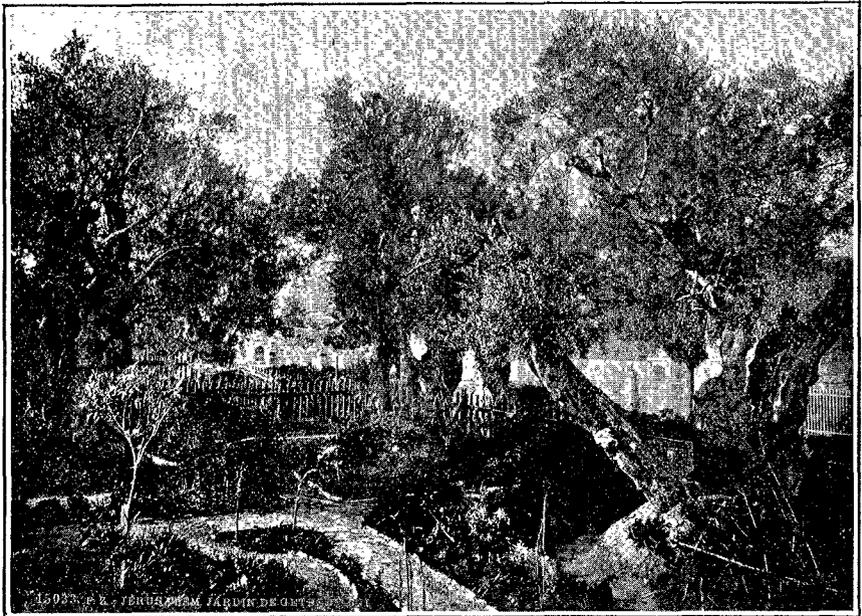


The Advent And Sabbath **REVIEW HERALD**



WASHINGTON, D. C., THURSDAY, JULY 13, 1905



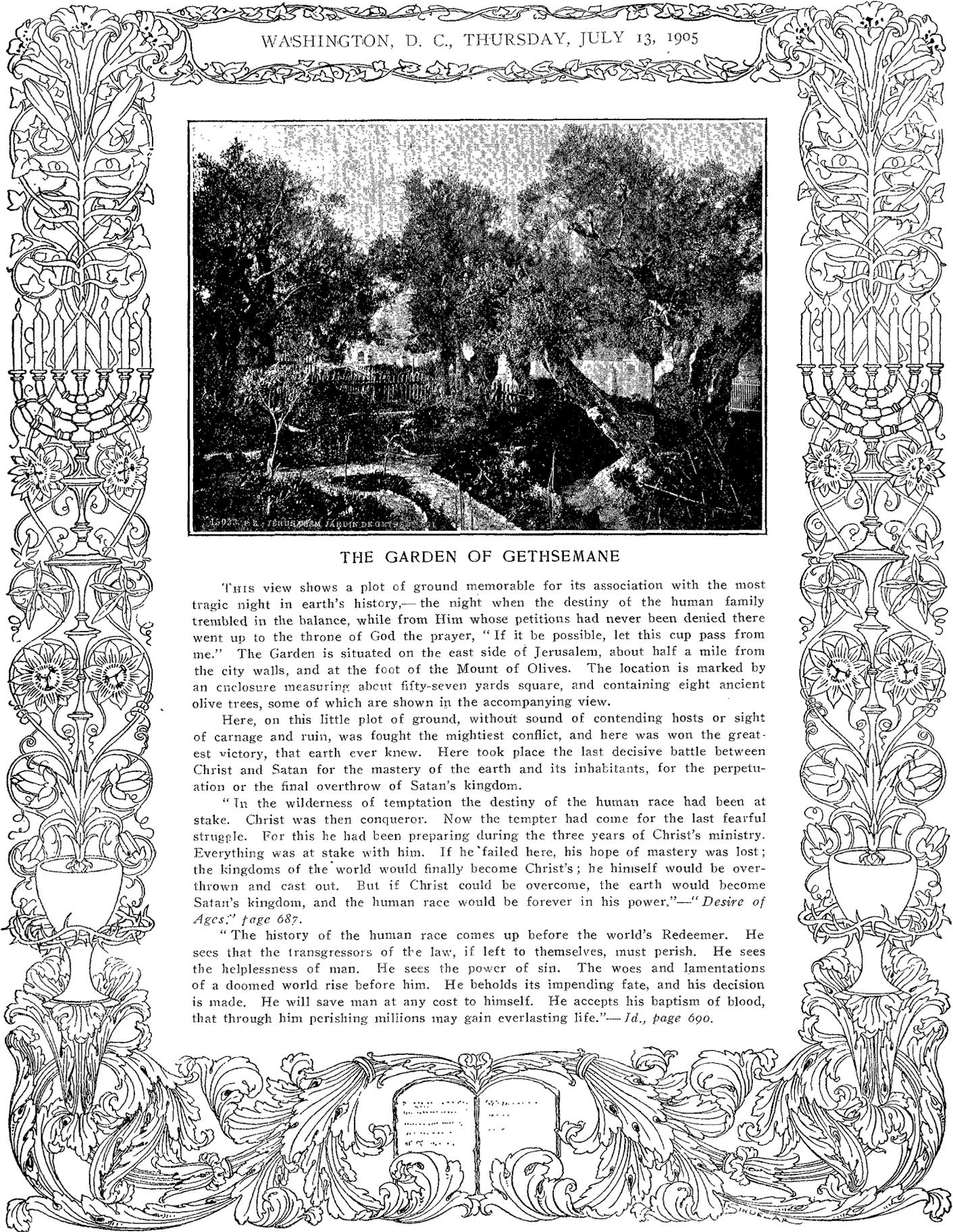
THE GARDEN OF GETHSEMANE

THIS view shows a plot of ground memorable for its association with the most tragic night in earth's history,—the night when the destiny of the human family trembled in the balance, while from Him whose petitions had never been denied there went up to the throne of God the prayer, "If it be possible, let this cup pass from me." The Garden is situated on the east side of Jerusalem, about half a mile from the city walls, and at the foot of the Mount of Olives. The location is marked by an enclosure measuring about fifty-seven yards square, and containing eight ancient olive trees, some of which are shown in the accompanying view.

Here, on this little plot of ground, without sound of contending hosts or sight of carnage and ruin, was fought the mightiest conflict, and here was won the greatest victory, that earth ever knew. Here took place the last decisive battle between Christ and Satan for the mastery of the earth and its inhabitants, for the perpetuation or the final overthrow of Satan's kingdom.

"In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power."—*Desire of Ages,* page 687.

"The history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before him. He beholds its impending fate, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that through him perishing millions may gain everlasting life."—*Id.*, page 690.



THE GENERAL OPINION OF
THE LOVER'S LOVE
 or JOHN THREE SIXTEEN

May be ascertained from the following testimonials:

"The Lover's Love; or, John Three-Sixteen." By Wm. P. Pearce. The import of this volume would be more readily understood if the title-page read "The Love of God as Manifested in John 3:16," for the whole book is a meditation on the exposition of that scriptural passage. It is intensely devotional in spirit and language, resembling one of Matheson's volumes. We realize how exhaustless is that wonderful verse. We realize how exhaustless the Gospel Congested. It has been well named, "The Gospel Congested." This volume will bring forth fresh meanings from its boundless wealth.—*The Standard, Chicago, Ill.*

A beautiful book. I shall value it very highly.—*George S. Cull, principal of Whiteshill Boarding School, England.*

Your new volume, "The Lover's Love," reached me last week. You have put some excellent material into it. Your table of contents ought to be sufficient to sell the book. It is exceedingly clever and beautiful.—*Geo. C. Peck, author of "Ringing Questions."*

"The Lover's Love" came yesterday. Thanks for your kindness. It is probably the best book you have so far written. From a material point of view, the book is gotten up in substantial and beautiful form. It pleases the eye. The author is certainly very happy in parts he is racy and inspiring. In the treatment of the whole, a careful reading of the book will afford a rich blessing to the reader.—*A. A. Cober, pastor First Baptist Church, Dayton, Ohio.*

I wish to express to you the pleasure that has come to me from reading "The Lover's Love." It is a work full of truth and practical illustrations, and I am greatly pleased with it, and have been blessed in reading it. I trust the book will have a wide circulation, for the world is in need of the information which it gives.—*E. A. Sutherland, president Emmanuel Missionary College.*

"The Lover's Love," or Mr. Pearce's treatise on John 3:16, is sure to be of interest. He has arranged a series of sermons on that promise of Jesus that are unique in their design, comprehensive in their scope, and abound in illustration. One can but read to receive splendid spiritual pabulum.—*C. C. Cissell, pastor First Methodist Episcopal Church, Anderson, Ind.*

The sample copy of the book, entitled "The Lover's Love," by Reverend Pearce, was duly received, and I have taken the time to give it a careful reading. I am well pleased with the style of the author in presenting this subject, and feel that no one, and especially unbelievers, can read the volume without being led to see the importance and magnitude of the love of God which he has manifested to the people of this earth through our Lord Jesus Christ. May the book, "The Lover's Love," enjoy a wide circulation.—*J. J. Ireland, Secretary Pacific Union Conference.*

I prize "The Lover's Love" very much. Am more than delighted with the style and appearance of the work.—*Rev. N. B. Nathes, Reformed Church, Goshen, Ind.*

I find much of real value in "The Lover's Love" to help the Christian in loving "even as He loved." That the church lacks in this love, which is promised to be shed abroad by the Holy Spirit in the hearts of believers, is more and more evident. This little volume certainly helps the Christian to see some of the heights and depths and breadth of the love emanating from the heart of the Infinite. We can heartily recommend it to the careful perusal of both old and young.—*T. B. Bowen, secretary New York Tract Society.*

A New Book. Rev. Wm. P. Pearce, formerly pastor of the First Baptist church, and now of Anderson, has just brought out a new book, "The Lover's Love," which will be another worthy addition to religious literature. It is a beautiful story, sincere in character, and drawing strong examples from the life of Christ. In mechanical detail nothing has been omitted, the work being well bound.—*News-Times, Goshen, Ind.*

"The Lover's Love" is full of excellent thoughts, and abounds in beautiful gems of truth which can not fail to point the reader's mind above, and inspire in him a desire to become better acquainted with "the Lover of sinners." The matter is most interesting, holding the world in hereto forcibly portrayed that we can not fail but feel the drawing power of his love. Young people should read this book.—*N. P. Neilson, secretary Wisconsin Tract Society.*

It will surely be helpful to all who read it.—*George P. Watkins, Painswick, England.*

Another beautiful book has just appeared from the pen of Rev. William P. Pearce, entitled "The Lover's Love." It contains 172 pages of clear type, and is elaborately bound. The matter is most interesting, holding the attention, and imparting inspiration to the reader. It will be of exceptional interest to church people who think of their own and others' welfare.—*Daily Intelligencer, Anderson, Ind.*

Please accept my hearty thanks for the copy of "The Lover's Love" so kindly sent me. It is a helpful and inspiring work. I shall draw upon it freely in my pulpit illustrations.—*Rev. Samuel Fallows, president Board of Managers, Illinois State Reformatory, Painesville, Ind.*

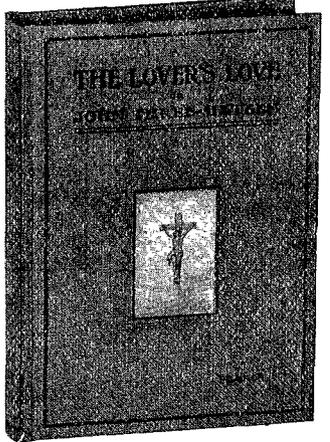
Your apt illustrations open up the old, old story with a bristling, awakening, illustrating power that thrills my soul.—*Rev. T. R. Wayne, Parthenace, Pa.*

"The Lover's Love" seems to me to be a unique book. On a subject so old, it is no easy matter to say something new but your treatment of the theme is so fresh and vital that it must perform an exceedingly wholesome and abiding service.—*F. G. Lewis, Professor of Theology and Church History, Virginia Union University, Richmond, Va.*

It has been my comfort as oft as I read it. Surely it must have been God's Spirit which influenced you to send it. It is full of help to the Christian. It is a faith-strengthening, a heart-cheering, and a soul-reviving book.—*Richard E. Chandler, Birmingham, England.*

I have examined the copy of "The Lover's Love; or, John Three-Sixteen." It is a very excellent book. I think it is one in which our young people would be interested. I feel that it is a very valuable addition to our Sabbath-school library. I shall be pleased to give notice of the book through the columns of the *Worker*.—*Mrs. L. Flora Plummer, secretary Sabbath-school Department of General Conference.*

"The Lover's Love," Rev. Wm. P. Pearce, of the Baptist church at Anderson, Indiana, has published a series of expository chapters on this verse which Luther pronounced the gospel in a nutshell. This book will lead to a higher conception of the love of God, and what life in Christ means. It will kindle fires of devotion in the hearts of God's children.—*The Baptist Commonwealth, Philadelphia, Pa.*



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THE REVIEW AND HERALD

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

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Editorial

Gardening

THE original home of man was in a garden surrounded by every manifestation of the goodness and power of his Creator. In spite of the weeds and thorns and thistles which have appeared as the result of the curse of sin, every garden bears testimony to the fact that the Lord has not forsaken the earth, and that his mighty power will reveal righteousness in every sinner who will submit to his working. "For as the earth bringeth forth its bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations." We can not explain the process by which things grow in a garden, but we are sure of the fact. By the hidden working of the same power the Lord Jehovah will impart righteousness in the life of the believer, and the evidence of his working will be equally clear in both cases. We do not refuse to plant a garden because we are unable to understand just how things grow, and we enjoy co-operating with the divine plan in the cultivation of the soil; so we should not refuse to believe in Jesus because of our inability to fathom the depths of divine wisdom in the plan of salvation, and we can take delight in being workers together with God even though we can not analyze the divine processes of growth in the Christian life. Soil and seed, planting and cultivating, are all necessary, "but unless infinite power is exercised day and night, the seed will yield no return." In the

same way, we are to work out our own salvation, but it is God that worketh in us both to will and to do. The same power which causes the earth to bring forth "first the blade, then the ear, after that the full corn in the ear," will fill us with the fruits of righteousness, if we will yield to its working. It is the Lord's will that we should grow in grace, being called "trees of righteousness, the planting of the Lord, that he might be glorified."

Leaving the Body

TOWARD the close of the first century the "falling away" had developed to such an extent that there was an open division in the church, and it became evident to all that there had been a departure from the faith. The acceptance of tradition and speculative philosophy in the place of the revealed truth upon which the church was established, and the repudiation of this teaching by the loyal believers brought on the crisis, and the result is set forth by the apostle John in these words: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all are not of us." So it has always been, and so it is to-day. The acceptance of some new philosophy in the place of the original gospel is in itself a separation from the church, unless the whole church can be persuaded to receive the new light. When the church remains faithful to its original and fundamental principles, and the advocates of new doctrines persist in maintaining their own views, the inevitable result is that the teachers of error go out from the body, and there are of necessity two parties. But who is to blame for the division? Shall the church be censured for contending earnestly for "the faith which was once delivered unto the saints?" A division in the church is a sad thing, but when harmony can be maintained only by compromising the essential principles of the gospel, then the responsibility for a division rests upon those who depart from the truth and refuse to give heed to the counsel of the Spirit of God. The foundation of the papacy was laid when men arose "speaking perverse things, to draw away the disciples after them," and those who give the message against the papacy must repudiate the very be-

ginnings of the course of the papacy. When this principle is disregarded, the third angel's message becomes a mere form of words,— "sounding brass, or a tinkling cymbal." It means something to give this message.

Dishonesty in Official Life

THE use of public office for private gain has become so wide-spread and so notorious that it is being commented upon in various quarters. It is evidently causing uneasiness in the minds of those who do not deliberately shut their eyes to unimpeachable evidence.

Even United States senators have been convicted of violating the laws of the land by selling their influence to those who were defrauding the government, the latest case of this kind being that of Senator Mitchell, of Oregon.

A Pennsylvania judge, when he recently imposed sentences of imprisonment and fine upon some school directors who had been indicted and pleaded guilty to charges of conspiracy, bribery, and extortion, said:—

The system of graft seems to have pervaded the entire State, menacing its government.

A New York paper published the following paragraph in one of its recent editorials:—

The old idea that honesty is one of the essential qualities of business life seems entirely abandoned to-day. Are we to think that the financial community of New York City, which is rapidly becoming the financial center of the world, is made up of men with no sense of honor, with no feeling of *noblesse oblige*? Are the methods of Standard Oil, the Steel Trust, the International Shipping Trust, the methods which characterize all our financiers and their institutions?

Another New York paper draws a sarcastic comparison between the methods employed by Boss Tweed in defrauding the public and those used now to obtain "honest graft." It says:—

Some thirty-odd years ago there flourished in New York an arrogant, ostentatious person named Tweed. . . . His methods were crude. He sold cuspidors and carpets and chairs to the city at absurd prices, and paid himself out of the city treasury over and over again. He issued fraudulent warrants and flagrantly stole. But, after all, he stole only a few millions, much less than a little street railroad or gas franchise is worth, and the lawyers and the blackmailers took most of those few millions away from him. He was a benighted

man who, in his ignorance, overlooked his best opportunities.

They do things better now, lawfully and honestly, using the word honestly in the sense the courts of law construe it. Nobody in politics does crude and criminal things now. Those are left nowadays to the high financiers in Wall Street, to life insurance officials, and the great banks and trust companies. No more stealing, no more corruption. Nothing left but what George Washington Plunkitt calls "honest graft."

A Federal grand jury, in Chicago, after an investigation of several months, during which more than one hundred witnesses were examined, has returned indictments against seventeen of the prominent business men of that city for alleged conspiracy in restraint of trade.

The Cook County grand jury, sitting in the same city during a portion of the same time, has returned a long list of indictments against various persons for conspiracy to injure the business of other parties, and in its report used the following language:—

That the city of Chicago for years past has been infested with moral lepers who have preyed upon its financial and social strength is known to most informed citizens. That reputable business men and reputable citizens employed in all fields of labor have been subjects of blackmail and the greed of these vampires, is also a well-known fact.

The present grand jury has had laid before it facts and conditions so convincing and positive along these lines that it feels in duty bound to report to the court and the public the situation as it has been given them by witnesses, some of whom at least were brazen enough to flaunt not only flagrant acts of moral turpitude of others in the face of this body, but who, with an air of great glee, told of their own debauched and criminal acts and methods.

And thus the facts might be cited from all parts of the country and relating to all the walks of life. The daily papers are full of these things, and the magazines seem to be vying with one another in their exposure of dishonesty in business and civic life, until one is inclined to wonder if integrity of character has been wholly thrown to the winds in the race for wealth and power.

It is increasingly evident that we are in the perils of the last days, and that we are facing the conditions that are foretold as indicating the mighty working of Satan in his final effort to sweep as many as possible to destruction. We have no well-grounded hope that things will grow better, but on the contrary we may expect that "evil men and seducers will wax worse and worse." The only remedy will be in the coming of the Lord to overthrow evil and to restore righteousness to the earth.

In the meantime we are to bear a telling testimony in favor of honesty by scorning to take advantage of our neighbor, and in all our official acts we are

to shun even the appearance of personal benefit. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." So shall we witness to the reality and the value of the message of deliverance which the Lord is now sending to the world to prepare a people for his coming.

Four Greatest Things

The greatest truth in the world,—the final message of the everlasting gospel which is to prepare earth's inhabitants for the return of Christ as King.

The greatest enterprise in the world,—the work of proclaiming this last message to every nation, tribe, and people.

The greatest mistake in the world,—that of knowing the truth but refusing to obey it because of the sacrifice which obedience involves; the mistake of selling the heavenly birthright for a mess of earthly pottage.

The greatest victory in the world,—the soul victory over the world and self, which is won for all eternity, and the fruit of which is a character fitted for the kingdom of God. L. A. S.

Preachers of the Message

THERE is a cry from all the fields to-day for men and women who can preach the message of God for this hour. Nothing can take the place of the ministry of the word to men, by public effort, by house-to-house Bible work, by putting the literature in the hands of the people.

It is the word of the living God that produces results. God has so ordained it, and in these last days our commission especially emphasizes the gospel method—"Preach the Word." The *Missionary Review of the World* some time ago summed up the lessons of the special quickenings and victories in the whole century of missions as follows:—

1. God has set special honor upon his own gospel. Where it has been most simply and purely preached the largest fruits have ultimately followed.

2. The translation, publication, and public and private reading of the Scriptures have been particularly owned by the Spirit.

3. Schools, distinctively Christian, and consecrated to the purposes of education of a thoroughly Christian type, have been schools of the Spirit of God.

4. The organization of native churches, on a self-supporting basis with native pastors, and sending out their own members as lay evangelists, has been sealed with blessing.

5. The crisis has always been turned by prayer. At the most disheartening periods, when all seemed hopeless, patient waiting on God in faith has brought sudden and abundant floods of blessing.

6. The more complete self-surrender

of missionaries themselves, and their new equipment by the Holy Spirit, has often been the opening of a new era to the native church and the whole work.

The word of God is the thing that works. The growth of our own work emphasizes the same lessons. There is danger, with the elaboration of method, and the specializing in related departments, that we shall undervalue the real thing that has been the strength and brought the success in this movement. By the preaching of the word—the definite message of warning and salvation for this hour—the foundation of this cause was laid. This preaching of the judgment hour and the coming of the Lord brought into being all our educational, our publishing, and our medical missionary work. Everything that is of any value or has any place in this world-wide movement is the product of the preaching of the definite message God has given us. It is all the fruitage of the gospel ministry.

Whenever in our fields, at home or abroad, most attention has been given to evangelistic work, to the preaching and teaching of the Word of God among the people and to the scattering of our literature bearing this judgment-hour message, there we have seen the most rapid and substantial progress. God calls in a very special way at this time for our young people to devote themselves to evangelistic lines of work. This is the most powerful and most productive factor in all our work. In fact, this is *the* work, and all other departments are but incidental and contributory to the one work of crying out this message to the ends of the earth.

There are calls for teachers, there are calls for nurses and physicians, there are calls for those who have had a more technical or professional training, but the overmastering call the world over to-day is for workers to go in among the masses preaching and teaching the Word that brings souls into the truth, and builds up an ever-growing and developing work.

The divine order still stands, "first apostles," missionaries, men and women sent of God to herald the message from place to place. And the Lord's voice among us, and the voice of his providence in the waiting mission fields call for far more of our youth to turn their attention to evangelistic work. Let our schools turn out workmen who know how to handle the sacred Word of God, and who have their eyes upon the unwarned millions all about. Let the young man or woman who has the ministry or the Bible work in mind be ready to give the same thorough study and energy to preparation for evangelistic work that is given to preparation for work in more professional lines.

God called Jonah, saying, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." It was time for a short, sharp, direct work. The doomed Ninevehs and all this perishing world to-day need the messengers who can quickly go through the world's great highways and byways preaching the preaching that God bids us. The Word must do the work. "Behold, I have put my words in thy mouth." The world has discovered nothing to take the place of the "foolishness of preaching." It is so simple a method that multitudes are led to look to something more elaborate. But as for us, let us throw ourselves into the heralding of this message by voice and printed page. This was the one work of the believers in the early days when this message grew from weakness into strength against all opposition. Now, while the Lord has brought into being many incidental and related methods of work, the one great work still, and the work that will bring this movement to a finish in our day, is the same old plan of going to the people with the definite message which now indeed they can no longer put off with safety. Let us press into the evangelistic field. Pray God to lay the burden for just the old-fashioned face-to-face evangelistic work upon the hearts of young and old. w. a. s.

"The Man of Lawlessness"

THE mayor of Philadelphia is conducting a reform campaign in municipal affairs, and is seeking to enforce obedience to State laws and city ordinances. An experience in this campaign is thus described by one of our exchanges:—

At this writing (June 10), the very latest act of the new administration in the interest of public morals is the suppression of a raffle or lottery conducted by a Roman Catholic church, in which a dwelling-house worth twenty-five hundred dollars was to be disposed of by lot, the tickets for the drawing being sold for twenty-five cents. The proceeds were to be devoted to a parochial school. The new director of public safety forbade the drawing and the sale of tickets for it, said that churches ought to uphold the laws and not transgress them, and announced that he would suppress all similar enterprises by whomsoever promoted.

What a spectacle is this! The municipal officers of a notoriously corrupt city being compelled to restrain a professed church of Christ from breaking the law against gambling! A director of public safety warning all the churches that they will not be permitted to conduct lotteries! Under these circumstances how much respect can the officers of the law be expected to entertain for these lawless churches?

All this, however, is only the legiti-

mate result of that spirit of lawlessness which reveals itself in thinking to change God's law and in substituting the precepts of men for the commandments of God. Those who refuse to acknowledge their obligation to obey the law of God do, by this very act, destroy all foundation for respect for the laws of men, and do themselves become promoters of lawlessness. Truly "Babylon is fallen, is fallen."

The Socialist Deluge

ONE of the greatest phenomena of recent times in the political world is the rise and growth of socialism. The home of this movement is Germany, and it has attained much larger proportions in Europe than in the Western hemisphere; still it has become in the United States a political factor not to be disregarded. Speaking of the four hundred thousand votes cast for the socialist ticket at the national election last November, one who is conversant with the subject says:—

The four hundred thousand votes cast for Mr. Debs in the last election look insignificant enough when considered in themselves; but when they are viewed as the advance ripples of a mighty tidal wave that is rolling in from distant shores, they receive a terrible significance,—they mean nothing less than that the socialist deluge, which is inundating Europe to-day, will be upon us to-morrow, unless timely measures be taken to divert it from its course.

Of the present proportions of the socialist movement in the different countries of the world, the same authority says that in Germany, "in the general election of 1903, the total vote cast was nine millions and a half, and of this one third, or over three million votes, were polled by the socialists, giving them eighty-one seats in the Reichstag."

In Austria, "in the last elections the socialists polled nearly a million votes, resulting, however, in the return of only about a dozen representatives to Parliament."

In Belgium also the socialist element is strong. "The latest data available are those furnished by the elections of 1902, in which half a million votes were cast for socialist candidates, giving the party thirty-four seats in the legislature."

In France the socialists "command about a million votes, and the last election gave them forty-six deputies in the Chamber and one minister in the Cabinet."

In Holland, Denmark, Sweden, and Norway, socialism is strongly represented. "In Italy and Spain international socialism is still in its infancy; but in the former country it is gaining ground fast." About three hundred thousand socialist votes were cast in Italy at the last general election, resulting

in the election of nearly thirty deputies.

In Russia, the Social Democratic party is recognized as one of the strongest elements opposed to the reigning autocracy, and this party has the active sympathy and support of socialists in other countries. Events which are now taking place in Russia can hardly fail to give a great stimulus to the socialist movement throughout the world.

From a political standpoint, much may be said in favor of socialism as compared with other political systems; but for the ills which socialism seeks to ameliorate or remove, the Christian's panacea is not found in any political system or any movement of human origin, but in the provisions of that gospel which is "the power of God unto salvation to every one that believeth." He sees in the coming kingdom of Christ the speediest and most effective means of removing injustice and inequality from the earth.

L. A. S.

Walking According to Tradition

To the Pharisees who asked him, "Why walk not thy disciples according to the tradition of the elders?" Jesus applied the prophecy of Isaiah: "This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." If Jesus were on earth now, what would he say to those who assert divine authority for the observance of Sunday, "the wild solar holiday of all pagan times," and who declare that to treat that day as a secular day "is a violation of the commandment of God respecting the observance of the Sabbath"? And yet this is being constantly done by Protestants who profess to believe that the Bible, and the Bible alone, is a sufficient rule of faith and practise.

The latest and one of the most flagrant instances of this determined effort to make God responsible for the transgression of his own law is found in resolutions adopted by a Methodist church and by the Methodist preachers' meeting of Chicago, asking that the United States government should grant an annual holiday to the mail-carriers of that city so that they might not be compelled to hold their annual picnic on Sunday. In two short preambles and two short resolutions Sunday is called "God's day" four times, the violation of this day is characterized as "a sin against God," and it is declared that "Sunday kept in quiet as God meant it," etc.

In commenting upon this action, the *Northwestern Christian Advocate*, whose editor is one of the committee to carry out the design of the resolution, says:—

We hope that the recommendation of the congregation of St. James church and of the preachers' meeting will receive the favorable consideration of the President and postmaster-general, and that an annual holiday will be set apart as a national holiday on which government employees may hold their annual picnic.

Here is an attempt to secure from the officers of the general government an action based upon governmental recognition of Sunday as the Sabbath, — one more effort to commit this government to the settlement of a religious controversy, and to the support of a religious observance which rests solely upon human authority and is directly contrary to the commandment of God.

We can only hope that many who lend their influence to such movements do so in ignorance of the real issue involved, and that when the light from God's Word comes to them, they will repudiate their former course in rejecting God's commandment for the precepts of men, and will become loyal observers of the only genuine "God's day." "The seventh day is the Sabbath of the Lord thy God." It is this day which the Lord calls "my holy day."

A Modern Sodom

THE condition of things in the social and moral world is one of the signs of the end and of the coming of the Lord. "Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all."

We have been plainly told that "cities, and even country towns, are becoming like Sodom and Gomorrah," and that "the world over, the large cities are fast becoming hotbeds of iniquity." Facts which testify to the truthfulness of this terrible indictment are constantly coming to light, but we do not remember ever having read in current history such wholesale confirmation of this description of corruption in the cities as the account of a recent raid by the police of Philadelphia upon resorts where the law was being transgressed.

A press dispatch gives the following summary of this raid:—

One hundred and fifty houses, consisting of "speak-easies," disorderly resorts, places of assignation, and political clubs entered. Close upon 2,000 prisoners, men and women, taken. Approximate amount of fines imposed upon men found in the places, \$5,000. Approximate amount of bail imposed upon proprietors and inmates, \$100,000. Three hundred quarts of champagne and hundreds of cases of fine liquors, whisky,

and beer, hundreds of boxes of cigars, dozens of roulette wheels, poker tables, slot machines, and gambling devices of all kinds confiscated. Number of police employed in the raid, 400.

From the report of this affair, as printed in the daily papers, we take the following paragraphs as indicating the standing in the community of some of those who were found in these places of ill repute:—

Simultaneously at eleven o'clock the net began to close in. Over twenty square miles were dragged.

In five station-houses sat magistrates ready for the names of the victims. By midnight these station-houses were filled, ten others were jammed to the doors, and the great cell room in the city hall could hold no more. Every few minutes saw fresh patrol loads of the drag before the doors.

To the Tenderloin the thing was not new, and the painted women of the section smoked cigarettes, laughed, and swore and cried, as the mood took them. But mixed with the painted women, with drunken negroes, and the vicious hangers-on of the slums were men in full dress, clubmen, men of refinement, politicians, lawyers, and men whose faces are familiar in public gatherings and in the higher walks of life. Crouching in corners of the police stations, trying to hide behind the tinsel and the occasional too-scanty clothing of the Tenderloin women, were other women—women whose faces showed that they were of gentle families, women of birth and breeding. There were girls not out of their teens, whose clothing spoke of luxury, and who bore the indelible touch of a gentle home. There were women who were beautiful, and none of all these bore a mark of the Tenderloin.

Of the many women from these houses of assignation who, desperate and hysterical, tried to cover shame with death, two almost succeeded. One stabbed herself; the other threw herself down a flight of stairs. Both were taken to hospitals under assumed names.

In the station-house at Tenth and Thompson Streets, a man portly and kindly looking, whose face is known at every event of importance in Philadelphia, stood and saw the woman who was arrested with him led to a cell. . . .

The portly man paid his fine and rushed out. Later he came back with bail, and the woman, fainting and almost dead from shame, was led out of the room. She was recognized as a beauty whose face is familiar at the opera, and who has a charming family and home.

Who can read these extracts without thinking of Sodom? Note that among the prisoners were "men of refinement, politicians, lawyers, and men whose faces are familiar in public gatherings and in the higher walks of life," as well as "women whose faces showed that they were of gentle families, women of birth and breeding." This is a view beneath the veneer of so-called good society. And what is true of Philadelphia is doubtless true of many other large cities. It is a glimpse of the moral corruption which is festering beneath the surface of our modern and boasted civilization.

Any humanly devised scheme of reform will be utterly inadequate to meet the needs of the world at this time. It is not simply reform, but regeneration which is demanded. And only that complete gospel which is "the power of God unto salvation" will save any one from the perils of the hour, and make him meet for the inheritance of the saints in light. Only the message of God for this generation will save the people of this generation from the peculiar temptations and the powerful delusions of this generation. The third angel's message must speedily be given in its fulness to all the world. In this is the only hope of deliverance.

"Altruism" and "Egoism"

THE recognition of a vital discrepancy between the ethics of Christianity and the ethics of imperialism, has led the author of a book on "The Ethics of Imperialism," Mr. Albert R. Carman, to devote some space in the same to a consideration of this subject. Mr. Carman comes to the conclusion that "Christian ethics," as exemplified in the practise of the people of the world's "Christian nations," are based not upon altruism (that is, caring for the interests of others first), but upon egoism,— "the principle of seeking first one's own life and happiness." He is driven to this conclusion by the evident fact that "the teachings of Christian ethics—as we hear and accept them in the calm of peace—are diametrically opposed at nearly every point touching foreign peoples to the practical code of imperialism." He draws the following contrast between the two:—

Christian ethics—by which I mean the modern ethics of Christian peoples—ignores national boundaries, and knows no difference of race. Its only recognition of an enemy is an instruction to love him. Its working principle is "the brotherhood of man," as a necessary corollary to "the fatherhood of God." . . . It teaches the equality of men and the doing "unto others as ye would they should do unto you," the extension of equal rights to all people. It refuses to see inferiority of rights in color, race, or feebleness. Its message is, "One Father and one family."

The imperialistic spirit, on the other hand, makes much of national boundaries and differences of race. Its recognition of an enemy is to prepare for war with him. Its working principle is the division of man into hostile nations; and it always has the hated people of some modern "Samaria" to present to the "elect" of its own household as types of the public enemy. It teaches the essential inequality of men, the duty of recognizing that inequality, the duty of doing unto others precisely what you hope they will not be able to do unto you, the refusal of equal rights to some people. It sees inferiority of rights in color, race, and feebleness—especially

in the latter. Its message is, "One Father, and he is on our side."

This is a clear and correct statement of the contrast between the ethics of Christianity and those of imperialism, and in the light of this contrast no one can mistake the falsity of the idea that it is the divinely appointed mission of the "Christian" powers of the world to overrun the territory of weaker races and peoples and hold the latter in subjection without their consent. The divinely appointed means for uplifting the weaker races of the earth is the same as that for uplifting all earth's peoples, small and great; namely, the gospel. The inferior race is not able to imitate the virtues of the superior race, nor to resist its vices, and the touch of "civilization" is therefore to them the touch of death rather than of life. All history shows this to be the case. Imperialism finds no justification in the ethics of Christianity. Those who attempt to justify it on Christian grounds put the sword of the civil power in the place of the gospel; they put the mission of the former in the place of that of the latter. Christianity means and must mean that which its Author said of it,—the sacrifice of self, and the seeking first of the welfare of others; doing unto others as we would wish them to do to us; seeking not to be ministered unto, but to serve; and seeking not to save one's life, but rather to lose it in the service of others, believing the word of the divine authority that in the end those who have sought to save their lives will be found to have lost them, and those who have lost their lives for the sake of Christ and the gospel, will be found to have saved them for all time.

L. A. S.

The Inspiration of the Scriptures

IN these days when "Higher Criticism" and "Rationalism" are seeking to eliminate practically all supernaturalism from Christianity it is helpful to read a sound and convincing plea for the old-time belief in the Bible as in a special sense the book of God. The following masterly statement of the truth was written by Dr. Adolph Saphir, himself a converted Hebrew, whose intimate acquaintance with the chosen nation, combined with a fervent Christian experience, has given great force to his utterances concerning both the written and the incarnate Word of God. Dr. Saphir says:—

The whole history of Israel is a golden history, if we may so say—a Holy Ghost history. It differs from every other history. This nation God formed for himself; and in all the events, institutions, and great men of this people, God in a special manner revealed himself and the truths of his kingdom. And this because the eternal

Word, the Saviour of sinners, the King of the Jews, the Head of the church, the Heir of all things, who is the upholder and end of all ages, Jesus himself, is organically and inseparably connected with this chosen nation; he is of the seed of David, of the seed of Abraham.

Now such being the character of the history, was the record of this history (or the Scripture) the work of man, depending on the capacity and grasp of human intellect, the faithfulness of human memory, on man's wisdom and design? Is not the casket also golden which contains the invaluable jewel? If the spirit and substance were God-given, has he not also clothed it with a body prepared and perfected by his own omnipotent and all-wise hand? We believe that Scripture is given by inspiration of God. We do not believe it possible that this book, world-wide and eternal in its character, could have been written by holy men unless they were moved by the Spirit, who searcheth the deep things of God, and guided by him who was, and is, and is to come. We believe Scripture to be inspired. And our faith in the inspiration of Scripture has its basis and root in our faith in God himself. It is because we have experienced the divine power of the truth Scripture contains, and because in the reading of Scripture we have heard the voice of God; it is because God speaks to us in this written Word, that we believe it is God's. This faith is a conviction, an inward beholding and seeing, a knowledge which far transcends in light and strength, in certainty and firmness, all human evidence and argument. We can not communicate this faith to our neighbor; for faith is the gift of God, and "they shall be all [and each] taught of God;" we can only testify of it and give a reason, a connected statement of the knowledge that is in us. But on no lower ground can we build our assertion, that Scripture is God-inspired; not on the testimony of the church, not on the evidences (valuable as they are) of the historic faithfulness of the record, the fulfilment of prophecy, the effects of the sublime teaching on human minds, etc. The inspiration of Scripture is an object of faith; and faith can rest only on the word of God, the testimony of the Spirit to the soul.

When we are asked, Is this inspiration verbal? or does it refer only to the divinely revealed truths and promises? it is not necessary for us to enter into distinctions which Scripture itself does not make. We need no adjective to qualify the substantive, inspiration. It is impossible for us to form a theory of inspiration. Even of that influence of the Spirit of which we possess personal experience in our own conversion and daily renewal, it would be impossible for us to frame a theory; for the work of the Spirit is mysterious. We can not trace the beginning or end of his path (John 3:8); his intercession is "with groanings which can not be uttered" (Rom. 8:26); we can not explain his indwelling in the heart; and as his love is infinitely tender, entering into our deepest and most individual peculiarity and need, so is it impossible for us to analyze his constant vivifying influence, guidance, and rule. If it is thus with the work of the Spirit, of which we

have experience, why should we attempt to form a theory of inspiration of which none of us has experience? Most probably the prophets themselves could not explain and analyze the operation of the holy and infinite Spirit upon and within their spirit, and could give no other reply to our inquiry than the statement which Scripture contains: the Spirit of the Lord came upon them; they spake not of themselves, but as they were moved by the Holy Ghost.

The inseparable connection between thought and word, between the substance and spirit and the form and expression, is obvious. The Holy Spirit, who reveals truth and spiritual reality to holy men, moves them also in speaking; influencing also the words, so that they are correct and adequate expressions: the spoken and written word is an adequate manifestation of the word inwardly revealed. To separate thought and word, spirit and embodiment, matter and manner, is at all times a very difficult and perilous thing; for not merely is the boundary line between the idea and the expression almost impossible to find, but the Spirit who animates the body which it has formed can be retained by us only in the word. Hence, as Martin Luther said against the rationalists of his day, "Christ did not say of his Spirit, but of his words, they are spirit and life." Scripture is God's word; it is his gift, and a revelation of himself. It is God's word, the revelation of eternal and spiritual truth in a written record.

The language of Scripture accordingly is perfectly unique; it possesses an indescribable something which is not found in any (merely) human writings; the Spirit, who seeth all things in their depth and reality, and who knoweth the end from the beginning, speaks here in a way so profound and comprehensive that the wisdom and experience of all ages can not exhaust his meaning, and yet with such simplicity and definiteness that all childlike hearts find guidance and consolation in their daily path of duty and trial. The style of Scripture betokens its inspiration. Here is a depth, a solemnity, a heart-winning sweetness and familiarity, which we meet nowhere else. Here is the voice of One who speaketh with authority, and communicates to us out of an inexhaustible fulness what is profitable for us in our present condition. The Scripture is to other books as nature is to the works of art, as the ocean is to a lake; the Scripture sees all things from a great height, and breathes the atmosphere of eternity. In the best human books, in the loftiest poetry, in the most fervent and devout utterances of man, there is always something unreal, artificial, self-conscious; something morbid and necessarily ephemeral. Scripture is the only true, real, eternal book.

"LORD, teach us the lesson of giving,
For this is the very next thing;
Our love always ought to be showing
What offerings and fruits it can bring.

There are many who know not thy
mercy,
There are millions in darkness and
woe;
Our prayers and our gifts are all needed,
And all can do something, we know."

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

Jewels for My Crown

ELIZA H. MORTON

WHEN searching for God's jewels bright,
Mid rubbish of the years,
I often toil on bended knee,
And wet the soil with tears:
The gems are there though "in the rough,"
And some day they will shine,
Perfected by a hand of love—
The hand I feel on mine.

And so I'll work, and never think
Of recompense or gain;
'Tis sweet to feel the impulse come,
Though it is fraught with pain:
'Tis sweet to know the angels watch
And have a care for me.
The beauty of their shining wings
At times I almost see.

The veil is thin that hides the face
Of Jesus by my side;
He gives me strength to labor on
From morn till eventide.
And by and by he'll take the gems
He's polished with such care,
And place them in a diadem—
A crown for me to wear.
North Deering, Maine.

Lessons From the First Epistle of John*

"THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

There are those who are always seeking for something new. If they understood aright, they would realize that the newness that they need is that which comes from a daily growth in the knowledge of our Lord and Saviour Jesus Christ. Let us keep firm and unshaken our faith in the message that God has given us for these last days. The world is fast becoming as it was in the days of Noah. Christ declared that this would be the sign of the end,—men would be eating and drinking, planting and building, marrying and giving in marriage, until the day of the coming of the Son of man. His words mean far more than we have yet seen. Do not the events that have taken place show this?

* A talk at the General Conference by Mrs. E. G. White, May 25, 1905.

"And truly our fellowship is with the Father, and with his Son Jesus Christ." All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them.

"And these things write we unto you, that your joy may be full." If we would apply the precious truth of God to our own individual cases, we should find such blessing, such consolation, that we should be ashamed to murmur and complain. Some have educated their tongues to utter complaints, and thus they lose many precious blessings that come with the exercise of patience.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." "God is light." How are his disciples to declare it?—Not with their lips merely, but in their lives. They themselves are to be "the light of the world." "Let your light so shine before men," Christ said, "that they may see your good works, and glorify your Father which is in heaven."

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Every church-member is to walk worthily of the high calling to which he has been chosen, having gained a living experience in the things of God. There is no need for us always to be babes in religious things. We are to grow up to the full stature of men and women in Christ.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us."

We may pray for sanctification, but whether or not we get it depends on whether we walk in the light, reflecting light to those around us. My brethren and sisters, the salvation of your souls depends on the course that you pursue. If you fail of gaining eternal life, it will be because you have failed to keep the commandments of God. From the Word of God there shines light sufficient to guide us along every step of the way to heaven, and those who lose the way will be without excuse.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

In this world we are exposed to the temptations of the enemy, and because we do not depend on God as we should, we are continually sinning. There are those who, when they make mistakes, stand out in stubbornness, saying that they have not sinned, and refusing to confess. Those who say, "I never confess," will never see the kingdom of heaven unless they do confess. Read

the prayer of confession that Daniel offered. He was called a man greatly beloved by God, and yet he confessed that he as well as the people had sinned.

Those who make no acknowledgment of sin, those who refuse to confess because they think it would hurt their position and influence, will never be cleansed from unrighteousness unless they make a decided change in their attitude. We need the spirit of confession right here in this meeting. It would be surprising if none of those present had anything to confess. Brethren and sisters, will you not take the stumbling-blocks out of the way, and clear the King's highway, that he may enter in among us? Then we shall see of the salvation of God, and the glory of the Lord will be revealed.

"My little children, these things write I unto you, that ye sin not. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." When we thus unite with Christ, we are gaining an experience that will be of more value to us than gold or silver or precious stones.

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked."

We are to lift the cross, and follow the steps of Christ. Those who lift the cross will find that as they do this, the cross lifts them, giving them fortitude and courage, and pointing them to the Lamb of God, who taketh away the sin of the world.

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth."

We can have something fresh to think of all the time. We have held communion with God as we have tried to understand the high privilege of being one with Christ. I am so thankful for the Word of God. I thank the Lord with heart and soul and voice. We have no need to be led astray. We have no need to seek for something new and strange from the lips of human beings. We have a science that is above all human science. Many will grasp false science, teaching it as truth. But we need not be led astray. God wants us to cherish the truth in the simplicity in which we have received it from Christ.

(To be concluded)

Then I Knew

J. N. LOUGHBOROUGH

KNEW what?—"Then I knew that this was the word of the Lord." So said the prophet Jeremiah when a prediction which had been made through his testimony met its fulfilment. Of this we read, "Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord." Jer. 32:6-8.

This conclusion made by the prophet is in harmony with what the Lord had given as the proof of a true prophet. In another place Jeremiah said, "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jer. 28:9. Again, in the Lamentations of Jeremiah, we read, "Who is he that saith, and it cometh to pass, when the Lord commanded it not?" Lam. 3:37.

The test of a true prophet given through Moses was, "If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. 18:21, 22.

If we apply these rules to the gift of prophecy, which for the last sixty years has been manifest through Mrs. E. G. White, we find that predictions made are most accurately fulfilled, and it is right for us also to say of this gift. Now I know that this is the word of the Lord. In the pamphlet, "Prophetic Gift in the Gospel Church," and in the forthcoming book on "The Great Second Advent Movement," there will be found a record of more than a score of definite predictions accurately fulfilled.

We wish here to call attention to some late occurrences of the same nature. On March 18 and 19, 1902, several leading brethren were called together in Los Angeles, Cal., to consider matters relative to sanitarium work in that city. The proposition was urged upon us to purchase a site near the corner of Hill and Third Streets. To secure this site, erect the necessary buildings, and furnish them for sanitarium work, would require an outlay of about one hundred and twenty thousand dollars, and this money would have to be hired.

A Testimony came to that meeting from Mrs. White, not to build a sanitarium in Los Angeles; while it might be right to rent buildings in the city

for a restaurant and treatment rooms, the sanitarium should be out in the country, away from the noise and bustle of city life. It should be where the patients would be in contact with nature—fields, trees, and flowers. A caution was given against any hasty moves in paying large sums for a sanitarium. She went on to state what had been shown to her, that buildings and property suitable for our work, on which much money had been expended by those who had the money to spend, but who, by death or by other reason, had failed to carry out their plans, would be offered to us at very low figures, and some of these we ought to secure.

Let us now consider some things which have happened in line with this Testimony since 1902. The readers of the REVIEW are familiar with the special instruction which came from Mrs. White to the committee who were seeking a location for the Review and Herald, school buildings, and a sanitarium in the East, that they should "move carefully, and pray much," and that "the Lord would guide them." Again it was spoken in this particular case, that "property suitable for the work, and upon which much money had been expended, would be offered at low figures." The result was the securing of the beautiful site in Takoma Park for six thousand dollars, about one tenth of the price at one time placed upon it.

At Glendale, eight miles from Los Angeles, our people are now carrying on the sanitarium work in a building just adapted to the work. This building is two blocks from the post-office. An electric street-car line from Los Angeles runs past the door. The house has seventy-five rooms, and cost, a few years ago, forty thousand dollars. The grounds connected with the building cost about six thousand dollars. Abundance of fine mountain water is piped to the grounds and building. Our people purchased this property in 1904 for twelve thousand five hundred dollars, about one fourth of its original cost.

At Paradise Valley, some six miles from San Diego, is a sanitarium in operation. Of this, we learn that about twenty years ago a lady physician, possessed of considerable wealth and enterprise, selected this commanding site for a sanitarium home, and expended fully sixty thousand dollars on the building and grounds. The building contains fifty rooms, and on the grounds purchased, near to the main building, is a six-room cottage and a good barn. There are twenty acres of land. The purchase price, including all the cost of transfer of title, was five thousand dollars, about one twelfth of the original cost of the property. This place was secured in January, 1904.

Several dry seasons had reduced the water-supply, and the property had greatly decreased in value. Some of our people objected to the purchase because of the failure of the irrigating system, and their doubt of getting an ample supply of water on the place. After

Mrs. White saw the place, she was confident that it was one of the places which had been shown her in vision. From the first, she declared, "The difficulty about the water can be overcome." The workmen began sinking a well upon the place. On Nov. 14, 1904, they struck such a flow of water that it rose fourteen feet in the well in one night. Of this success, Mrs. White, in an article in the REVIEW of March 16, 1905, said, "From the beginning [meaning beginning of negotiation for the property], I had felt the assurance that the Lord would open the way for our work to advance."

In view of these facts, the question naturally arises, "How did Mrs. White know that such offers of property would be made?" Like Jeremiah, she made her statement from what the Lord had shown to her. We who see so clear a fulfilment of the word, do well to say, "Then I knew that this was the word of the Lord." Happy is it, and happy will it be, for those who acknowledge the instruction the Lord is giving his people through his humble instrument. This is one of the Lord's special agencies in this time, to draw the attention of his people to his Word, and so instruct them that they may escape the wiles of Satan, and be of those who shall be kept by the power of God, through faith unto salvation, so soon to be revealed in this last time.

Mountain View, Cal.

Plowed Under

T. E. BOWEN

CHRIST often drew from the common experiences of every-day life of the common people lessons of deep spiritual meaning. One day as he was teaching, he drew this lesson from the sowing of grain: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

That the dying process is so hard for us, and so many are unwilling to pass through it, might be given as the cause for the small yield of fruit. The grain left unsown, abides alone. There can be no increase without an actual burial out of sight of the individual kernel of the grain, in the cold, unfeeling earth. *It must die.*

And thus it is in the Christian life. Christ died. That seed thus planted has yielded an abundant harvest. But the dying on that one day was not all there is to the dying of Christ. His was a constant yielding of himself, a continual self-sacrifice, a daily burial out of sight in the world's great need. He put himself under the furrow.

"With this truth Christ connects the lesson of self-sacrifice that all should learn. 'He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.' All who would bring forth fruit as workers together with Christ, must first fall into the ground and die. The life must be cast into the furrow of the world's

great need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So is human life. To give is to live. . . . The life spent on self is like the grain that is eaten. It disappears, but there is no increase. A man may gather all he can for self; he may live and think and plan for self; but his life passes away, and he has nothing."—*"Desire of Ages," page 623.*

God knows those who are his. They may be buried in the furrow of the world's need somewhere, out of sight, toiling for him, but his eye is upon them. They may even fall asleep under the furrow, at home or in far-off heathen lands, yet it will not be in vain. The harvest will be abundant. In that day of gathering just ahead, not only these, but the fruit resulting from their self-sacrificing lives will be gathered. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Rome, N. Y.

Suggestions for Service

S. N. CURTISS

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13:34.

In God's plan for the salvation of mankind, every one of "his servants" has some part to act. All mankind are called to do service for him, but not all recognize his claims. To his servants, therefore, as illustrated in the parable of the talents, he commits "his goods," and these represent something to be put into use for him.

Through the gifts of the Holy Spirit, even the poorest and most ignorant, will possess the highest power in the universe.

Besides the gifts of the Holy Spirit, our talents include every gift and endowment, original or acquired, natural or spiritual—our mental faculties, our power of speech, our influence, our time, our health, our strength, our means, our affections—all these are talents, and for the use we make of them we must give an account to God.

As we become his and surrender all these to him, he returns them to us "purified and ennobled," that they may be used in "blessing our fellow men." One of the various kinds of missionary effort through which the Lord is endeavoring to reach mankind with the gospel of the kingdom, and by means of which he wishes to utilize every talent entrusted to his followers, is the circulation of publications.

This work ranks with that of the gospel ministry, and by means of it many who would not otherwise be reached are led to the study of the Scriptures.

To a large extent, the old-time zeal in sending out missionary papers by mail to lists of names, and following this up by personal letters, has died out. But

this was a good work, and can still be carried on with most excellent results. This work can be done by those who can not leave home.

Some can take clubs of papers and successfully sell them on the streets, as well as in business houses and residences. This is being done in many of our large cities. Still others can afford to take clubs of papers to loan and give away, and to use for hospital and prison work.

Workers of experience are successful in taking regular yearly subscriptions for our periodicals. One brother has taken many such orders in so difficult a place as New York City.

A very important and effective work can be done by bringing to the attention of all classes the magazine *Life and Health*, which instructs in the true principles of healthful living.

Such is the wonderful wealth of our small literature that in it can be found a tract on some topic which will awaken interest in almost any one who cares for his soul's salvation. The use of these by enclosing in letters, by loaning singly or in packages, by distributing in hospitals and prisons, and by means of racks in public places, is a most important way to sow the seeds of truth "by all waters."

Our pamphlets and small books are valuable to loan and to sell to interested persons, and they cover a wide range of subjects.

Our large books have done a wonderful work in preparing the way for the "loud cry," and to-day there is a call for one hundred to enlist where now there is one. Some serious problems are presented in this work in our large cities, but nothing is too hard for our God, and we believe much more will surely be accomplished by this means before the work is finished and the world warned. The giants of sin and the walled cities of difficulty call for "pre-vaillers with God," through whose faith the walls will be thrown down and victory come to the Gideon band.

The work which has been done with "Object Lessons" ought to have opened the way for thousands of our other publications to go into the same families. Our canvassers say it is not at all difficult to sell our large books to those who have read this book.

In some conferences, a record has been kept of the name and address of every person to whom a copy of "Object Lessons" has been sold. These persons are followed up by correspondence and by personal visits, with most encouraging results.

The circulation of our literature opens the way for Bible and cottage meetings. Some carry on Bible readings by mail, and the importance of this work which directs people's minds to the Word of God, can not be overestimated. Many have ability for this work who do not realize it, and who fail to attempt it because they have not had the experience of others.

"He went about doing good" is the

record of the model Missionary, and the first verse of Acts speaks of what Jesus "began both to do and teach." First he did his Father's will, then he taught the way of salvation. So we often teach by doing, and in this work of soul saving the life is one of the most powerful influences. His life in us should be "the light of men."

As we study his life, we find that Christ was never too weary to help the needy, the distressed, or the sick, and a deaf ear was never turned to their cry for help.

The whole world is one great hospital filled with the sick in mind, body, and soul. How all this sin and suffering must appeal to the great heart of Infinite Love! and how it should appeal to us! To God's people has been entrusted a most wonderful system of truth. The Lord intends that they shall be a living embodiment of these principles, so that he need not put upon them any of the diseases of Egypt, and that they may be able properly to instruct others how to live for this life and for the life to come.

These common-sense principles will appeal to the millionaire and the pauper, to the professor and the peasant, for each and all are victims of disease, and suffer as a result of wrong habits of life. Their confidence thus secured through bodily healing, think you they will not then listen with interest to the message of healing for the soul?

Do not imagine that a medical education or a diploma is necessary before any of this work can be entered upon. First study and learn, then practise and teach the principles, and you will find there is work for you to do with your nearest neighbor.

"What is your life?" says the apostle James. This should be a serious question for us to consider when we say that Christ is to come "in this generation." Do we believe it? Are we preparing for it? Do all our business relations and dealings and our associations show our belief? Or do we in fact say, "My Lord delayeth his coming"?

The influence for good of a soul truly converted to God, and who actually lives up to all his light, is a power that can not be gainsaid or resisted, and this is a most important element in true missionary work.

Washington, D. C.

THE study of the prophetic Word must not supersede that of the Proverbs, nor must we search the latter merely to discover the traces of "higher doctrines" which may be found there. We must not overlook the homely and the little and the common. We must stoop to the petty moralities and courtesies and honesties of tamer life, not neglecting those parts of the Scriptures which treat of these, so vapid and obsolete, but bringing them to bear upon each step of our daily walk, and delighting in them as the wisdom of God only wise.—*Dr. Bonar.*

THE WORLD-WIDE FIELD

Our Buluwayo (B. C. A.) Mission

M. C. STURDEVANT

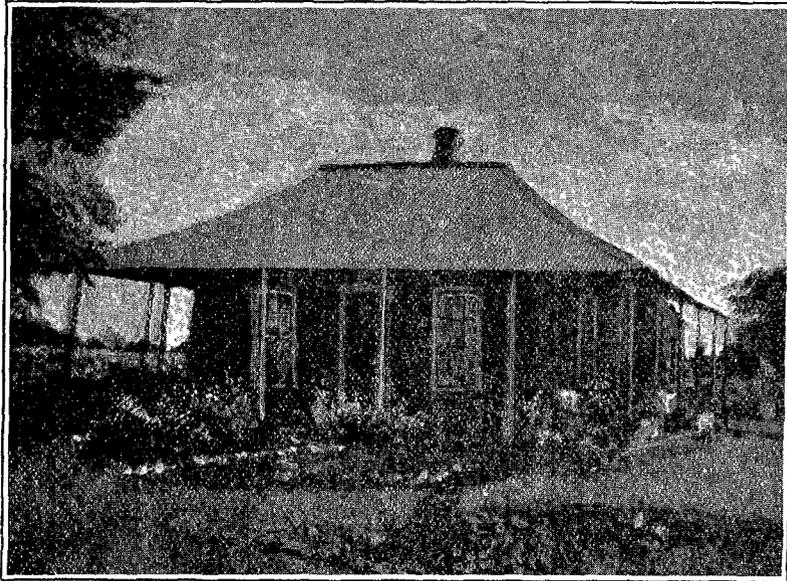
We will send you a brief report of our mission at Buluwayo, for three months, ending Dec. 31, 1904. But first we will say that we are feeling quite worn, having been on the mission farm for three years without a change or rest. At the invitation of the South African Union Conference Council, we have come here for a six-months' rest, and to attend the conference and camp-meeting to be held here. While we feel truly worn, our health otherwise is good. We do feel grateful to God for having given us such health and strength since coming here. I think I can truly say that none who have come to this station before us have had such strength and health as we have had. My wife has not had what could really be called a sick day. We praise God for this, and would walk humbly before him for all his love shown to us.

The labors of Sister Hyatt have also been a great help to us the past months. She has done good work. Also Brother Albert White has been with us three months, helping in the school and on the farm, and his labors were greatly appreciated by us, and enabled us to get in all the crops before leaving for our rest.

We have under cultivation this year at least one hundred and forty acres, one hundred being in mealies, sixteen in peanuts, four in Kaffir-bean, seven in nyauti, ten in sweet potatoes, one in broom-corn, for trial, the rest in garden stuff, as beans, tomatoes, pumpkins, Irish potatoes, etc. Because of the drought this year, we have had to plant and replant the third time. This is the driest season we have had in the three since our coming here. But we plant in hope, expecting to reap. We were feeling quite heavy-hearted over the drought when we left the mission. But as we came along, traveling some thirteen hundred miles, we saw very little besides dead grass and barrenness. Stock is very poor, and many animals lay dead for want of food. It was dreadful to behold. I saw no farms that would compare with ours at the mission. For this we do thank God, and know as never before that he has protective care over us. We praise him.

Our stock has done only fairly well. Many of our goats and kids died with a disease called the "heart water," owing largely to the lateness of green grass, I think. Our cattle have done better, suffering only from leanness.

We have done very little in the store,



ELDER STURDEVANT'S HOME

the natives bringing in only enough grain to keep the mission family in food, and there have been very few cash sales. So the finances of the mission have had a hard struggle. We have had to receive some help from the conference.

Our school work has gone forward nicely.

The children have taken hold in earnest, therefore they have improved fast. Because of the farm work, we put the school work almost entirely in the hands of Sister Hyatt and Brother White, teaching but two

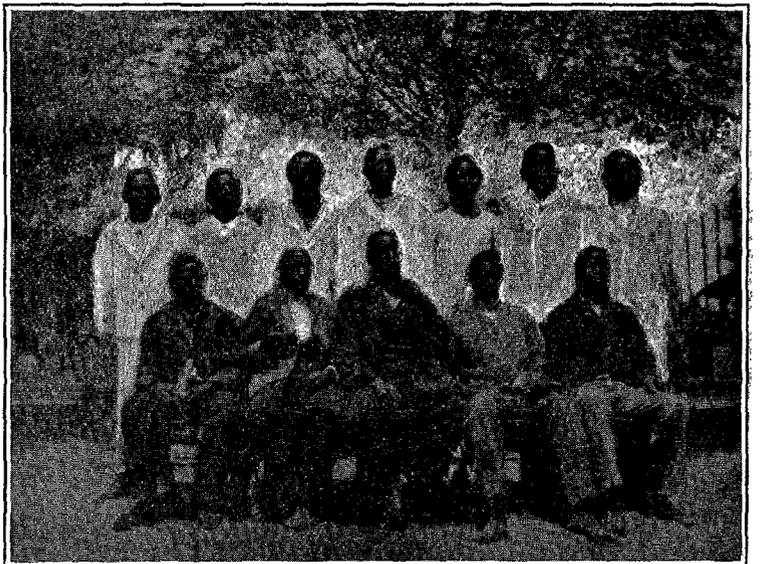
or three classes myself. Sister Hyatt has had the real oversight. Brother White, with the help of my wife and others, has had the care of the night-school. December 1, eleven of our young men began their school work out in the kraals — we call them out-stations. They could do very little the first month, owing to

the fact that the children were wanted at home to dig, the rain not coming till this month. In other years most of the planting has been finished by December. Yet we hope for a good work to be done in our out-stations before the term closes. The boys certainly go out much better prepared than ever before.

The Sabbath-school work is onward. The attendance is good, and of a steady nature. Our meetings also seem to have about the same attendance, not crowds, but steady.

Our Sabbath afternoon kraal work in Bible readings has kept up its interest well, closing only because of the sending of our teachers to the out-stations, four of these still being kept up. While they were in progress, from two hundred to three hundred heard the Word every Sabbath who otherwise would not have heard it.

This gives a brief idea of what we are doing. And while we have not accomplished nearly what we would like to, we have done the best we could, we think. Our courage is good, and our only desire is the up-building of this people. We believe with all our hearts that the Saviour is soon coming, and we are glad for a part in helping swell the glad tidings. Dear ones at home, remember us in your prayers. We need your help in this way. The cheering reports from the home field always give



NATIVE TEACHERS, MATABELELAND

us fresh courage. We are praying for the work at Washington.

Cambridge, Cape Colony.

"NOTHING is more needed now than a knowledge of missions. If we know, we shall feel and give and pray and go."

From German East Africa

GUY DAIL

Just about a year ago Elder Conradi was returning from his missionary tour to German East Africa. Since that time we have now and then sent in short reports of the work there, but we have just received quite interesting letters from our laborers, and perhaps it would be of general interest to read what they say. Brother J. Ehlers writes as follows:—

"The buildings in Friedensthal and Kihuiro are steadily progressing. The fever has hindered our work very much. From the middle of October to the beginning of this year, the rain poured down in great torrents day and night without intermission. This caused three mountain torrents to come rushing down the hillsides into the valley, and within a few hours the valley presented the appearance of a small inland sea. The greater part of the water spread out, and disappeared from our valley, but in the lowlands farther down, the water remained for a long time, furnishing a splendid breeding-ground for the fatal malaria germs. We could not get rid of the water around our place, because there was no one who could and who was willing to ditch the land. The Wapare had nothing to eat, and one can do his utmost to teach them that by earning pennies they may purchase bread to stay their hunger; it is to no purpose, for they would rather lay themselves comfortably before their firesides, and sleep themselves into the land beyond the grave, where they think there is neither hungering nor thirsting, and where no one will have to work. Cases of this sort are not frequent, but they have been met with here. Since our new corn and potatoes have appeared, we have more laborers offering themselves than we know how to use. As many as one hundred and twenty have come in a day. So I am doing my best now to get these ditches made to lead off this standing water.

"Our fields of corn were threatened with the water, and much more by the grasshoppers. For three days at a stretch I tried to save whatever could be saved, the boys taking hold to help me in this effort. As a result of this extraordinary exertion, I was again taken ill with black water fever, and had to keep my bed for fourteen days, for the third time. I have lost much blood in this sickness, and am very weak, but I am glad to say that notwithstanding this, I have been able to work some during the past fourteen days. The workmen were there, and I took the mule and rode, where I had usually gone by foot, through the swamp, and out of the valley, as far as our second station at Kihuiro. We have made a good road from our chief station (Friedensthal) around the stable to the garden and orchard, and have so arranged that our land can be watered from three sides. About thirty banana plants have begun to bear. We have written to

other places, and expect to have about two hundred more plants to set out shortly. Otherwise, our fruit is all set out; none, however, but the bananas is yet bearing.

"With reference to our missionary work here, I have become more confident. We have here quite a number of nominal Christians. But I believe the Spirit of God is quietly working, unknown to them, upon their hearts. There is a sensible, modest man, with good manners, eager to learn, and very diligent. He always says, when we request them to pray at home, 'I pray to God every day.' His prayer is child-like. He says: 'Lord God, my Father, give me food to-day. Give me a new heart. Give me good thoughts and eternal life. I love you, and give you all my heart.' This is very sincere, and gives us a good example of the child-like faith we ought to manifest in prayer to our Heavenly Father. There are also one or two of the boys who do not seem to be indifferent toward God and his word. Not long ago I held worship with them, and read the parable of the lost son in the Ri-Chambaa language, and explained it to them in the Ki-Pare language, and asked whether the son was good. 'No,' they said. 'Is the father good?' 'Yes, beyond all measure.' 'Do you know who the bad son is?' 'No,' they answered. 'Then, do you know the good Father?' 'No,' they replied. Then I told from my own experience how I also went forth with evil thoughts, and fell into hardship, and turned back to God, and was received so friendly by him. I felt the love of God, which I had undeservingly received, and was moved to speak to them from the depths of my heart, earnestly and eloquently. As I invited one of the boys to pray, he was so affected that his words came very slowly, and he prayed from a sincere heart, as I have never heard a native pray before. I will not put too much stress upon these things, but God has given me a hint that all the promises are also meant for the black people here. In all the surrounding darkness the promises of God are sure and steadfast, so that we never need become discouraged. We have often had discouraging times, but I am able to say, to the honor of God, his promises were my rock, which did not move in the midst of the most violent storm. I had nothing but his word, and I will continue to rest upon it.

"We stand on good footing with our fellow missionaries. In Wuga, where I spent about a month with Mrs. Ehlers, we were very kindly received. At this station there are about one hundred Christians, twenty-five of whom attend Sunday service. They have the same troubles with their boys that we have. They run away, and after a time return. On being questioned by the pastor whether our boys were being truly converted at heart, I could reply that our Moses and Jacob are being so transformed, but as for the others, it is more a matter of subjection to authority.

"The natives are bringing us eggs, milk, and chickens, which we always pay for. They call our little girl 'Moana Jetu,' which means, 'Our Child.' They have also made her presents of eggs.

"The natives have been compelled by the government to build villages. This will facilitate our missionary work here very much, and will also raise our station to more importance. I am informed that three of these villages are to be built in our vicinity."

We desire to ask our friends everywhere to think of this new station in Africa, and of the three laborers who have just lately sailed to re-enforce the band of pioneers in this hard field, that God shall bless and help them in the great and important task before them.

Hamburg, Germany.

Mission Notes

THE Society of Friends in Great Britain now has a larger number of missionaries in the foreign field, in proportion to the number of its members, than any other religious body in England.

THE king of Siam has been led by the American missionaries to decide to abolish gambling in his domains. Gambling is a scourge of the Siamese people, and a source of revenue to the government.

THE British South Africa Company, looking about for articles which will bear taxation in Barotseland, has finally decided to tax wives. Every polygamist must pay each year five dollars per head for all his wives except the first.

REV. G. W. RAWLINGS, of the C. M. S., has been asked to take charge of the moral instruction in the great government Technical School in Osaka, Japan, both masters and boys welcoming his lectures, although thoroughly Christian in tone.

MALAY women, says an English Bible woman, are often afraid to let their Mohammedan husbands know of the Christian instruction they receive. They hide the Malay Gospels which they buy, often behind the picture of Mecca which hangs on the wall in most Mohammedan homes.

IN the C. M. S. training-school at Oyo, Southern Nigeria, is a young man from Katsina, Northern Nigeria. He came to the school after being assured that he would not be pressed to become a Christian. But after a time he voluntarily asked to be baptized. This young man's father was a Mohammedan doctor of canon law at Katsina, near the southern edge of the Sahara. The young man visited Mecca, and, like Luther at Rome, was disgusted with what he saw of the lives of the great men of his religion. Now he is studying to preach to the Hausa-speaking Mohammedans of western Africa.

THE FIELD WORK

Arkansas

FRISCO AND WINFREY.—Since my last report I have baptized five more at Frisco, and there are several others about ready for baptism. The church and Sabbath-school are in a prosperous condition. There are twenty-three members in the church, and over forty in the Sabbath-school.

April 22 I began meetings at Winfrey, and the interest has been all that one could expect, considering the busy season of the year and the inclement weather. A few began to obey soon after the meetings were begun, and last Sabbath there were ten keeping the Sabbath, and quite a number are convinced.

H. CLAY GRIFFIN.

Tent Work in Wisconsin

A TENT-MEETING is in progress in the city of Wausau. This was planned at the camp-meeting which was held there June 9-19. We hear good news from the tent work there. Another tent-meeting is in progress in the city of Oshkosh. This is for the most part conducted in the German language. The report comes to us that the attendance is from one hundred and fifty to four hundred, and that the interest is quite good. Another tent-meeting is beginning in the city of Ashland, another at Ladysmith, and still another at Rice Lake. The whole season is now before the workers conducting these meetings. We hope that in every place there will be raised up witnesses for the truth.

WM. COVERT.

Brazil

TAQUARY.—Mrs. Gregory is now five days' distant from here, beginning the first all-Portuguese school we have in Brazil. I have had no word from her for more than a month. The mail service is poor. Some of my dental journals come six months late, and now for three months they have not appeared. The REVIEW comes regularly. We have a great deal of trouble in sending our native paper through the mails.

Our school here is making progress. We have it nearly all paid for, yet the greater part of the money is borrowed from our people.

We are grateful for the printing-press which has been given us, and we want to make it preach the third angel's message in Portuguese.

A. L. GREGORY.

Colombia

ST. ANDREWS ISLAND.—In the short seven months' work we have been permitted to do in this field, I have had more satisfaction than in all the previous six years I was endeavoring to help others see this blessed truth in the United States. It seemed as if we had to force the truth upon nearly everybody there. And while it is far from

easy to reach the majority here, yet it does us much good to see and hear the joy of those who do take hold and see the light.

We were in Old Providence Island nearly four weeks, and I helped Elder Knight in the meetings, preaching every other night, and sometimes in the afternoon, which I much enjoyed. I also canvassed the island, and sold quite a number of books, though not so many as I might have sold if the people had really possessed the money to buy. We had the joy of seeing four good strong soldiers enlisted in the cause and baptized, and I have had word from them since that they are prospering, holding their regular meetings, and having a few others meet with them. I hope to be able to visit them again soon, and



FINISHING A HOUSE, COLOMBIA

see some others who were almost persuaded take a stand.

It gives us great joy to have a fully organized little church of nineteen members here, besides the four over in Old Providence, who also meet with us here. It made a great commotion in the churches both here and in the other island, to have some of their old members unite with us and be rebaptized, and both preachers denounced us in their meetings as "false prophets." But the Lord is on our side, and he is helping us. We had a good congregation again last evening, in spite of the denunciation of two weeks ago. The dear Lord has been very gracious, indeed, to us, and has given us splendid health thus far, for which we truly thank him.

As there is but little call for good carpenters here, and a surplus of poor ones, my trade has been a poor source of revenue since coming here. But there was no blacksmith on the island, and there are frequent needs for one in the repairing of the numerous small sailing vessels, etc., about here, so several

who learned that I was a good all-round "tinker" and "handy man," urged me to get a set of blacksmith's tools, and assured me I would do well at it. So I have made a start since my return from Old Providence, and you will be glad to know that the Lord is helping me in the new undertaking, giving me quite a little work already, although I have not yet built my shop or put out a sign. Many are glad that they can get plain work done without a two-hundred-mile trip to the mainland, and a long delay. We may try tanning soon, and a broom shop in the fall, if the Lord so directs and gives us a crop of corn to work up. Soon after my arrival here, I experimented, and proved that broom-corn can be grown. And as I have recently received from the United States what is the only, and possibly the first, plow on the island, I had the pleasure of turning the first few furrows ever turned here, a few days ago, with several much-interested onlookers, in a little two-acre lot which I have rented and am clearing for a garden. Several say that if my plow is a success, they will have one also. It is a small one-horse affair, but I believe it will be a success.

Mrs. Stuyvesant is very fond of her students, and they also are of her. We are so glad and thankful for our blessed privileges and opportunities here to work for the Master. We trust that you have just had a blessed and profitable conference, and that the work may be expedited greatly in all parts of the field, as a result.

J. B. STUYVESANT.

Chile

GALVARINO.—Brother Krieghoff and I are holding some meetings among Swiss Germans. There are not many Germans here, but they are well-to-do generally. It may be that we can do them good. They come to the meetings each evening. But we have been here only a short time, and can not tell whether or not they will take their stand for the truth. The Lord is giving us liberty in presenting the message.

I was thinking of going south among the Indians, to start the work there. But the brother who was to take up the school work there did not write, so I came here, for I had promised to come in March. It was well that I came. Three days after my arrival two Baptist ministers came but we had our meetings already started.

The field work is the important feature here. To push out into new territory will bring more results than to travel over the old beaten track all the time.

F. H. WESTPHAL.

Northern Illinois

WE have been planning to run six tents in the Northern Illinois Conference this summer. Some of these are already in operation. One tent-meeting is to be conducted at Kewanee, another at Aledo, and four tent-meetings are to be held in the city of Chicago. One of these will be in the English language, one in the Swedish, one in the Danish, and one in the German language. Almost all our available help will be connected with these meetings. The one conducted in the English language in Chicago is the continuation of an in-

terest that began with the camp-meeting that was held in June. Elder Luther Warren has been in charge of this work. Already a number of persons have embraced the truth. Several are expecting baptism soon. We trust that all these interests will bear fruit, and that companies may be raised up in every place where the tents will operate this season.

Our people seem to be of good courage throughout the conference, and we trust that they will make the cause of the Lord a matter of the first consequence throughout our borders.

WM. COVERT.

China

CANTON.—At last we are in China. We reached Hongkong May 3, after a cold, but otherwise very good trip across the Pacific. We had only two or three days of rough weather, and suffered but little from seasickness. We went ashore at Yokohama, Kobe, and Nagasaki, and saw something of Japan and the way the Japanese live.

When people in America read of how the Japanese soldiers are whipping the Russians, they naturally think of Japan as a country fast becoming modernized. This is quite an error, however. Even in the seacoast towns, where the people have come in contact with Europeans for years, the native part of the city is as far from being modern and up to date as it was years ago. And I am told by people acquainted with the interior, that the people there are far behind the dwellers in the coast cities, in civilization.

We reached Yokohama in time to see the celebrated double cherry blossoms. They are very beautiful. The flowers in Japan are fine, and some of them very rare.

At Kobe we found time to visit the Drs. Lockwood, and spent a very agreeable evening with them. We also paid a brief visit to the Japanese sanitarium in that place, which is doing a good business now, and is the medium through which our workers at Kobe can reach many of the Japanese people with the truths of the third angel's message. There is a church there of about sixty members, I believe. The work is moving onward.

After leaving Kobe we sailed through the Inland Sea. The scenery of this sea is said to be very beautiful. We had very cool weather until within a day's journey of Hongkong, when it became very warm.

Our boat arrived at Hongkong May 3, early in the morning. We were just packing our things, getting ready to go ashore, when Brother Wilbur and his wife appeared. We were very glad to see them. We started for Canton that evening, reaching here the next morning. It is quite hot, and we feel the heat all the more severely as it was quite cold most of the time while on our way. But I think we shall soon become accustomed to it. It will take some time to become acclimated, I know, but we will be careful, and hope to be well and strong. We expect to start for Amoy in about a week. We look for Brother Keh some time this week.

We are of good courage, and hope that the Lord will help us to carry the "true doctrine" to many souls in this benighted land. May God bless the

work and workers of Washington, as well as in China, is our prayer.

W. C. HANKINS.

Forest Home (Wash.) Industrial Academy

THE first year's existence of the Forest Home Industrial Academy came to a close June 16, and the closing exercises were held Sunday afternoon, June 18.

This school opened last September. It is situated in the northern part of the Western Washington Conference, about seven miles from the shores of Puget Sound, and four miles from Mt. Vernon.

The school was dedicated without any encumbrances, and it is the purpose of the management to keep clear from debt. Thirty-seven have been enrolled during the year, and the school has been a little more than self-supporting.

Eight of the students were baptized at the last quarterly meeting, and some others are expecting to go forward in this ordinance at the camp-meeting.

The school is small, but God is with us. His Spirit has been working, and we trust the results will be large.

L. I. STILES.

The Needs of the Huntsville (Ala.) Training-School

SINCE the close of the recent General Conference at Washington, the General Conference Committee, after carefully considering the various needs of the whole field, has published a list of recommendations, some of them for the South, among which is the following, relating to the Huntsville training-school:—

"That we encourage the friends of the Huntsville school to raise a fund of five thousand dollars for the enlargement of the buildings and the improvement of the facilities of the school."

From our hearts we thank the committee for this recommendation. We say, from personal knowledge, that this money is greatly needed there. Improvements are certainly demanded, and must be made, or the usefulness of the school will be greatly impaired.

Last fall money and pledges for the Huntsville school were taken to the amount of about two thousand five hundred dollars. Those in charge of the school expected a large proportion of this amount would be paid within six or eight months; so buildings and other improvements were begun, but for the lack of funds the work had to stop. This has caused considerable embarrassment. But even had the amount all been received, there would still have been other changes and improvements greatly needed to equip the school as it should be equipped to do the work it ought to do.

The writer has a statement recently sent from the sub-committee at the school, entrusted with the management, from which a few extracts will be presented. In it are some of Sister White's statements made while at Huntsville last summer, which may be of interest to the readers of the REVIEW. She said: "If true zeal and energy are manifested, this school may become a large educational institution for the colored people in the South. There should be

many more students in the Huntsville school than there have been in the past." She stated that at least one hundred pupils should have been accommodated last year, and that provision ought to be made for two hundred or more in the future. She said: "The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up in which the students can be taught how to care for one another in times of sickness," etc.

Laundry facilities are very unsatisfactory, and little provision has been made for bathing. A building combining laundry and bathing conveniences is an absolute necessity.

Repairs must be made in the old mansion, the large dwelling built many years ago. It is said that Andrew Jackson, the famous president of the United States, attended parties at this old Southern home many years ago. But such historic structures will decay. The foundation sadly needs repairs. It is already settling, and must receive attention, or it will be too late for repairs.

This main dwelling has been so crowded up to the present time that it has been impossible to make the repairs without endangering the inmates. Two dwelling-houses have been in process of erection the past few months, which would partially relieve the congested state of things in the old mansion if they were finished, but money is greatly needed to pay for a portion of the lumber used in their erection.

In view of what Sister White said, that one hundred pupils should have been in attendance last year, great efforts were made by the management to secure such an attendance. But the present facilities were taxed to the utmost to accommodate eighty persons, teachers and pupils. The premises were literally packed full. The reader can see from this how inadequate the premises must be for the future, although it was said two hundred or more should be provided for.

Then there is the orphanage for the children left motherless, fatherless, or both, by God-fearing parents, whose last words were deeply expressive of longing desires that their children should be trained up in God's truth, rather than be turned over to worldly relatives or friends who were indifferent or opposed to the truth we all believe so important. How can we as a people be indifferent to such a matter as that, and call ourselves Seventh-day Adventists, expecting our Master's soon return? If he should inquire of us, "What have you done to save these lambs of the flock?" should we have to say, "Nothing"?

Dear brethren and sisters, we must not be neglectful of such important matters as these. There will have to be provision made for a greater water-supply, as the Huntsville enterprise increases. Wells will have to be dug, and cisterns made, and these cost money. Last year, during a dry time, they had to drive their stock three miles for water.

Perhaps, in view of these facts, and many more that might be mentioned, the reader will not wonder that we expressed great gratitude that the General Conference Committee, with all the heavy burdens pressing upon it, had taken under consideration the needs of

this important institution, and recommended the raising of five thousand dollars for its upbuilding.

Let every Seventh-day Adventist remember that this Huntsville Training-school is the only institution in existence in this denomination for the training of ministers, teachers, Bible workers, canvassers, etc., for this race. How can we neglect such an important branch of our work? We ought to have several such schools to-day. But why talk of others when we have only fairly begun to equip one? May God move upon the heart of every faithful believer in present truth to help in this time of need.

Funds for the training-school at Huntsville should be sent to the treasurer of the Southern Union Conference, 1025 Jefferson St., Nashville, Tenn.

GEO. I. BUTLER,
President S. U. Conference.

Kansas Sanitarium

THE starting of a progressive work, resulting in the erection and completion of the Kansas Sanitarium, which was dedicated and declared open to its many

work steadily grew until we were employing several nurses to meet demands.

During the summer of 1902 Elder C. McReynolds, president of the conference, often visited us, saw our needs, and heard the demands of citizens of Wichita for treatment rooms and a place where hygienic food might be served. At this time the Kansas Conference undertook the responsibility of promoting the work, and soon raised a few hundred dollars to equip a small place in which we might be able to meet the most urgent demands of our patrons. Our city friends added to this amount about four hundred dollars.

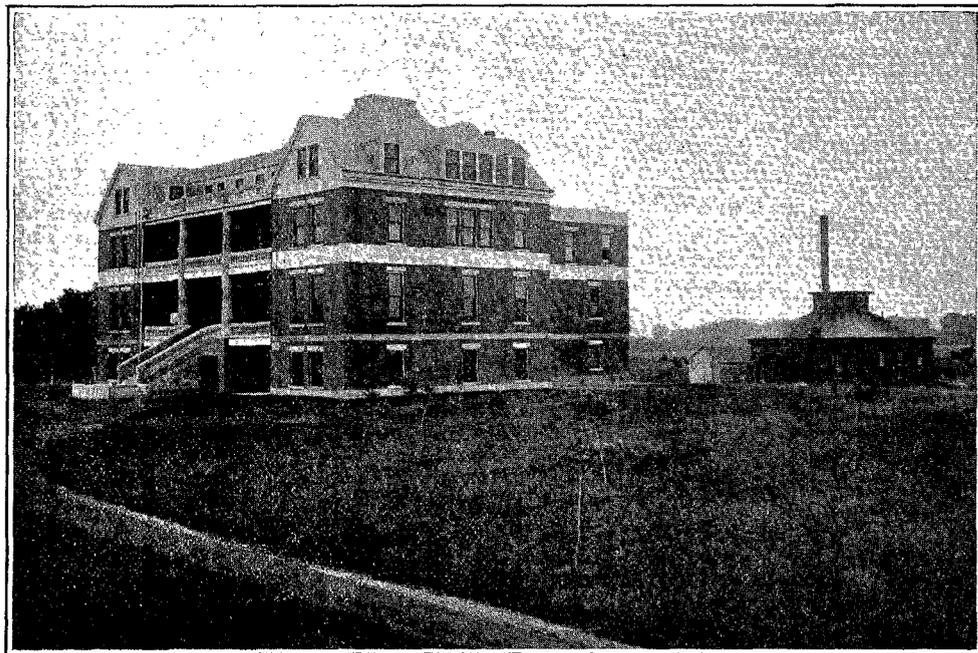
A location was carefully sought, and one was found near the business center of the city, where a food store and health-food restaurant were operated on the first floor, and a physician's office, bath-rooms, and living-rooms were equipped on the second floor. September 16 of the same year, we served an opening dinner to a large number of the influential citizens of the city, and shortly afterward we were obliged to secure additional rooms for patients, who came from the various parts of the State. At this time we were grateful

through their friends or through relatives, or have been patrons themselves, became very enthusiastic, and they were determined that Wichita "must secure an institution which will be the means of educating the people in right lines of living, for I know," said one of them, "that this institution will not only be a blessing to the city of Wichita, but to the whole State." Thus they set to work to do something substantial in behalf of the sanitarium work, and this found expression in a meeting with the chamber of commerce the eighth of June, 1904, when they agreed to furnish ten thousand dollars to the Kansas Medical Missionary and Benevolent Association. On this same date they turned over to the Association a warranty deed for twenty acres of fine soil, lying two and one-half miles west of the heart of the city, just outside the corporation. A little later they furnished us eighteen hundred dollars in cash. The Kansas Conference by this time had ten thousand dollars in cash and good pledges, and with this, operations were actively begun.

On the twenty-ninth of August the new building was under roof, and the corner-stone was laid. Very appropriate services were participated in by prominent statesmen and citizens, as well as by executive men of the Central Union and State Conferences. As this gathering was during the State camp-meeting here, almost the entire camp of fully a thousand people was present; these, in addition to our city friends, made the attendance large. Many interesting remarks were made by the speakers, recorded in the Wichita daily papers, showing a hearty welcome and support to both our work and workers.

Mr. J. M. Knapp, chairman of the sanitarium committee of the chamber of commerce said, in part: "Three years ago about this time I was in Manitou, Colo., and a member of my family was with me, who was in very poor health. The doctors had said that they had done all they could do, so I was looking around. I met a friend there, a physician who lived in Texas, and he said he had a friend in Boulder who had taken his wife there for her health, and he would write to him and see if she was getting any benefit. This friend of his was a judge, and in reply the doctor got a nine-page letter, because he had asked for a detailed statement of what he thought of the institution. He said that his wife was getting along splendidly at the sanitarium. I told my wife that we would pack up and go to Boulder. She was so ill that it was hard to get to Boulder, and when we got there, we had to stay in the hotel for three days, they were so full at the sanitarium. Finally we succeeded in getting a room at that institution. My wife was there about six weeks, and her health gradually returned. And that is the reason I said, 'A sanitarium will be built in Wichita,' and you can see a portion of the structure, for it is going up.

"There must be a reason always for a forward move, and I suppose that the great Master of the universe puts it in



THE WICHITA (KAN.) SANITARIUM

friends June 14, was made a little more than three years ago, when Mrs. Christofferson and I came to Wichita by recommendation of the Nebraska Sanitarium. We at once secured good rooms in a prominent five-story business block, and during our four months' stay in this place we were actively engaged in treating the sick in their homes, making use of health literature and health foods, by means of which we readily obtained work, and gained access to many of the influential homes of the city. About this time the chamber of commerce manifested their desire to secure a sanitarium in this place, which must be admitted to be a central location for the great Southwest. They invited Dr. J. H. Kellogg to come here, and he addressed an attentive audience in the First Presbyterian church of the city. The daily papers often presented the possibility of a health institution here, and we received many inquiries in regard to healthful living, and the nature of our work. The

for occasional visits from Dr. W. A. George, of the Nebraska Sanitarium.

The organization of the Kansas Medical Missionary and Benevolent Association was effected March 19, 1903, in the Seventh-day Adventist church. The Kansas Conference Committee, Drs. S. P. S. and Maria Edwards, Dr. Lydia E. Parmele, and a corps of nurses met with the company of believers here, and after careful deliberation, unanimously voted to form a corporation.

In June, 1903, we secured the valuable services of Dr. G. A. Droll. Since the fall of that year we have conducted a nurses' training-school, the present two classes numbering thirteen. We have been blessed with a good class of intelligent and devoted young people, who have taken hold of the work in a very earnest way.

The interest in health principles on the part of several prominent men of influence, who have formed an acquaintance with our health institutions, either

the hearts of men to do some things. We gave of our means to help start a small institution on Market Street, and a United States senator, who had broken down his health in the campaign, visited that place, and regained his health. He was enthusiastic that an institution should be built here, and promised his support.

"We have already paid for these twenty acres of excellent soil, and have turned over eighteen hundred dollars in cash besides. We want \$5,200 more, and we are going to get it. I learned of a gentleman who was at the Boulder Sanitarium, and went to him and asked him if he had been benefited there, and he said he had. I said, 'I want you to give me two hundred dollars.' He said, 'I will do it,' and drawing a hundred-dollar bill out of his pocket, he subscribed his name for two hundred. He did it cheerfully, because he had been going down and down, and now the bloom of health is on his cheeks.

"I stepped into the office of a lawyer a few days ago, and said, 'I have come to see you about this sanitarium;' he said, 'Don't say another word;' he then wrote a check and handed it to me, and went to his partner and spoke to him in regard to the matter, and he wrote a check for the same amount. That is the kind of reception we are receiving from our citizens whom these worthy men have shown what the institution means.

"Every morning the first thing we would hear in Boulder, when we would rise from our slumbers, would be the songs of Zion, and the prayer going up for the blessings of the day, that the sick in the rooms of the institution might be brought back to health; and the great God listened and heard those prayers, and then just before the eight o'clock breakfast, the patients would assemble, and Elder Wilcox would lead them in worship, reading a suitable portion of Scripture, and joining in prayer for their restoration to health. I say, God heard and answered their prayers. I saw people who had been carried in there on cots, go home after a brief stay, having been brought back to perfect health."

Elder C. McReynolds also briefly addressed the assembly on this occasion. Holding up a copy of the Bible, upon the principles of which he said the institution was founded, he stepped forward and deposited the same in the corner-stone, as a token of that faith, after which the stone was placed.

The sanitarium building is erected upon an elevation commanding a beautiful view in every direction. It is veneered with brick, fronts the east, has a capacity of about thirty-five patients. The measurements are forty-four by eighty-eight feet, four stories, and the wing to the west is thirty by thirty-two feet, three stories high. The sanitarium has its own water, heat, and electric-light plant. A lawn of four acres surrounds the building, covered by three hundred young shade-trees. The rest of the twenty acres is largely used for garden purposes. Several acres has already been set to fruit of various kinds. The ground is considered valuable. The cost of the land, and the building with its splendid equipment, is nearly thirty thousand dollars.

Several weeks ago the Board was glad to announce to friends and waiting pa-

tients that June 14 would be set apart as the formal opening of the Kansas Sanitarium. The building was crowded with a desirable class of guests, who listened attentively to a suitable program of speeches and music. Dr. David Paulson delivered the opening address, "Need of Our Sanitariums, and Work Accomplished by Them." The sentiments he expressed met a hearty response from our visitors. Following the program our visitors inspected the building and equipment, before partaking of refreshments. City friends furnished large palms for the rooms and corridors, hanging baskets for verandas, and three hundred parlor chairs, for the occasion. For months the confusion incident to our building work could not keep away a number of those about us seeking physical relief, hence we enjoyed considerable patronage before the place was ready for inspection.

During the past year Dr. B. E. Fullmer has been connected with the institution as medical superintendent. Success has attended the work from the start. The income meeting all running expenses. Some have found relief from physical maladies which to all human judgment, seemed hopeless; by careful treatment, with God's blessing, they have been restored to health. We are meeting a class of people here that we would probably never be able to meet in any other way,—doctors, lawyers, merchants, business men of all classes,—with many opportunities to teach them how to live, and especially that these truths are of heavenly origin. We realize that the Lord has worked for us, and that this building is his planting. He has sent his angels before us to prepare the way, and to speak to the hearts of the people to send help for the upbuilding of his cause, that souls may not only be healed of their physical suffering, but may be pointed to "the Lamb of God, which taketh away the sin of the world."

L. C. CHRISTOFFERSON.

The Minnesota Camp-Meeting

THE thirty-seventh annual camp-meeting in Minnesota opened Friday, June 16, according to appointment, in a beautiful grove about one-half mile north-east of Maple Plain, Minn. The conference in its forty-fourth annual session was called and duly organized at 9:30 Sunday morning. A strong delegation from the churches was present, and during the meeting a large number of our people were in attendance from various parts of the State. On account of the heavy and almost continual rain during this meeting, the outside attendance was light.

The visiting brethren were Elder Underwood and Brother J. S. James, of the Northern Union Conference; Elder Russell, of the General Conference; Elder Smith Sharp, of the Southern Union; and Brother M. E. Ellis, of Union College. These brethren assisted in the English meetings. The German brethren enjoyed the labors of Elder J. W. Westphal, of South America, and Elder G. Wagner, of North Dakota. August Anderson, of the Scandinavian department of Union College, rendered valuable help at the Scandinavian tent. Elder J. N. Anderson, of China, spoke with power as he laid before us the situation of the work in that field. Dr.

George, of the Nebraska Sanitarium, was present a few days, and labored in the interest of the medical and sanitarium work.

The officers selected for the ensuing year were as follows: President, H. S. Shaw; Vice-President, C. L. Emerson; Treasurer, C. M. Everest; Secretary, E. W. Catlin; Bookkeeper, Wm. Asp; Executive Committee, H. S. Shaw, C. L. Emmerson, C. M. Everest, E. W. Catlin, A. Mead, J. F. Anderson, A. D. Ewart; Department Secretaries, Sabbath-school and Corresponding, Ella E. Merickel; Educational, S. E. Jackson; Field, N. Mortenson; Religious Liberty, O. O. Bernstein.

Resolutions were passed recommending that the Minnesota Conference hold its laborers in readiness for call by the General Conference to the most needy fields, and that in answer to such a call a Scandinavian laborer be sent to the Manitoba Conference with guaranteed support for one year. This action at the very beginning of the conference brought in a missionary spirit which prevailed during the entire meeting. The instruction from the pulpit was more especially for our people, and many said they had received help at this camp-meeting.

During the afternoon of the last day nearly the whole camp retired to the lake shore, and witnessed the baptism of twenty-nine dear souls. The community in which some of these live is already stirred over the Sabbath question.

On Sabbath afternoon Brethren F. A. Detamore, M. S. Reppe, P. A. Hansen, and E. W. Catlin were ordained to the gospel ministry. Those who attended this service were deeply impressed with the solemnity of the occasion. The good influence of this camp-meeting will be felt in many homes throughout the State. We trust that a new awakening has come to the ranks of God's remnant people in Minnesota. E. W. CATLIN.

Educational Convention

A TEACHERS' convention, presided over by Dr. L. A. Reed, was held at Bethel, Wis., June 1-8. Twenty-one teachers, besides the faculty of Bethel Academy, were present, and took part in discussing the topics which were considered. The following is a list of the questions which were studied:—

The Hebrew Schools and the Light They Throw on Christian Education; The Tithes, Its Place and Significance; Signs of Reform in Popular Education; The Object of Education; Experiences in Teaching; The Parent and the School; The School and the Church; The Trend of Science and Education; The Support of Church-schools; Christianity versus Paganism.

The following special topics were also considered:—

Introductory Hour, Established Principles, History of Church-school Work, Industrial Work, What I Would Like to Know, Mistakes in Teaching, Health Principles in Teaching, Text-books Available and Needful, Nature Teaching, What I Want Considered, What Is Teaching? Object Lessons, Bible Teaching, The Time of School Sessions, What Would You Do? Discipline in the School, The School Garden, Nature Study, Health Movements, etc., What I Try to Do, The Good and Bad of Psychology, Music in the Schools, Lessons

from the Soil, Nature Study in Winter, Questions and Answers, The Use and Abuse of the Imagination, Methods in Teaching, Hints on Health, The Inspiration of the Work, What I Hope to Do.

The occasion was so interesting and helpful that all who attended, voted in favor of repeating the effort next year.

WM. COVERT.

The Passing of the Pioneers

ONCE again the great reaper, Death, has invaded the ranks of the pioneer laborers in the cause of the third angel's message, and another noble soldier in the army of the Lord has fallen at his post of duty.

Elder Daniel T. Bourdeau fell asleep in Jesus at Grand Rapids, Mich., June 30, 1905, aged 69 years, 6 months, and 2 days. His last illness was the result of gall stones that caused perforation and hemorrhage. The deceased was born at Bourdeauville, Franklin Co., Vt., Dec. 28, 1835.

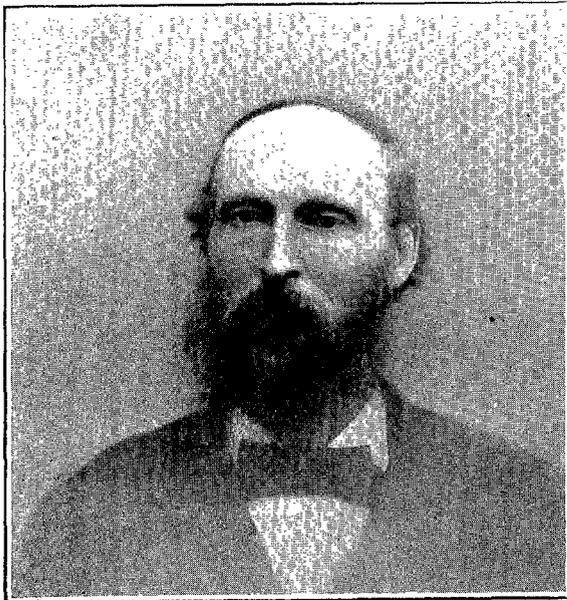
When he was three years old, his parents were converted, and united with the Baptist Church. Some years afterward they became staunch and zealous believers in present truth, and died triumphant in that faith. In bringing up their children they taught them to be very conversant with the Bible, and to accept Christ as their Saviour. At the age of eleven years Daniel, with his only brother and twelve others, was baptized, and united with the Baptist Church. Although reared upon the farm, the two brothers always attended school in their youth, being very studious and having their books, especially the Bible, close at hand as their constant companions. They perseveringly endeavored to secure a true education, such as would fit them for the highest degree of usefulness in life.

At the age of sixteen years Daniel joined his brother in acquiring an education in the French language at a Baptist institution at Grand Ligne, Lower Canada.

In the year 1861, at Bakersfield, Vt., he was united in marriage to Miss Marion E. Saxby, who has stood faithfully by her husband's side, sharing in his extensive travels and labors. She has always taken a deep and careful interest in his work, whether preaching or writing, and has greatly aided him by her sympathy, her constant care, and words of counsel. She still lives to bless her children and humanity. To them were born two children, both of whom are honoring their parents by living useful lives. The daughter, Dr. Patience S. Bourdeau, is successfully conducting a sanitarium at Grand Rapids, and is superintendent of the Medical Department of the West Michigan Conference. The son, Augustin J. S. Bourdeau, is missionary secretary of the California-Nevada Conference, and is also connected with the Pacific Press Publishing Co., of Mountain View, Cal. The only

brother of the deceased is Elder A. C. Bourdeau, of Battle Creek, Mich. A very large circle of relatives, residing in the States of Michigan, Illinois, Vermont, Massachusetts, Mississippi, Louisiana, Colorado, Oregon, California, and in Canada also mourn his death.

The manner in which Elder Bourdeau became convinced of the truths of the great advent message and of the Sabbath of the Lord, was quite interesting. In the year 1855 he was engaged in teaching in the eastern townships of Lower Canada, and in missionary work in the interests of the Baptist Church. His parents and brother, residing at their home in Vermont, learned of the message, and fully accepted it. This caused Daniel great distress of mind, for he believed they were being deceived. In his endeavors to fortify himself and to become able to rescue his parents and brother from what he believed to be a delusion, he chanced to have a conversation with a Catholic priest regarding the matter. This priest assured him that the Catholic Church changed the day of the Sabbath, and that it had power and au-



ELDER D. T. BOURDEAU

thority to do so. This claim aroused Daniel's suspicions, and caused him to look into the question very carefully. He received letters from his brother in which he gave the reasons for his new-found faith, and in a short time Daniel saw the beautiful chain of present truth, and, true to his regard for the Word of God, fully accepted it, and with joy allied himself with its adherents.

Soon after this event he became acquainted with Elder James White and his wife, and spent some time at Battle Creek, studying and writing. He wrote several pamphlets upon themes of present truth, which were published in the French. Some of them were also published in the English. He also translated several volumes from the English into the French, and wrote quite largely for our periodicals, and always with much acceptance. He soon engaged in public labors, and in 1858 was ordained as a minister of the gospel in the Seventh-day Adventist Church. He held credentials as such continuously until his death. For several years before his death he received credentials from the General Conference.

For many years his labors were in close association with his brother. They labored very successfully in the New England States and in Canada, raising up many companies and churches of believers. He also labored in the State of New York. In California he labored in connection with Elder J. N. Loughborough, and in several of the Western States with his brother. He was twice sent to Europe as a missionary, laboring there for seven years. Upon his first visit he was a colaborer with the late Elder J. N. Andrews in editorial work and in conducting public meetings. On his second visit to Europe he was joined by his brother. They labored unitedly in France, Switzerland, Rumania, Corsica, Italy, and in Alsace-Lorraine. Their labors were greatly blessed in the raising up of a goodly number of companies and churches of believers. In some instances the entire membership of a church, including the pastor, accepted the faith of the third angel's message after three or four weeks' labor of these pioneer foreign missionaries.

Since returning to America, Elder Bourdeau has continued his activity as a minister and writer, having labored in several States and in Canada. During later years he has been unusually active in the study of the Bible, and in preparing manuscript for publication. He has studied deeply into some very important subjects, and before his death he had completed the manuscripts for two books of six hundred pages each. They are carefully prepared, being typewritten, in both French and English. In addition to this he had also prepared the manuscript for several smaller publications and articles for periodicals upon important and interesting themes, all of which he left in excellent order,—all brought to completion.

Of him it can truly be said, He has fought a good fight, has kept the faith, finished his course, and henceforth there is laid up for him a crown of righteousness, which the Saviour himself will place upon his immortal brow in the glad morning of the resurrection of the just.

During his last illness he had a deep concern for his manuscripts, and dictated a carefully worded letter of instructions to his brother regarding them.

Elder Bourdeau was an energetic, whole-hearted man, and whatever he engaged in received his entire energies. He knew no such thing as "half-way" work or service. He had a powerful intellect, and had trained it to act systematically, logically and always for God and his truth. From the date of his acceptance of the third angel's message to the time of his death he was profoundly loyal to its principles, and always sought by voice and pen and means to further its interests. He and his wife were among the very first to accept the light on health reform, more than forty years ago, and he was always an earnest and consistent advocate and exemplar of that cause.

As indicating the influence for good of himself and brother and their companions (for they were quite inseparable in their labors), it may be noted that at one time there were seventy-five of their relatives who were active, consistent believers in the advent message. Elder Bourdeau himself had labored, as a pio-

neer, in the establishment of the message in more than seventy different localities.

He attended the last session of the General Conference at Washington, which he greatly enjoyed, and returned home full of zeal, hope, and courage. About two weeks after reaching home he was prostrated with the disease that proved fatal. The loving and skilful ministrations of his wife and daughter, of his brother, together with dear friends and able physicians, were accorded to him without reserve, all of which he heartily appreciated. He very greatly missed his son, for whom he had a deep and tender affection. It was also a source of much grief to the son that he could not be at his father's bedside. But the long distance that intervened, together with the further fact that he had heavy responsibilities in connection with a camp-meeting at that time, rendered it quite impossible for him to be present, or to attend the funeral. The end came so soon after the verdict of the physicians that there was not time for him to come across the continent and reach his father before death came to him.

Elder Bourdeau's mind was clear, and he calmly and intelligently gave instructions regarding financial and business affairs. At the beginning of the last Sabbath before he died he requested that the usual service of song and prayer be held, remarking that he might not live to see another Sabbath. He was especially interested in the hymns that were sung, and, although he had been able to speak only in a whisper for some time, he joined with his clear, tenor voice in singing one line each of three different hymns. As the members of the family engaged in prayer, his responses gave conclusive evidence that he was being especially blessed of the Lord. His own prayer, although uttered only in a whisper and in great feebleness, was very expressive of perfect confidence in the Lord, complete resignation to his will, unwavering faith in his acceptance by God and in the assurance of eternal life. At the conclusion of words of loving benediction spoken by his brother, he said, with much emotion, "Thank you." These were the last words that he was heard to utter. His last hours were calm and peaceful and free from physical suffering. The Lord abundantly sustained him to the end, graciously fulfilling his blessed promise, "For so he giveth his beloved sleep."

Elder Bourdeau was a man of strong faith in God, and had an unwavering confidence in prayer. Upon many occasions the Lord has given signal answers to his prayers for the restoration of the sick. He was a loving and exemplary husband, father, and brother; a kind and generous friend and neighbor. In the counsels of his brethren he always gave acceptable admonitions of hope, good cheer, and of harmonious action. His life-work is ended, so far as his personal activity is concerned, but it will never cease to bless humanity and glorify God. May we who still live emulate his godly life and example, and ever have the testimony that he had, that our ways please the Lord.

On Sunday, July 2, the remains were brought to Battle Creek, and the funeral held at the Tabernacle, being largely attended by the friends and relatives.

The services were conducted by Elder A. G. Haughey, president of the West Michigan Conference, assisted by Elders I. D. VanHorn, W. D. Parkhurst, and the writer. The discourse by Elder Haughey was especially comforting and appropriate. The burial was at Oak Hill Cemetery, where our brother awaits the resurrection call of the Master.

G. W. MORSE.

A Testimony to Healing.

"O THAT men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Truly do we feel like praising the Lord for the wonderful manifestation of his power in restoring our little daughter to health and strength, and that our faith has been so strengthened.

May 5 our little six-year-old daughter was taken suddenly sick, having been to all appearances in good health up to this time. The difficulty seemed at first like a slight digestive disturbance, and we gave her thorough treatment to relieve the constant vomiting, as she was unable to retain even water in the stomach. All our efforts were in vain, and she grew rapidly worse.

During Sunday night (she had continued vomiting since Sabbath) she vomited blood, which caused us some uneasiness, and we made every effort to relieve her. Her strength was failing, and it did not seem that she could endure the strain much longer. Monday night she vomited a considerable quantity of blood and was becoming comatose, so we decided to call counsel. We had prayed earnestly, but felt that God would have us do everything within our power. Dr. Davis, of Los Angeles, was called, and advised an operation as the only hope. We communicated with Dr. Lobingier, one of the leading surgeons of the city, and arranged to take her to the city that night. On reaching the hospital an examination was made by the doctors, who decided that no operation was needed. They wished to call another child specialist in consultation, to which we gave our consent. The third doctor came early in the morning, and upon examining the child, found her condition very critical. He then called for the surgeon and the other physician, and after careful examination and consultation, they gave us no hope whatever. While an operation is sometimes beneficial in tubercular peritonitis, she was altogether too weak to undergo an operation.

We then telephoned our workers at Glendale and Fernando to have prayer for her, and we also prayed earnestly. All that day she was apparently in a dying condition, did not seem to recognize us or to know where she was. Wednesday morning about five o'clock I heard her asking the nurse for me, so I went immediately to her; she put her arms around my neck and prayed; she then asked for a drink of water, and sat up in bed, and took the water from the nurse. The vomiting had ceased, and her pulse was better, though not normal. When the doctors came, one of them met the nurse in the hall and asked how the child was, and when she told him she was very much better, he said, "Impossible!" They all seemed greatly surprised at the change. That night she was somewhat restless, but

slept some, and Thursday morning seemed better. We felt, however, that the Lord had a greater blessing in store for us, so we again asked for prayers at twelve o'clock on Thursday. The family again met, and Mr. Simpson and a sister and myself met at the hospital at the same time.

Immediately after this season of prayer she fell asleep, and slept naturally for two hours. When she awoke, she seemed perfectly well. Her pulse before twelve o'clock was 138, after sleeping the two hours it was 108; before the first season of prayer her pulse was from 140 to 150, and at times was almost imperceptible at the wrist. She slept about four hours that afternoon, and almost all the night, and seemed well in the morning.

When the doctors called, they were pleased to see her so well, and gave their consent to our taking her home. We brought her home that afternoon, just four days from the time we took her to the hospital, and she has had no symptom of disease since coming home. The experience has proved a blessing to many; for patients as well as helpers in the sanitarium recognize it as a case of divine healing in answer to prayer. We praise the Lord for this blessed experience, and that we still have our little one entrusted to us.

W. RAY SIMPSON,
ABBIE WINEGAR-SIMPSON.

The Chesapeake Conference

THE annual meeting of the Chesapeake Conference was held at Rock Hall, Md., June 20-27. The services were held in the church, and instead of tents being pitched, the delegates were entertained in the homes of the resident members of the church. All the conference laborers were present, and there was a reasonable attendance from the various churches of the conference. Elder R. D. Hottel, Dr. J. E. Froom, and the writer were present from outside the conference.

The Lord helped in the presentation of his word. On Sabbath especially the Holy Spirit wrought a good work among us. It was remarked by some that they never saw a meeting more fully under the control of the Spirit of God than was witnessed on this occasion. Some division had manifested itself in the business deliberations of the conference, and all felt that they must have special help from the Lord in order that this might be put away, and the work not be hindered. In response to the earnest petitions of his people the presence of the Spirit was manifested, and hearts were made tender. Sins were confessed, and alienation and strife were put away. As brethren, in whose hearts there had been feelings of discord, embraced each other, confessing their wrongs, the congregation was deeply moved. And when wrongs have been confessed as brethren, we should forget them, not for a day, but forever. Had all done this and yielded up their own ways and plans, all disunion would have been put away, and harmony restored.

But truly the Lord wrought a good work. Backsliders were reclaimed, and sinners converted. The attendance from the outside was good. On Sunday night many were unable to find seats in the church. All seemed interested, and the

wish was expressed that the services might be continued longer. Could some arrangement have been made to do this, we feel that a harvest of souls would have been the result.

All manifested a deep interest in the practical health talks by Dr. Froom, and it is hoped that a school of health may be held here later.

During the year a very successful church-school has been conducted by the Rock Hall church, with Miss Lulu Tarbell as teacher. The closing exercises took place during the meeting. It is the plan, I believe, to continue the school another year.

Elder O. O. Farnsworth was re-elected president of the conference. Some changes were made in the other officers. The brethren and sisters of this conference have a great work given them to carry the message to those within the limits of their conference; but if they press together, and lay hold of the source of strength, the Lord will accomplish through them a mighty work. We trust that the coming year will be one of marked prosperity, and that many souls will be brought to a knowledge of the truth.

G. B. THOMPSON.

The Northern California Conference

THIS meeting was held in the Oakland church, according to appointment, June 15-18. It being practically the first meeting ever held apart from the annual camp-meeting, it was feared that the attendance would be small, but in this the brethren were happily mistaken, for over one hundred delegates responded when the roll was called at the first meeting, and several others came in later.

From the first a good spirit was present in the meeting. The reports in the main showed a good degree of progress. Ten new churches were admitted to the conference, with an aggregate membership of two hundred and thirty. This may not seem like a large increase for the number of laborers carried on the conference list, but when we take into account the fact that many of these are connected with institutions, and only a few are actually engaged in field work, the report shows a good degree of success.

The treasurer's report showed a surplus in the treasury, June 1, 1905, of \$5,500. One hundred and one Sabbath-schools were reported, with an aggregate membership of 3,438. The contributions amounted to \$4,132.81, of which \$2,471.65 was donated to foreign missions.

There are fifteen Young People's Societies in the conference, with a total membership of four hundred and twenty-four. The condensed report of the work of these societies during the year was eight hundred and twenty-six missionary letters, 8,151 missionary visits, 816 Bible readings, 36,195 papers distributed, and 114,448 pages of tracts and books sold and given away. In addition the Healdsburg Society purchased material for a preaching tent which they made themselves and donated to Ceylon.

The missionary secretary submitted a very interesting and complete report of the work done by the various churches and missionary workers in the conference, which showed a good increase over the former report.

Brother C. H. Jones, manager of the Pacific Press Publishing Co., gave a verbal report of the work of that institution. He said that there was abundant evidence that the hand of the Lord was in the move which they made to Mountain View, and while they had sustained some loss and much inconvenience thereby, things were now taking definite shape. So much work was coming in that they were compelled to work day and night. Orders were in for large editions of our own books, and there was work enough to keep the plant running to its full capacity for three months, even if no other work came in.

The report of the manager and others connected with the St. Helena Sanitarium, was encouraging. A good spirit and influence permeates all departments of the institution. The gross profits for 1904 was \$8,350, upon which a tithe was paid. One thousand dollars of this amount has been spent on "Ministry of Healing," and the remainder applied on the indebtedness of the institution.

A report rendered by Brother Bowen, of the Health Food Co., including stores and restaurants, showed a net increase for the year 1904 of \$4,500. While some restaurants had been closed because of poor location and lack of patronage, others were being opened. Experience is enabling the brethren to conduct this branch of the work so that it will be self-sustaining, and at the same time exert an influence in favor of the truth.

Elder M. H. Brown, chairman of the Healdsburg College Board, gave a general statement of the industries and financial condition of that college. Owing to the light attendance the past year, the school had run behind between six and seven thousand dollars. Arrangements were made at a recent meeting of the stockholders to provide for this deficit, and also to meet the interest on the debt. Prof. W. E. Howell gave an interesting talk relative to the high grade of work and the character of the school, both of which the faculty had endeavored to maintain; and while they had encountered some opposition and met with difficulties, they had also many evidences of God's blessing upon their efforts, as shown by the conversion of students who are now engaged in the work. At a meeting of the stockholders held just after the close of the conference, Professor Howell was elected president for the ensuing school year.

There was a good missionary spirit manifested throughout the entire conference, which took definite form in the passage of resolutions calling upon the brethren to be faithful in the practise of the ten-cent-a-week plan for the support of foreign mission work; the conference also reaffirmed its approval of its former policy of furnishing laborers and support for foreign fields as far as consistent with the interests of the home field.

Ministerial credentials were granted to the following persons: W. T. Knox, M. C. Wilcox, A. S. Kellogg, J. W. Bagby, M. H. Brown, A. Brorsen, D. T. Fero, E. J. Hibbard, A. J. Osborne, J. D. Rice, Isaac Morrison, C. N. Martin, M. C. Israel, J. S. Hannon, C. M. Gardner, B. L. Howe, N. C. McClure, G. W. Rine, H. A. St. John, E. D. Sharpe, C. L. Taylor, J. O. Corliss, H. Shultz,

A. Schlotthauer, H. G. Thurston, H. C. Barney, J. N. Loughborough.

Ministerial licenses were granted to W. L. Sims, A. J. S. Bourdeau, A. J. Morton, C. N. Miller, Frank Bond.

Missionary licenses were given to Mrs. A. C. Bainbridge, Mrs. Carrie R. King, Mrs. Cora A. Rice, Miss Belle Hickox, Miss Jeanette Henry, Wm. Mogle, S. W. Walker, C. W. Peter, W. H. Covell.

Elder W. T. Knox was unanimously elected president of the conference. Associated with him as officers are T. A. Kilgore, Secretary; Mrs. Carrie R. King, Sabbath-school Secretary; A. J. S. Bourdeau, Missionary Secretary. The members of the executive committee are W. T. Knox, J. O. Corliss, A. S. Kellogg, M. C. Wilcox, J. H. Behrens, A. J. Osborne, and George E. Langdon. Elder Langdon was recommended to this field by the recent General Conference, and it was expected he would be present at this meeting, but word was received that his wife had been taken ill, thus delaying their coming until such time as she would be able to travel.

The only thing that occurred to mar the good feeling of the meeting was the indisposition of Elder W. B. White, president of the union conference, and his decision to retire from active field work for a time to recruit his health. We trust that the prayers of his many friends and acquaintances, for his speedy recovery and restoration to the work, may follow him in his retirement.

We have every reason to hope that the coming year will be one of marked progress and prosperity in the work of the Lord in all its branches in this conference, and extend even to the regions beyond.

GEO. A. IRWIN.

Gift to the Tuskegee Institute

A FEW years ago Andrew Carnegie gave the trustees of the Tuskegee Normal Industrial Institute, of which Mr. Booker T. Washington is principal, twenty thousand dollars with which to erect a library building. The building was recently completed, practically all the work being done by the students of the institution.

Noticing a call by Mr. Washington for books with which to equip the library, we wrote, asking if books of a religious character would be acceptable. Mr. Washington replied:—

"We shall be very glad to receive religious books such as you mention in your favor of a few days ago. They will help us very much in our work, as we have quite a number of young men in Tuskegee taking the course in Bible training, and also our general readers in the library would find them very helpful. Thanking you for your thought for us in this connection, and with the hope that we shall receive a number of these books at your convenience, I am, very truly yours."

We then set about raising sufficient funds to send a good variety of our best books to the library, and also a number to Mr. Washington for his personal use. The following books were sent:—

For the Tuskegee Institute Library

Education, Empires of the Bible, Empires of Prophecy, Ecclesiastical Empire, Steps to Christ, Christ's Object Lessons, Thoughts from the Mount of Blessing, Patriarchs and Prophets,

Great Controversy, Desire of Ages, Thoughts on Daniel and the Revelation, Bible Readings, History of the Sabbath, Heralds of the Morning, Coming King, Looking unto Jesus, Marvel of Nations, Story of Daniel the Prophet, Here and Hereafter, Power for Witnessing, Helps to Bible Study, Change of the Sabbath, His Glorious Appearing, Our Paradise Home, Modern Spiritualism, and A Friend in the Kitchen.

To Mr. Booker T. Washington

Education, Christ's Object Lessons, Great Controversy, Patriarchs and Prophets, Desire of Ages, Thoughts on Daniel and the Revelation, Steps to Christ, and Coming King, thirty-four in all.

Upon receipt of these, Mr. Washington wrote us, stating that he appreciated most highly our sending this list of valuable books, and assuring us that the teachers and students at the Tuskegee Institute would be much interested and benefited by having access to them. He also thanked us personally for our kindness in including the books we did for his own private library, saying that they would be a valuable addition, and that he looked forward to a great deal of pleasure and profit in reading them "at the first opportunity."

The value of the books sent was about forty-eight dollars. The freight was prepaid.

We were glad to place the truth thus within the reach of the fifteen or sixteen hundred colored students who attend this school every year, and trust that good may result from this seed sowing.

W. A. COLCORD.

South Dakota Conference

THE twenty-sixth annual session of the South Dakota Conference of Seventh-day Adventists was held in connection with the camp-meeting at Woonsocket, S. D., June 8-18, 1905.

The first meeting was called June 8, at 11 A. M., with the president, Elder Burman, in the chair. After seating the delegates, it was voted to elect an advisory committee of nineteen to nominate the standing committees. These were taken from the conference committee, church elders, and the laborers. One church was admitted to the conference.

In the afternoon the president read his annual address, the keynote of which was praise to God for his blessings and for his guiding hand. Health and strength had been given to the laborers, and success had attended the work all over the State. Due mention was made of the different departments. During the year 1904, \$11,568.52 tithe had been received. Of this \$2,347.78 had been sent out of the State.

The report of the tract society showed that \$5,410.90 worth of books had been sold during the year. Fourteen canvassers had been at work during a part of the year.

There are thirty-five Sabbath-schools, and twenty-one family schools, with a total membership of about one thousand. These had donated \$807.30 to missions.

The report of the intermediate school showed that the debt had been reduced about one hundred dollars a month for the last fifteen months; there is still a debt of about two thousand dollars. About forty students attended the school the past winter.

Besides our own State laborers, this meeting was favored with the help of Elder R. A. Underwood, Elder J. W. Westphal, Elder K. C. Russell, Brother J. S. James, Dr. W. A. George, and Prof. P. E. Berthelson.

The following resolutions were passed:—

"Whereas, The Lord has greatly blessed in the past year by bringing into the truth many precious souls, and also blessed with an increase in the tithe; therefore,—

"1. Resolved, That we express our gratitude for these blessings by giving from the tithe fund twelve dollars a week toward the support of a laborer in the Korean field, for one year, and further, That the General Conference be invited to choose one laborer from our force to go to a foreign field, we continuing his support.

"Whereas, The General Conference has provided this people with a grand and soul-inspiring collection of spiritual songs; therefore,—

"2. Resolved, That we recommend the use of 'Hymns and Tunes' in all our general church and camp-meeting services.

"3. We recommend the adoption in all our churches of the plan for the weekly collection of tithes and offerings in the envelopes provided by the General Conference.

"4. We recommend that we unite heartily with the plan adopted by the General Conference to set aside the second Sabbath of each month for a missionary day in which to study the needs, progress, and opportunities of work in foreign fields.

"5. We urge that every church and isolated Sabbath-keeper assume the responsibility of supplying every family in their community with a complete set of the new *Signs of the Times* leaflets.

"6. We recommend that a three weeks' institute for canvassers be held during the coming year, the time and place to be decided upon later by the conference committee.

"Whereas, The book 'Ministry of Healing' has been devoted to the medical missionary work; therefore,—

"7. We recommend that we co-operate with the General Conference in the circulation of the same for general and local medical missionary enterprises.

"Inasmuch as the educational committee of the General Conference divides school work in three divisions,—primary, intermediate, and collegiate,—and recognizes the work of each department as follows: primary, grades 1-7 inclusive; intermediate, 8-10 inclusive; and collegiate, 11-16 inclusive; therefore,—

"8. We recommend and urge that all suitable students under the eleventh grade and beyond the seventh be encouraged to attend Elk Point School.

"Whereas, The Lord has told us that we should seek for a higher standard of discipline in our schools, in harmony with the recommendations of the General Conference; therefore,—

"9. We recommend that the attention of the managers and teachers of our schools be hereby called to these important matters, and that they be urged to maintain a high standard of discipline and a pure moral atmosphere in all our schools, and to this end we urge the co-operation of the parents; and further,—

"10. We recommend that each student who presents himself for admission shall come recommended by his home church.

"Whereas, The Elk Point school buildings remain unfinished and repairs are needed,—

"11. We wish to call the attention of the conference to the situation: first, to the unfinished condition of the buildings; second, to the need of further improvements.

"Whereas, There is great need on the part of our people, and the world as well, of a more complete knowledge of the principles of healthful living; therefore,—

"12. We recommend that there be inaugurated a vigorous health and temperance educational campaign throughout the conference (a) by encouraging our physicians and nurses who are doing independent self-supporting missionary work, to make their work evangelical, and to be active in the circulation of our health and temperance literature; (b) by inviting all our ministers to heartily unite in this campaign by preaching more frequently on health and temperance subjects, and encouraging all our churches to engage in this work.

"13. Resolved, That we hereby express our gratitude to God for blessings received at this camp-meeting, by giving a liberal donation to the State tract fund; and further,—

"14. Resolved, That we hereby express our sincere thanks to the mayor, the city council, and the citizens of Woonsocket, for their hospitality and hearty co-operation, both morally and financially, in making our sojourn in their town a pleasant and agreeable one; and further,—

"15. Resolved, That we hereby express our appreciation of the favors rendered us by the newspapers of this city, and by the railroad officials of the State; and further,—

"16. Resolved, That a copy of these resolutions be furnished the editors of papers published in Woonsocket."

Credentials were granted to the following-named persons: C. A. Burman, E. G. Hayes, F. L. Perry, R. E. Harter, Conrad Reiswig, Valentine Leer, N. M. Jorgensen.

Ministerial licenses were given to J. W. Christian, N. B. Baldwin, C. M. Clark, W. A. Baker, N. J. Roulund, and missionary licenses to Bertha E. Jorgensen, Milla M. Johnson, Geo. W. Miller, Hannah Peterson, F. R. Isaac.

The officers for the ensuing year are as follows: President, C. A. Burman; Vice-President, E. G. Hayes; Secretary, N. M. Jorgensen; Treasurer, Geo. W. Miller; Business and Transportation Agent, C. M. Clark; Educational Secretary, J. W. Christian; Sabbath-school and Health and Temperance Secretary, Hannah Peterson; Recording Secretary, G. W. Miller; Assistant Secretary and German Secretary, F. R. Isaac; Corresponding Secretary, Leona Burman; Religious Liberty Secretary, E. G. Hayes; Conference Committee, C. A. Burman, E. G. Hayes, F. L. Perry, C. M. Clark, W. H. Twining, Conrad Reiswig, and Alfred Jensen.

Elk Point School: Manager, Wm. H. Twining; School Board, W. H. Twining, C. A. Burman, M. K. Thrall, J. W. Christian, Allen Cotes, Albert Tucker, and the principal.

Trustees of South Dakota Conference Association: A. N. Hefligso, C. M. Clark, F. L. Perry, C. F. Betts, A. Jensen.

About seventy persons were baptized.
C. A. BURMAN, *President*,
N. M. JORGENSEN, *Secretary*.

Field Notes

SEVEN souls have recently accepted the message of present truth at Cascade, Mont.

ELDER C. F. McVAGH reports that four persons united with the church at Coudersport, Pa., and four received baptism, on the occasion of the recent quarterly meeting there.

A CHURCH of fifteen members has been organized at Hartwell, Neb. A new church building has just been erected at this place. A Sabbath-school of good size is maintained.

FROM the Kansas *Worker* we learn that "several at Logan have decided to obey and walk in the light. Elder A. R. Ogden continues his meetings there. The attendance and interest are very good."

IN a report of the Stevensville, Mont., camp-meeting, Brother J. A. Holbrook says: "On Friday twenty-one persons were baptized, and two others, who had been baptized before, joined the church. The brethren were all greatly encouraged."

ELDER L. E. JOHNSON reports the baptism of eight persons at the headwaters of the South Loup River, in Nebraska, also of eight others in the Platte River near Lexington, and eight more in the Loup River near Oconto. At the latter place a church of twenty members was organized.

WE learn from the *Pacific Union Recorder* that "a very neat and commodious building is being erected at North Yakima, Wash., for sanitarium purposes. Brother A. R. Starr and Dr. Rossiter are putting up the building. The plumbers are already at work, and they expect to have it finished and ready for service by September 1."

THE *Southwestern Union Record* says: "A most encouraging report comes from Elder Watts in a private letter from Tahlequah, I. T. He states that the Arkansas workers will have four or five new churches to present to the conference at camp-meeting, and that there has been a very large increase in the tithes over any preceding year. The brethren in Arkansas should certainly take courage and press the work."

A REPORT of the work and workers in Virginia states that Elder M. S. Babcock is in charge of a tent at Roanoke; Elder H. W. Herrell is holding tent-meetings at Fredericksburg; Elder C. B. Rule is in charge of a tent at Pool's Siding; and Elder H. J. Farman will pitch a tent at or near Lynchburg. Brother W. H. Zeidler is looking after the canvassing work. A tent will be put in the field for the colored people if the way opens.

FOUR tent companies will be at work in the Upper Columbia Conference this season, besides the work in Spokane. Elder W. R. Smith and Brother F. D. Wagner are located in the Yakima country; Elder F. D. Starr and Brethren J. A. Standage and C. J. Rider are on the Nez Perces Reservation; Elder W. H. Saxby and Brother O. K. Butler will hold tent-meetings somewhere in the Grande Ronde Valley. It is expected that Elder L. A. Gibson will join this tent company. Elder H. J. Schnepfer and Brother C. F. Knott will hold tent-meetings among the Germans in this conference. Plans have been laid for a series of tent-meetings in Spokane.

ELDER G. W. REASER says in a report of the work in southern California: "The health department of our work in Los Angeles is just entering upon a new era of activity and usefulness. A splendid new building, definitely planned and erected for our work, has been leased for a period of five years. This structure is three stories high, and has a commodious basement for storage purposes. It is located on the corner of Third and Hill Streets. The first floor is wholly devoted to restaurant purposes, the second to physician's office, treatment rooms, and our conference and tract society offices, and the third to sleeping apartments for our corps of workers."

The One Hundred Thousand Dollar Fund

Battle Creek (Mich.) church	162 19
J. H. Wheeler	120 40
A. Hollander	100 00
W. C. Sisley	100 00
Unknown	100 00
The Hausfreund	89 60
East Michigan Conference	84 24
Southern Illinois Conference	80 53
H. E. Roberts	51 99
L. Johnson	50 00
A. G. Roberts	50 00
Indiana Conference	49 85
Union College	44 66
North Michigan Conference	35 17
Rochester (Ind.) church	31 85
West Washington Conference	30 96
Z. B. T.	30 50
Cedar Lake (Mich.) Academy	28 02
Hartford (Conn.) church	27 66
Bowling Green (Ohio) church	27 52
A. H. Mathews, Treas.	27 00
Mrs. S. C. Oppy	27 00
F. A. Mott	26 01
Wm. Guthrie, collector	25 51
Mr. and Arletta E. Newland	25 00
Mr. and Mrs. E. W. Wiltse	25 00
Mr. and Mrs. J. H. French	25 00
G. A. Reed	25 00
J. A. Deihl	25 00
D. W. Johnson	25 00
Mrs. E. J. Tuft	25 00
A friend	25 00
Greenville (Mich.) church	23 50
Central New England Conf.	22 50
Mother, brother, and sister	22 41
Humboldt Park (Chicago) church	22 00
Hartford City (Ind.) church	20 85
Mr. and Mrs. A. Carter	20 40
Boggtown (Ind.) Manual Training-school	20 18
G. P. Glembin	20 00
Mr. and Mrs. T. Thorp	20 00
Rosa B. Smith	20 00
F. Rousseau	20 00

T. M. C.	20 00
Jean Phillips	20 00
Adaline (Kan.) church	19 50
Elgin (Ill.) church	18 50
Willimantic (Conn.) church	18 00
Jacob Thomas	17 50
Jason and Rachel Davis	17 40
Mr. and Mrs. J. R. Chappell	17 00
D. D. Wiebe	16 50
George Klopfinstine	15 00
Hamler (Ohio) church	12 30
Virginia Conference	12 25
Rutland (Vt.) church	12 00
Robinson (Wis.) French church	10 90
Mrs. Emma Eanus	10 75
Alma (Neb.) church	10 57
L. Bedford	10 50
Dana (Ind.) church	10 50
Bridgeport (Conn.) company	10 25
Marcellus Andre	10 00
Mrs. J. P. Brook	10 00
L. M. Talbot	10 00
Woolam church	10 00
E. T. Palmer	10 00
Otto Gustafson	10 00
J. W. and M. E. Watt	10 00
Oconto (Neb.) church	10 00
Mrs. J. P. Jaspersen	10 00
Ida Parker	10 00
Mr. and Mrs. D. Carmichael	10 00
Ellsworth (S. D.) church	10 00
Mrs. Carrie C. Feeks	10 00
J. N. Wilkinson	10 00
Mrs. Josiah Wiles	10 00
E. E. Russell	10 00
C. J. Buhaltz	10 00
Indianapolis (Ind.) First church	10 00
Akron (Ohio) church	10 00
Mrs. Mary Saare	10 00
A. R. Hielt	10 00
J. J. Hill	10 00
Fred H. Bulpitt	10 00
Milbank (S. D.) church	9 35
Newark (N. J.) church	9 10
West Bay City (Mich.) church	9 00
Lancaster (Pa.) church	8 86
Pawtucket (R. I.) church	8 50
Darien Center (N. Y.) church	8 00
Shawnee (Kan.) church	7 75
Lapeer (Mich.) church	7 65
W. J. Deihl	7 50
Stewartville (Minn.) church	7 50
Calistoga (Cal.) church	7 35
Des Moines (Iowa) Young People's Society	7 30
South Milford (Ind.) church	7 25
Coldwater (Mich.) church	7 05
Mrs. Emma Schuster	7 00
Peoria (Tex.) church	7 00
Children of South Australia	6 49
N. S. Welch	6 00
Slocumville (R. I.) church	6 00
B. F. Winkler	6 00
Mrs. G. E. Langdon	5 88
Arcadia (Neb.) church	5 65
Sand Prairie (Wis.) church	5 60
Russell (Iowa) church	5 50
Mrs. L. W. and Nola Beardsley	5 25
G. E. Langdon	5 25
North Wolcott (Vt.) church	5 10

[NOTE.—The donations have come in so rapidly that we have not been able to publish all the names of the donors to date, but we shall acknowledge all in due time. The amount of the list furnished to us is now \$105,902.96.—Ed.]

A further list will follow.
Send all donations to I. H. Evans,
Takoma Park Station, Washington,
D. C.

Current Mention

— Sweden is reported to be mobilizing a portion of her army, to make a show of her military strength "for Norway's benefit."

— Twenty-six people are reported killed by a tornado which swept across a portion of Montague County, in northern Texas, July 5, the path of the storm being three miles wide and fifteen miles in length. About fifty people were injured.

— The Supreme Court of Kansas has rendered a decision debarring the State of Kansas from competing with the Standard Oil trust in furnishing oil to the people of that State, by means of the establishment of a State oil refinery. The establishment of such a plant had been earnestly favored by Governor Hoch.

— The tribute of human life paid this year to fourth-of-July "patriotism," according to figures given by the *Chicago Record-Herald*, July 5, totals thirty-six people. This leaves room, however, for many cases of tetanus, which does not develop until a week or more after the injury from cracker or toy pistol has been received. Besides those killed, 1,677 persons received various injuries.

— Two hundred residents of the town of Guantajuato, Mexico, lost their lives in a flood which resulted from a violent storm, July 1. The town was situated in a gorge, through which a river flows, and has been subject to floods, but the present disaster is unprecedented. The force of the flood was augmented by the giving way of dams and masonry which confined the river's flow. Many houses were swept away, and the property loss is estimated at \$2,000,000.

— The Japanese have landed a force on Sakhalin Island, backed up by a fleet of war vessels, and have taken possession of the island, the Russian garrison being too weak to offer effective resistance. In Manchuria there is comparative quiet around the opposing armies, neither commander seemingly being desirous of bringing on a general engagement. The arrangements for peace negotiations in Washington between Russia and Japan are making favorable progress, the Japanese peace envoys having sailed from Yokohama July 8, on the steamship "Minnesota." There are rumors that the unfortunate Czar Nicholas is beset by a plot of the Russian reactionaries who aim to dethrone him and set up a czar of stronger character.

— The final vote in the French Chamber of Deputies on the bill abolishing the Concordat and separating church and state in France, was taken July 3, and the measure was passed by a majority of 108 in a total of 574 votes cast. The general principle of the measure is set forth in the bill as follows: "The republic assures liberty of conscience and guarantees the free exercise of religion, subject to the restrictions of public order. The republic neither recognizes, pays stipends to, nor subsidizes any sect, but provides funds for college, hospital, and asylum chaplains. Otherwise, the public worship budget is abolished, and public establishments connected with religion are suppressed."

— The Russian battle-ship "Kniaz Potemkin" of the Black-Sea fleet, on which the crew rebelled and raised the red flag, after keeping Black Sea ports and shipping in a state of uncertainty and terror for nearly two weeks, finally surrendered to the Rumanian authorities at Kustenji, on promise of the latter that the men would be liberated at the Rumanian frontier. It is expected that objection to this treatment of the mutineers will be made by the Russian government, and the incident may be the cause of friction between Russia and Rumania.

NOTICES AND APPOINTMENTS

Change of Time of the Humboldt County (Cal.) Camp-Meeting

THE time for holding the Humboldt camp-meeting has been changed to July 25-31. The place will be decided upon by the local brethren in counsel with Elder J. H. Behrens, who has gone to that field. It is to be hoped that there will be a general attendance of all our people in that section of the conference.

W. T. KNOX, *Pres. Cal. Conf.*

Annual Meeting of the Kansas Conference

As a vote was taken at the last meeting of the conference last year, to the effect that the conference should convene on Monday preceding the opening of the camp-meeting on Thursday of the same week, we desire to announce early, that the first meeting of the Kansas Conference for 1905 will convene on the camp-ground in Hutchinson, Kan., Monday evening, August 21, at 7:30. While this is a meeting for all, and we hope that many of our people who are not delegates will be there at the first meeting, yet it is especially important that all delegates be present.

C. McREYNOLDS, *President.*

Legal Meeting of the Kansas Conference Association

THE annual meeting of the Kansas Seventh-day Adventist Conference Association will be held on the camp-ground at Hutchinson, Kan., Friday, August 25, at 9 A. M., for the transaction of such legal business as may come before it, and to render a report of the standing of the association. All questions relating to the titles of church properties and other possessions of the association which are not fully understood should be presented at this time, and will receive proper attention.

C. McREYNOLDS, *President.*

Wisconsin State Camp-Meeting

AT our last conference meeting in Wisconsin it was decided to hold the annual camp-meeting and conference from August 30 to September 11, the place to be Janesville, if suitable grounds can be secured. We will know in a very short time whether or not we can get the grounds in that place.

WM. COVERT.

Missouri Camp-Meeting

THE date of opening the Missouri State Conference and camp-meeting has been changed to August 6, instead of August 3. This has been made necessary on account of a conflict of dates for the occupancy of Liberty Park, Sedalia, where the meeting is to be held. The conflict occurred through an oversight on the part of the Park Board, and was wholly unintentional. The appointment

now stands August 6-13. Let all who are interested make a note of this change of date. All conference laborers are invited to meet at Liberty Park on Wednesday, August 2, for a workers' meeting. All General Conference laborers who are to attend the meeting are invited to be with us in the workers' meeting if consistent with other arrangements.

R. C. PORTER, *President.*

Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE	
Southern New England	Aug. 31 to Sept. 11
Western Pennsylvania, Erie	Aug. 2-7
SOUTHERN UNION CONFERENCE	
North Carolina, Newton	July 7-17
Georgia, Smyrna	Aug. 3-13
Tennessee, River, probably Nashville	..... Aug. 17-27
Florida, Plant City	..... Oct. 5-15
Cumberland, Richmond, Ky.	..... July 20-30
Cumberland, Spring City, Tenn.	..... Aug. 31 to Sept. 10
LAKE UNION CONFERENCE	
Southern Illinois, Mattoon	..... Aug. 3-13
Ohio, Mansfield	..... Aug. 10-21
West Michigan, Allegan	..... Aug. 17-28
Wisconsin	..... Aug. 30 to Sept. 11
Indiana, Connersville	..... Sept. 7-18
NORTHERN UNION CONFERENCE	
North Dakota (English and Scandinavian, local) Towner	..... July 11-17
Manitoba, Canada, (near) Winnipeg	..... July 20-25
CENTRAL UNION CONFERENCE	
Missouri, Sedalia	..... Aug. 6-13
Nebraska, Omaha	..... Aug. 10-20
Colorado, Denver	..... Aug. 17-27
Kansas (conference), Hutchinson	..... Aug. 24 to Sept. 4
Kansas, Valley Falls	..... July 20-26
Kansas, Broughton	..... July 27 to Aug. 2
Kansas, Downs	..... Aug. 3-9
SOUTHWESTERN UNION CONFERENCE	
Texas, Hillsboro	..... Aug. 3-13
Arkansas, Bentonville	..... Aug. 17-27
Oklahoma, Oklahoma City	Aug. 24 to Sept. 3
Oklahoma, Elk City	..... July 12-17
PACIFIC UNION CONFERENCE	
California, Humboldt District	..... July 25-31
California, Hanford District	..... Oct. 19-29
California, Santa Rosa District	..... Aug. 17-27
Southern California, San Diego	..... Sept. 7-17
Montana, Sun River	..... July 6-16
Upper Columbia	..... July 20-30
Utah, Ogden	..... Aug. 15-22
Western Washington, Seattle	..... Aug. 24 to Sept. 3
British Columbia	..... Sept. 7-17
GENERAL EUROPEAN CONFERENCE	
Latin Union (union conf.) Gland, Switzerland	..... July 11-16
German Union (union conf.) Fried-ensau, Germany	..... July 20-30
British Union (joint meeting)	..... Aug. 4-13
Scotland and Ireland	..... Aug. 14-30
MISCELLANEOUS	
East Caribbean Conference, Georgetown, Demerara, British Guiana	..... July 19-28

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.

Publications Wanted

[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, post-paid:—

H. Clay Griffin, Bentonville, Ark., periodicals and tracts for missionary work.

C. S. Bassett, 720 Hobart Ave., East Side, Atlantic City, N. J., periodicals and tracts for missionary work.

Thos. De Moulpied, Central Lake, Mich., periodicals and tracts for reading-rack.

Mrs. Etta Burk, Brook Port, Ill., *Good Health, Signs, Watchman, Life Boat.*

Change of Address

THE Pennsylvania Tract Society has moved its office to 5017 Arch St., Philadelphia, Pa. All communications for this office should be sent to the new address after receipt of this notice.

V. H. COOK, *Sec. and Treas.*

Business Notices

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

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

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

FOR SALE.—120 acres of land on Waldren's Ridge, near Graysville; can be conveniently divided into three tracts with buildings on each. Correspond with F. M. Hosea, R. F. D. 3, Dayton, Tenn.

WANTED.—A married man to work in tile factory; must be strong enough, and must be a Seventh-day Adventist. References required. Wages, \$1.75 a day. Address Archie Hilliard, Spencer, Iowa.

A GOOD opening for Seventh-day Adventist physician to work in connection with bath and treatment rooms designed to develop into a sanitarium. Correspond with W. E. Arnett, 318 Julian St., Parkersburg, W. Va.

WANTED.—Seventh-day Adventist homes for the following-named children: Flossie, aged seven months; Clifford, aged three months; and Viola, aged ten days. Address Emmanuel Children's Home, Mountain Grove, Mo.

ABSOLUTELY pure peanut butter, best quality 10 cents a pound in bulk, or 12 cents in neat pound packages. Best maltose honey at same prices. Sample of either, 10 cents postpaid. Send for list of other foods. Vegetarian Meat Co., Washington, D. C.

WANTED.—Three Seventh-day Adventist women,—one for washing, ironing, and scrubbing; one for cooking and general housework; and one to care for small children and infants. None but consecrated women, willing to work, need apply. Address Emmanuel Children's Home, Mountain Grove, Mo.

FOR SALE.—My undivided interest in the Jesse Stith farm of 250 acres, lying in Mead County, Ky., at very reasonable figures, to any one desiring the same. I desire to turn all the money but one hundred dollars over to the work at Washington and the foreign mission work. Correspond with J. T. Stith, Bible Grove, Mo.

PEANUT BUTTER.—Absolutely pure unsalted steamed or roasted peanut butter at 12 cents a pound in 50-lb. lots or over, or 10, 25, or 50 lb. cans. Less than 50 pounds, add 1 cent per pound; cash with order; freight prepaid on 100-lb. lots or over, east of the Rocky Mountains. Address St. Laurent Brothers, 1220-22 Saginaw St., Bay City, Mich.

SEND four cents in stamps, to pay postage for our three catalogues showing most complete line of sanitary supplies, rubber goods, home treatment appliances, household spe-

cialties, aluminum ware, kitchen goods, wholesome food products. Guaranteed goods. Best prices. Address Sanitarium Supply Co., Nashville, Tenn. Send us your name for food list.

WANTED AT ONCE.—A good, faithful man of experience to take care of stock, garden, and look after outside work in general, around a small sanitarium. Our need for such a man is urgent, but we can only accept one who can give satisfactory references. Address Nashville Sanitarium, Nashville, Tenn.

FOR SALE.—If sold soon, \$1,500 will buy 100 acres of land, on a good pike road, 2½ miles from street-car line leading into Memphis, Tenn., a city of 125,000 inhabitants, a splendid market for all kinds of produce. Elders Burrows and Donnell, myself, and others have recently located here, as this is a new field for the message. Advantages here are, good roads, mild climate, good water, excellent market, plenty of timber, a large field for the work of the message. Land is steadily rising in value. Address N. W. Allee, Raleigh, Tenn.

Obituaries

NOTE.—Ministers are earnestly requested to fill and return a "vital statistics" blank, with each obituary notice.

CORRECTION.—In the obituary notice of Brother William Butterbaugh, printed in the issue of June 22, it was stated that the deceased first heard the doctrines of the third angel's message at Riverside, Iowa, in 1844. The date should have been 1884.

TRIMMIE.—Died at Spartanburg, S. C., May 27, 1905, of whooping-cough, Charles Campbell, infant son of Brother and Sister C. Trimmie. The parents and three little sisters feel the separation keenly, but they are comforted by the blessed hope. Services were conducted by Brother Shell, pastor of the Bethel M. E. Church, and the writer.

E. W. CAREY.

CUDDEBACK.—Died at Traverse City, Mich., June 7, 1905, Martha Cuddeback, of heart trouble, aged 71 years and 1 day. She had long been a member of the Chesaning Seventh-day Adventist church, where she was loved by all who knew her. She leaves a daughter and one brother to mourn their loss. Words of comfort were spoken by the writer from Rev. 14:13.

O. SOULE.

CURRY.—Died at Bordoville, Vt., June 18, 1905, Mrs. Caroline M. (Kittell) Curry. She was born at Fairfield, Vt., June 1, 1832. About forty-three years ago she accepted the third angel's message under the labors of Elder James White, and was a member of the East Richford church. Two sisters mourn their loss. After prayer at the house, services were conducted by the writer at the Bordoville church. Burial was at East Richford.

F. M. DANA.

WAGER.—Died at the Otter Lake (Mich.) Sanitarium, June 9, 1905, of gangrene, Mrs. Melvina Wager, aged 66 years, 2 months, and 27 days. For many years she had been a faithful observer of the Sabbath, and a member of the Hazelton (Mich.) church. Although a constant sufferer during the last two years, she bore it all with Christian fortitude, and was resigned to God's will. The funeral service was conducted by the writer, assisted by Elder J. L. Edgar; text, 1 Thess. 4:13.

B. F. STUREMAN.

JENKINS.—Died in Ontario, Cal., May 20, 1905, of consumption, Edward Drummond Jenkins, aged 27 years, 3 months, and 13 days. He spent most of his life at Waterville, Maine, where he was graduated with honors from Colby College in 1900. His health began to fail in 1899, and in 1902 he went to Boulder, Colo. Receiving no benefit here, he, with Sister Edna Kilbourne as nurse,

went to Indio, Cal., and five months later to Ontario, Cal. At an early age he was converted and joined the Congregational Church. As the result of the consistent Christian life of Sister Kilbourne, he accepted the truths taught by Seventh-day Adventists, and peacefully fell asleep with bright hope in the first resurrection, interment taking place at his home in Waterville, Maine. The funeral service was conducted by the writer, assisted by P. P. Adams and the Congregational minister.

E. H. ADAMS.

MORTON.—Beula Dell, daughter of Brother R. A. Morton, of San Jose, Cal., died June 3, 1905, aged 6 years. Little Beula was a child of rare sweetness, and although so young loved the Sabbath-school lessons, and took delight in attending the school, Sabbath evening, referring to herself and her twin sister, she said, "To-morrow is our birthday," but in the lengthening shadows of that day she fell asleep to awaken in the unending glory of immortality in the kingdom of God. The sorrowing parents and friends are comforted with the blessed hope.

D. T. FERRO.

REA.—Died at her home in Chicago, Ill., June 21, 1905, Mary M. Rea, my dear wife, aged 41 years, 10 months, and 14 days. Together we accepted the truths taught by Seventh-day Adventists at a camp-meeting held in Kalamazoo, Mich., during the year 1889. She had a kind and amiable disposition, and always made many friends wherever she lived. She was a faithful attendant at Sabbath-school and church. She passed away very peacefully, trusting in Jesus. An aged mother, two sisters, and five brothers survive her. Funeral services were conducted at the house and church by Elder Luther Warren; text, 1 Thess. 4:13, 14.

LINCOLN A. REA.

LOVEJOY.—Fell asleep in Jesus, near Bloomfield, Neb., June 11, 1905, Brother Lovejoy, aged 34 years and 9 months. He had been afflicted with arthritis deformans for nearly four years. He accepted the truth under the labors of Elder G. H. Smith and Brother Finster, in 1900, and remained faithful in the third angel's message. By his death a tender tie was broken, but his loved ones are comforted with the many promises to the faithful believers. His companion and a little son and daughter and other relatives are left to mourn. The funeral service was conducted by the writer.

J. W. BEAMS.

DACONS.—Died at the home of her sister, Mrs. Sarah Dacons, Battle Creek, Mich., June 16, 1905, Mrs. Catherine Dacons, aged 88 years, 10 months, and 2 days. Neuralgia of the heart was the immediate cause of her death. She was an active, zealous, and exemplary Christian for almost her entire life. For more than forty years she had been a Seventh-day Adventist, and was a member of the Grand Rapids (Mich.) church at the time of her death. She is survived by one daughter, three sons, and a large circle of relatives and friends. She came to her end like a sheaf of perfectly ripened grain, ready for the garner. She sleeps in hope. The funeral discourse was given by the writer from John 14:1-3, by request.

G. W. MORSE.

MORROW.—Died at his home in Ligonier, Ind., June 3, 1905, Francis Morrow, aged 84 years, 1 month, and 28 days. Brother Morrow was born in Ireland, and came to New York at the age of sixteen. He went with his family to Iowa when about thirty years old. In that State he accepted the truths of the third angel's message in 1858. Present truth has always been dear to him. He advocated it in his home and in the church with zeal and enthusiasm. He moved as a pioneer to Kansas in 1865, and assisted in starting the work in that field. He leaves a wife and five children and many other friends and relatives to mourn their loss. He was the father of Elder James A. Morrow, who has been a missionary many years in the West Indies, but at present is laboring in the Bermuda Islands. The funeral sermon was preached by the writer from Job 5:26.

JOHN W. COVERT.



WASHINGTON, D. C., JULY 13, 1905.

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

ELDER W. J. TANNER, of Jamaica, has accepted the call to Hayti.

WILL not all our readers who desire to use our Business Notice column please read carefully and comply with the instructions given therein?

ON July 5 Elder W. H. Wakeham sailed from New York for Europe. After attending the German meeting at Friedensau, he will return to his field of labor in Egypt.

WE learn from India of the arrival in Calcutta of Sister Ella McIntyre, nurse and Bible worker, of Egypt. This is India's gain but Egypt's loss, and that field now needs a lady Bible worker.

WE hear the good news from Turkey that Brother Baharian and other workers under arrest and imprisonment with him have been released. We shall doubtless learn of the particulars later.

"WHY doesn't my paper come?" is often asked by our subscribers. Some of the reasons were given on the second page of last week's paper. If any one failed to read this page, please read it now.

THE double-page view of the buildings and grounds of the Elk Point (S. D.) Industrial School, which appears in the annual announcement of the institution just received, is both attractive and suggestive. It is evident that the school is established on a practical basis. We like to see the good-looking teams and the barn, as well as suitable school buildings. Full particulars concerning the school can be secured from the principal, Brother Bert Rhoads.

FROM the principal, Prof. Frederick Griggs, there comes to us the twenty-fourth annual announcement of "South Lancaster Academy in the Village of South Lancaster, Mass." Full information concerning the institution is contained in the announcement, including an outline of all the courses of instruction offered. An interesting feature to former students is a list of all graduates since 1888. Copies of the announcement can be obtained by addressing the principal.

THE General Conference has received a donation of a number of volumes of "By Land and Sea," by Elder G. C. Tenney, the net proceeds of which are to apply on the One Hundred Thousand Dollar Fund for the benefit of the Review and Herald Publishing Association. Any one desiring to aid this fund and at the same time secure an interesting book, can do so by sending an order for one of these books. Price, post-paid, \$1.50.

Vital Statistics

INASMUCH as statistics have been compiled from obituary notices appearing in the REVIEW, and unwarranted assertions made therefrom regarding the health of Adventists as a people, it has been thought advisable to secure more definite information concerning the cause of death than usually appears in an obituary notice.

At the recent session of the General Conference this matter was considered, and the following resolution was adopted:—

"Whereas, There is a pressing need for carefully kept vital statistics of the denomination; therefore,—

"Resolved, That we approve of the plan of the Medical Council, for the collection of such statistics, and earnestly recommend that our ministering brethren co-operate with this plan by filling out and returning the required blanks when they send in obituary notices."

Each ordained minister will be furnished with blanks and instructions, and is earnestly requested to co-operate with the Medical Council in its effort to secure reliable vital statistics.

Compliance with this request will prevent delay in publication of obituary notices pending correspondence.

A Reply to an Inquiry

AN esteemed brother, who thinks that others may look at the matter as he does, writes as follows:—

"I do not recall any published statement in the REVIEW as to what disposition has been made of the insurance money of the burned property at Battle Creek. Until the meeting of the last General Conference I took it for granted that this insurance would apply to the building of the new plant at Washington. The call for an overflow of the One Hundred Thousand Dollar Fund for this purpose largely suggests my inquiry as to the disposition of the above insurance."

For the benefit of this brother, and of any others who may not understand the matter, we will briefly state the facts. At the time of the destruction of its printing plant by fire, the Seventh-day Adventist Publishing Association of Battle Creek, Mich., was carrying a large indebtedness, a considerable portion of which was covered by notes and certificates of deposit. The insurance money was almost wholly used in the payment of these notes and certificates of deposit. This, of course, reduced the indebtedness, but left no ready cash for the erection of the new plant in Washington. As the Washington Association has been unable thus far to dispose of

any of the real estate at Battle Creek since it came into possession of the property there, and as there are large obligations still to be met, it seemed necessary to ask for some assistance from our people in building the new plant here. Furthermore, the new association has been asked to cancel a balance of fifteen thousand dollars due to it from the old Seventh-day Adventist Educational Society, assumed first by the International Medical Missionary Training-School Association, and now by the General Conference Corporation, which has taken over the Battle Creek College property. Thus the amount of the overflow of the One Hundred Thousand Dollar Fund asked for is only equal to the amount of the indebtedness of the General Conference Corporation to the Review and Herald Publishing Association which has been cancelled.

We hope this explanation will make the situation clear to all, and that there will be a favorable response to the call for continuing the donations. The preliminary arrangements are already being made for the erection of the new printing plant here, and the actual work will begin in a few days. More than one third of the fifteen thousand dollars suggested to be raised for this purpose is already in hand, and a united effort will supply the remainder without distressing any one. We are thankful for what has been done, and are hopeful for the future.

Washington, D. C.

WE are thankful to be able to report a most excellent interest in the tent-meetings in southeast Washington, near Lincoln Park. The weather has been somewhat stormy, and the Fourth-of-July holiday has somewhat interfered, but there has been a real interest manifested, and the prospect is most hopeful.

The list this week for the Washington fund reaches the amount of \$105,902.96. The work is going forward on the General Conference offices, and it is expected that the publishing office of the REVIEW AND HERALD will also soon be built. In order that this may be done, as all our people desire, we request the subscribers to the REVIEW to continue their help, so cheerfully given thus far, to the work in Washington. Fifteen thousand dollars is the amount voted by the General Conference to be raised. We trust this may quickly be done. The gifts sent to this place have in many instances cost a real sacrifice. Note the following letter:—

"DEAR BROTHER: How intensely interested I have been to see the One Hundred Thousand Dollar Fund grow week after week! and how I have longed for money to contribute my mite! Ere this it has been impossible. This morning finds us without fuel, without flour, practically nothing in the house to eat but corn bread, rice, and beans, and no money to buy with; but the enclosed amount, \$30.50, has been sent me in direct answer to continuous prayer for some money for this fund, therefore I feel that I would be a traitor should I touch it for personal use.

"Wishing the cause Godspeed, I am,
"Your sister in the faith,

"Z. B. T."

Such a spirit of self-sacrifice will bring blessing, both to the cause and to the giver.
J. S. WASHBURN.