Michigan Christian Herald*.

### Queen of the Household

I KNEW a beautiful and wealthy woman who, as a girl, had been a reigning belle. Her old friends crowded about her, but she had no time for worldly amusements. She literally never lost sight of her children. She nursed the baby and bathed it herself. She inspected every meal the older children ate, and talked and played with them constantly. Her friends protested.

"You are degenerating into a mere nurse-maid! You give yourself no chance to grow!" they said.

"God just now has given me nursing to do," she said quietly; "and I can grow in that line."

I lost sight of her for three years. Then her husband moved to the country, where I lived. Her children were at school, but she still kept close to them. She took drawing lessons with Mary, studied mathematics with Joe, and taught Jim history, coloring the dull dates with vivid stories of battles and heroes. Her mother-eye was on each child, and when the teacher drove one of them too hard, the child was promptly brought home and turned loose on the farm for a few months.

Her friends protested that she took no part in the modern affairs of women. She belonged to no clubs.

"I must be about my own business," she said.

Her husband was a large cattle-grower. She knew his affairs to the least detail.

When Joe was ordained a minister she threw herself into his parish work. When Jim became a magazine editor she plunged into the works of modern writers and poetry and read scores of manuscripts for him.

She is still living, still keeping step

with her boys and husband. They carry all their worries to her; they consult her in all their plans.

Her life was broadened in their lives. Her friends still complain that she does no public work.

But, "her children rise up and call her blessed."—*Andora*.

### A Little Poem of Life

I,—  
Thou,—  
We,—  
They,—

Small words, but mighty.  
In their span  
Are bound the life and hopes of man;

For, first his thoughts of his own self are full,  
Until another comes his heart to rule.  
For them life's best is centered round their love,  
Till younger lives come all their love to prove.

—John Oxenham.

### A Rich Man

ONE of Thoreau's quaint sayings was: "A man is rich in proportion to the number of things he can afford to let alone." On this basis there surely never were such opportunities for wealth as at the present time, when we are surrounded by beautiful, attractive, and tempting objects which are freely bought and used by our neighbors and acquaintances. To be able to resist temptations to buy things which we are just as well off without, and to indulge in amusements and recreations which are not for our physical or moral well-being, to be able to limit ourselves in regard to creditable indulgences—these are evidences of a strong character. One of the first and most important lessons which the mother of to-day must teach her child, is to let things alone. When the baby has learned to admire the pretty flowers without picking them, to see candy, fruit, or other things which he knows "taste good" without putting them in his mouth; when the child has learned not to do things simply because "the other boys and girls" do them—then he can be trusted to go out into the world alone, for he can resist temptation. When such a boy grows to manhood, his wants will be so few, his desires will be so well under control, that he will be indeed what Thoreau would call "a very rich man."—*The Congregationalist*.

### Teeth and Digestion

THE close connection between decayed teeth and diseases of the digestion is pointed out by a writer in *Guy's Hospital Gazette*.

The presence of free acids in the mouth is particularly harmful. These may come from various sources, but most commonly from the acid fermentation of the carbohydrate food lodged on or between the teeth at the gums, and due to the action of micro-organisms present in the mouth.

Normally the saliva is alkaline, and any acids produced in the crevices of the teeth are thus neutralized and decay prevented. There are two conditions under which the saliva is unable to neutralize the acids produced locally, namely: (1) when it is deficient in alkalinity, and (2) when it is deficient in quantity. As to the former, it is well known that the saliva becomes less alkaline, or even acid, in any condition of prolonged gastric digestion, a phenomenon which occurs in nearly all cases of dyspepsia. Moreover, the teeth when decayed further tend to keep up the state of chronic dyspepsia by rendering mastication imperfect. A vicious circle is thus established.

To obviate this form of dental disease the teeth should be washed frequently with a solution of which one of the ingredients is bicarbonate of soda. This may prevent one of the most disagreeable results of the disease—facial neuralgia.—*The Commoner*.

### Windmills as Wealth Producers

WITHIN the last few years the farmers of the prairie States have learned to utilize the energy going to waste in the wind for pumping water for irrigation. In several States the southwest wind blows almost constantly in the summer, and the blasts of heat often seriously damage the growing crops. But from an injury these winds have now been turned into a blessing, since they have been harnessed to pumps, and made to lift the water that is in vast areas at only a short distance below the surface.

Many of these wind engines are home-made, and of very curious construction; but the advantage from their use is so great that increasing numbers of well-made windmills are being set up. The windmill is almost as common in some portions of the Central West as in Holland.

A new use of this wind power is now being made. Farming is a science in the great corn and wheat country, and electricity is found of great advantage in plowing, and particularly in harvesting; this has usually been produced by steam, and then transmitted to the field where it is to be used. Only on the Pacific Coast is water power available for commercial use. In the Middle West water is scarce in summer; but wind is not. So the farmers are placing dynamos at the bases of their windmill towers, and using electric motors to run their thrashing-machines. Through the hot months the mills keep pumps going to save their crops, and in the fall they run dynamos to harvest the same.

This development of wind power works to the advantage of the small farmer. The owner of thousands of acres finds it pays him to have an expensive steam-power plant to furnish him with electricity. This the owner of a few acres could not afford to do; but he has found that a few cheap windmills, each running a two- or three-horsepower dynamo, puts him on an equality in this respect with his richer neighbor.—*The Boston Globe*.

# THE WORLD-WIDE FIELD

## In Egypt and Syria

L. R. CONRADI

As the route to German East Africa passes Suez, we decided to so arrange our journey that I could spend a few weeks with our workers in Egypt and Syria, and then meet the missionaries for German East Africa at Port Said. Accordingly, Brother Dail and I left Hamburg, February 16.

We reached Alexandria on the morning of the twenty-second. Elder Wakeham, and one of the Armenian brethren living there met us. We had an interesting meeting that night, and next morning took the train for Cairo. Elder Wakeham seems in good health, and since we

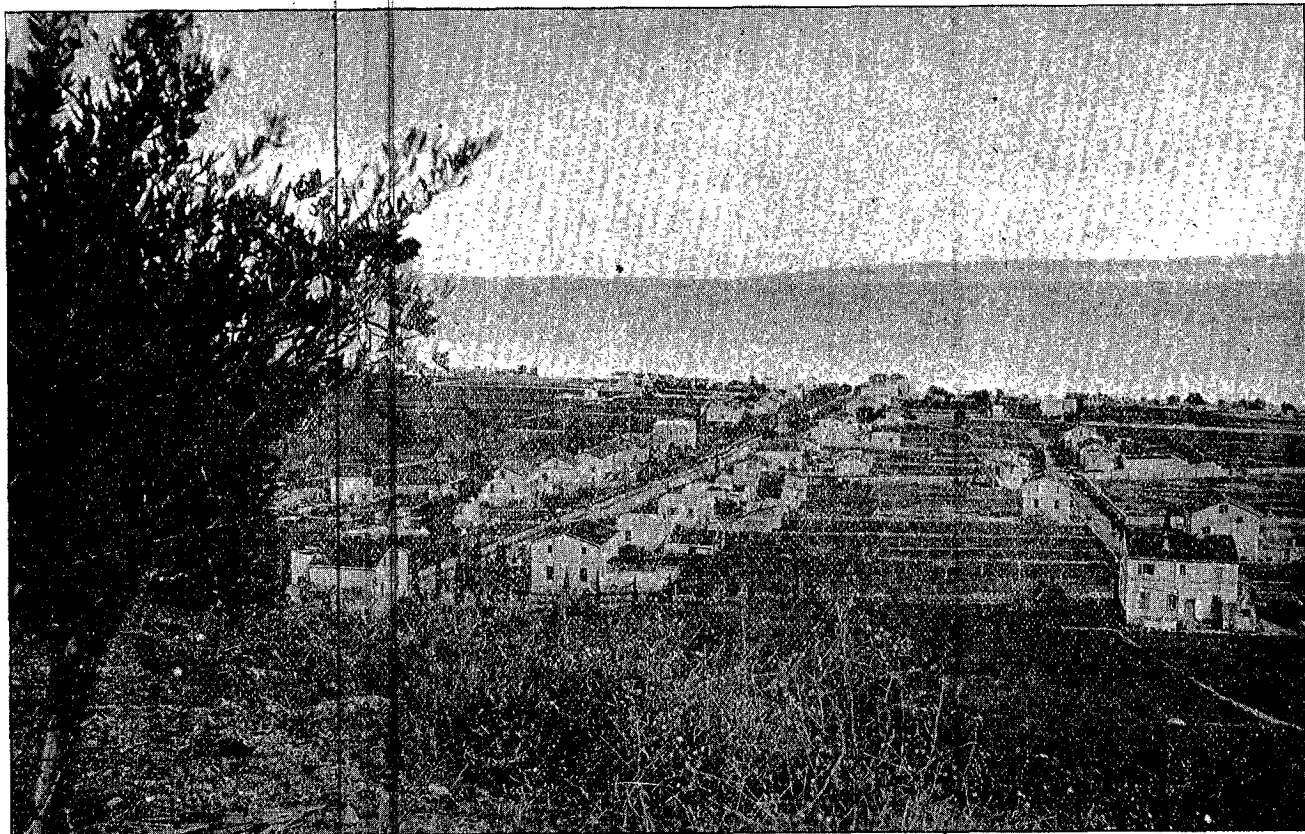
ham, Dail, and I went to Port Said, en route to Jaffa. Brother Hoerner, accompanied by others of our friends, met us at the boat there. It was remarkable that ours was the first steamer from the South that had landed in Jaffa for about six weeks, and more than that, the day before, the sea had been so stormy that boats arriving from the north were not able to land. Jaffa is one of the most unhandy and dangerous seaports with which we are acquainted.

Friday we took a drive into the country to visit several institutions, and to get facts helpful to us in our work. Pleasing, indeed, was it to us who had so lately been among the snowy hills of the North, to see the immense orange

Krum, and Brother Zarub, of Beirut, had arrived. Sabbath evening we had meeting in the German Temple Colony, near Jaffa.

During the last thirty years several thousand Germans, mostly from Wurtemberg, have founded many flourishing colonies in Palestine. Their idea was to build up spiritually a temple body, by having a number of people settle here. In fact, this movement was to some extent an outgrowth of the 1844 movement — another offshoot; but as the colonists have become prosperous in worldly things, not a few have lost their old fervor. However, when I spoke of our message in their hearing, and of the providence of God in the first angel's message, one gentleman, sitting near by, responded by hearty "amens," and in greeting me, he shook hands very cordially, and said: "Yes, that was our bright hope, and I am still glad to hear about it."

Sabbath was a beautiful day. Seventeen of us were assembled. This is the



GERMAN TEMPLE COLONY, MT. CARMEL

have closed out the hygienic restaurant, he has his whole time for the gospel work. Mrs. Wakeham is in Kenh, Upper Egypt, with her children, and they are getting hold of the Arabic quite rapidly, as they live among the people and are doing some educational work for them. Dr. Keichline has opened a small office in Cairo, where he is fast winning friends among the Mohammedans, especially among the student classes, for whom he feels a special burden.

Quite recently some converts have been baptized in Egypt, and others are about ready to take the step. The prospects for our work are brightening in this dark land.

The twenty-fourth, Brethren Wake-

groves, laden with their burden of fruit, or the almond-trees, in full bloom. We went to Ramleh, and from there visited a farm secured by the German Orphanage in Jerusalem, and then we visited Rishon, one of the leading Jewish colonies in the land of the Philistines. I was surprised while traveling through the length and breadth of Palestine to find at least thirty of these thriving colonies. The Jews have purchased large tracts of land here; a good deal of this is devoted to grape culture, and at Rishon, there is probably one of the largest wine cellars in the world.

Upon returning to Jaffa, we found that Brother and Sister Jaspersson, of Jerusalem, as well as Brother and Sister

largest number of our people that were ever together in the Holy Land. In the afternoon it was my privilege to baptize three converts under the billows of the Great Sea. They have come to a knowledge of the message through the work of our mission in Jaffa, and will all go to Friedensau to further prepare themselves for usefulness in the Syrian Mission. Returning to the home of Brother Hoerner, we celebrated the ordinances of the Lord's house; this was a solemn occasion. Sunday forenoon we fully organized the Jerusalem-Jaffa Seventh-day Adventist church, ordaining Brother Jaspersson as elder, and Brother Hoerner, as deacon. We hope the day may soon come when we shall have a church



in each of these places, but we are thankful that at least so much has already been accomplished in this field. We are glad to report that the two medical missions in Jaffa and Jerusalem have been favored of God financially, and are paying their rent and other expenses, besides bearing half of the wages of the leading workers employed in them. And, best of all, a few have been brought to a saving knowledge of the truth through the influence of our laborers here.

As there were some questions with reference to the future of these institutions, as to whether they should remain in their present locations, or be removed to some other place, as Haifa, or Beirut, or to another part of Palestine, we determined to take a trip through the country, visiting a number of places together, and at the same time hold as many council meetings as the circumstances might admit. We mapped out our course, intending to go to Haifa at the foot of Carmel, visit Nazareth, the Sea of Galilee, and from Tiberias return via Samaria to Jerusalem. We hoped to get through in six days.

As we had beautiful weather, we were able to crowd ourselves together in one wagon, drawn by three horses, and Sunday afternoon at five o'clock we set out from Jaffa, going north through the Plain of Sharon. As spring had already begun (it was the twenty-eighth of February), the plain was covered with a rich carpet of flowers. Many trees were in bloom; the fig-tree was just shooting forth its fruit and leaves. We drove the entire night, stopping only to water and feed the horses. Our route lay a little to the east of the site of ancient Caesarea, mentioned in Acts 21:8. At present there are only a few of the ruins left, and these are fast disappearing, as they are used for building stone, and for limestone. We also passed through quite a large Jewish colony called Zammarin. From here we turned to the sea, near the town of Tantura; this is the ancient Dor, whose inhabitants the Jews did not drive out when they took possession of the land. See Judges 1:27. At Athlit we saw large ruins of the old castle of the pilgrims, in use during the crusades. It is the last fortress which fell into the hands of the Mohammedans in 1291 A. D.

About half-past five in the evening, we came up to Carmel. We rounded the promontory, and passed the thriving German colony just as we entered Haifa. In the city we met the German consul, who is very favorable to our work. He asked that we climb Carmel by moonlight, and spend the night in the health home he had erected there. Carmel is quite a range of mountains, something like twenty miles long. It is here about one thousand feet high, but its highest point lies some eighteen miles inland, where the "top of Carmel," is one thousand eight hundred feet high. Here it is that Elijah had his wonderful experience with the prophets of Baal. The butt of Carmel is beautifully covered with green, and its sides and top contain a number of vineyards and olive-trees. Isa. 35:2. There are many natural caves on this

mount of God. One has a wonderful view from this mountain chain. Next morning at breakfast, the German consul was present, and he read to us the experiences he had in planting the institutions on the summit of that hill, showing how the providence of God had gone before them.

In 1870, the first houses of that German colony had been built, and even then the founder thought that some day they must have a kind of health home on the top of the hill. One great difficulty then stood in their way—the French monks held the lower part of the mountain, and had established quite a convent there. They sought in every way to make it appear that the Germans were trying to get possession of this place only that they might later on conquer the whole country. When, in 1880, they tried to get possession of some property, these monks, learning of it, built a wall across the Roman road which led up to Carmel. In 1881 some Germans were gathering wood, and a monk, with eight of his servants, thinking they were laying out a road by which they might get up to Carmel, beat them terribly, so that one of the men suffered two months from its effects. The Turks and the Germans finally united to contest with the monks their right to barricade this public road; and, according to the customs of the country, the two parties, Jan. 29, 1885, ascended the mountain to demolish a part of the wall. This brought about quite an agitation among the people. The German and French governments had to interpose, and a long court trial was the consequence. In April, 1885, the expenses of this trial had already reached three hundred and fifty dollars. Not knowing what would be the outcome, Consul Keller, for so is he called, was one day meditating upon the matter when there passed by him a bier carried by four mules, and followed by three mule drivers and a European lady. "Then it seemed that something said to me," said the Consul, "that I should go to the hotel, for God had something for me. But I did not go until I was called there. I was informed that the lady who had just arrived, had lost her husband on the road between Nazareth and Haifa. I did all I could to help this distressed woman with the burial, and also tried to comfort her. All the German colonists sympathized with her in her great bereavement. The lady desired in some way to reward us for the kindness shown her; but I would accept nothing. However, I told my wife that if the lady should again say anything, I would surely relate to her our plans for the health institution we wished to build on Carmel. She did speak to me again, and then I told her of our project, and said it would cost us at least five thousand dollars. The lady answered, 'All right; I will give you that amount.' When she said it, I hardly dared to believe it. But she said, 'You better write seven thousand dollars, because you will need it.' The trial continued until 1887, and even Bismarck intervened in the matter."

Finally the papal authorities in Rome asked the monks to make peace with the Germans. Oct. 18, 1887, the rights for which the Germans had been contending in court were awarded to them, but the trial alone had cost five thousand dollars. By the time the road to the summit of the hill had been finished, the rest of the money donated had been spent. All they could do was to put up a few wooden buildings. But in 1890, they decided to erect a stone building, as the lady promised them still more help. However, they found that even after the permanent building was begun, the Turkish government was opposed to the move, and sent up Turkish soldiers to destroy the work; yet, in spite of all these things, they finally succeeded in completing the structure. The present building cost twelve thousand dollars. There are olive groves and vineyards around the home, and there is also now a hotel in the same neighborhood.

Staying over night with us in the home, was a noted bank director, of Berlin. He is a prominent man in the State Department of Religion. He led in the morning worship. I had a good opportunity to speak with him about our work, and of the opening providence of God in German East Africa. He seemed very much interested.

*(To be concluded)*

### Mission Notes

ONE new use has been found for the village cock-pits in the Philippines. Bible Society colporteurs use them for lantern-slide exhibitions, which open a market for Bible sales.

"We promise to keep the ten commandments and the eight beatitudes. We will daily pray in our homes also, beseeching the Lord to send us a teacher." This is the form in which a band of heathen Chinese in the province of Szechuan, writing to a member of the China Inland Mission, offered guarantees in order to have the mission recognize them as inquirers. There is something attractive about a country where inquiries begin at this point.

THE receipts of the British and Foreign Bible Society for the year 1903-04 amounted to \$1,156,179.20. Its expenses were not met by this sum. The deficit amounts to \$83,581.96. During the same time the American Bible Society received \$496,194.34 from all sources. Among the missionary societies the Presbyterian (North) received \$1,131,510. Its expenditures exceed this amount, however, by about \$40,000, and for the first time in six years it closes the year with a debt. The American Baptist Missionary Union received from all sources \$735,585.02. The Presbyterian Church of Canada received \$109,454, but its expenditures amounted to \$135,057, making a deficit of \$25,603. The Southern Baptist Convention received \$247,629. The Society for the Propagation of the Gospel received \$766,927.28.



# THE FIELD WORK

## Mexico

I AM glad to be able to record some advancement in the work in this field since my last report. Besides printing twenty-five hundred copies of *El Mensajero de la Verdad* each month, we have gotten out two hundred and fifty each of the Sabbath-school lesson pamphlets for the three quarters of 1904, and a two thousand edition of each of the following tracts: *The Sabbath in the New Testament*, *Is Man Immortal*, and *The Second Advent*. Professor Caviness has had the oversight of this work, doing the translating and supervising the printers.

The new building for our printing-office and depository is all done except hanging the windows and doors and putting in the floor. Providence not preventing, we shall soon be able to move in, and will then be able to do our work to much better advantage than now.

The greater part of June I spent in making a trip with Elder Leland through the central part of the Republic. We visited Chihuahua, a thriving town of about twenty-three hundred people, and the capital of the State of Chihuahua (chiwawa). We were there five days, and we sold some books and secured a few subscriptions to *El Mensajero*. The above picture represents a group of Tarahumara Indians who live in Chihuahua. We saw some of them while we were there, and were told that they are Catholics, and come to the city in large numbers to celebrate the *fiestas* at Christmas and New-year's. They wear no clothes except the *serapes* shown in the picture, and a loin cloth. These Indians are fair representatives of many thousands in Mexico, who, though nominally Catholic, are as truly pagan as they ever were. Still even to such as these the everlasting gospel must be carried.

From Chihuahua we went to Torreón where we remained a week. This is a new and rapidly growing railroad town, it being the junction point of the Mexican Central, Mexican International, and Coahuila & Pacific Railroads.

Here we were hospitably entertained by the pastor of an independent Mexican congregation of Protestants. This pastor is a young man of strong character who, with his congregation, separated from the American missionaries because they persisted in having church festivals and entertainments. He is self-supporting, and seems very favorable toward the truth. We enjoyed talking with him

about the different points of our faith and left him an English "Thoughts on Daniel and the Revelation" to study. He understands English well. At this place we disposed of more books and tracts, and took some subscriptions to the paper.

The next stop was at Zacatecas, a quaint old mining town, begirt with hills, which has a population of about twenty-seven hundred people. There we spent a day with a Protestant minister who had written to Brother Leland, questioning him in regard to the doctrines held by us as a denomination. We took our Bibles and studied the different points of truth with him and his wife in the forenoon, and in the afternoon he called in one of



TARAHUMARA INDIANS OF CHIHUAHUA

his members and we continued the study. His attention was first called to the Sabbath by reading a little book written by a Catholic against the Lutherans, in which the writer charged them and all Protestants with inconsistency in claiming to take the Bible as their sole guide, and persisting in the observance of Sunday for which there is no Bible authority. Thus we see illustrated again the old truth that God will use the efforts of the enemies of the truth to bring light to those who are seeking it. This brother seems to fully believe in the seventh-day sabbath, immersion, the second advent, and other truths. I believe that he will walk in the light as fast as he sees it, for he gave up a lucrative position in the army to be a minister.

One of the principal objects of this trip was to look over the ground with a view to opening work in a new place. Doubtless Elder Leland will soon move his family from Guadalajara and begin work either in Aguascalientes or Torreón.

A recent letter from Dr. Erkenbeck says that the sanitarium is having a better patronage than is usual at this season of the year. The medical mission in Guadalajara which is now under the supervision of the sanitarium, is

doing well with Dr. P. K. Gaston as physician in charge.

Brother John Harzman has been working in Mexico City and the State of Mexico with quite good success. In recanvassing the city of Toluca he secured renewals from about one fourth of the subscribers to *El Mensajero*, and took enough new subscriptions to more than make up for those which were not renewed.

Elder Bodwell took over one hundred subscriptions in Tampico and vicinity during the month of May, and is now following up the interest in San Luis Potosi.

Some of Brother Kelley's Bible readers who began keeping the Sabbath some time ago are now ready for baptism, and thus the seed which he has been sowing is bringing forth fruit. We rejoice in these evidences of progress in the work in this field, and are of good courage, believing that the sickle of truth will gather sheaves for the garner of the Lord even from the long-neglected Mexican field.

In closing, I wish to earnestly ask the prayers of the brethren and sisters in behalf of those who are studying the truth here in Mexico. Pray that God will give them courage and faith to step out fully and obey all his commands.

GEO. M. BROWN.

## California

SINCE leaving the work of conference secretary last September, on account of failing health, I have held meetings with the churches at St. Helena, Sanitarium, Healdsburg, Santa Rosa, and Calistoga. I have also held two meetings with the old soldiers at the Veterans' Home at Yountville. I have been living in the country where I have had the privilege of a more active life in the open air. This has resulted in a great improvement of my health for which I am very thankful.

This improvement in health enables me to do more work in the cause, and I have accepted a call from the conference and the Healdsburg church to labor at Healdsburg, in behalf of the important interests which center there.

I rejoice in the blessings which the Lord has bestowed upon me, and in the prospect of the speedy triumph of this message.

M. H. BROWN.

## Gold Coast, West Africa

CAPE COAST CASTLE.—I have delayed making a special effort at the hall for the better class, hoping that some regular minister would soon be here to help. However, I am now thinking of starting special lectures on Sunday nights, and making an effort to get this class to attend. Our papers have made a good impression on their minds, and I am sure we would see fruit if we could have a strong lecture course at this time. We have been here over a year now, and it is past time that we make a decided effort. Many, very many, are just hanging in the balance. When I talk to them, they say they know that it is so, and that they will be lost unless they change. I fear that many of these will lose the good impression, and become bitter; then we can do nothing for them.

This whole village has been stirred with our doctrine, and now is the time

to reap the fruit. Two of the ministers even acknowledged to their people that the Roman Catholics changed the Sabbath.

I lost about ten months on the language, but have taken it up in earnest now. It is very easy to learn. I want to soon begin translating some Bible readings. I can work at it as I learn the language. They have prayer books, service and hymns, also the Bible in their own tongue. Reading is done mostly in the English but many read the native tongue.

We have had no desire to leave since we came. We only hope that we shall live long enough to see our work well established.

J. M. HYATT.

### Virginia

LOWRY.—We came to this place from Ephesus, June 29, and pitched our tent in a beautiful grove near the Norfolk & Western depot. A Catholic lady kindly gave us the free use of the grove.

Our congregations have been good from the beginning, some nights the tent will not hold the people. We praise our dear Heavenly Father for this. Some are becoming interested as they hear the message of God for this time; and we long to see a good company raised up here. We shall labor to that end. But it is hard for the people to forsake their churches, and give up the old ways of living. All but one of those at Ephesus who came out in the spring are still faithful. There are a few others there who; we think, may yet obey the truth, as they study our literature. We expect to remain here till camp-meeting. We hope to have baptism Sabbath or Sunday, July 16 or 17. We expect Elder Hottel here then.

T. H. PAINTER,  
C. B. RULE.

### South Dakota Conference and Camp-Meeting

THE twenty-fifth annual session of the South Dakota Conference of Seventh-day Adventists was held in connection with the camp-meeting at Canton, S. D., June 9-19, 1904.

First meeting was called June 9, at 3 P. M., with Elder Burman in the chair. Hymn No. 140, "O for that flame of living fire," was sung. Scripture reading by Elder Hayes, after which Elder Underwood led the congregation in a solemn prayer that God might lead this entire conference to his glory.

The newly organized church at Aberdeen was admitted into the conference. A committee of nineteen was elected from the floor to appoint the standing committees.

In reporting the work for the past year, Elder Burman stated that in every place where meetings had been held, some had been won for the truth. He also mentioned the excellent health of all our workers.

The following are some of the resolutions that were adopted:—

"Inasmuch as we have been urged to assist in every way the progress of missionary effort in the South,—

"1. *We recommend*, That a systematic effort be made in behalf of the book, 'Story of Joseph,' and invite every member of our Sabbath-schools to sell one or more copies of that work.

"2. *We recommend* the use of the *Family Bible Teacher* in tent-meetings, Bible readings, and home missionary efforts.

"3. *We recommend*, That we urge our brethren throughout the State to do more missionary work than we have hitherto done, and that a special time, a month or more prior to the holidays, be set apart for a missionary campaign.

"4. *We recommend*, That one or more persons be selected in each church or company, to act as local agent for certain books set aside for their special use at a discount of forty per cent; and that this local canvassing work be under the general direction of the field secretary, but that each librarian arrange for the work in his own church.

"5. *We recommend*, That during the coming year a canvassers' school be conducted for the benefit of all who desire to engage in this work, time and place to be arranged by the conference committee.

"In order that our industrial school may be finished and relieved from embarrassing financial conditions,—

"6. *We recommend*, That a sum of eight hundred dollars [afterward voted to be sixteen hundred dollars], be raised in cash and pledges.

"7. *We recommend*, That conference workers report monthly, and that our president be authorized to draw their salary warrants, on the basis of the former audit.

"Recognizing the fact that the church-school teachers are sacrificing much for the cause of God,—

"8. *We recommend*, That they be assisted to attend the summer institute, each to the extent of twelve dollars, and fare to the institute, and from there to the respective schools to be taught.

"In harmony with the instruction given us by the spirit of prophecy,—

"9. *We recommend*, That our people be urged to make diligent study of our health principles, and that our workers do all in their power to agitate the subject.

"10. *Resolved*, That we take steps immediately to raise a fund for establishing a health institution.

"11. *Resolved*, That we continue the effort to place the conference business on a cash basis.

"Realizing the need of some effort being made in behalf of the religious liberty work in our conference,—

"12. *We recommend*, That the constitution be so amended as to provide for a religious liberty secretary."

A health and temperance secretary was chosen, also a German corresponding secretary. With the exception of a few changes on the conference committee, the officers were re-elected for the coming year.

Credentials were granted to the following-named persons: C. A. Burman, E. G. Hayes, N. M. Jorgensen, C. Reisinger, F. L. Perry, Daniel Isaac, and R. E. Harter. The last named was also ordained. Ministerial licenses were given to J. W. Beach, J. W. Christian, N. B. Baldwin, C. M. Clark, C. F. Betts, W. A. Baker, Bertha E. Jorgensen; and missionary credentials to L. D. Randall, Milla M. Johnson, Mattie E. Randall, Geo. W. Miller, Leona Burman, and Dolphy Hayes.

The Sabbath-school secretary reported thirty-three Sabbath-schools and nineteen home-schools; total membership,

880. The tithe for the last year was \$9,915.33, or nearly eleven dollars per member. Tract society sales amounted to \$3,509.45, and contributions at the camp-meeting to \$1,469.18.

Elder Farnsworth gave us the closing admonition: "Move out into new fields; lengthen your cords, strengthen your stakes. Preach the third angel's message in every place. Pay an honest tithe. Be faithful in all things, and success will follow."

We left the camp full of courage in God to press the battle to the finish.

N. M. JORGENSEN, *Secretary*.

### Montana Camp-Meeting

OUR camp-meeting held at Townsend, Mont., is now in the past. All who attended this meeting were certainly repaid for coming. With the exception of one day the weather was almost perfect. There was a good attendance considering the distance many of our people were forced to come, and it was evident that those who did come were there for the purpose of getting a closer connection with Christ, and to impart to others the blessings received. How good it is to be so minded. Sometimes it means a real sacrifice for many of our people to attend the annual camp-meetings, but in the very sacrifice made the blessing is received, and hearts go away strengthened to press forward in the spiritual warfare.

Elder A. T. Jones was there the last half of the meeting, and none present will ever forget the stirring testimonies of faith and courage he gave in his instruction. His visit will be long remembered by his Montana friends, and there will be always a warm place in our hearts for Elder Jones.

The medical work was well represented by Dr. H. B. Farnsworth, of Missoula, Mont., who gave some excellent discourses on the value of right living. His addresses were practical, and such talk always reaches the hearts of the hearers, bearing positive influence in stirring to action. Surely the principles of health demand our earnest attention.

At this meeting there was not a large attendance from the outside, but some were interested who, we trust, may yet cast their lot with those who keep the commandments of God. On Sunday afternoon ten persons were baptized in the Missouri River, a large crowd witnessing the baptism. Our desire is that each one who went forward in this solemn rite may remain faithful to the blessed truth and message which makes this a peculiar people.

In our young people's meeting the last Sabbath we were there, it was impressed on us that our youth must be called to bear the great burden of this work, and that they must press forward in every phase of the work to which they may be called. Wonderful possibilities are open to those who stand firm as a rock to principle, taking the Bible as their guide. Courage, determination, grit, level-headed faith,—these are some of the essentials necessary to our own salvation as well as to success in any line of work. The man who never knows defeat, will never fail of success; no matter how hampered by adversity, bodily affliction, or imaginary evils, which latter, most often, cause discouragement and defeat to many who master bravely

the real difficulties of life. It is hard for young people to launch out by faith in a work that is all of faith, and to which they are wholly unaccustomed, but this is what must be done in order to begin, and the experiences gained day by day are the great factors in the real training preparatory to the heavenly school—the higher education.

Our young people must be encouraged, loved, and helped in the work for themselves as well as in their work for others. As one well says, "Man's sincerity should never be put too rudely to the test, it needs encouragement and indulgent welcome. He who rebuffs it by inhospitality is likely to frighten it from his house." So the sincerity of our young people should be recognized. It should be given indulgent welcome, and every help, kindness, and sympathy should be extended to those who are secretly yearning to enlist in the Master's service, yet shrink from putting themselves forward. We can only say to you who are longing for such experience, Come along, come with us and we will share our experiences together; we will fight the battles in this spiritual warfare side by side, and together share in the glorious victory. If it is to canvass for our excellent literature, we can say the same thing. Those of long experience are to extend the hand of confidence and comradeship to the youth. It is not enough simply to say, Go, and the Lord bless you, but rather, Come, and share the blessing. Such it seems to me should be the spirit manifested to young people starting out in the highest vocation to which man has ever been called—that of leading souls to Christ.

After the close of the meeting the interest was followed up for several days by personal work, though with what success we have not learned.

Plans for the summer's work were laid by the conference committee, and aggressive efforts are to be made in new fields. Tent efforts are now being made at Missoula and Pony, Mont.

We trust to see our educational work firmly carried forward, that these great principles of truth which are so essential, may in no wise be allowed to fall in the rear. Our intermediate industrial school must find a permanent location, and our church-schools also must be maintained. A great work is before us here in Montana. All are of good courage.

AMOS, E. EVERETT.

### Iowa Conference Proceedings

THE forty-first annual session of the Iowa Conference convened on the campground at Colfax, June 3-12, 1904.

Four churches were added to the list. Ministerial credentials were granted to thirteen, ministerial licenses to twenty-one, missionary licenses to twenty-four, church-school teachers' credentials to three, and licenses to twelve.

The following resolutions were passed:—

"Whereas, Most stirring Macedonian calls for help are continually coming from destitute mission fields; and,—

"Whereas, The third angel's message has been preached in the Iowa Conference for nearly half a century, and has been attended by the blessing of God so that we have a large number of believers, a large annual tithe, and a large band of workers; and yet we find that the preaching of the word in our

home field in Iowa is not attended with the reward of souls as in the early days of the message; and, believing that our laborers of to-day are no less faithful, devoted, and earnest than those of former times, we, therefore, conclude that the failure to gather fruit is not a result of a lack of honest effort, but rather to the preaching of the gospel of the kingdom in a field in which the real Macedonian cry for help does not exist at this time. Therefore, be it,—

"1. *Resolved*, (1) That we instruct our conference committee to place at the disposal of the General Conference Committee one half of our laborers and one half of our tithe to the filling of calls in destitute and needy fields; (2) that it be the policy of our conference in the future to use the forces and resources of the State of Iowa as a recruiting and training ground for needy fields that are calling for help, believing that in the future when the tide of battle shall turn again to this country in the great closing conflict of the ages, many strong, experienced workers will be furnished us from other lands in response to our cry for help then offered.

"Inasmuch as the numerous and various calls for means to be used in the establishment and equipment of our many institutions, both in this State and in the general work, render it impossible in many cases for us as individuals to give to all, that each and all may have a part in all these institutions,—

"2. *We recommend*, That as a conference we endeavor to raise during the coming year the sum of fifteen thousand dollars, to be divided as follows: Washington work, fifty per cent; Iowa Industrial Academy, fifteen; Iowa Sanitarium, fifteen; Southern field, fifteen; tent fund, five.

"Whereas, The canvassing work is a means ordained of God for the spread of the truth, we most earnestly request that this department receive special attention in our conference this year.

"3. *We recommend*, As a means of building up this work, that the executive committee arrange for one of our ministers and the State agent to visit the churches in the interest of this work.

"Whereas, The General Conference publishing committee has set aside certain denominational books for the use of home workers, as a means of encouraging and developing regular canvassers,—

"4. *We recommend*, That an effort be made to secure one or more persons in each church to engage in the sale of these books.

"Whereas, The series of readings called *The Family Bible Teacher* presents a means by which any one can do thorough missionary work,—

"5. *We recommend*, That our people make a liberal use of them in presenting the truth to their friends and neighbors, and that this be followed by an effort to sell pamphlets and small books.

"Whereas, Our Sabbath-school lessons are designed to educate our people in the truths for this time, that they may be prepared to give the light to others; therefore,—

"6. *Resolved*, That we use every possible means to encourage thorough, systematic study of the same.

"Whereas, Those who are so situated that they can not attend the Sabbath-school are just as greatly in need of the truths found in the lessons; therefore,—

"7. *Resolved*, That each Sabbath-

school take active measures to have all in its vicinity become members of its home department, supplying them with lesson pamphlets and report blanks, and by kindly Christian sympathy encouraging them to become workmen that need not to be ashamed, rightly dividing the word of truth.

"8. *Resolved*, That we continue to acquaint our Sabbath-schools with the situation in other lands, and that we keep before them the need of liberal contributions, that as Sabbath-schools we may do our part in carrying the message to all the world.

"Whereas, The Lord has said the Sabbath-school is one of the most efficient means of bringing souls to Christ; and, whereas, he has given so much instruction as to the best way to do this work,—

"9. *Resolved*, That we continue to study the light given in Sabbath-school Testimonies, and that we follow the instruction of our Great Teacher.

"Whereas, There is need of trained and intelligent officers and teachers in all our Sabbath-schools; and, whereas, the *Sabbath School Worker* is a valuable helper and counselor in all branches of the Sabbath-school work; therefore,—

"10. *Resolved*, That we welcome the *Sabbath School Worker* as an old and tried friend, and that we recommend all who bear responsibilities in our schools to study and practise the instruction it contains.

"11. *Resolved*, That we encourage parents, and also our young people, to subscribe for the *Youth's Instructor*, and that we will do all in our power to increase its circulation and usefulness.

"Whereas, God has called upon this denomination to maintain a system of Christian education that shall include the home-school, the church-school, the intermediate school, and the training-school, not only as a means of salvation for our children, but also as a means of evangelizing the world; therefore,—

"12. *Resolved*, That we urge all our ministers and other workers to study the subject of Christian education, and present it to our people very much more frequently than they have in the past.

"13. *Resolved*, That we pay the traveling expenses of all our teachers to whom we grant teachers' licenses to and from the union conference summer school at Atchison, Kan. (This was amended to provide that they expect to teach a regular church-school the coming year.)

"14. *Resolved*, That the workers co-operate with the educational superintendent to give the literature prepared by the Educational Department of the Central Union Conference, together with the books, "Education," "Bible in Education," and Volume VI of the "Testimonies," as wide a circulation as possible.

"15. *Resolved*, That we encourage the employment of our young ministers and Bible workers as church-school teachers in such places as the conference committee deems advisable, with the understanding that they lead in the missionary work of the church, and that they spend their time when school is not in session in conference work in the vicinity, thus building up a strong work with the church, the conference bearing the expense while such laborers are in its employ, and that, when necessary, it assist even during the school term.

"16. *Resolved*, That we create a conference educational fund to be used un-

der the direction of the conference committee to assist in maintaining schools where the churches are unable to do so themselves, providing they come into harmony with the spirit of prophecy regarding the establishment of church-schools; first, by taking a collection on this camp-ground; second, by carrying out any plan that the conference committee may deem best, such plan to be prepared as soon as possible.

"17. *We recommend*, That the plan of organization for our young people as set forth in the Testimonies, that of forming small bands of two or three, for the purpose of prayer and personal work for the salvation of souls, be encouraged and worked out as fully as possible in this State.

"18. *We recommend*, That the State workers and leaders of the young people make a special study of the Testimonies, and meet at some convenient time and place for the exchange of thought, that God's plan for this work may be more fully developed; and as there is a lack of suitable leaders, we would suggest that the ministers and leaders of churches select those having ability to act as such, and place them under instruction, that they may learn how the work should be carried on. We would suggest that as far as practicable this work of training and instructing leaders be carried on at our camp-meetings this year; and that one or more be selected whose whole time be devoted to training these leaders, and to visiting churches and companies, encouraging the young people to set themselves to work for the Master.

"19. *We recommend*, That our young people, who are more or less inclined to engage in amusements and recreation, be encouraged to participate in those only which tend toward mental, physical, and spiritual development.

"Whereas, The Bible training-school for workers has developed a number of efficient and successful Bible workers,—

"20. *We recommend*, That this school be continued, and that at least one person from each church in the State, where possible, be encouraged to attend; and if there are those having ability to do Bible work, but who are unable to meet their expense at the school, we would suggest that the church assume the responsibility of their training for the work. We further recommend that the school be continued in Des Moines, that the nurses may receive the benefit of a Bible training.

"Whereas, The health work is to the message as the right arm to the body; and, whereas, this work centers in and radiates from our sanitarium, therefore,—

"21. *Resolved*, That we ask our people to remember the work our sanitarium is doing, and urge all to give it their hearty support. Inasmuch as there is no charge for advice by mail, we invite our people to correspond with the sanitarium concerning home treatments in case of illness. And, further, we ask our laborers to recommend to the sanitarium such of our young people as should take up that work, and to put them in communication with the managers.

"Whereas, The sanitarium bakery is thoroughly prepared to furnish the best quality of health foods at the very lowest prices; and, whereas, owing to a heavy increase in the cost of raw material since the present prices were established, the volume of business must

be largely increased in order to maintain the present low prices,—

"22. *Resolved*, That our people be urged to give the bakery their patronage and hearty support, and also to work up a demand for these foods by introducing them among their friends and neighbors.

"Whereas, One of the principal objects of our camp-meetings should be the evangelization of the communities in which they are located; therefore,—

"23. *Resolved*, That in the future it be the policy of our conference, as far as possible, to go to those cities that have never had the benefit of our meetings, and that we do our best to secure grounds near the center of the cities where we go. Further, we suggest to our executive committee the favorable consideration of such cities as Dubuque, Davenport, Muscatine, Burlington, Council Bluffs, Sioux City, and other cities and towns of like character.

"24. *Resolved*, That we express our regret that so many of our people plan to come to the camp-meeting so late, thereby losing in a large measure the blessing and benefits of the meeting, and that we earnestly entreat our people in the future to put forth greater effort to come at the beginning and stay until the close.

"25. *Resolved*, That we ask our conference committee favorably to consider the advisability of subsidizing persons to sell *The Signs of the Times* and *The Southern Watchman*."

The following-named officers were elected for the coming year: President, L. F. Starr; Secretary, Mrs. Flora V. Dorcas; Treasurer, C. W. Larson; first member of committee, B. E. Fullmer; second, Chris Juhl; third, J. W. Dorcas, superintendent of Missionary Department; fourth, Dr. J. E. Colloran, superintendent of Medical Department; fifth, J. O. Beard, superintendent of Educational Department; sixth, C. H. Parsons.

Trustees of the Iowa Seventh-day Adventist Association are as follows: L. F. Starr, C. A. Washburn, C. G. Johnston, C. H. Parsons, C. W. Smouse, Chris Juhl, and C. J. Robinson.

MRS. FLORA V. DORCAS, *Secretary*.

### **The Southern Illinois Conference Report of the President at the Lake Union Conference**

THE territory composing the conference of Illinois was divided in the fall of 1902, and in October following, the Southern Illinois Conference was organized by Elder S. H. Lane, its first president. The territory of this conference is that part of Illinois south of a line running east and west through the city of Peoria, taking in that city. We have a population in our territory of 1,878,149.

As to the working of the conference, I can speak for only the past nine or ten months. On coming to the conference, I found twenty-five churches with a real membership of about four hundred. Two churches have been organized—one at Springfield and one at Farmington. About one half of the members of the Springfield church were colored, and in order that they might do better work and reach more of the colored people with the truth, we organized them into a separate church, the white people giving the colored people the church building. The members of the white church are

now closing a contract for one for themselves.

We have started the work in the Southern Illinois Conference with the motto, "Owe no man anything." Our expenses have been heavy, having to buy almost a full set of small and large tents, which we are glad to report are paid for.

We have also built a conference school, building at DuQuoin, at a cost of fifteen hundred dollars. One successful term of school has been held in this building.

#### **STATISTICAL REPORT OF THE SOUTHERN ILLINOIS CONFERENCE FROM NOV. 1, 1902, TO MAY 1, 1904**

Number of churches .....	27
Membership .....	550
Number in companies and isolated Sabbath-keepers .....	50
Total Sabbath-keepers .....	600
Number of Sabbath-schools .....	27
Membership .....	625
Number of church-schools .....	3
Membership .....	45
Number of church buildings .....	10
Total ministers given credentials ...	5
Licensed ministers .....	1
Licensed Bible workers and workers	4
Canvassers .....	7
Total laborers .....	17
Total tithe receipts .....	\$7,604.39
Annual offerings to foreign missions .....	592.03
Weekly offerings to foreign missions .....	233.96
Miscellaneous offerings to for- eign fields .....	115.08
Total Sabbath-school offerings	579.51
Sabbath-school offerings to for- eign missions .....	310.24
Miscellaneous offerings to dif- ferent funds (as Religious Liberty, Int. Pub. Assn., etc.) .....	221.74
Retail value of book sales .....	\$7,088.07
J. M. REES.	

### **Thief River Falls (Minn.) Camp- Meeting**

THE local camp-meeting appointed to be held at this place opened on time, but with a smaller attendance than was expected. However, this did not detract from the spirituality of the meeting; for the testimony of all present was to the effect that this meeting was a time of rich blessing to them.

Our brethren living in this part of the State are widely scattered, and many of them are not blessed with much of this world's goods, yet they have a deep love for the truth.

The hearts of the laborers were made glad to see the hearty response when the different needs of the cause in Minnesota were presented, and the gifts made at this meeting represent a real sacrifice on the part of the givers.

Among the laborers present may be mentioned Elder H. S. Shaw (president of the conference), P. A. Hanson, M. S. Reppe, W. W. Ruble (the canvassing agent), and Ella Merickle (the Sabbath-school secretary), and the writer.

The children's meetings were in charge of Sister Merickle, and the work for the youth was in charge of Brother Ruble and the writer. One singular feature of the meeting was the large proportion of young people encamped on the ground, the majority of those present being youth.

As the needs of the school enterprise were discussed, there was a special in-



terest manifested by the youth. They gave pledges, and agreed to help in its establishment in every way in their power. The sum of \$55.15 was raised for this enterprise, the larger portion coming from these young people.

The evening services were arranged to make prominent the special features of our faith. A good congregation from the city assembled each evening, and gave excellent attention to the truths preached. On Sunday afternoon seven youth were buried in baptism by Elder Shaw in the Thief River. These gave evidence of consecration to the Lord's service. May God's blessing richly attend this part of the field.

M. B. VAN KIRK.

### **The Superior Mission Field**

#### **Report of the Superintendent at the Lake Union Conference**

THE Upper Peninsula of Michigan began its work as a mission field, Oct. 1, 1902, when Michigan was divided into four parts. The two southern conferences (East and West Michigan) kindly consented to help support the work in this new field, where the number of believers was few, there being at that time two organized churches and one or two unorganized companies, with a membership of less than one hundred and twenty, including scattered Sabbath-keepers. The annual tithe amounted to about eight dollars a member. At the present time there are five organized churches, and three companies, with a membership of about one hundred and sixty, and tithes amounting to nearly twelve dollars per capita.

We present herewith a financial statement covering the time since our last camp-meeting, or a period of a little less than ten months. The amount of money received from all sources is as follows:—

Lake Union Conference.....	\$ 300
East Michigan Conference .....	155
West Michigan Conference .....	1,122
Sup. Mission Field .....	1,420

Total .....	\$2,997
Amount paid workers .....	2,638

Balance on hand .....

\$ 359  
The annual donation was \$137; the book sales have amounted to \$1,675.19, with three canvassers in the field. The tract society, which started with no money and only a few books, has now quite a little stock of books, tracts, etc., and about one hundred dollars. We are glad to make mention in this connection, of the fact that the West Michigan Conference kindly donated a number of the Swedish edition of the "Life of Christ," which has helped very much in the work here.

The Sabbath-school work has also been making some progress, there being at the present time eight organized schools, three family schools, and three Young People's Societies. A comparative statement of the donations received will help in forming some idea of the interest manifested in this work, and of its growth since the organization of the mission field. The amount received during the first quarter was nineteen dollars. During the last quarter the donations received were nearly double those of the first, the amount being thirty-six dollars.

The number of workers in the field at

the present writing is as follows: two ordained ministers, three licentiates, one secretary, one Bible worker, three canvassers, and one more in training for the Bible work. The workers are all of good courage, and have no desire to leave the field, though the work has sometimes been hard. Our brethren in the churches are, generally speaking, in good spirits, and earnest in the work. They have taken part in missionary effort, including the sale of "Object Lessons." This work has been finished in this field as far as the quota is concerned, ours having been more than filled some time ago; this does not mean that nothing more will be done in this work.

We can truthfully say that this is a promising and fruitful field. The Lord has blessed us much, and still there are many more and greater blessings ahead. We ask our dear brethren to remember us before the throne of grace.

E. R. WILLIAMS.

### **The Only Seventh-day Adventist Colored Training School in the World**

For many years past, light from the Lord has been coming to us continually in regard to the duty of our people all through these United States to assist in thoroughly establishing the colored work. There are many indications that there is a great crisis liable to come in the near future, with reference to the relations between the white and colored people in the great South. Both white and colored often speak of this, and it is to be expected that we shall yet see fearful times in the South.

It has been intimated by the Testimonies of the Lord that what we do in reference to the colored work must be done soon; that the way will be hedged up earlier in some fields, especially in the South, than in others. This is why the Lord has been especially pleading for our people to take hold of this work even more strongly than in the great nations of the earth, where much needs to be done, and where we have a great work to accomplish, because things here are in a peculiar condition.

I have not space in this article to delineate and present before the readers of the REVIEW many things I know relative to this matter. Having been now some fifteen years in the South, I have become acquainted very considerably with the questions that are especially agitating the minds of the people in the South.

Last season, in one State at least, the governor was elected on the issue of educating the colored people in the South. It was a heated campaign. The candidate who was elected came right out in public, repeatedly, and said that education "spoils the field hands."

Of course the sentiment, which was so pronounced in that political campaign, was very contrary to the feelings and views of many of the best citizens of the South. But it shows which way the wind is blowing. Different States have been agitating the question for some years past, that none but the colored people should educate the colored people; that it should be contrary to the law for white teachers to teach the colored people. It has been put in legal statutes that such schools should not be sanctioned by state authority, in more

than one State already, and it has been agitated in many more.

In some States, like Tennessee, where for years large schools for the colored people have been taught by whites, in its important universities, there was not sufficient influence to sanction such a law, but these things are being canvassed more and more, and will be, no doubt, as time goes on and the crisis draws near. It is well that our people should confront this issue. White teachers can now, in many parts of the South, teach colored people, but the way is gradually becoming hedged up, and it is very probable, to say the least, that this will not always be permitted.

What then will be the prospects of our getting the truth by means of publications and reading-matter before the colored people? Can not every reader of this article see at a glance, that if we fulfil our duty, we must, while we have opportunity, make every provision for colored teachers who can teach their own people, if whites are not permitted to do so, the great principles of present truth, the last message of mercy to the world?

We are now prepared to notice the importance of supporting and sustaining and greatly enlarging the only colored training-school among our people in existence—the one at Huntsville, Ala. That school has already had an existence of some nine years, with a greater or less degree of prosperity. Its prosperity and success have been decreasing in the last two or three years, rather than increasing, due to a variety of causes. The attendance, to the best of my knowledge, has been about fifty or less, for several years past.

It is not my purpose to depreciate in any degree the reputation or efforts of those who have been laboring in the school. I can conscientiously say that all have tried to do faithful work, and have done a great deal of good, but the school has not yet accomplished all that it was designed to accomplish by its creation.

The problem has been a very perplexing one to those connected with the Southern Union Conference, for two or three years past. The school belongs to the Southern Union Conference, the same as our Graysville Training-school for the whites. While the Graysville school has had about one hundred in attendance, the colored school has had only about half as many.

The difficulties of the situation may account largely for this difference in attendance. It is expected of all the white students that their tuition and expenses will be paid. This has seemed impossible in the condition of the colored students in attendance, because of their great poverty. I will not, for lack of space, enter into many of the conditions and reasons why such difficulties exist in the carrying on of this colored work, but they do exist, as no one conversant with the matter will deny. The perplexities have, within the last year or so, been so great that some have even questioned whether the Huntsville school should be closed. This, however, has not been the prevailing opinion by any means, but it has been, in some instances, suggested. Various opinions have been entertained.

The matter was quite fully considered in our important council at Nashville last winter. The perplexities were so great that it was with difficulty that leading brethren of experience in the



conference would consent to serve on the Huntsville board.

All of us felt the deepest interest in having the counsel of Sister and Brother White, and other leading brethren at the meeting held in Huntsville by the Conference Executive Committee and the Huntsville board, June 20-23. There was quite a full attendance at the meeting, and Sister White enjoyed a fair degree of health. She spoke twice to the people present with freedom.

She had very excellent and satisfactory counsels to give to the brethren who had the important interests of the institution in charge. She stated, substantially, that the Lord had shown her this school, and its surroundings, several years ago. She pointed out different features concerning the buildings, the fruit-trees, and the general appearance as it was presented to her. She spoke in the highest terms of the capabilities of the soil, if it could be properly managed, and its best qualities be fully developed.

She said emphatically in public that "not one foot of this land should be sold;" that the school, instead of numbering fifty students or under, ought to have one hundred or more — indeed, she had made statements concerning it, as represented by her son, that the school might attain to some two hundred or two hundred and fifty in number, if properly managed. She gave suggestions as to changes that should be made; these have been carried into effect. She says that immediate efforts should be made to enlarge this school, and put it in a far better condition.

The buildings are much in need of repair, simply because there have been no funds with which to improve them. Some of the houses must be repaired soon, or they will be in a similar condition.

The statements, in the presence of the board and the committee, were such as to set at rest much questioning and doubt in regard to the future of this institution. All those who believe the Testimonies felt satisfied with the only course to be pursued was to take hold, and put this institution in a state of greater efficiency.

There has been some lack of union between the important colored work in Mississippi, where some six or eight schools are already in successful progress, and others about to be entered upon, and the Huntsville Training-school in Alabama. As one person having heavy responsibilities placed upon me in connection with this work, I have felt that these institutions should be so united as to be largely under one control, and full unity should exist, instead of being dissevered, drawing in opposite directions.

Elder F. R. Rogers, who has had special responsibilities under great difficulties, in looking after the colored work in Vicksburg and vicinity, was elected superintendent for the coming year. Though he may not be able to devote all of his time to the Huntsville school, everything indicates that it will receive special attention from him. Prosperity and success have attended the work in the Mississippi schools. Wherever a school has been brought into existence, a church of colored people has been raised up around it. The crops being raised at Huntsville this year are looking very well, better than the average of those in the neighborhood.

There is a great deal more that might be said concerning this important institution, but the writer feels unwilling to take up more space than is necessary to give a clear idea of the matters in question. I feel certain that the minds of all our leading brethren are settled that the Huntsville school must be made a success. It must fill an important work in this denomination. It is favorably located, near the great "black belt," where the greatest mass of colored people is to be found. The excellent work that has been done here must now be supplemented, and greatly increased.

It was resolved by the committee that, instead of having a long intermission during the summer, where the students go elsewhere and get under worldly influences, the school should be continued throughout the year, with simply short vacations, so that those who come to attend it, and receive its benefits, should be retained on the place, to be thoroughly instructed and fully impressed with the great truths for this time. Many of those who have attended the school, by thus going out into the world, have lost their interest, and were really lost to the cause. This line of policy will be changed.

The school, which is now having its long vacation, will reopen September 21, and continue right on.

Now, we appeal to our brethren, throughout the great Northern field to help us in this important crisis, to put this school in a proper condition.

It was voted to raise five thousand dollars as soon as it could be done. The school is in debt to the Southern Union Conference treasury to a large amount, as funds have not been at hand to pay the laborers in the school, and they have been borrowed from our depleted treasury of the Southern Union Conference, putting that treasury in very great distress. But it seemed absolutely necessary, in order to keep the school going. Teachers must have a living.

We need, at once, one thousand of this five thousand dollars, to make proper repairs, and to put the schoolroom and dormitories in a respectable condition. Will not our people at once help in this great work? Are there not some brethren and sisters with means who will take hold and lift at this time. If some of our brethren would lend us a thousand dollars to fix up our cottages, we could take a little longer time to get the rest, but this is absolutely essential. We ought to have it in hand to-day, to fix up the buildings and put them in a proper state of repair for the coming school year.

Now, brethren and sisters throughout the great field, we have laid these facts before you; we have reached the crisis of this important undertaking, the only colored training-school belonging to Seventh-day Adventists in the world.

Are we really in earnest? and do we really desire to help this poor, afflicted, despised people, to bring the light of truth before them? If we do, we shall certainly rally to help the only training-school of this people to be placed in a condition to enter upon its work which the Lord has declared for years and years in the past must be done. I can not overdraw this picture.

I appeal to our people, as one of the old hands, who has known this cause, and helped to raise means for it for some forty years, to help in this time of dire distress and need. We must do our

duty, if we are ever going to see this work advance as it should among this afflicted race. The servant of the Lord has been on the ground, and all that has been shown her in the past has been revived in her mind by what she saw concerning this institution. This is what, for years in the past, our people who are interested in the prosperity of the work in this most distressed field have desired, and now we present before you a synopsis of this information.

The whole Union Conference Committee are in hearty accord with what I am now seeking to present before the readers of the *REVIEW AND HERALD*, our church organ. We feel like doing our utmost to carry out the instructions we have received. We believe that it is the only consistent thing to do. This institution must not be left to fall into ruins; it must not be left to go down in disgrace. This work, that needs our attention, and our earnest prayers, and our devoted efforts must be put in a condition of health and prosperity.

May our dear brethren and sisters everywhere think of this great need, and come to its rescue.

GEO. I. BUTLER.

### **The Seventh-day Adventist Publishing Association**

It is well known to the friends of the Seventh-day Adventist Publishing Association of Battle Creek, Mich., that efforts have been in progress for more than a year to close up our publishing work in Battle Creek, Mich., and to transfer that department to Washington, D. C.

About one year ago the *REVIEW AND HERALD* and *Youth's Instructor* were transferred to Washington, and since have been issued from that place. In the meantime earnest efforts were being made to have the court of chancery dissolve the Seventh-day Adventist Publishing Association, appoint a receiver, and settle up its business affairs. On the twelfth of July, 1904, the court dissolved the Seventh-day Adventist Publishing Association, declaring its existence as having ceased, and appointed Irwin H. Evans, of Battle Creek, Mich., as receiver.

Now it is the desire of all parties to expedite the closing up of all matters pertaining to the old corporation. Four months' notice is given for a hearing of the creditors, after which time the property must be disposed of, a settlement made with the creditors, and if there is any surplus, it will be divided pro rata among the shareholders.

Many of our people have already assigned their stock to the Washington enterprise, but there may be some who are yet hesitating whether they had better do so or not. We would say that nearly ten thousand shares have already been received, and there must doubtless be quite a few whose loyalty to the cause of God will lead them at once to transfer their stock for the benefit of the work in Washington. Any one who is so disposed should at once take his certificate, and turn it over and write on the back the name of I. H. Evans, Trustee, in the blank provided for such purpose, date it and sign his name, and forward it to 267 West Main St., Battle Creek, Mich.

The Review and Herald Publishing Association of Washington, D. C., which

is duly incorporated under the statutes of the District of Columbia, has agreed to exchange its own note for any note or account that any party may hold against the Seventh-day Adventist Publishing Association of Battle Creek, Mich. We most earnestly desire to have the friends, who are loyal to the cause, assign the notes which they now hold against the Seventh-day Adventist Publishing Association of Battle Creek, Mich., to the Review and Herald Publishing Association of Washington, D. C., and in return for this assignment, on receipt of note at 222 North Capitol St., Washington, D. C., the said Review and Herald Publishing Association, of Washington, D. C., will give its note for the same amount and interest up to date. Of course, there will be no interest paid except on notes drawing interest.

The court has decreed that the Seventh-day Adventist Publishing Association must pay no notes until the expiration of the time appointed for a hearing of the creditors, which will be the latter part of November, 1904.

At a meeting of the Review and Herald Publishing Association trustees held on July 18, 1904, at 222 North Capitol St., Washington, D. C., the following recommendation was adopted:—

"In order to facilitate the closing up of the business of the old Seventh-day Adventist Publishing Association, of Battle Creek, Mich., we hereby instruct our officers to receive any assignment of notes or accounts which any creditor may hold against the said Seventh-day Adventist Publishing Association of Battle Creek, Mich., and in return for the same to give the notes of the Review and Herald Publishing Association of Washington, D. C."

We have thus arranged to continue, just as far as possible, the business of the old Seventh-day Adventist Publishing Association by merging its business and its operations into this new corporation now existing at Washington, D. C.

The security of the new corporation is equal in every respect, as far as human judgment can discern, to meet these obligations, with that of the old corporation. We feel that the creditors will not lose in any way whatsoever by the exchange of their notes, and it will be a great accommodation in the settling up of our business for the creditors to make this exchange at once in harmony with the plans that have been laid out by the brethren who are managing the work.

Any communication concerning this can be addressed to the Review and Herald of Battle Creek, Mich., or to the Review and Herald of 222 North Capitol St., Washington, D. C.

I. H. EVANS,  
Receiver of the S. D. A. Publishing Association of Battle Creek, Mich.

W. W. PRESCOTT,  
President of the Review and Herald Publishing Assn. of Washington, D. C.

### Field Notes

THREE persons were baptized recently at LaFayette, Ind., by Elder A. W. Bartlett.

A CHURCH-SCHOOL of thirty-seven members, near Tell City, Ind., closed in April. March 28 eleven of the pupils were baptized and united with the church as a result of the regular school work.

BROTHER E. H. HALL reports the opening of a course of tent-meetings in New York City, July 9.

At Jonesboro, Ark., six adults have recently been led to observe the Sabbath by means of literature and Bible work.

JULY 9, Elder S. G. Huntington baptized and received six young men and women into the church at Kanawha Station, W. Va.

AGGRESSIVE work is being done this summer in the State of Ohio. The *Welcome Visitor* gives this summary:—

Elder A. C. Shannon and G. P. Gaede are conducting a tent effort at Sidney with a good interest. Elder W. H. Granger, James E. Shultz, and Harry Benson have located a tent in Toledo, and report an excellent attendance. Elder M. C. Kirkendall and W. E. Bidwell have a tent located at Rows, Ashland Co., with fair prospects of additions to the newly organized company there. Elder C. C. Webster and Fred M. Fairchild are engaged in a series of tent-meetings at East Liverpool with prospects of favorable results there. Brethren B. L. House and H. H. Votaw are in the midst of an interesting effort at Clark, Holms Co.

THE distribution of workers for the summer campaign in West Pennsylvania is as follows:—

Elder E. J. Dryer, assisted by Elder Baierle and Brother Prescott, will follow up the interest at Titusville. Later Elder Baierle will conduct a tent effort in the vicinity of Industry.

Elder C. S. Longacre, Brother Ned Ashton, and Sister Bolles will form a tent company for an effort,—first at Washington, Pa., and later in the vicinity of Pittsburg or Allegheny.

C. F. McVagh will work among the churches in McKean and Potter Counties.

Elder W. F. Schwartz and Brother J. E. Veach will conduct a tent effort in Blair County, probably at Williamsburg.

THE following board of directors and other officers of the Pacific Press Publishing Company have been elected for the ensuing term:—

Directors: W. T. Knox, president; C. H. Jones, vice-president and general manager; E. A. Chapman, secretary and treasurer; M. C. Wilcox, W. B. White, H. H. Hall, A. S. Kellogg.

Auditor, J. J. Ireland.

Manager book and periodical department, H. H. Hall; superintendent manufacturing department, F. H. Gage; manager Kansas City branch office, James Cochran; manager Lincoln branch office, C. H. Miller.

Editor *Signs of the Times*, M. C. Wilcox; assistant editors, C. M. Snow and W. N. Glenn.

Editorial committee on *Our Little Friend*: M. C. Wilcox, H. H. Hall, and Kathrina B. Wilcox.

Editorial committee on *Apples of Gold and Bible Students' Library*: W. N. Glenn, H. H. Hall, M. C. Wilcox, J. F. Beatty, and A. J. Bourdeau.

Publishing committee: C. H. Jones, H. H. Hall, M. C. Wilcox, W. N. Glenn, C. M. Snow, W. T. Knox, and A. J. Bourdeau.

### The One Hundred Thousand Dollar Fund

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

The total of the list last week was \$1 short, having been added up before the insertion of a donation of that amount in the list. This adds \$1 to the amount previously reported.

Amount previously reported	.....\$15,603 57
E. H. Root	800 00
T. and E. Tucker	100 00
Mrs. A. L. Prescott	100 00
W. A. Wilcox, Treas.	53 50
Carl Young	50 00
W. W. Conkling	50 00
C. S. and Elvira Terwillegar	50 00
C. D. and Elsie Terwillegar	50 00
Mr. and Mrs. A. Miller	50 00
Thomas Rae	30 00
Mrs. B. L. Turney	25 00
Christin Anderson	25 00
Mrs. M. J. Lippincott	25 00
Mrs. E. M. Merritt	25 00
A sister	25 00
Mrs. S. F. Soden	25 00
W. H. Farley	25 00
B. R. Wirt	25 00
Mrs. J. L. Ings	20 00
Mr. and Mrs. C. Y. Worthen	20 00
Ann Arbor (Mich.) S. D. A. church	20 00
M. H. Wangerin	20 00
C. C. Collins	20 00
John Lauerwein	20 00
William Kerr	20 00
Mr. and Mrs. L. D. Pfender	20 00
Lura A. Francis	15 00
Anna L. King	15 00
Miscellaneous	11 10
James Hodge	10 00
A friend	10 00
Harry H. Gerhart	10 00
John Bratley	10 00
A. E. Devereaux	10 00
Lars Madsen	10 00
D. and E. Isaac	10 00
C. A. Burman	10 00
Helen Watson	10 00
Edgar Henninger	10 00
Julia C. Berry	10 00
Margaret Smith	10 00
Mrs. Ida Mohler	10 00
J. F. Gravelle and family	10 00
Eber Weed	10 00
F. I. Richardson	10 00
Sturgeon Bay (Wis.) church	10 00
Mr. and Mrs. H. P. Anderson	10 00
Mrs. Sylvia Crowell	10 00
L. A. Miller	10 00
Isaiah Williams	10 00
Alice H. Robinson, Treas.	9 39
D. Meade	6 00
Mrs. M. E. Devinney	6 00
J. E. Cruss	5 00
Alice Finch	5 00
Mrs. A. F. Tenney	5 00
Mrs. O. H. Kistler	5 00
Mr. and Mrs. W. B. Downs	5 00
Mr. and J. G. Monroe	5 00
Lena Wilson	5 00
Lucy Wilkins	5 00
H. A. McG.	5 00
Belle L. Brown	5 00
F. J. Brown	5 00
A. A. Zytoskee	5 00
Mrs. C. Williams	5 00
Mrs. B. Montgomery	5 00
Eunice Bogar	5 00
Frederick Holder	5 00
Jane Devore	5 00
Mary H. Graves	5 00
Orno Follette	5 00
T. J. Evans	5 00
Peter C. Holt	5 00
L. M. Bowen	5 00
Denia A. Smith	5 00
Wm. Cashner	5 00
Miss E. J. Howell	5 00
Robert Douglas	5 00
Nettie Larson	5 00
Mr. and Mrs. John Ralston	5 00
Mr. and Mrs. James Vile	5 00
Thomas Coverdale	5 00

Sarah Braugh	5 00	Marion Teates	2 00	Yance Hangsted	1 00
Mr. and Mrs. J. M. Clark	5 00	Charlie Frohock	2 00	Rachel Kegerreis	1 00
C. P. Odell	5 00	J. B. Correy	2 00	Mrs. K. Gibson	1 00
Rosa B. Smith	5 00	Margaret Evans	2 00	Robert Kegerreis	1 00
E. L. Nesmith	5 00	O. R. Olson	2 00	J. H. Krum	1 00
Elder C. Reiswig	5 00	George Ikawa	2 00	Leontine Krum	1 00
Mrs. J. C. Erickson	5 00	Otis Davis	2 00	Isabella Smith	1 00
G. W. Miller	5 00	Josephine Leininger	2 00	Lydia Netzley	1 00
R. W. Sufficool	5 00	O. O. Marvin	2 00	J. P. Glembin	1 00
A stenographer	5 00	Mrs. Matilda Larson	2 00	Charlie J. Aalborg	1 00
J. A. Kirshman	5 00	Mrs. Lizzie Fee	2 00	D. O. Anderson	1 00
Hosea Meade	5 00	Isaac Kejerreis	2 00	Jacob Ericson	1 00
B. V. Finn	5 00	J. W. and Mary Vedder	2 00	Theresa Gilbert	1 00
W. D. Parkhurst	5 00	Mrs. C. Handburg	2 00	W. O. Johnson	1 00
B. Haines	5 00	Richard Green	2 00	P. P. Kier	1 00
Henry S. Foster	5 00	A sister	2 00	Mrs. M. H. Robinson	1 00
Dudley Staats	5 00	A friend	2 00	Adelia Sechler	1 00
Chris Johnsen	5 00	Mr. and Mrs. W. P. Kisner	2 00	W. A. Baker	1 00
Mrs. Johnsen	5 00	Mr. and Mrs. Isaac Gentis	2 00	Lillian Nelson	1 00
Mrs. Perry Sherman	5 00	Mrs. Branch Marshall	2 00	Sophonra Russell	1 00
Mrs. Whitely	5 00	Henry Amperse	2 00	Mrs. Ida Challoner	1 00
Mrs. Hattie White	5 00	S. J. Wilber	2 00	R. B. Fanton	1 00
Thompson Lowery	5 00	W. S. Wilber	2 00	Mrs. E. R. Ford	1 00
Mary Moore	5 00	Mr. and Mrs. Warren Clark	2 00	Mr. and Mrs. R. R. Ford	1 00
Mr. and Mrs. L. S. Croop	5 00	Mrs. Ellen Moss	2 00	Emma Carroll	1 00
Lida A. Eaton	5 00	J. F. Klostermyer	2 00	Mary Thomason	1 00
Mrs. Annie Sufficool	5 00	Elizabeth McHugh	2 00	Sister Thomas	1 00
A friend	5 00	J. Omwaker	2 00	Ober Thomas	1 00
Andrew Maples	5 00	A. E. Bullock	2 00	Mrs. James Swingle	1 00
Henry Timm	5 00	H. M. Vincent	2 00	Gale Reynolds	1 00
Jennie E. Loomis	5 00	Mrs. Harrison Smith	2 00	Frank F. Frye	1 00
Amelia Reese	5 00	Northern Union Conference	2 00	Ella Hiatt	1 00
J. W. and E. Rogers	5 00	E. Y. and J. Q. Burleigh	2 00	F. F. Peterson	1 00
Daniel Wood	5 00	Mrs. Nellie Kroupa	2 00	Julia Husted and daughter	1 00
Ida Wangerin	5 00	Arthur A. Reinke	2 00	Mrs. Bertha Firminger	1 00
E. F. Moranville	5 00	Mr. and Mrs. A. Knapp	2 00	Hortense Andre	1 00
Jane M. Lowery	5 00	Hans Nelson	2 00	W. Cratsenburg	1 00
N. Paquette	5 00	Mr. and Mrs. Peter Nelson	2 00	N. H. Sleeper	1 00
Mrs. H. T. Stickney	5 00	A. M. and C. M. Pervoise	2 00	Eunice B. Dixon	1 00
Oscar B. Reinke	5 00	Eliza L. Richmond	2 00	Jennie Watrous	1 00
J. W. Sauber	5 00	Mrs. Frank Thompson	1 75	H. Janes	1 00
Lena Neumann	5 00	Isaac Fortel	1 70	S. E. Bartlett	1 00
Mary H. Moore	5 00	A. B. Power	1 40	E. L. Burman	1 00
Sophia Hanson	5 00	Mrs. Amanda Fetter	1 30	J. Medley	1 00
M. Durst	5 00	Mrs. J. H. Hammond	1 50	O. E. Davis	1 00
P. Lamar	5 00	A friend	1 50	E. O. Nelson	1 00
Elmer Wassom	5 00	W. A. Slater	1 09	Nellie Fox	1 00
S. Sackett	5 00	Sister Reams and son	1 05	Mrs. A. L. Snyder	1 00
Mrs. M. J. Sampson	5 00	Miscellaneous	1 45	Mary Yorger	1 00
Mrs. Miller Cooley	5 00	Mrs. N. A. Hamilton	1 00	Nathan Osborn	1 00
Mrs. A. M. Deen	5 00	Mr. and Mrs. J. W. Brewer	1 00	Mrs. Joe Miller	1 00
Florence Kelley	5 00	Mrs. M. Boys	1 00	Lucinda Young	1 00
L. Johnson	5 00	Mrs. Rachel Flory	1 00	Cynthia Larkin	1 00
Mrs. E. J. Allen	5 00	Mr. Curt Flory	1 00	B. A. Hamilton	1 00
Mrs. M. Work	5 00	T. W. Shedden	1 00	Harriet Oberholtzer	1 00
Gertrude Grainger	5 00	John Woodburn	1 00	Emily Vesceilius	1 00
Mrs. Lizzie W. Grainger	5 00	H. D. Wells	1 00	Providence (R. I.) church	1 00
W. J. Singletary	5 00	D. Pickard	1 00	S. E. Wight	1 00
N. L. Botler	5 00	Eva Pickard	1 00	M. L. Poole	1 00
Josie R. Archibald	5 00	M. Gibbons	1 00	B. F. Banks	1 00
Mrs. Robert Scott	5 00	M. Milks	1 00	George Close	1 00
Ole C. Hangsted	4 00	H. Howes	1 00	Paul C. Coats	1 00
Mr. and Mrs. Geo. H. Kesmer	4 00	Miss P. M. Foster	1 00	C. D. Flowers	1 00
Mrs. Edward Gauger	4 00	Miss B. Dickens	1 00	Mrs. F. W. Stickney	1 00
Mrs. J. P. Hall	3 60	James Dickens	1 00	N. E. Perkins	1 00
J. H. Parritt	3 25	Mrs. E. H. Salsbury	1 00	G. W. Eddy	1 00
O. T. Nelson	3 25	G. W. Bremhly	1 00	Mrs. E. Spicer	1 00
Alamogordo (N. M.) church	3 65	A friend	1 00	Mrs. George Taylor	1 00
A. A. Huntley	3 00	Retta Davis	1 00	M. J. Fritts	1 00
L. J. Whitney	3 00	Mamie Stitzel	1 00	C. H. Dryer	1 00
J. G. Miller	3 00	Mrs. Clara Wolf	1 00	Mrs. M. Sabe	1 00
M. C. Frederickson	3 00	Myrtle Wakefield	1 00	B. A. King	1 00
Leona Burman	3 00	A friend	1 00	William C. Huxley	1 00
A. C. Ford and family	3 00	George R. Close	1 00	Henry Olmsted	1 00
J. H. Ocker	3 00	Mary Hardin	1 00	Wallace Birmingham	1 00
John Hale	3 00	P. H. Mangan	1 00	Maggie Yaeger	1 00
Mr. and Mrs. Jesse Griffin	3 00	B. F. Curtis	1 00	H. V. Moranville	1 00
D. F. Barton	2 75	Sarah E. Curtis	1 00	Mr. and Mrs. Daniels	1 00
M. Stevenson	2 07	Sam Medler	1 00	Mrs. G. H. Branhan	1 00
Lemhigh Sabbath-school	2 70	John Wolverton	1 00	Mr. Thos. Worth	1 00
Lydia Stripe	2 25	C. A. Young	1 00	Mrs. Thos. Worth	1 00
Plano (Tex.) church	2 70	Felix Blachowski	1 00	Faith Worth	1 00
Jerome (Kan.) church	2 75	Thaddeus Blachowski	1 00	E. S. Krouse	1 00
Cynthia Hutchins	2 50	Mari Combs	1 00	Mrs. C. D. Flowers	1 00
J. W. Coil	2 50	Mabel Wood	1 00	Chas. P. Zoerb	1 00
Mrs. Lizzie Christman	2 50	E. H. Waler	1 00	A friend	1 00
S. Anderson	2 50	H. B. Steele	1 00	Mrs. Belle Stucky	1 00
J. E. Vosburg	2 50	Elizabeth Boyle	1 00	Mrs. R. A. Grant	1 00
Ellen E. Vosburg	2 50	Mabel Beals	1 00	Nels Anderson	1 00
Brother Forcythe	2 50	Cora Wauchope	1 00	Carrie Anderson	1 00
Mrs. B. Beltz	2 50	George F. Brown	1 00	S. H. Nelson	1 00
A friend	2 00	Mrs. Minnie Kelly	1 00	Christian Erickson	1 00
W. L. McNeely	2 00	W. H. Loose	1 00	D. C. Latmitt	1 00
Mr. and Mrs. C. H. Warren	2 00	W. E. Burrows	1 00	W. B. Caps	1 00
Miss Mattie E. Hughes	2 00	Mrs. Douglas	1 00	Mrs. M. E. McDonald	1 00
E. W. Stone	2 00	Gusta Larson	1 00	Mr. and Mrs. Jesse Griffin	1 00

Mrs. Peck	1 00
A. E. Gober	1 00
W. P. Rickey	1 00
N. S. and Melissa Reed	1 00
Mrs. L. S. Felton	1 00
Dorothy Aliatha Loose	91
Jennie Gibbs	75
Nellie Earl	75
Mr. and Mrs. Mads Jorgenson	63
Grace and Annabelle Nelson	59
J. W. Heddeston	50
Mrs. M. Milks	50
Arthur E. Dickens	50
Mrs. Eveline Fanning	50
Mr. and Mrs. Chas. Heinze	50
Mrs. Wingate	50
Fanny Shorey	50
Lucy Shorey	50
M. E. Buckland	50
Etta Buckland	50
Hattie Wakefield	50
Julia Wolverton	50
Plummer	50
Eva B. Thompson	50
Beth Everts	50
Mrs. L. Hyatt	50
Mr. and Mrs. M. F. Albrecht	50
A. Tanner	50
Sister Carson	50
Elsie M. Swingle	50
Mrs. Jane Woldron	50
Etta Woodruff	50
W. C. Atchison	50
Mrs. T. J. Hamilton	50
N. E. Peckham	50
F. A. Rothbun	50
W. W. Loomis	50
Lucy Gullipod	50
F. Houchin	50
Maude Wilkinson	50
Reith Worth	50
Mrs. A. Bean	50
F. A. Bean	50
Marin Sounsins	50
Stena Erickson	50
Mary Madsen	50
Mary A. Pritchard	40
Ellen Bledsoe	35
Mrs. Melissa Sollae	30
W. T. Harris	25
Mrs. Nioma Johnson	25
Catherine Zykoskee	25
Julius Capitska	25
C. C. Ward	25
Mrs. C. C. Ward	25
W. J. Packham	25
C. Moon	25
Clara I. Patten	25
Alvin Osman	25
Roy Beach	25
Lily Lineback	25
May Summey	25
Mary Gibbs	25
Jessie Burman	25
John Rogers	25
G. R. Earl	25
S. B. Woodruff	25
Mrs. J. E. Barber	25
Arthur A. Vosburg	25
Mabel E. Vosburg	25
Ellen A. Seeley	25
Josie Delton	25
Mrs. H. Willard	25
Anna Gilbert	25
Andrey Stucky	25
Emma Nelson	25
Mabel Larson	25
Mrs. Katincke Heinze	15
A friend	10
Nancy T. Knapp	10
With Nuckle	05
Ida Nuckle	05
Nannie Harlow	05
Mrs. Harlow	05
Noble Harlow	05
Mrs. Flora Lovely	00
Rosanna Stewart	00
Rachel E. Campbell	10 00
Mrs. M. E. Doble	10 00
R. W. Coon	15 00
R. Rose	25 00
S. S. Shearer	50 00
A friend	100 00

Total reported .....\$18,611 55

A further list will follow.

W. T. BLAND, Assistant Treasurer.

## Current Mention

— A fire at Millington, Md., July 12, destroyed property to the value of one hundred and fifty thousand dollars, and left two hundred people homeless and destitute.

— A dispatch dated at Sydney, New South Wales, July 12, reports the wreck of the steamer "Nemesis" in a gale off the Australian coast, with the loss of thirty-one lives.

— A dispatch from Manila reports a cloudburst in the hills northeast of that city, causing a flood which drowned two hundred people, and destroyed property to the extent of two million dollars.

— Among noted persons who have died the past week are Major Samuel M. Jones of Toledo, commonly known as "Golden Rule" Jones, whose death occurred July 12; and "Oom Paul" Kruger, president of the late Transvaal republic, who died at Clarens, Switzerland, July 14, from an attack of pneumonia. Mr. Kruger's body will be buried in the Transvaal.

— An agitation for the discontinuance of Sunday work on public improvements in the District of Columbia, has been started by women of the Forest Glen Presbyterian church. Sunday work is being done on the new railway station, the Pennsylvania railway tunnel, and the reservoir. Contractors are quoted as saying that Sunday work is necessary in order to finish the work in contract time.

— A strike involving about sixty thousand men employed in the meat-packing industry in Chicago, St. Louis, Omaha, Kansas City, Fort Worth, and other Western cities, was begun July 12, to settle a controversy over wages between employers and the union. The cost of the strike is being largely paid by the public in the enhanced price of meat. Considerable rioting has attended the strike in Chicago, St. Paul, and Kansas City.

— But little reliable news has been received of late regarding the progress of events in the Russo-Japanese war, though rumors have been plentiful, among these being a report of Admiral Togo's death, and of a great Japanese reverse at Port Arthur, with a loss to the latter of 30,000 men. It appears probable that the Japanese have been repulsed in a number of assaults on the fortifications at that place, with considerable loss. A naval battle off Port Arthur is also rumored, but with what result is not stated.

— A number of wrecks of railway excursion trains have occurred the past week, the most serious being at Midvale, N. J., July 10, and at Glenwood, Ill., July 13. At Midvale a regular passenger train ran into and telescoped the rear cars of an excursion train which had stopped to take water, seventeen persons being killed, and about fifty others injured. At Glenwood a picnic excursion train from Chicago ran into the rear of a freight train, twenty persons being killed and about twenty-five injured. At Labadie, forty-five miles west of St. Louis, July 10, a Missouri Pacific excursion train was thrown down an embankment by the derailling of the engine's tender, thirty-eight persons being injured but none killed.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1904

#### ATLANTIC UNION CONFERENCE

Eastern Pennsylvania	.....
Maine, Caribou, Aroostook Co.	.....
New York	.....
Southern New England	.....
Vermont, Hardwick	.....Aug. 18-28
Virginia, Stanleyton	.....Aug. 5-14
West Virginia, Clarksburg	.....Sept. 8-18

#### CANADIAN UNION CONFERENCE

Maritime	.....
Quebec	.....

#### SOUTHERN UNION CONFERENCE

Alabama, Mobile	.....July 28 to Aug. 8
Cumberland, Rockwood, Tenn.	.....Aug. 11-22
Florida, Plant City	.....Oct. 13-23
Georgia, Lawrenceville	.....Aug. 5-15
Louisiana, near Shreveport	.....July 28 to Aug. 7
Louisiana, Arcadia, Bienville Parish	.....July 27 to Aug. 7
Mississippi	.....
North Carolina, Statesville	.....July 29-
South Carolina	.....
Tennessee River, Hazel, Ky.	.....August 19-28

#### LAKE UNION CONFERENCE

East Michigan, Flint	.....Sept. 15-25
Indiana, Martinsville	.....Aug. 18-29
Northern Illinois, Streator	.....Sept. 1-11
Southern Illinois, Decatur	.....Aug. 17-28
North Michigan	.....Sept. 1-12
Ohio, Marysville	.....Aug. 11-22
Superior Mission, Gladstone	.....July 28 to Aug. 8
West Michigan, Allegan	.....Aug. 18-29
Wisconsin, Oshkosh	.....Aug. 30 to Sept. 12

#### CENTRAL UNION CONFERENCE

Colorado, Longmont	.....Aug. 18-28
Kansas, Wichita	.....Aug. 25 to Sept. 4
Missouri, Columbia	.....Aug. 11-21
Nebraska (State), Omaha	.....Sept. 1-11

#### SOUTHWESTERN UNION CONFERENCE

Arkansas, Russellville, Pope Co.	.....Aug. 11-23
Oklahoma, Guthrie	.....Aug. 25 to Sept. 4
Texas, Keene	.....July 27 to Aug. 7
Texas, Hughes Springs (local)	.....Aug. 16-26

#### PACIFIC UNION CONFERENCE

British Columbia, Vancouver	.....Sept. 15-25
Southern California, Los Angeles	.....Sept. 1-11
Utah, Provo	.....Aug. 10-17

#### UPPER COLUMBIA CONFERENCE

British Columbia, Vancouver	.....Sept. 15-25
Southern Idaho	.....Sept. 12-18
Oregon, La Grande	.....Aug. 30 to Sept. 4
Washington, North Yakima	.....July 19-24

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.

### A Note to the German Brethren and Sisters in Wisconsin

PLEASE take notice that the annual camp-meeting for 1904 will be held at Oshkosh, Wis., from August 30 to September 12.

Come to this annual gathering. Bring a cheerful spirit along with you by letting Jesus dwell in your hearts. Come with the intention of helping your brothers rise and leading them to Jesus, for by so doing you will receive a great blessing in having had a part in the work.

Let us pray that the Lord may prepare us for service. Let every one come to help souls make Jesus their personal Saviour, and the Lord will make this meeting the best ever held in Wisconsin. "And be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts." Haggai 2:4.

Let us make a special effort for the German people. Let all Germans be at all the meetings held in their tent. Let them come up to the help of the Lord against the mighty.

Let the singers be in their places when the meetings open. Let the praise of our God be sounded out with singing.

The committee will do all in its power to make this tent attractive and pleasant. May the Lord add his blessing, is my prayer.  
C. J. HERRMANN.

### The Southern Training School, Graysville, Tennessee

THE new announcement of this school year 1904-05, has just come from the press, and may be secured by sending application to the address as given above. It contains over forty pages, and in addition to complete information regarding the school, it contains a carefully prepared outline of all courses offered, together with a brief manual for the use in church-schools. The latter presents the work as it will be carried on in the Normal Department of the training-school.

### Notice!

THE twenty-first annual session of the Virginia Conference will convene at Stanleyton, Page County, in connection with the camp-meeting, August 5-14, 1904. The first meeting of the session will be held Sunday, August 7, at 9 A. M.

R. D. HOTTEL, *President*.

### Business Notices

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

WANTED.—First-class men to work in saw-mill and on yard. L. M. Richards, Spencer, Mich.

WANTED.—Man to work in brick and tile factory. Must be Seventh-day Adventist. Wages \$1.75 per day. Also engineer wanted. Archie Hilliard, Spencer, Iowa.

WANTED.—Situation by elderly couple, for coming winter; Sabbath-keepers, wife good cook, duties must be light; Southern States or southern California. Address Rice, St. Anthony Falls Station, Minneapolis, Minn.

### Addresses

THE address of Elder W. H. Saxby is La Grande, Ore.

The address of Elder M. H. Brown until further notice will be Healdsburg, Cal.

The address of Elder J. H. Rogers is Riverside, Cal.

The address of Elder A. O. Burrill is Galt, Ontario.

The address of Elder F. H. Westphal is Pua, Prov. de Malleco, Chile, South America.

The address of the West Coast South American Mission is changed from Casilla 240, Iquique, Chile, to Casilla 787, Valparaiso, Chile, South America. All correspondence for any of the workers of the mission should be directed as above.

H. F. KETRING, *Director*.

### Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to

examine them carefully before distributing them.—Ed.]

The following persons desire late, clean copies of our publications, postpaid:—

Mrs. E. T. Nowlen, Clinton, Ill., *Signs, Instructor*, and tracts.

H. Crippen, Alamogordo, N. M., all our publications, especially *Signs*.

Anna B. Durrie, 1006 Gilbert St., Danville, Ill., *Signs, Southern Watchman, Bible Training School, Life Boat*, and *Good Health*.

S. H. Noel, Suite 38, McManus Bldg., Davenport, Iowa, will gladly pay for Nos. 1, 3, and 7 of the *Bible Training School*.

## Obituaries

SAXBY.—Died of cholera infantum, at Welsh, La., July 6, 1904, Eugene Leonard, the child of Cornelius and Ina Saxby, aged 15 months and 21 days. He was taken sick only thirty hours before his death. Words of comfort and counsel were spoken from Isa. 40:10, 11 to a large assembly of relatives and friends.

HERBERT H. DEXTER.

SCHUYLER.—Died at Lynden, Wash., June 22, 1904, of pneumonia, Oliver R. Schuyler, aged 59 years, 7 months, and 6 days. He was born in Van Buren County, Mich., Nov. 4, 1844. Brother Schuyler was baptized last fall at our camp-meeting, and has been a faithful member of the church. His trust in Jesus was firm to the end. In his last moments he was heard to say, "I shall see him in his glory." A wife, three sons, and two daughters are left to mourn their loss. Funeral discourse was given by the writer, from Job 19:25-27.

W. W. SHARP.

REASER.—Died in Oakland, Cal., June 27, 1904, of apoplexy, Mrs. Mary Catherine Reaser, aged 72 years, 11 months, and 3 days. She was born in St. Lawrence County, N. Y. Her maiden name was Wilbur. She was the mother of seven children, three daughters and four sons, of whom five are living. In 1875 she accepted present truth, and ever after was a true commandment-keeper. She was a noble, unassuming, faithful Christian mother, who lived to serve her family. Her end was painless. She sleeps in hope. Funeral services were conducted by the writer, assisted by Prof. G. W. Rine.

M. C. W.

WALKER.—Died at the home of her parents, near Mountain View, Mo., April 23, 1904, Ellen G. Walker. She was born Sept. 14, 1879, and was married to John W. Walker Oct. 20, 1899. At the age of seventeen she united with the Seventh-day Adventist church at Omaha, Neb., and although her life was not always consistent with the faith, her last few months showed acceptance with God and a renewed love for his truth. She leaves parents, a husband, an adopted daughter, one brother, and three sisters to mourn their loss. Funeral services were conducted by the writer; text, John 11:35.

W. A. THEO. MILLER.

WORTHEN.—Died at the home of her brother, S. W. Worthen, near Lynden, Wash., June 10, 1904, Ethel L. Worthen, in her twenty-fifth year. Sister Worthen was born in West Charlston, Vt., and came West three years ago because of ill health. At the age of sixteen she gave her heart to Jesus, and was baptized by Elder Wm. Covert. She desired a place in the work of the message, but that dreadful disease tuberculosis had laid its fatal hold upon her; and a little while before the time for her graduation from Walla Walla College, she had to leave school. It was hard for her to give up her cherished desire to labor in the Master's vineyard, but she found his grace sufficient to enable her to give all into his hands. We laid her away in the full hope that when he comes for his jewels, she will be gathered with them. Funeral service was held by the writer.

W. W. SHARP.

JEWELL.—Died of pneumonia, at her home in Grandville, Mich., June 17, 1904, Sister Anna Jewell, aged 28 years, 8 months, and 14 days. Anna was the daughter of Brother and Sister M. V. Taylor, who, with one brother and three sisters survive her. Sister Jewell's Christian experience was limited to the last few days of her life. She then gave bright evidence of falling asleep in Jesus. She leaves a kind husband and one little boy, with many relatives and friends to mourn their loss. The funeral was held in the M. E. church in order to accommodate the large congregation that gathered for the occasion. The services were conducted by the writer, assisted by Elder W. D. Parkhurst, of Grand Rapids.

W. OSTRANDER.

ADAMS.—Died at his home near Half Rock, Mercer Co., Mo., of cancer of the stomach, Brother Adams, aged 52 years. He was born in the State of Illinois and moved to Iowa with his parents in early boyhood. At the age of nineteen he accepted Christ as his Saviour, uniting with the Christian Church. He was united in marriage to Mary A. Evert. After hearing the truth presented by Brethren C. H. Chaffee and Woodruff, they united with the Seventh-day Adventist church at Half Rock, of which he was a member until his death. He leaves a wife, three sons, and two daughters to mourn their loss. He suffered greatly, but bore it patiently. Words of comfort were spoken by J. Padget (Disciple).

J. L. HILL.

RANDILL.—Died at her home in Vermontville, Mich., June 3, 1904, Sophrona Randill, aged 74 years and 2 months. She was born in Virgil, N. Y., April 7, 1830. She came to Michigan in 1846, and moved to Vermontville in 1896, at which place she accepted the third angel's message and joined the Seventh-day Adventist church. Although her bodily sufferings for several months were intense, she bore it all patiently, realizing that she must soon fall asleep to await the resurrection of the just. Of a family of eleven children, six boys and five girls, three sisters and one brother are still living. Words of comfort were spoken by Rev. Haynes, pastor of the Congregational church. The remains were laid to rest in the Woodlawn Cemetery.

C. W. CRAPO.

AALBORG.—Died at her home near Viborg, S. D., May 17, 1904, Mrs. Sophia Aalborg, after an illness of five days. Sister Aalborg was born in Denmark, March 4, 1843; was married to C. J. Aalborg in 1861, and in 1866 they came to America, and settled at Racine, Wis., where she accepted Christ, and united with the Baptist Church. In 1873 they came to Dakota, and two years later accepted the truths of the third angel's message, and united with the Seventh-day Adventist Church, of which she was a faithful member. Sister Aalborg realized that the end was near. She was the mother of eleven children, of whom three are asleep. Her faithful companion, two daughters, and six sons survive, mourning the loss of a dear companion and a loving mother, but not as those who have no hope. Funeral services were conducted by the writer, assisted by Brother J. W. Christian.

C. A. BURMAN.

HALL.—Died at the residence of S. T. Black, Pittsford, Mich., June 17, 1904, Mrs. Stella F. Hall, nee Ingham, aged 23 years, 5 months, and 29 days. Sister Hall was one of the pioneer church-school teachers, having taught in Hillsdale and Shiawassee Counties, and she was buried from the church in a part of which she had taught acceptably four years ago, at Jefferson, Hillsdale County. About eight months ago Miss Ingham became the wife of Brother Irving Hall, and as trouble with the lungs became apparent, the young couple sought relief and health in Colorado, but to no avail. About two weeks before her death she was brought back to Michigan, where friends kindly opened their doors to give a home to one who longed to be permitted to die among friends. The last few weeks were full of intense suffering, but this only served to make her hold on the Master more firm. A husband, father, brother, and other relatives survive.

J. GRANT LAMSON.





WASHINGTON, D. C., JULY 21, 1904.

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

ELDER W. A. SPICER reports a pleasant voyage across the Atlantic. He wrote from the London office, and was leaving the evening of July 4, for the meetings on the continent.

A SECOND tent has now been pitched in Washington, and services were begun in it last Sunday evening. A very favorable location has been secured at the corner of Rhode Island Avenue and Third Street, N. W.

ON account of failing health, Brother Luther Burgess has been compelled to leave his work in India for a time. He and Sister Burgess arrived in California early this month. They will probably connect with the work at Takoma Park for a time, as Brother Burgess finds it necessary to engage in manual labor.

IN response to the statement and petition of the trustees of the Seventh-day Adventist Publishing Association of Battle Creek, Mich., the court has undertaken to close up the affairs of that corporation, and has appointed I. H. Evans receiver for that purpose. An important article dealing with this matter will be found on the nineteenth page.

BROTHER I. H. EVANS, the newly appointed receiver of the Seventh-day Adventist Publishing Association of Battle Creek, Mich., and Prof. B. E. Nicola, for the past five years principal of the Huntsville (Ala.) Training-school for colored students, have been in Washington during the past week. Professor Nicola has been invited to take charge of an industrial school which will be opened this fall at Palisade, Colo. Brother F. R. Rogers has been chosen principal and business manager of the Huntsville school.

By a letter from Elder A. J. Breed, the president of the Upper Columbia Conference, we learn that the sanitarium at Spokane, Wash., was destroyed by fire on the morning of July 7. No lives were lost, and no one was injured, but the building was burned to the ground. We have not received full particulars of the loss, and do not know whether the property was insured. We extend our hearty sympathy to the managers and workers who have been most directly connected with the Spokane institution,

and hope that we may all be able to discern the meaning of these continued visitations of providence.

OUR brethren in the East Caribbean Conference have just closed a very profitable conference, the second since the organization of that field. The meeting was held in Bridgetown, Barbados. They rented one of the largest halls in the city, where meetings were conducted each evening. Almost the entire expense of these meetings was covered by the collections. At the close of the series, ten precious souls were buried with their Lord in baptism. Others are interested. Brother and Sister Enoch remain to follow up the interest. A full report of the meeting will appear later.

It will be interesting to those who read Dr. J. M. Keichline's report in the last REVIEW to know that his work was made possible by the generosity of the Battle Creek (Mich.) Young People's Society. Prior to his going to Egypt, they volunteered to place him in his chosen field, and support him there. Through liberal efforts, they were able to place in his hands at his departure, besides money for transportation, three hundred and fifty dollars for instruments, supplies, etc.

After spending a year in the field, he writes that, according to agreement, they had paid him on an average ten dollars a week. Credit is due the faithful young people of Battle Creek. Young people elsewhere could do as well in proportion to their numbers, if definite plans were laid. We can well afford to sacrifice now, that the gospel may be quickly carried to earth's remotest bounds. To-day is our opportunity.

### An Organ for Paris

OUR brethren in Paris, France, are very much in need of a good church organ for their meeting-hall in that large city. They have suggested that probably some of our brethren and sisters in America would consider it a privilege to donate an instrument to the Paris mission. Of course the instrument should be one in good condition, that will do service for a long time, as it would not be wise to pay transportation on any other.

If any heart is touched to respond to this call, we assure you that the gift will count for much to our already burdened laborers in the French field. They will gladly pay all expense of transportation. The treasurer of the General Conference, 222 North Capitol St., Washington, D. C., will make all necessary arrangements for shipment. It will be necessary to respond at once, as they need the instrument right away.

### Washington, D. C.

THE appeal for the work in Washington is meeting with a most remarkable response from our people. The list this week is the largest that has been published in the REVIEW thus far, containing \$3,007.90. These donations were all received during one week. At this rate the balance that is needed for the work here will all be paid in by January 11, 1905. But, as the donations are largely increasing, we believe it will be paid long before that time.

We have just received a donation of one thousand dollars to be equally divided between the publishing work and the one hundred thousand dollar fund. That part which is to be applied on the one hundred thousand dollar fund will appear in our next week's list. We believe that many of our brethren, upon reading the article by Sister White which appeared in last week's REVIEW, will respond with donations of one thousand dollars, or even more, to this work. A statement in the article to which we refer reads as follows: "God's word to his workers in Washington is, 'Arise and build;' and his word to his people in all the conferences is, 'Strengthen the hands of the builders.' . . . The workers in Washington will advance with steadfast courage just as fast as the Lord's people will furnish them with means." We believe that this states an absolutely correct principle, which has thus far been followed.

We trust that all who have received the subscription blanks will use them in active missionary work in interesting other friends in the establishment of the work in Washington. There are many who are not Seventh-day Adventists who are already contributing to this work. If more than one set of our appeals has been received by any one person, we earnestly request that they be placed in the hands of some one else who will use them in this work.

The letters which reveal that one spirit is working even in this move to unite our people in one as never before, would fill a most interesting volume. We quote one from an aged sister:—

"My heart was gladdened by hearing so favorable a report of the work that has been accomplished in Takoma Park since the removal from Battle Creek. As I have watched the work, it is marvelous in my eyes. . . . In the wonderful providence of God this great work has been accomplished thus far, but he desires that all shall have a part in this work; and as we read 'Every one whose heart stirred him up, and every one whom his spirit made willing' brought gifts until there was more than was needed; may this be the case in this instance."

"I am eighty-four years old, and am a canvasser, but will do all I can myself, and will make an effort to send in pledges. I am so thankful that the third angel's message will go to all parts of the world from Washington, and that Sister White is with you now. This is the Lord's work. I have been reading the 'Testimonies,' Vol VIII: 'We shall not be stinted for means if we go forward trusting in God,' also 'when we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us.' When will our people take heed to these words?"

J. S. WASHBURN.