

# The Advent THE FIELD IS THE WORLD And Sabbath **REVIEW HERALD**

WASHINGTON, D. C., THURSDAY, JULY 20, 1905



BETHLEHEM

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been of old, from everlasting." Micah 5:2. As the birthplace of this wonderful Ruler of Israel, the town of Bethlehem attained an undying fame, which links it with the most beautiful themes of contemplation. It is situated on an eminence about six miles south of Jerusalem, "covering the ridge of a hill on the southern side of a deep and extensive valley, and reaching from east to west." It was the birthplace of David, from which fact it derived the title "city of David."

Over these hills shone the mysterious star which guided the wise men from the East, to the birthplace of the infant Jesus. Here also reclined the watching shepherds keeping their flocks by night, when suddenly "the angel of the Lord came upon them, and the glory of the Lord shone round about them." "The whole plain was lighted up with the bright shining of the hosts of God," and the hills echoed the sound of the most wonderful anthem to which men ever listened, rendered by voices which sing praises before the throne of God. "Earth was hushed, and heaven stooped to listen to the song,—

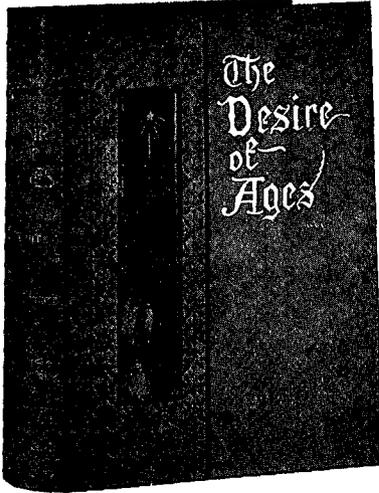
"Glory to God in the highest,  
And on earth peace, good-will toward men."

"O that to-day the human family could recognize that song! The declaration then made, the note then struck, will swell to the close of time, and resound to the ends of the earth."—*"Desire of Ages,"* pages 47, 48.

"The story of Bethlehem is an exhaustless theme. In it is hidden 'the depth of the riches both of the wisdom and knowledge of God.' We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in his presence. Yet this was but the beginning of his wonderful condescension."—*Id.,* page 48.

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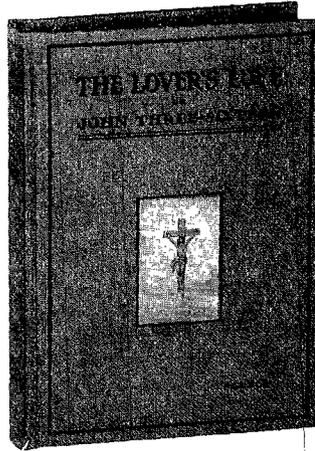
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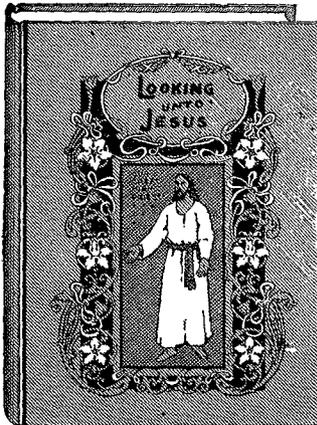
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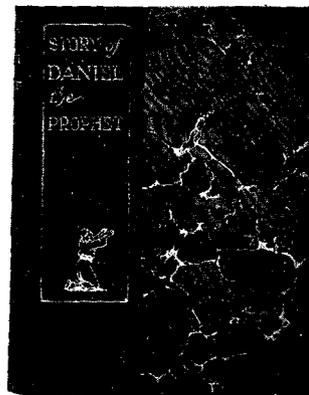
In taking up the subject of the sanctuary, the author points us to our great High Priest, outlines his work in our behalf, and shows that the earthly tabernacle was simply "a shadow of things in the heavens." Further, that the same work is now being done for us by Christ our great high priest, in the heavenly sanctuary, as that which was done by Israel's high priest when

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# THE REVIEW AND HERALD

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## Editorial

### Moment by Moment

THE moment just gone is as completely beyond our grasp as if it were separated from us by an eternity of time. The moment just in the future is just as much outside of our experience as is the one a million years ahead. The present moment is the only one with which we can deal. We live moment by moment. Our journey is taken step by step. We need only grace enough for the present moment. We can use only that which we can appropriate just now. Life is received only by living, and love is realized in the same way. From eternity to eternity God is, unlimited by time, but we are creatures of the now.

"Dying with Jesus by death reckoned mine,  
Living with Jesus the new life divine,  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord, I am thine.

"Moment by moment I'm lost in his love;  
Moment by moment I've life from above;  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord, I am thine."

### The Little Foxes

SINCE the days of Solomon it has been a universal proverb that it is the little foxes which spoil the vines. "Take us the foxes, the little foxes, that spoil the vines." Equally universal has been the application of this proverb. A little indiscretion at a critical time may cause irreparable trouble. A little word unfitly spoken is like sour apples in very common baskets. A little nagging con-

stantly repeated may drive one to distraction. A little sarcasm, a little twang of the voice, a little turning up of the nose, a little elevation of the chin, and a little change of the countenance may break friendship, and bring a shadow over a whole life. There is no need of an exhortation by the preacher. We all know the moral.

### Reasons for Thankfulness

EVEN in what seem to be the darkest hours there are plenty of reasons for thankfulness. The statement is always true, "I have loved thee with an everlasting love." There are no exceptions to the promise, "I will never leave thee, nor forsake thee." In times of deepest trial our God still says unto us, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." The assurance of the risen Saviour as he was taken up into heaven is still spoken to every disciple, "Lo, I am with you always, even unto the end of the world."

"O thou, my Saviour and my Lord,  
'Tis good to trust thy name;  
Thy power, thy faithfulness and love,  
Will ever be the same.

"Weak as I am, yet through thy grace  
I all things can perform,  
And, smiling, triumph in thy name  
Amid the raging storm."

### The Call to the Ministry

THE very circumstances under which this cause is now placed constitute an emphatic call to young men of Christian experience to devote themselves to the ministry of the Word of God. Here is the closing message to be proclaimed "unto every nation and tribe and tongue and people." The time is short, and the fields are white for the harvest. The Macedonian cry is heard from many lands, and there are innumerable openings for the living preacher.

In view of this situation we have felt impressed to urge upon the attention of our young men the opportunity offered for rendering service acceptable to God and helpful to humanity as preachers of this message. It seems to us that there has been a tendency to underestimate the dignity and the importance of the work of the gospel minister in favor of mere professional skill, and there has been a

decided drift into other lines of work to such an extent that there is a dearth of strong, well-educated, and thoroughly devoted young men who are prepared to answer the many calls to proclaim this truth to those who are nigh and to those who are far off.

We believe that the time has now come for a change. We call upon our young men to consider that God has use for them as ambassadors to the nations of the earth, and that here is a calling worthy of the best talent and the most earnest devotion. While some of the best minds of the world are being used by the enemy of truth to discredit the Bible and to turn the people away from the great salvation offered to them in the gift of Jesus, there is a glorious opportunity for valiant service in ministering the words of life, and in turning many "from darkness to light, and from the power of Satan unto God." True defenders of the faith are needed. Faithful exponents of the truth are needed who have exercised themselves unto godliness, and who will contend earnestly for the faith which was once delivered unto the saints.

We do not call for a mere professional class of preachers. We do not wish to substitute a human for a divine call to the ministry. But we long to see a body of recruits for this sacred work,—a company of young men whose hearts God has touched,—whose commission may be expressed in the words of the Lord to Jeremiah: "I have appointed thee a prophet unto the nations. . . . To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah. . . . Behold, I have put my words in thy mouth: . . . thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a fortified city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee."

Are not the hearts of some stirred as they read these words? Shall there not

be a prayerful response on the part of many a young man who is considering how he may best glorify God in service? Will not the instructors of our youth take these things to heart, and plan more definitely to encourage young men of Christian experience to give themselves to the preaching of this message? We certainly hope it may be so. Only a short time in which we may be laborers together with God in preparing a people for the great day so near at hand. Let us fill the time with faithful service.

### **The Right to Reject the Theories of Experts**

IN a recent issue the *Christian Advocate* discusses the controversy between the higher critics and their opponents, especially as represented in the American Bible League. In the course of the discussion the *Advocate* lays down some principles which are worthy of being emphasized. It says:—

Notwithstanding St. Luke is explicit that Christ was born of a virgin, and Matthew is as clear by implication, some experts will say that the silence of the others and of St. Paul justifies the rejection of the virgin birth.

Yet literally millions of scholars in the ages past have seen what to them was the strongest proof that Christ was born of the Virgin Mary.

The non-expert (who sees that the virgin birth, the deity of Christ, the vital and unparalleled relation of the atonement to the forgiveness of sins, are undermined by the alleged results of the higher criticism) has the logical, philosophical, and moral right to say within himself and to others, that whether or not he thinks himself competent to overthrow the details of the process, or even to follow it, he will accept no theory which leads to such a conclusion. He has the same right to do this as has the non-expert to decline to believe that any argument can disprove the existence of God,—even though that argument at certain points runs through knowledge and speculations which his limited acquirements do not enable him to follow. And if it be said that this is repudiating the operations of the human intellect and making one's self a slave to an idea, it seems to us sufficient to say, in reply that, so long as experts agree that the manuscripts essentially coincide upon the broad lines of the Christian faith, and that the translation is substantially accurate, it does not require "experts" to teach men whether or not the Gospels declare Jesus Christ to be the Son of God, miraculously born of a virgin, deprived for a time of the full exercise of divine power, but infallibly knowing everything pertaining to the substance of his mission upon the earth. If a conscientious man, expert or non-expert, willing "to follow the truth wherever it leads the way," can not see these things in the Bible, he ought not to profess to see them; but he who does see them is (by virtue of his belief in the Bible's containing a divine revelation) bound to declare that he finds them there, even if a procession of "experts" of ever-in-

creasing length and arrogance affirm that they are not there, or give "expert" opinions in higher or lower criticism which undermine them.

We regard this teaching as sound and helpful, and we would apply it to some of the fundamental doctrines of this message.

One has a right to reject the many contradictory claims of the Sunday advocates, even though he can not follow them through all their winding arguments.

In the same way the believers in this message have "the logical, philosophical, and moral right" to refuse their assent to the conclusions of some who profess to be in the truth, but to have advanced upon higher ground, when they by fanciful interpretations and combinations of scripture really undermine confidence in the accepted features of the message. And it is not necessary in order to do this that one should be required to answer every detail of the argument, or advance a counter theory concerning subjects with which he is not familiar. Some things are settled, and may be depended upon. We are not following cunningly devised fables.

### **Christianity Without Christ**

"ADVANCED religious thought" in this country has now reached the point where it has produced a church without theology, an innovation quite characteristic of the times. At the head of this church, or movement, is a former well-known evangelist, Rev. B. Fay Mills. The seat of this new movement is Los Angeles, Cal., and Mr. Mills has given it the name of the "Los Angeles Fellowship." From a description of the movement given by Mr. W. A. Corey in the *Arena*, it appears that it has attained a rapid popularity, new halls having frequently to be found for its meetings to accommodate the increasing throng of attendants. The character of the movement seems to be very largely benevolent. On this point it is stated:—

The Fellowship is a many-sided institution,—as many sided as is the human society which it attempts to serve. One of its many activities is in connection with helping to care for the city's poor and unfortunate. It has its sewing society to provide clothing for the needy, and other relief committees. It has its "Graduate Jolly Boys' Club" for the benefit of graduates from the juvenile court and the city detention home. It has its evening classes, and it is planning educational work on a large scale. It is providing free legal advice to protect the unfortunate from the rapacity of conscienceless lawyers, and to discourage contentions litigation. The Fellowship is caring for its children and young people in a thorough and intelligent manner. Besides its Sunday-school, Children's Church, and Young Men's Club, it is meeting the amusement ques-

tion not only with regular social gatherings, but by providing at a moderate expense dancing lessons by a competent instructor. There is also a Fellowship Dramatic Club that has already given several creditable public presentations. All these amusements are of a high order. The good is cultivated; the bad eliminated.

Anybody is free to belong to this new "fellowship" without undergoing any change in religious belief, or expressing any religious convictions at all. "All are welcomed on equal terms, orthodox and unorthodox, Jew and Gentile, agnostic, infidel, Christian, heathen—all are given the same hand-shake and smile of welcome." There are, however, two requirements. One is an agreement to make a weekly cash payment of any amount from one cent upward. The other requirement is a pledge to encourage trustful and unselfish living. Of the latter Mr. Corey well says: "Let the reader think twice before smiling at this pledge; for to obligate one's self to live trustfully and unselfishly in this commercial and competitive age is a far more serious matter than may appear at first sight. It involves the living up to the very highest Christian ideal."

A member of this Fellowship, therefore, is required to live up to the highest Christian ideal, or rather to pledge himself or herself to so live, for there is no higher ideal than that of a truly unselfish life. But living up to the ideal of Christianity is nothing else than living the Christian life. A member of this new church is therefore required to promise that he will live the Christian life, without any change of heart or profession of faith,—a thing which is, of course, clearly impossible. The Christian life can be lived by faith only,—by being crucified with Christ, and having the risen Christ enthroned in the heart. Gal. 2: 20.

A benevolent institution is good as far as it goes; but the purpose of the Christian church is far more comprehensive than this. Its purpose is to be not merely a benevolent institution, but to bring the answer to the Christian's prayer, "Thy kingdom come." Its purpose is not merely to ameliorate earthly ills, but to end them. Its purpose is to fulfil the great plan of the Creator to gather out of earth's nations a people consecrated to the Lord, to be the subjects of his kingdom upon the earth. The church of Christ has been from earliest times down to the present, gathering out a great company composed of all races and all nations, to people that new earth which is the subject of so many promises in the divine Word. To accomplish this work it is and has always been necessary that every member of that church should have a definite religious belief and conform to a

definite rule of life. And so it is said of the company who at this time are fulfilling the purpose of God in the world, "Here are they that keep the commandments of God, and the faith of Jesus."

L. A. S.

### Spiritualistic Sentiments

A NEW school of interpreters of the Scriptures has arisen within recent years, and the number of its representatives is constantly increasing. Their theories are a cross between rank spiritualism and the new theology, with enough of the vocabulary of genuine Christianity to catch the ears of those who pay more attention to words than to sentiments. Their teachings have a flavor of the spiritual, but they are in reality spiritualistic in their tendency. They appear to exalt God and the Bible, but in the final analysis it will be found that they bring both down to the level of human reason. They are among the most dangerous teachers of this degenerate age.

A good representative of this school of interpreters is Ella Wheeler Wilcox, who is a regular contributor to the magazine *New Thought*, and whose poetical productions are copied in quite a number of our exchanges. This writer gives expression to many apparently beautiful thoughts and presents lofty ideals, but a thoughtful study of her writings will justify the statement that they ignore the fundamental truths of revelation, leave no need nor place for the atonement made by Christ, and exalt the divinity alleged to be within every man, rather than the one personal God. They are subtly expressed and attractively clothed variations of the purely pagan religion of self-salvation. They have no rightful place in a Christian paper.

A fresh example of the spiritualistic interpretation of the Scriptures now becoming so common is found in a magazine just established to promulgate the ideas of this modern school of thought. Here is a sample:—

"Did not our hearts burn within us, while he talked with us by the way?" . . . Who has not felt this burning after listening to a master expounding the truths of Being? And what does it mean? It is the divine in the listeners responding to, or being aroused and kindled by, the divine in the speaker who is conscious of his oneness with the One, and is arousing others to the same realization. . . .

When perfect concentration has been established, one passes from a state of thinking to a state of feeling—"feeling after God." And it is as yet a condition of seeking.

But if we seek, we find; if we knock, it is opened unto us, and there bursts on the consciousness the glory of union with the Divine. . . .

It is the feeling of the at-one-ment

with the All-in-all; the atonement in which one can say, "I and the Father are one," for he has heard the voice saying, "Thou art my Son." . . .

With this consciousness comes the full breath, the complete breath, which is without physical motion; the perfect union of the within and the without.

This is the Baptism of the Holy (whole) Spirit or Holy Ghost (correctly the Whole Gast, the word *gast* being the Anglo-Saxon for breath).

"And He breathed on them and said, Receive ye the Whole Breath."

This is a spiritualizing of the physical or a physicalizing of the spiritual with which we are not wholly unfamiliar, and which professes to be a new light upon familiar passages of the Scripture,—a new philosophy which is destined to supersede the well-established application of these texts. It requires but little analysis to show that this teaching utterly ignores sin as sin, sets aside the true atonement made through the sacrifice of Christ, and by making the Whole Breath the equivalent of the Holy Ghost it demonstrates that every man is, or may be, a temple of the Holy Ghost entirely independent of faith in the gift of Christ.

All this sort of spiritualistic teaching tends in the same direction. It is a substitution of human philosophy for divine revelation, and will end in destroying all genuine faith in the Bible as the Word of the living God. We warn our readers against even that almost unconscious assent to such doctrines which may grow out of a passive state of mind toward them. We ought to make a constant and uncompromising protest against them wherever we meet them. They are death to true religion.

### "Always of Good Courage"

THE Standard Revision renders 2 Cor. 5:6: "Being therefore always of good courage." The apostle had just been giving a list of trying experiences,— "pressed on every side," "perplexed," "pursued," and "smitten down;" surely his courage did not depend upon fair times and favoring circumstances.

He looked not on the things seen,—that would have disheartened the boldest,—but upon the things not seen. Though the mortal tabernacle of flesh should perish amid trouble and persecution, the apostle knew that he had a hope in God, eternal in the heavens, and that this mortal would be swallowed up of life. Furthermore, he knew that God had "wrought us for this very thing." Therefore he was "always of good courage."

A living hope is the secret of courage. When one knows the forgiveness of sin, and that it is all right between the heart and God, no hard experiences without can dismay. And there is everything in being "always of good cour-

age," no matter what the outward conditions. Paul might be in prison, condemned to death, he could see unstable teachers rising up in the church to spoil his work, all that were in Asia had forsaken him,—but Paul simply knew in his heart that God's word was sure, that the gospel work begun would go forward, that nothing could frustrate God's purpose. Therefore we find him "always of good courage."

We know that this advent movement is of God, and that nothing can turn it aside. Let us keep our own sins forgiven, and our eyes upon the eternal realities, and none of the experiences or sights of these perilous days can take away courage from our hearts.

The world is full of people who are defeated because discouraged. It is a sin for which to seek forgiveness. God forgives discouragement by putting courage in the place of it. Every soul of us may be "always of good courage," for courage is the gift of God. W. A. S.

### Conscience and the Law

THE question whether all laws that get upon the statute-books ought to be obeyed by the people and enforced by the government officials, is considered and answered in the affirmative in an article contributed to the *Independent* by Governor Joseph W. Folk, of Missouri. Governor Folk's record in his State as a foe of political corruption, entitles him to the respect of all lovers of good government, and gives weight to his views regarding the enforcement of law.

Nevertheless it is not true, and no man's dictum can make it true, that a mandate ought to be obeyed simply because it has attained to the dignity of a municipal, State, or federal statute. A law may be of such a character that it is not entitled to obedience. If legislative assemblies were always free from corruption; if laws always found their way to the statute-books untainted in the making, and were always passed in the interests of the people, and never to serve private interests at the expense of the people, the question would be different. But the subserviency of legislatures and city councils to the dictates of the political boss or the ring working for its own selfish ends, has become notorious.

It is true that justice ought always to be enforced by the law; but this is a different thing from saying that any man-made statute ought always to be enforced. Every individual is bound at all times by the law of justice,—a law which is of force independently of legislatures, and was in existence before any human assemblies were convened. This is the higher law, and when a human statute runs contrary to it, the

former sets aside the latter, and not the latter the former.

The obligation to "do justice and judgment," which every man owes to his Creator, is one from which he can never be absolved by any human authority.

The contention is made that a person can not be permitted to judge for himself which laws he will obey, and which he will disregard, because such liberty would immediately result in anarchy. But anarchy never resulted from a conscientious effort on the part of any individual or class to observe that law of right which antedates all human law, and from which all just human laws derive their force. Anarchy never results from an acknowledgment of the higher sovereignty of Him whose kingdom ruleth over all. If there is a higher law than man's, then it is the worst anarchy to disregard that law to render obedience to a human enactment.

The laws of man and the law of God ought never to conflict; yet history is full of instances where they have conflicted, and the assertion made upon one such occasion—"We ought to obey God rather than men"—has always been vindicated in human experience.

The anarchist sets up his own will against that of the state. He acknowledges no will and authority higher than his own. Anarchy is a denial of sovereignty. The Christian sometimes disregards the law, but never to set up his own will and authority against that of the state; never to deny the right of sovereignty, but expressly to acknowledge the sovereignty of One who is supreme in power and authority.

To say that every man-made statute whatsoever ought to be obeyed so long as it remains unrepealed, is to deny that there is any higher sovereignty in the universe than man's.

Civil government rests upon law, and upon the enforcement of law. In an ideal government all the laws would be perfectly enforced. But an ideal government would be more than this; it would be a government in which all the laws were just.

There is a realm of civil government, and there is a realm of conscience. The inviolability of the latter is the very essence of individual liberty. There can be no substitute for conscience. Nothing could be worse for the individual, nothing worse for society, than the destruction of conscience. It is those who have suffered the loss of conscience that make the most trouble for the officers and the courts of law.

Civil government rests upon civil law, but there is a deeper foundation than this. As confidence is the basis of all trade, lying underneath all the means and agencies by which trade is carried

on, so that nothing so quickly and surely brings business paralysis as a loss of public confidence; so underneath all civil laws upon the statute-books is the regard for right and justice which is inherent in some degree in every human heart. Here is the realm of conscience. Let this be lost from the assets of the nation, and not all the laws that exist or that might be passed could hold civil government together for a single day. There would be immediate and complete anarchy.

Governor Folk says: "The greatest danger to every government lies in the fact that laws that are made are not enforced as they are made." But all history, including current history, testifies that governments become weak and fall, not from failure to enforce their laws, but because of corruption in the lawmaking and governing power. There is anarchy in Russia to-day; the spectacle of it holds the attention of the world. Is it because the laws of that country have not been enforced?—No; but rather because there has been an enforcement of unjust laws, contrary to human liberty and to natural, God-given rights. The French Revolution proceeded from similar causes.

Governor Folk applies his argument to the enforcement of the Sunday law, and thereby demonstrates its fallacious character. "A great deal has been said in Missouri in the last few weeks," he says, "about what is commonly called the 'lid.' The 'land of the lid' means the land of law. When people talk about taking off the 'lid' on Sunday, they mean to let the law be violated with impunity. . . . If we take the 'lid' off of the Sunday law, can we not with equal propriety take the 'lid' off of the larceny statute and off of the murder statute?" Sabbath observance is plainly a matter of conscience, having its origin in the command of Him who is lord of the conscience, to "remember the Sabbath day to keep it holy." It is no business of the state either to interpret or to enforce that command. To render Sabbath observance to the state is to make a god of the state, but the final account of every person must be rendered not to that god, but to the God who created heaven and earth and rested the seventh day, and because of this sanctified that day and made it holy.

Thus it has already happened in every age, and is still true to-day, that those who have most regard for the law of God have sometimes felt obliged to set aside the law of man; not as setting themselves up above the state, or from any lack of respect for the state and its laws, but as an acknowledgment of a higher Sovereignty to which they owe primary allegiance. And it has always been true, and is true still, that such

citizens are the best citizens the state can have.

The menace of anarchy arises not so much from the disregard of law by the people, as from the disregard of justice by those entrusted with the enactment and interpretation of the laws. Let it once come to be believed by the people that there is a privileged class in this country in whose interest laws are enacted by the legislatures and interpreted by the courts, and respect for law in this country will be at an end. The present tendency of things is altogether too strongly in this direction. L. A. S.

### **The Abuse of Power**

"POWER belongeth unto God," wrote the psalmist. Only in the hands of the great Judge of all the earth, who can not fail to do right, can vast power be safely reposed. Only under his direction can great power be exercised unattended by evil results. Upon all the pages of human history stands out clearly the truth that human beings can not be safely entrusted with unusual power. In former times such power was possessed by kings and those who sat in the chief seats of authority. The evils which followed the concentration of great power in the hands of one individual led to the adoption of a form of government which distributes the power of the nation among the people. The founders of the American republic provided as the basis of government in this nation a constitution which they believed would insure protection to the people against the despotism with which individuals had been able, under a monarchical form of government, to oppress the masses of the people.

But our forefathers who so carefully guarded against the evils of political monarchy, did not foresee the rise of monarchs in the industrial world. The men who so resolutely stood out against King George's system of taxation without representation, did not foresee the far worse system of taxation without representation that was to be established by the power of wealth. They did not foresee the conditions through which men would be lifted to positions of monarchical power independently of the machinery of civil government, and the abuse of that power of which such men would be guilty.

To-day, the prosperity of the nation is threatened from the abuse of power. The tendency to the abuse of power on the part of all classes possessing it seems to be growing. The following extracts from an address made by Mr. James B. Dill, a prominent corporation lawyer, at Oberlin College, June 28, show how this danger is felt by one in the best position to comprehend it:—

The menace in our so-called prosperity of to-day is that the men among us who become powers — financial, political, social — abuse their power. Conditions in the business and financial world are not wholesome. Let us look a little deeper. The trouble is not with matters in the abstract, it is not with theories, it is not with forms. The trouble is concrete. The evils of the past are our fault. The wrong is personal. The cause of to-day's existing evils is not that our theories of finance or politics or corporation law are wrong. They may be wrong, but they are not "the" wrong. Back of them are the evils which have their origin within our men and our women. No, the cause is personal; and — this I say deliberately — the greatest wrong-doing is by educated men and educated women. Of pretenders, deceivers of the public, of grafters, the most skilful and dangerous are found in the ranks of educated men and educated women. . . .

Credit and good faith, not money, are the basis of business. Good or bad, our modern prosperity is founded on public confidence. Take that away, and the whole fabric falls. Well, we are taking it away. Distrust — the rust which corrodes public confidence — is spreading in the land. Suspicion is taking the place of public confidence; many are inclined to view an honest investment with a feeling of doubt and fear; many refuse to invest in new enterprises, because they prefer to place their funds in savings-banks, trust companies, insurance companies, where they think their savings are safe. And there also, we are learning, these savings are used by those in control for private speculation.

The result of this prevalent abuse of power — the manner in which it is a menace to the country — as seen by Mr. Dill, is that it leads directly, logically, and inevitably to "the corruption of our laws and their false interpretation." The men who are guilty of it, he says, are "sowing the seeds of socialism, anarchy, and despotism." L. A. S.

### Temperance Reform and the Second Advent

ELDER L. S. WHEELER writes as follows to the *Atlantic Union Gleaner* in regard to the tent-meetings which have recently been opened up in Boston: "We are seeking to especially urge the temperance issue in connection with the signs of Christ's second coming and the judgment. This was what made Felix tremble, and we are moving out in faith on the statement in 'Testimonies for the Church,' Vol. VI., page III: 'If these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people.' We have a pledge against intoxicating drink and tobacco attached to our advertising circulars, and are encouraging all Christians to unite with us in our efforts to save men. The Bible teaches us that intemperance will be one of the great prevailing sins at

this time, and the world needs to be warned against it. It also teaches us that those who are preparing to meet Christ will be doing a work to preserve their bodies as temples of the Holy Spirit. Temperance naturally connects, therefore, with the stirring theme of Christ's coming."

This is just the kind of work that needs to be done by our field workers everywhere. On the preceding page of the volume above referred to is the following: "Every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support. At our camp-meetings we should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. Careful attention should be given those who are enslaved by evil habits. We must lead them to the cross of Christ."

W. A. COLCORD.

## Note and Comment

THE *Catholic Mirror*, which speaks officially for the papacy in this country, states that the pope's recent instruction to Italian Catholics to participate in political contests does not constitute an abrogation of the "Non Expedit" policy maintained by his predecessors, Pius IX and Leo XIII, but is merely a temporary suspension of that interdict, for the purpose of allowing the influence of the church to be brought to bear politically against socialism. It seems also that the pope has in mind the creation of a strong Catholic party in the Italian Parliament, similar to that which has been found so useful to the church in the German Reichstag. The *Mirror* says: —

The holy father, therefore, exhorts the Catholics of the country to enter into associations for the purpose of defending civil and religious rights, to take steps toward forming organizations to promote the improvement of the economic condition of the people, but, above all things, to remember that, in acting on these counsels, they are to do so in strict co-operation with, and in subordination to, their bishops. Plainly, what Pius X seeks is the creation of a great Catholic party, which will uphold the standards of morality in political and social affairs.

ONE more religious body is turning to Washington as the most appropriate location for the headquarters of its work. The Christian Endeavor Society, the twenty-second international convention of which was concluded at Baltimore July 10, has under consideration a project to erect a million-dollar building for the international headquarters of the

society, and a strong sentiment in the society favors the selection of Washington for this purpose. The present headquarters is in Boston, and while a more western location, such as Chicago or St. Louis, is favored by members residing in that section of the country, a strong argument is made in favor of Washington as most suitable for truly international headquarters. The following from an article in the *Washington Post* shows how those favoring Washington reason on the subject: —

As it is to be international headquarters, Commissioner Macfarland has represented to the managers of the movement that the building ought to be in the national capital, upon which the eyes of all countries are now fixed as never before, so that it may properly be considered the international center of the world.

It is the city set upon a hill, and the eyes of the nations are upon it. Its selection by Russia and Japan for their peace conference is but a new evidence of its unique position. The ambassadors of foreign powers are there, it is the official home of the President, the Supreme Court, and Congress, and the meeting place of the representative men of this continent and of all continents. Every international organization founded by Americans should have its international headquarters in that international capital.

Here is good testimony justifying the selection of Washington as the headquarters of such a truly international movement as the third angel's message.

THE gradual but steady spread of bubonic plague to all quarters of the world, the present vast dimensions of the scourge in Asia, and the absence of any signs of diminishing force in India, the seat of the epidemic, are attracting the attention and exciting the alarm of medical authorities both in that country and elsewhere. From the recently issued report of the Marine Hospital and Public Health Service, on the status and progress of epidemics throughout the world, it appears that bubonic plague is now prevalent, outside of India, at Aden, Arabia; Osaka and Tokyo, Japan; Bangkok, Siam; Amoy, China; South-eastern Russia; Leith, Scotland; Egypt; British South Africa; Cape Colony; New South Wales and Queensland, Australia; East Sumatra and the island of Mauritius; Rio de Janeiro and cities of Chile and Peru, South America; the Philippine Islands, and Hawaii. Of the plague in India the report says: "In India morbidity and mortality for plague are constantly assuming increasing proportions. The disease has so far baffled every effort to stamp it out. The failure to control the epidemic is not only causing great alarm among all classes in India, but is beginning to attract much attention in England and other countries in active relations with India. The reports quote recent statistics given by the British secretary of state for India, showing a steady increase there since 1901, and a total of 1,022,299 deaths from it in 1904, and that it is still prevailing with unremitted violence."

## 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.

### I Know Him

FRANCIS MCLELLAN

I KNOW him as a Father kind,  
His patient care, his tender love,  
Supplying richly from above  
My every need. In him I find  
Fulness of joy and peace of mind.

I know him as a Saviour true—  
A Saviour from great sin and wrong  
The Author of a sweeter song  
In my poor life than I or you  
Could find in sin's long ages through.

I know him as a Brother dear,  
Oft walks he closely by my side.  
To him I safely may confide  
My inmost self. Without a fear  
I glory in his presence near.

I know him as a loving Friend,  
One true and faithful, brave and  
strong;  
And I can trust his friendship long  
As life shall last. If I offend,  
He still will prove my truest friend.

I know him as a faithful Guide,  
His footsteps point the way to right;  
From sin's dark night to heaven's  
light  
He safely leads. No ills betide  
The one who in him shall abide.

### Lessons From the First Epistle of John\*

(Concluded)

"HE that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

We are not to watch for an opportunity to find fault, if a brother does not speak exactly as we wish him to speak. Perhaps God does not want him to speak as you want him to. His words may cut you to the quick, but even then you are not at liberty to find fault. The talent of speech was given to us that we might speak, not words of fault-finding, but words of counsel, words of encouragement, words of reproof. Because we are not to find fault, this does not mean that we are to pass by things that are wrong, without saying a word. If you see one doing wrong, go right to him, and tell him his fault in the way outlined in the Scriptures. In the meekness of Christ tell him the truth, and you may save his soul from death. But, if you gloss over the mistakes, leaving those who have made them to think that

they have done nothing wrong, you must share in the punishment, because you were unfaithful to your trust.

If we desire to see the King in his beauty, we must here behave worthily. We must outgrow our childishness. When provocation comes, let us be silent. There are times when silence is eloquence. We are to reveal the patience and kindness and forbearance that will make us worthy of being called sons and daughters of God. We are to trust him, and believe on him, and rely upon him. We are to follow in Christ's steps. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "So shall he be my disciple." It may be a heavy cross to keep silent when you ought to. It may be a painful discipline; but let me assure you that silence does much more to overcome evil than a storm of angry words.

Here in this world we are to learn what we must be in order to have a place in the heavenly courts. We are to learn the lessons that Christ desires to teach us, that we may be prepared to be taken to the higher school in the courts above, where the Saviour will lead us beside the river of life, explaining to us many things that here we could not comprehend, and teaching us of the mysteries of God. There we shall see the glory of God as we have never seen it here. We get but a glimpse of the glory now, because we do not follow on to know the Lord.

John writes, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Talk it, pray it, sing it, and remember that you must eat of the leaves of the tree of life here in this world, if you would know the healing power of the grace of God. When words are spoken that tempt you to feel provoked, ask the Lord Jesus to give you a taste of the healing brought by the tree of life. Get your mind on some subject of eternal interest, and it will be easy for you to keep still when you ought to keep still, and to speak when you ought to speak.

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one."

Are you not glad, young men, that this word of encouragement has been spoken to you? O, what a grand work is this,—to overcome the folly and wickedness that prevails in our world! Young men, God will watch over you, and will give you strength, if you will put on every piece of the armor, and be ready to resist the tempter when he

seeks to lead you astray. We are striving for heaven, for a life that measures with the life of God. Keep your eyes fixed on the Author and Finisher of your faith.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

"Because ye are strong." Do not spend your time reading magazines and novels. Read your Bible. You have many temptations to meet and overcome. You have a great truth to proclaim. Only by a constant study of the Word of God can you gain the strength needed for this work. Put novel reading out of your lives. You have none too much time in which to gain an understanding of what saith the Scriptures. The Lord wants the young men in his cause to stand where they are worthy of being entrusted with sacred responsibilities.

Do not encourage any appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories. Remember that you can not overcome the wicked one unless you have on every piece of the armor. Do not be turned away from the truth by supposition or sophistry. If you once allow Satan to tamper with your mind, you will find that it is not easy to break away from him. But if you confess your sins before God, and take hold of his power, sophistry will have no power over you.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." There is a great work before us. There are cities to be warned. If you go forth into the work accompanied by the grace of God, success will attend your efforts. The power of heaven will be with you. The righteousness of Christ will go before you, and the glory of God will be your rearward. Let us thank God that provision has been made for every emergency. We can take hold of Christ's righteousness, pleading with him to cleanse us from all iniquity.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." He has carried on a faithful warfare against the enemy. He has built himself up in the most holy faith.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

Brethren and sisters, at all hazards we must hold fast to the truth. I am

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

so glad that it is not yet too late for wrongs to be righted. I am so grateful for all the precious promises given us, that we may have courage and faith and hope, and that we may stand firm on the platform of eternal truth.

There is one thing that I want to ask those assembled at this conference to do: pray earnestly for the blessing of the Lord. I am glad to know that you are having early morning meetings. These meetings are of the highest value. Every time you come together at one of these meetings, lay your hearts open before God, and do not be afraid that your experience will be spoiled if you make confession. Take the stumbling-blocks out of the way. May God give us light that will clear away everything which would prevent us from having that love for one another which we should have.

I want you to pray that God will give me strength; for I have received instruction from the Lord, and I want to give it to you. And pray also for yourselves. We want to see the glory of God at this meeting. May he help you to press to the light.

### Our Message

A. T. ROBINSON

THE fact can not be too strongly emphasized that our message is the "third angel's message." This is the center from which all our activities should radiate. The more closely we work from that center, the more speedily the work committed to this people will be accomplished. But what is the third angel's message?

#### Definition

The third angel's message is that which gathers up, into a glorious system of truth, every ray of gospel light that has ever shown upon this world, and focuses that light upon the last generation of mankind. Anything short of this falls short of being the message for the hour. Whatever portions of truth men may proclaim, nothing short of the truth, *the whole truth*, and NOTHING BUT THE TRUTH, will meet the specifications of the great threefold message outlined in the fourteenth chapter of Revelation.

#### Giving the Message

No man can give to another what he does not himself possess. Therefore the only one who can give this message is the one who can do so in a testimony backed up by an experience in the life, of all that is in the message itself. Anything short of this falls short of giving the third angel's message. There may be the correct form of the message, and it may be given in such clear lines as to convince multitudes of its truthfulness. But the only one who can give that heaven-sent message, with the authority that is back of the message, is the one whose testimony is backed up by an experience in his own life of all that is in the message.

Let me illustrate this point by a quotation from the greatest of all teachers,

and a statement concerning his manner of teaching: "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Matt. 23:2, 3. Now what was wrong with the teaching of the scribes and Pharisees? We have the inspired testimony that they had the correct "form of the truth." But they were robbed of all the authority that belonged to the truth they were telling, because that truth was not an experience in the life of those who were telling it. "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Matt. 7:28, 29. He not only taught the people concerning the way, the truth, and the life, but he could truthfully say, "I am the way, the truth, and the life." His word was with authority because it was backed up by an experience in his own life of all that he taught.

Let us see if we do not find this in the message itself—in the very words of the message. "And I saw another angel fly in the midst of heaven, *having* the everlasting gospel." Ah, the people symbolized by those three angels *have* something. What is this thing which they have?—"Having the everlasting gospel." What do they have the everlasting gospel for?—"Having the everlasting gospel to *preach unto them that dwell on the earth.*" That is the point. They must first have the message, it must be an experience in the life before they can preach it to others. The testimony of the great apostle is right to the point: "When it pleased God . . . to reveal his Son in me, *that I might preach him among the heathen.*" Gal. 1:15, 16. He might have preached about Jesus, he might have shown the time, place, and manner of his coming, so clearly as to convince all who listened to him that every specification of the prophecy had been fully met. But to preach *him* fully—to preach Jesus—He who is "the power of God and the wisdom of God," must be fully revealed in his own life.

In order to give this message with a loud voice, which is to prepare a people for the coming of the Lord, like him who was the herald of his first advent, one must *be the message* himself. John, who gave that message "in the spirit and power of Elias," could say, "I am the voice of one crying in the wilderness, . . . as said the prophet Esaias." One of our ministers, in the western part of Nebraska, who preached this message in the demonstration of the Holy Spirit, was pointed to as he walked the streets, with such expressions as, "There goes the third angel's message," or, "There goes the signs of the times." The great outlines of prophecy may now be presented in such clear lines that it will convince the intellect; but we can never go forth proclaiming this message in all its Elijah spirit and power until

everything in the message becomes an actual experience in the life.

The gospel is declared to be "the power of God unto salvation to every one that believeth." Rom. 1:16. The gospel being the power of God unto salvation from sin, and the third angel's message being the everlasting gospel, what less than the everlasting power of God to save from sin can this message be? But how can any man give such a message as that, backed up by the authority which belongs to the message, unless he can present in his own life the evidence that there is power in the message to accomplish that thing? We must be able to say, like one of olden time, "Such as I have give I thee." But being thus delivered from all conscious sin is nothing more nor less than the "righteousness of God by faith." Then what is the third angel's message but righteousness by faith? No one need fear that this is getting away from the "old landmarks." The spirit of prophecy has told us that righteousness by faith is "the third angel's message in verity." I bless God that I am learning more and more that this grand old third angel's message, which has made us a people, is the everlasting power of God to save from sin now, and to deliver from the dominion of sin every day. That same power of God that will keep the one hundred and forty-four thousand from sin, for at least one whole year after the close of probation, is the power of God that is in the third angel's message now.

#### The Judgment Hour

In 1844 the hour of God's judgment was reached. There is no possible mistake about this great fact. The work of judgment is the final putting away of all sin. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. 9:26. The sins of God's people can never be borne from the heavenly sanctuary and placed back upon the anti-typical scapegoat so long as sins are going into the sanctuary, in other words, so long as sinning and repenting is continued. Therefore, until this great threefold message becomes an experience in the life of every believer, of the everlasting power of God to save from sin, and from sinning, this work can never be closed up. The cleansing of the soul temple must be an accomplished fact before the sanctuary in heaven can be cleansed. Before our High Priest gathers up the sins of the redeemed and bears them out from the sanctuary, your sins and mine will have ceased to go in there; and if our sins cease to go in there before the last one has been repented of, confessed, and forsaken, then we shall be left to perish in our own sins.

#### Perfect Obedience

Many people tell us that it is impossible for any one to keep the law of God. This is charging God with having given a law which it is not possible for man to keep. This is the same charge

that Lucifer brought against the principles of God's government in the beginning of the great controversy between God and Satan. It is perfectly true that after man had sinned, he could not possibly render obedience to the law of God of himself. He stood in need of a helper, or rather of some one to come into his life, bringing to him the power to render obedience to the law of God. Man was in slavery to sin and in need of a deliverer. "Christ hath redeemed us from the curse of the law." Gal. 3:13. The curse of the law was slavery to sin, or inability to render obedience to the law of God. "For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. "Christ hath redeemed us from the curse of the law [disobedience] . . . that the blessing of Abraham [obedience or righteousness by faith] might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:13, 14. Sin being the transgression of God's law, deliverance from sin is freedom to keep the law. Hence of those who experience the third angel's message—the everlasting power of God to save from disobedience—the Lord can say, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

#### Out of Babylon

The people who give this message are to extend the call to all of God's people to come out of Babylon. Babylon is confusion. Sin and everything outside the truth of God is confusion. In order therefore to call others out of Babylon, one must himself be wholly separated from all that pertains to Babylon. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17.

#### Seal of God and the Mark of the Beast

Two classes are being developed under the sounding of this message. Upon one class is being stamped the mark of the beast and of his image. The image and superscription of this world is being placed upon them. "The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not." Isa. 3:9. The other class is being sealed "with the seal of the living God." They have the "Father's name written in their foreheads." Rev. 7:1-4; 14:1. The image and superscription of God, instead of that of the beast, is being placed upon them. Transformations of character are taking place which cause the holy angels to look on with amazement, and the evil angels to stand aghast. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,

even as by the Spirit of the Lord." 2 Cor. 3:18.

#### Sabbath Rest

"There remaineth therefore a rest [keeping of a Sabbath] to the people of God. For he that is entered into his [God's] rest, he also hath ceased from his own works, as God did from his." Heb. 4:9, 10. Our own works are sin. Once more, then, the conclusion is reached that the realization of the third angel's message as an experience in the life, is the everlasting power of God to deliver us from the dominion of sin. And, having ceased from our own works (sin), we can enter into spiritual rest of soul, which is the only true Sabbath-keeping.

When this kind of Sabbath-keeping is an experience in the life, we can then go forth and preach the Sabbath more fully. Then will be fulfilled that statement in "Early Writings:" "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us." By reading the following explanatory note we are not left in doubt as to when the time of trouble here mentioned will be: "The commencement of the time of trouble" here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.

What is wanted to-day more than anything else, or more than everything else, is a spirit-of-the-message-filled ministry, to go to a lost and perishing world, in the spirit and power of Elias, carrying to them the last message of the everlasting gospel to humanity.

*College View, Neb.*

#### How to Help the Church

T. E. BOWEN

SOME people spend more time in lamenting about the terrible spiritual condition in the church than it would take to at least begin a genuine reform.

"O," but some one says, "our church is in a terrible condition, almost beyond help. The elder and superintendent do not help us much, and no minister is sent our way, and —"

Yes, yes, this sounds familiar, but that is not the trouble with your church spirituality.

"Well, then, it is Brother So-and-so. He talks too much. He has said some things about me even, and —"

But stop. That isn't the trouble with your church.

"What is your opinion, then?"

Well, brother, to be plain, "my opinion" was similar to yours until the other day I found God's answer in the Testimonies, and since then I have been thinking considerably about that.

"Do tell me what it is; for if anything can help our church, I want to know what it is."

All right. Turn to page 169 of "Testimonies," Vol. VIII, and you will read this: "We are working for eternity. If we eat of the bread which came from heaven, we shall be Christlike in spirit and character. We are living in an age when there is to be no spiritual idleness. Every soul is to be charged with the heavenly current of life. The question is often asked, 'What is the cause of the dearth of spiritual power in the church?' [Note carefully the answer.] The answer comes, 'The members allow their minds to be drawn away from the Word of God.'"

Ah! here is the secret. The blessed bread of life is not eaten by the members. They do not study their Bibles, sometimes not sufficiently to get the Sabbath-school lessons thoroughly. This thing and that thing of a trivial nature is allowed by the individual members to hinder them from feeding on the Word; and nourishing their souls by the contemplation of the sublime themes of thrilling interest found in the sacred volume of God.

Brother, sister, stop talking about the dearth in your church, and draw your chair up to God's table, and eat for yourself of the Bread of life.

*Rome, N. Y.*

#### The One-Talented Man

BESIDES a knowledge of God, the man with the one talent needs to understand himself—who he is, and what is his destiny. It is clear that the man in the story, besides having a totally wrong conception of his master, had a wrong view of himself. He thought of himself as a slave, or worse, and no one has ever thought of himself as a slave and done good work. It is simply impossible. Do we regard our work on earth as a slave's work? Do we feel that it is hard to work for God? Do we do our church work, or anything we feel God has laid upon us, altogether from a sense of compulsion? Then we are not free. Our talent will never increase in our hands. At best we can only keep it for a time wrapped up in a napkin, buried. On the other hand, the man who knows himself as a child of God, and not a slave, has not only the blessed sense of freedom, but with it a confidence that makes possible large investments for the kingdom of heaven. He is not afraid to invest, for he knows the returns are sure.—*Northwestern Christian Advocate.*

# THE WORLD-WIDE FIELD

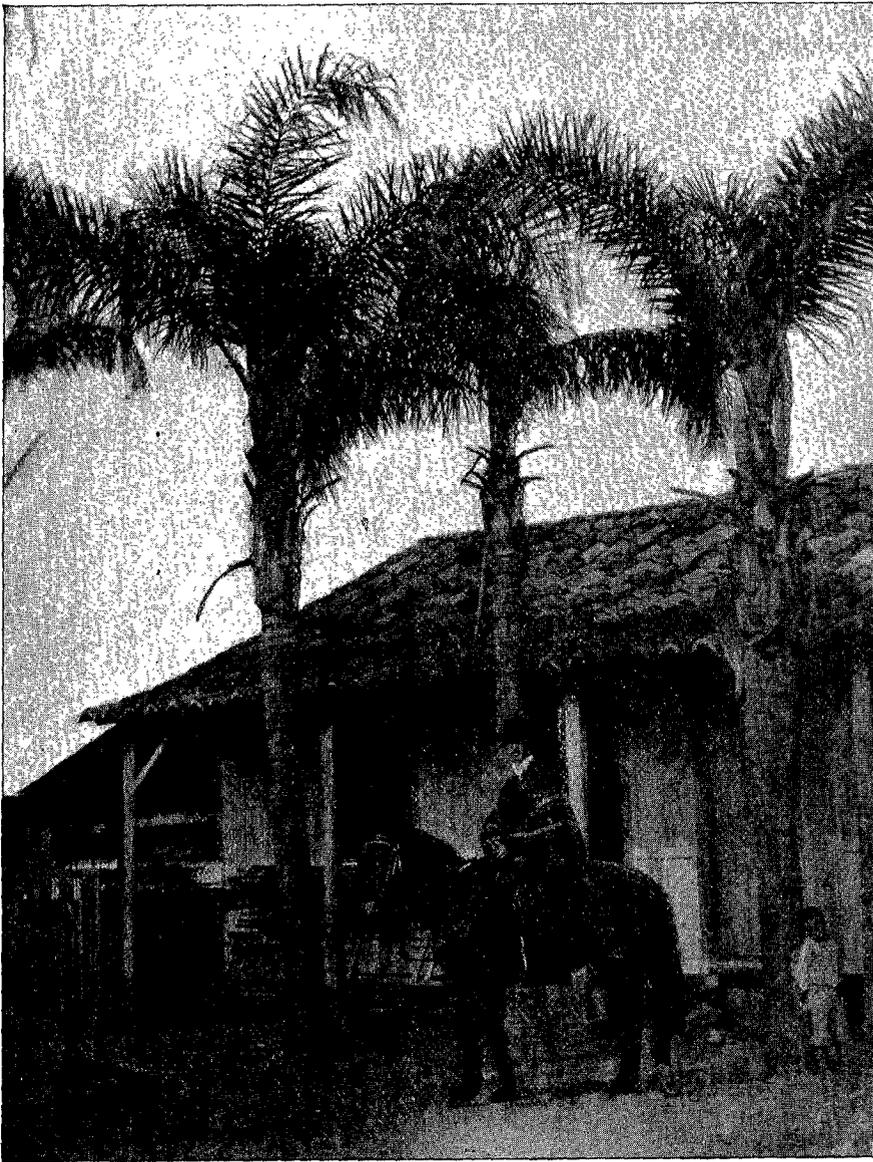
## A Missionary Tour in Brazil

F. W. SPIES

JANUARY 2 the writer, accompanied by Brother Emilio Holzle, a licentiate, and Brother Emilio Hein, a canvasser, started on horseback to visit the company of Sabbath-keepers at Ivahy. These had been baptized three years before by Elder Graf, and had had since that time only a visit from Brother

anxious to return to obedience to the Lord's commandments. We had an encouraging visit, sold him a copy of "Christ's Object Lessons," and returned to our lodging about 11:30.

About twenty miles farther, at Entre Rios, lived a young man who had accepted the truth at our conference in Joinville last April. Since returning to Entre Rios, he had stood quite alone, living the truth in his neighborhood.



WORKER READY FOR THE JOURNEY

Holzle. Hence they had not partaken of the Lord's supper since their baptism.

Leaving our home in Castro about 10 A. M., we arrived at Ponta Grossa, a city of about eight thousand inhabitants, at 7:30 P. M. After caring for our animals, and eating a light meal, we started out at nine o'clock in the evening to visit a man who lived about two miles from Ponta Grossa, and whom we could visit only that evening. He had formerly kept the Sabbath, and was

His father was much opposed, although his mother was favorable, to the truth. We very much desired to visit this young brother, and offer him a few words of encouragement. So after attending to some necessary correspondence, we set out at 11 A. M. on January 3, for his home. When we arrived at 3:30 P. M., we were considerably disappointed to learn that he had gone to Ponta Grossa a few days before. After a pleasant and, we trust, profitable visit

with his parents, fearing that unless we returned to Ponta Grossa immediately, we should miss him, we set out for that place at 6 P. M. As it grew dark, we lost our way on the campo (prairie), but finally found the right road again, and at nine o'clock reached the ferry at the Tibagy River. The ferryman, who did not like to take us across the river in the dark, finally, after being assured that our mules were very quiet, and receiving a little extra pay, took us over.

We reached Ponta Grossa at midnight. Here we found that, inasmuch as we had not been expected back that night, our host had received other travelers to lodge with him. The small room in which we had slept the night before, on our saddles on the floor, and the only room available, was occupied. We accordingly made our beds—that is, we laid down our saddles and sheepskins on the ground in the front yard of our host—and went to sleep. A few drops of rain fell in our faces occasionally, but, fortunately, we were not disturbed that night in our much-needed rest.

The next morning we set out early to find Brother Justus. We soon learned from his brother, who lived in the city, that he was ten miles on the opposite side of the city from Entre Rios. Fortunately, this was on our road to Ivahy, and we lost no further time in finding him. After a pleasant visit, and making arrangements with him to take charge of a church-school at Itarare among our Brazilian brethren, about four days' journey on horseback from Ponta Grossa, we parted, he returning to the latter place, while we went to Ipyranga. But we had hardly parted when a dreadful rain-storm overtook us. In this storm we rode more than an hour, finally stopping at the home of a Brazilian who had for some time been keeping the Sabbath. Spending the night with the family, we held a Bible reading the next morning, thus being enabled to render them some assistance. Shortly before noon we left, continuing our journey to Ipyranga, stopping once more on the way to visit another Brazilian who, with his wife, had been keeping the Sabbath for about a year, but who were still slaves to the tobacco habit. Our visit with this family was pleasant and beneficial. We reached Ipyranga at about 8:30 the night of January 5.

At Ipyranga we spent Friday and Sabbath. We were made sad to see that the only family who had been in the truth now over three years, was rather lukewarm. But we were made glad by learning that another family was approaching closer to the truth, the wife having for some time observed the Sabbath, contemplating baptism soon, while the husband, who was teacher of the boys' public school, did not see his way clear yet to obey. We pray the Lord to strengthen his faith and open the way for him.

Leaving on Sunday morning, January 8, we arrived at Enxuvia that afternoon.

Here also lives a family that has been keeping the Sabbath for more than a year. But, owing to their present circumstances, we could not baptize them at this time.

Arriving at Ivahy, we found that the Sabbath-keepers, some twenty in number, were scattered over a radius of as many miles. We accordingly appointed a meeting at a central place, to begin on Friday. We continued together until Sunday noon. We would have liked to continue the meeting longer, but the brethren felt that they needed to return to their homes. We were thankful to have them together for so long a time. During our stay we baptized three souls, organized a church, had the Lord's supper, and set all things in good order. We were thankful that we could leave the brethren of good courage. And I could but wonder if our churches at home would have been more faithful, for since their baptism, three years before, they had not had the labors of an ordained minister, having been visited by a licentiate only. We received tithes and First-day and Sabbath-school offerings from them. May the Lord bless and strengthen this new church, for it is probable that another year will pass before a minister can visit them.

On the afternoon of the fifteenth we left Ivahy, reaching the Salto do Sapnueiro Tuesday noon. A year ago we found at this place a promising company of seven Sabbath-keepers. Two of these had since moved to Ivahy, and united with the church there. Satan tried hard to destroy the work at this place. We found some still keeping the Sabbath in a formal way, but they were hard to reach with the Word. We did all that seemed possible at that time, and the next morning resumed our journey, arriving late that night at Agua Clara. The next day, at noon, we came to the little city of Tibagy.

Here we visited a family who for more than a year had been observing the seventh day; but the husband was still a slave of the tobacco habit. As a rule, the women here smoke as much as the men. At this place also we could not have baptism, so, after pointing these dear souls to Him who can take away even the uncleanness of the tobacco habit, and commending them to the Lord, we returned to Castro on Friday, January 20, having been gone nineteen days. During this time we had traveled four hundred miles, occupied a bed only a few times, usually sleeping on our saddles, and generally on the earth floor of some shanty, and even preferring at times to sleep out of doors on the ground, in order to escape unwelcome and restless fellow lodgers, such as chicken lice, fleas, sand-fleas, etc. The plan of our trip embraced only such as already observed the Sabbath or were interested, and we visited sixteen families.

Thus while working hard early and late, we had comparatively little to put into our reports. This shows, however, how thinly populated Brazil is in some

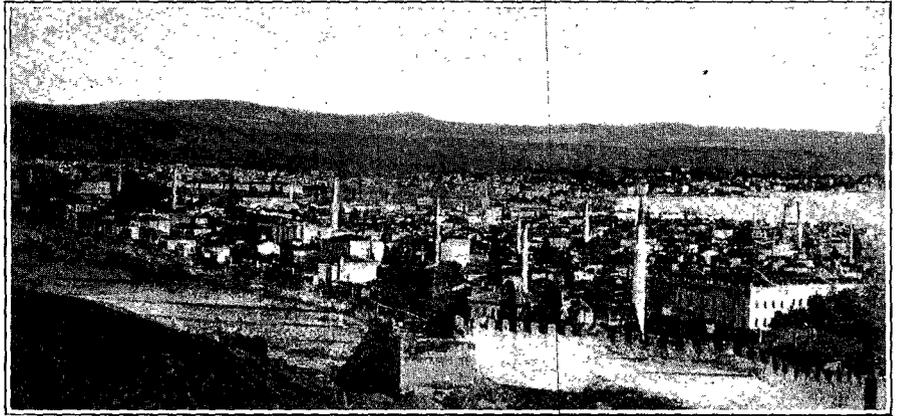
places, and how much wearing labor is required at times to bring the truth to even a few souls. But the dear Lord loves these souls as much as any others, and desires to save them. May he ever guide by his wisdom is our prayer.

*Castro, Brazil.*

### From Macedonia

G. YERAM

SEVERAL months ago, in a week of prayer number of the REVIEW, I saw a picture of the post-card that years ago I had sent to the Mission Board from Radowishe, Macedonia. I was glad to see it. In that article it was stated that there was "no worker yet there." For nearly seven years my wife and I have been in different places of Macedonia.



VIEW OF THESSALONICA, MACEDONIA

Officially there is no worker, but I should like to be one. We have studied the languages and the place. We have worked in our weakness, and the Lord has blessed us. In some parts of Macedonia at least, the voice of the truth has sounded, though but feebly. I confess that what has been done is nothing, compared to what should be done; but we have been in some places where no stranger is permitted to go.

Not only in Macedonia, which is composed of three vilayets, or States—Thessalonica, Monaster, and Uskub—has the sound of the truth been heard, but also in other parts of European Turkey. I was in Adrianople eight years ago, before I went to America, and now there are in three different towns witnesses for the Lord. One of these formerly was secretary of the Protestant church in Adrianople, and now is one of the best workers. Another is a young Armenian, well educated, who makes translations from our denominational literature. Another who was converted here is now in America. All of these are Armenians.

A Greek colporteur, named Yanakee, from the vilayet of Thessalonica, came to us a few months ago. In a short time he was converted, and now he rejoices in the Lord. I mention this especially because the work has been very slow among the Greeks. A few of those who have embraced the truth do not know the Greek language, but this brother knows it well, besides other lan-

guages. We hope that in the Lord he may be a worker in this needy field.

While returning from America, I went through Bulgaria, where I spent forty-two days. Here a few came to the truth, and two of them are now workers. To the Lord belongs all the glory. Surely the Lord has done much for us. I confess my great weakness. Thanks be to him now and forever, amen. It is good for me to be a worker, if the conference so decides.

This Thessalonica where Paul was, is the gate of Macedonia. It has more than one hundred and thirty thousand inhabitants from different nationalities. Here is a young man, a native of Radowishe, who is much interested in the truth.

Perhaps the Lord will help us to begin

a medical mission in the near future, in some part of Macedonia.

From Thessalonica I salute you with much love. The Lord be with you all. Amen. Pray for us.

### Mission Notes

REV. MR. HIND (C. M. S.), of Kokura, Japan, was passing some cavalry at drill, one day in February, when an officer called to him, and asked if he had any of the little books. On learning that he had, the officer had each of his men receive a copy of the Gospel of St. Mark, telling them that they ought all to choose the way of living it prescribes. Mr. Hind so gained an opportunity of telling the soldiers something about "the Way."

DR. C. B. MACAFEE, of Brooklyn, gives six good reasons why he is an optimist as to foreign missions: (1) He always wins who sides with God; (2) the church is bound to fall in love with the will of its Master, when once it understands the case; (3) a praying church is basis enough for optimism; (4) the high quality of the men sent out as foreign missionaries; (5) the fitness of the gospel to supply the needs of the world; (6) the quality of the men whom the gospel is finding and making in heathendom. There are plenty of other reasons for optimism as to foreign missions, but the doctor says wisely that he likes the first one best.



# THE FIELD WORK

## Georgia

DECATUR.—I have been doing self-supporting work, with the exception of ten dollars a month, which I receive from California. My circumstances require me to labor; I work all the time except Sabbaths and Sundays. On the Sabbath I generally preach to the Atlanta church, give Bible studies, and visit the sick and those who need help. On Sunday I usually go to Sunday-school and teach a Bible class or review the lesson. I also visit and give away papers.

The Atlanta church elected no elder, and consequently they did not have the ordinances for some time. July 1 was a precious day; two sisters who had been struggling with the tobacco habit for some time went forward in baptism, claiming victory over the flesh. After baptism Elder R. M. Kilgore led in the ordinances of the Lord's house.

I praise the Lord for the good beginning that has been made at Washington. H. F. COURTER.

## North Dakota

SAGINAW.—Brother and Sister Richard Graham came to this place from St. Charles, Mich., five years ago. For nearly three years they were debarred from all Christian association. They have tried to live as Christians, and spread the light of present truth by scattering our literature and giving Bible readings. Three months ago Brother E. Chase joined them. A good interest was developed.

Six weeks ago I was asked to take up the work here. God has blessed us greatly. Sabbath, July 1, a Sabbath-school was organized with twenty-five members. Six were baptized. The following day we organized a church with twenty-one members. During the organization God poured out his Spirit in a marked manner. Seven adults yielded to its tender influence, and found peace with God. These are awaiting baptism and church fellowship. Others were deeply moved.

Brethren, let us accept this as an impetus to a Christian life, and willingly yield to the dictates of the Holy Spirit.

A. E. CHRISTIAN.

## Texas

BURLESON.—I began tent-meetings at Burleson the night of July 1. Although only ten miles from Keene, where it was supposed there was not much interest, we made preparation for a good attendance, and have not been disappointed. But we worked and prayed for it. In the first place, I procured the best location the town afforded for a tent. Then we fixed up the tent neatly, with good seats, and we keep it in nice order. And besides the notice in the local paper, which I wrote myself and furnished the editor, I had a liberal supply of carefully worded dodgers printed, and with

these I went in person to every house in the town. This gave me a chance to meet the people and give them a personal invitation to the meeting, while helpers distributed them along the country roads. The result was a good audience the first night. Then we began our visiting right away.

The meeting has now been in progress a week, and the congregations have continued to increase until the tent will not hold all who come, and seats have been placed on the outside. The people are extremely kind to us, supplying many of our wants in the way of eatables, and showing us many other courtesies. It is too early yet to tell what the final outcome will be, but everything looks favorable, and we hope for good results. To this end we desire the prayers of God's people. W. A. McCUTCHEN.

## South Mississippi

MAY 1, 1905, our tent was pitched in Lumberton, and we, in company with Elder Shaeffer, held meetings for about three weeks. As the result, one precious soul gave himself to God, and went forward in baptism. This young man has a good education, and desires to work for the Lord. We believe he will make a good worker in the cause of God. We thank the Lord for at least one soul who is willing to surrender all to him.

June 1 we moved our tent to Hattiesburg, a town of about eleven hundred inhabitants. Brother S. C. Coltrin, a faithful Bible worker from California, has been laboring here for about four months, and as a result several have taken their stand for the truth. Some have decided to obey since we came with the tent. Our attendance has been very small for such a large place. However, we hope to organize a company of about eighteen before we leave this place, and Brother Coltrin expects that a few for whom he is doing personal work will obey. To God be all the praise.

Last Sabbath we were at Ellisville, where the church celebrated the ordinance of the Lord's house. There were thirteen church-members present, and seven visitors. The day was spent in singing, praying, and talking of the goodness of the Lord. The Spirit of God came down in a remarkable manner, and all returned to their homes with a greater determination to serve God, and live better Christian lives than ever before.

Our courage is good, and we feel to praise God that we can have a part in this good work. We are glad to see the work going in all parts of the world, and believe that it will soon be finished, and Jesus will come. We are living in solemn times, and must make our calling and election sure. We need the prayers of all God's children. We want to be faithful in holding up the standard of truth at this end of the line.

JAMES BELLINGER,  
CARRIE BELLINGER.

## India

CALCUTTA.—Some one cut out a question from the *Pioneer*, and sent it to me to answer. It was this: "The Sabbath.—Can any reader of the *Pioneer* inform me when was the day of rest, namely, Sabbath of the Jewish dispensation, superseded by Sunday, the first day of the week, and what is the authority for altering the fourth commandment?—S." Before I could get time to answer, the reply came out in the *Pioneer* about the same as a Seventh-day Adventist would give.

There is to be a mass-meeting in England in June, to urge more strictly the observance of Sunday. We have one thousand "Appeal to Clergy" on hand, and will soon have another thousand. We will get the addresses of ministers, and send them each one; for it is time for Seventh-day Adventists to sound this truth throughout the world. The Lord will recognize every effort put forth in this direction, and we are anxious to do our part.

More calls are coming for information about the Sabbath than ever before. I promised a man that Brother Guinness and I would go to East Bengal next month to look after the interest there. He said five hundred were interested in the Sabbath. How true this is, I am unable to say. But one thing must be true, and that is, the Sabbath question is finding entrance everywhere. I am aware that thousands will be stirred, and that if we are not awake, we shall not be able to discern an opening when the Lord makes one. We can not expect the Lord to put off the outpouring of his Spirit much longer.

At the meeting Sunday night two asked for baptism. I am giving readings to a young Bengali, who desires baptism.

We have had earthquakes, and every now and then there are light shocks. The death-rate from plague is about the same. Last week natives died within a stone's throw of us, and one European died. Prayers are offered up by the natives all night long, that the plague may be stayed. Fifty thousand every seven days is the death-rate.

W. W. MILLER.

## Canada

PONOKA, ALBERTA.—About three years ago a good brother was distributing some *Signs*, and gave one to a widow, who soon became so much interested that when he came again, she subscribed for the paper. She soon became convinced of the truth, and, with her children, began to keep the Sabbath. Some months ago I received from the Review Office the Alberta list of subscribers, and there found a name I had not heard of before. So I wrote to the address given, and weeks later received a letter from this sister, saying she was keeping the Sabbath, and inviting me to visit her, which I promised to do at my first opportunity.

On my way home from the General Conference, I made a side trip to visit this family. Here, in the midst of the snow-crowned Canadian Rockies, I found this good sister with her family, seeking to hold up the light of truth in a coal camp. She had never seen any Seventh-day Adventists except the one who left the papers three years ago.

She has been taking the *REVIEW, Signs,* and *Little Friend,* and is quite well posted in the message, and is in full sympathy with it in all parts. Some weeks ago she sent a diamond brooch, to sell for the work in Washington. Yesterday she took off her rings, and gave them to me to sell for the work in China. And then we went down to a beautiful mountain stream, and I buried this dear sister and two of her daughters with the Lord in baptism. Another daughter will be baptized later. She lives twelve miles away.

This sister is poor in this world's goods, but she gladly pays tithe, and makes offerings as she can. Last night she ordered "Great Controversy," "Patriarchs and Prophets," "Daniel and the Revelation," *Youth's Instructor,* and *Life and Health.*

This is but another evidence of what our good papers are doing, under the providence of God. O that more of our people could realize how much good could be accomplished by scattering the printed page "like the leaves of autumn"! J. W. BOYNTON.

### Portugal

CARCAVELLOS.—We are living in a small villa about twelve miles west of Lisbon, where an English submarine cable station is located. We are studying the language, and when we are able to preach, we shall go back to the field of conflict.

Now I am at work on some articles for the Brazilian paper. These will be kept for future use in tracts, when we are able to publish. I have the first Bible study of *The Family Bible Teacher*, translated by our former teacher, which I will also send to Brazil for publication. Our stay here will enable me to prepare literature, which would have been much more difficult to do in the city where there are many distracting influences.

Yesterday we organized a Sunday-school among some of our English friends, which was asked for by them. Thirteen were in attendance, counting ourselves, and we may have twenty or more soon, when it becomes better known. We enjoyed Elder Conradi's visit, and his counsel was timely.

I have had my first experience with avowed "higher critics" in Lisbon; many others who do not lay claim to that title have the subtle reasoning, instead of a "Thus saith the Lord."

Some one ought to come here who can preach. I am convinced that our work will be in that direction mostly, for where eighty out of one hundred can not read, canvassers will not be of much use. There is not a great amount of danger in public work just now, because there is among the Portuguese a desire to do like the English. So a citizen of either the United States or England runs no great risk of being stopped, because the authorities fear the results of an open trial, such as Englishmen could demand. We can publish almost anything, provided we keep out of politics. Just now there is a high feeling concerning liberty of the press. The journalists are working hard for freedom in that line.

Some one familiar with the French or the Latin language could soon be ready for work here. A great many of

the Portuguese know French. With some one to assist, by the end of a year we ought to be ready for public work in a substantial way. I know you will have many difficult problems to work out, so I am loath to plead very hard for help. I will do what I can by God's help. May our Heavenly Father direct affairs so that the outward and forward movement of this message will encircle the world soon, end the conflict, and save many souls from ruin.

C. E. RENTFRO.

### Cuba

CEBALLOS.—About a year ago a Baptist minister preached here a few times. Since then there have been no religious services of any kind.

Recently a subscription was started to raise funds for building a church, and also a separate subscription for a maintenance fund. The people wish to have services of a religious nature, and I think would give our minister a good hearing, if one could come soon. The proposed church is to be a "union" church; but such churches are often not open to our people, even if they do help build them, as they usually soon pass under the control of some particular sect.

In short, it seems that the most favorable time to present the truth here by the living preacher is now at hand. I do not know when the church building will be erected, but presume it will be some time this summer, but at present the public hall or the schoolroom could be used as a meeting-place.

During the past year we have used a club of ten *Signs*, and at present have six or seven regular subscribers. We have also sold a few of our smaller books, one Oxford Bible, and quite a number of Spanish and English Testaments. We have loaned such books as "Thoughts on Daniel and the Revelation," "Steps to Christ," "Patriarchs and Prophets," "Great Controversy," etc., to all who cared to read them, and have sent in a club of seven yearly subscribers to the *Life Boat*.

Among the natives we have been able to do even less, as we are very imperfect in the language, and have not had the literature to use. We have given away a number of parts of the New Testament in Spanish, and some Spanish tracts. The last mail brought us a roll of our Mexican papers, for which we hope to be able to get some subscriptions.

It seems that the Lord must have some honest souls here, and we long to see them gathered out. We are interested in the whole field and in the plans that are laid for the work in all lands. May we all be faithful wherever duty calls, and share in the reward of the faithful at His coming.

MRS. L. M. CLARK.

### France

PARIS.—In spite of the numerous hindrances, the work in this great city is moving quietly but surely. Workers placed here realized that in this great citadel of the enemy the message would triumph only through much praying and faithful evangelistic work. Earnest prayers were therefore offered up daily that the mighty power of God should be

revealed. Little did the workers thus engaged know that in a Baptist church, located not far away, God was pouring on a few of its members the same spirit of grace and of supplication. For ten days they were united in praying for the restoration of the truth in the church and the outpouring of the Holy Spirit. Soon one of our Bible workers met one of these praying ones, who introduced him to others. They, four or five in number, all seemed to accept the light of the message from the start. This naturally aroused the wrath of the enemy, who through the pastors of the church succeeded in regaining four of the five supposed erring ones. One, however, a lady of renowned piety and unusual intelligence, remained firm. The fierce conflicts through which she has passed and is now passing only served to strengthen her, and she is confident, which confidence we also share, that God will do an extensive work through her, not only for those of her own church, but for others, as she is well known among Protestants in Paris and in other localities. In fact, there is a stir in the camp of the enemy which is interesting. The pastors and others of their workers, in their attempts to fight the truth, are helping to make it known, some being interested who otherwise would pay little or no attention to it. We feel that now as never before is the time to continue in prayer. We have gained an advantage, and we intend to hold it; thus we are sure of success.

Earnest and united efforts are being made by the Protestant churches of Paris to bring such a revival as has been in progress in Wales, but there is an interdiction which they can not understand. However, some of the enemies of the truth attribute it to this woman's acceptance of what they call false doctrines. The seed of truth is being sown, and we shall surely reap if we faint not. There are at present seven who desire baptism, which we hope will soon take place. Every now and then we see indications that God is only waiting for us to get in right relation with him, and then he will work mightily. From one prayer season to another we see interesting developments. What a pleasure it is to see God work! and what a rest it is to believe him! It is the only life worth living—that life of faith "active by his activity; loving with his love; asking not, 'What can I do?' but, 'What can he not do?'"

F. E. ROBERT.

### Barbados

St. LUCY.—On the night of February 15 I spoke for the first time in the village of Connelton, in the northernmost parish of this island, where I was an entire stranger, although a native of Barbados. Here Elder Haysmer had already conducted about six or eight meetings, and therefore the attendance was good. The following night I went to another place about two miles distant from the first mentioned, and conducted service. Here, we had met with the people only once. The attendance and interest were also satisfactory here. From that time until now I have held meetings in the two places alone, owing to the absence of other workers.

There has been opposition in both places, but especially in the first named,

both in the pulpit and in the homes of the people. The minister visited the home of one of our followers, speaking to him against the truth. For the last four weeks he has been driving past our place of worship; and, stopping his buggy in front of the next house, he goes in and listens to what is being said. The evil one is working. But, thanks be to God, the victory is ours, through Jesus Christ. There are six who have taken a bold stand for truth, and desire baptism; others are deciding.

Yesterday evening I visited a man who wished to tell me of his great desire to walk in obedience to the law of God. He is superintendent of a small plantation, directly under the control of the manager. It is his duty to hire his laborers, and pay them every Saturday, also to see that work is well done. While he was presenting these facts to me, the manager came up, and without any introduction, he at once said, "If you join those Adventists, you will have to give up your work." The man quickly replied that he was willing to give it up.

This poor man, if he should lose his position, has no trade to depend upon, and no property to support him. It would mean starvation. It is not only so in his case, but in the cases of hundreds of poor people on this island who see the truth, but have no means of support after giving up their positions. I wish some of our wealthy brethren in the States could realize what the poor negroes of the West Indies must pass through in order to keep the Sabbath. Very few, even of our workers, seem to realize these facts. As a negro, I can speak. If these things were better understood at home, many of our brethren would come to the West Indies and establish factories, etc., even at a risk, that poor, well-meaning people might be helped.

Another thing of great importance to the West Indies is the matter of education. A friend of the cause told me a few days ago that he was not satisfied with the education his children received, and would be glad if there were an Adventist school near by. May the Lord open the eyes of our brethren in the States to the needs of the West Indies, and may they volunteer to come over and help us start training-schools and academies. There is not even a church-school on this whole island. What must our children do? What must our children be?

My desire is to work until Jesus comes, if it be his will, otherwise to be found at my post when the messenger of death arrives.

L. W. BROWNE.

### **A North Dakota Camp-Meeting**

THE German local camp-meeting announced for Goodrich, June 26 to July 3, passed off very pleasantly and with profit. The number in attendance was somewhat irregular, as many who came for the first part returned to allow other members of their families to come for the latter. Sabbath, July 1, was our largest gathering, there being over four hundred present.

We were pleased to have the labors of Elder J. W. Westphal for the early part of the meeting, and those of Elder Haffner for the close. While the meeting was German, a few English laborers were present, among whom were

Elder Smith Sharp, Elder R. A. Underwood, and Brother James, union field secretary. One interesting feature of the meeting was the large number of young people present, many of whom gave their hearts to God for the first time. Twenty-seven were baptized.

The donations to different enterprises were as follows: Southern work, in cash and pledges, \$134; South America, \$158.13; July 1 offerings, \$151.78; Sabbath-school offerings, \$38.96; for our industrial school, \$703.

The large number of Germans in this conference makes it one of the most favorable recruiting fields for the missions of that language, and we hope the time will soon come when we can send a number of laborers to the large cities of America, where so many of that nationality live. This, as also the foreign mission work, was presented to our brethren, and the message seemed to draw a hearty response from their minds and hearts.

The weather at the first was very wet, and may have hindered some in coming early, but on the whole, it was favorable for a meeting where tents had to be pitched on the open prairie.

We are very thankful to our Heavenly Father for his presence manifested among us, for the kind and sympathetic spirit revealed in the camp, and for every blessing that brought forth those expressions of praise so often heard among the worshipers.

Our hearts long for the time to come when there will be but one language, one King, the place to worship being "before the Lord" in the eternal city.

JOHN G. WALKER.

### **Camp-Meeting Tour in the Central West**

SUNDAY, June 11, I left Washington, D. C., to attend camp-meetings in the Central West. Tuesday, June 13, I reached Woonsocket, S. D., where the South Dakota Conference was holding its annual camp-meeting and conference. I met Elder R. A. Underwood, president of the Northern Union Conference, on my arrival at the station. The campground was located in the city park, only a few steps from the depot, right in the city, and, to add to the beauty of the location, was a beautiful lake which is supplied by water from an artesian well, for which that section of South Dakota is noted.

The use of the beautiful ground on which the camp was located was donated by the city, also the water, lights, and two hundred and fifty dollars, as a result of a successful series of meetings which had been held in Woonsocket by Elders Harter and Clark.

The meetings were well attended by both our people and the citizens of the place, and the power of God was manifested in the services. Sixty-eight souls were baptized.

The last night of the meeting, the Methodist and Presbyterian pastors, with their congregations, were present when we spoke on the subject "Why Seventh-day Adventists Oppose Sunday Laws." Among other prominent persons of the city who were in attendance at this last service was a judge, the mayor, and an attorney, besides members of the city council.

It was voted to hold the camp-meeting there again next year.

Elder C. A. Burman was re-elected president.

### **Maple Plain (Minn.) Camp-Meeting**

This meeting was located in a beautiful grove about twenty-five miles from the city of Minneapolis. The outside attendance was small, but there was an excellent attendance of our people. Notwithstanding the conference had heavy local responsibilities, the meeting was characterized by much of the Holy Spirit's presence.

One of the special features which engaged the attention of the conference was the question of constructing a suitable building in which to continue their industrial school, which has been so nicely started on their farm at Maple Grove. The school will be known as the Maple Grove Academy.

There was an unusually heavy fall of rain during the meeting, so much so that the ground was wet and muddy, but even through it all the Lord preserved his people from any unusual sickness, as there were only one or two who were afflicted, and, too, there was no murmuring concerning the weather.

Elder J. N. Anderson, of China; Elder J. W. Westphal, of South America; Elder Smith Sharp, of Tennessee; and Dr. W. A. George, of College View, Neb., were present, and were all given an opportunity to present their respective lines of work.

Elder H. S. Shaw was unanimously re-elected president of the Minnesota Conference for the ensuing year.

A commendable missionary spirit was shown by the conference in pledging to support a worker in another field, notwithstanding its increasing local financial burden. I am informed that in some instances whole churches have left Minnesota for California in order to enjoy a warmer climate, etc. Thus it will be seen that with such a decrease in her membership, the resources would correspondingly decrease.

The conference is planning for aggressive work during the summer's campaign.

Monday, June 26, I had the pleasure of spending a few hours at the pleasant home of Elder R. A. Underwood in Minneapolis, Minn.

### **Escanaba (Northern Mich.) Camp-Meeting**

Escanaba, where this meeting was held, is a city of some twelve thousand inhabitants.

This was a local meeting, and consequently there was not a large attendance of our people. The president of the conference, Elder S. E. Wight, and the local conference laborers, were present. Laborers in attendance from outside the conference were Brethren J. B. Blosser and F. C. Gilbert, and the writer.

There was a good attendance from the city at most of the evening services. The daily paper of the city gave us over a column of space nearly every day.

Special revival services were held, and nearly all present gave their hearts anew to the Lord.

At all of these camp-meetings there was a spirit of loyalty shown toward the third angel's message, and we feel assured that new life and power will be seen.

I shall return to Washington via Buffalo, N. Y.

K. C. RUSSELL.

### First Camp-Meeting in New York City

THE Greater New York Conference held its first camp-meeting June 27 to July 4. The encampment was in the very heart of the city, on 109th Street, near the upper end of Central Park.

There were none of the rural surroundings that we usually associate with camp-meeting blessings. But it was a blessed meeting. Nearly all the conference workers camped on the grounds, with a number of others, and the Lord met with these workers as daily they sought him for power for the great work before them, and for unity of aim and action. It is good to seek God amid the quiet of the country, but somehow it seemed very appropriate to have this camp-meeting on the very battle-field, surrounded by all the surging, noisy life of the great city.

On the Sabbath the camp was crowded with those who came in from the vari-

ous churches. On this day, in the general assembly, as in the smaller daily meetings, God's Spirit bore witness to his acceptance of the consecration of the body of believers in New York City to a united forward movement for the salvation of souls in their vast field. It was a day of victory and of release for many hearts, and of inspiration for all.

While this conference has the smallest area of all our conferences, it has the largest population of any in this country. Truly, if any conference needs the blessing and special power of God, this one needs it. And the blessings of this first camp-meeting brought added assurance that the little band of workers and people are united, and that God has set his seal to a strong, progressive work in their territory.

One interesting experience was that of a lady who came to the meeting for the first time on Thursday. She found what her heart had longed for, and was ready to join in keeping the following Sabbath. There was an encouraging attendance of interested hearers at the evening and Sunday services. The novelty of a camp-meeting in the great city drew the passing attention of the papers, and many thousands who use the

elevated trains had a pretty view of the little encampment amid the blocks of apartment-houses that are rapidly filling every available space in all the region. But the problem of drawing the attention of the vast population to be reached in Greater New York is a great one. Five millions of souls are crowded within the territory of this conference, made up literally of all nations and peoples. All through this mass are the souls waiting for this truth, and our workers are seeking God to be led to these waiting ones. They are of good courage, for the Lord has been blessing them, and they are learning how to do the house-to-house work which has been so difficult. The people are shut away in the great apartment-houses, which stand like high-walled fortresses to keep the workers from entering.

By faith these Jericho walls are coming down. Brother Geo. A. King, who has labored so long in New York City, has been using the *Signs* with good ef-

fect as a pioneer agency. These must first be given out freely, as any regular canvassing in the apartment-houses is generally out of the question. Later, yearly subscriptions are taken, and then, as people are interested, comes the opportunity for Bible work and for the sale of literature. During the camp-meeting the workers and people encamped devoted a number of mornings to visiting the people with papers and giving out invitations to the meetings.

The Lord can make ways, where there are no ways, and he is showing our friends in this city of apartment-houses the way to get to the people. It is a matter of the utmost importance, for face-to-face and house-to-house effort is the work in which all the believers can join. It would be a blessing, indeed, if somebody had a few hundred dollars, or even a thousand, for this conference to use in a special campaign with the *Signs*, to be followed by systematic effort with other literature and Bible work. Somehow this truth is to go right through these long-barred gates, and the workers are full of faith that the time has come, and that they have found the way of victory. Pray for the workers and believers in New York City. They are

attacking the very citadel, and doing everything in their power to push the work forward.

They will run seven tents this summer. Brother Edwards continues meetings in the large camp-meeting tent. Brother Humphrey and others in the work for the colored people will have a tent in the Fifty-ninth Street district, among the many thousands of their race. Over in Brooklyn, Brethren Andreason and Nord are working for the Scandinavians, Brethren Reinke and Voth for the Germans, while another tent for the English is operated by Brethren Proctor and Wood. At Fishkill-on-the-Hudson a tent effort is planned by Brethren Robinson and Roggenkamp, while at Middletown, in New York State (five counties in the Hudson River Valley being included in the Greater New York territory), Brethren Kennedy and Hennessy have another tent.

No one could have been with the brethren and sisters at this meeting without having confidence renewed and strengthened in the work in this vast field. Oklahoma is providing help for the German work. By the help of Kansas, an Italian brother is taking up work for the many, many thousands of Italians in the city. The conference itself is rallying with new courage to increase its efforts. There is unity, and this general gathering of all the churches helped to strengthen the bonds between all the churches and all the nationalities in the one common work.

Of workers outside our conference, Elder A. E. Place attended the first part of the meeting, and I the latter part, while Elders Daniells and Wakeham spent a little time with us before sailing for Europe. Again, pray for the work in Greater New York, one of the most needy and difficult fields in the world.

W. A. S.



A VIEW OF THE CAMP IN NEW YORK CITY

### Eastern Pennsylvania Camp-Meeting

ACCORDING to appointment, this meeting was held in the city of Lancaster, June 15-25. We were favored with delightful weather. This was the first camp-meeting held by the Eastern Pennsylvania Conference since its formation by the division of the Pennsylvania Conference in June, 1903. During the first part of the meeting about one hundred and fifty were in attendance. This number was increased to over two hundred for the closing days. While small, this attendance was almost as large as the attendance at camp-meetings held in Pennsylvania before the State was divided into two conferences.

All seemed to come to the meeting for the purpose of spiritual revival and refreshing. Generally, this hope was fulfilled. The faithful were inspired with greater courage; the lukewarm were aroused from spiritual torpor; and a considerable number made a profession of Christ and the message for the first time. Twenty-two persons, whose ages range from ten to eighty years, followed the example of the Lord Jesus, and were "buried by baptism into his death." May they truly live the new life in harmony with Christ's resurrection.

The ministers from outside our conference were Elders A. G. Daniells, W. A. Spicer, A. E. Place, and G. B. Thompson. The word of God was

preached with great freedom and power. We all felt that God's message was accomplishing that whereto it was sent. Elder Daniells was with us the first part of the meeting, from Friday until Monday. Though much worn by the long strain under which he had labored, before, during, and following the General Conference, he rendered valuable and much-appreciated service to our meeting in preaching the word and counseling regarding the work. Elder Thompson was with us from the first service until the following Wednesday, and delivered timely discourses which inspired and strengthened the hearts of all for more faithful service in the conflict with evil.

All were pleased that Elder Place could be with us from the first Friday until the close of the meeting. The line of thought he presented, in a connected way, proved strong spiritual food for all who hungered for the living bread. Elder Spicer brought inspiration, courage, and strength to the camp for the closing days. The last Sabbath, including Friday evening service, was a day very full of spiritual manifestations. A revival atmosphere pervaded the camp, which was not of man's creation. All were conscious that the Holy Spirit was brooding over us.

Brother F. E. Painter was present to represent the general interests of our book work. A considerable number of young persons decided to enter the canvassing work at the close of the camp-meeting.

Sister Robinson spoke twice upon the needs of India, calling particular attention to the work our people are doing for children in that country. About seventy-six dollars in cash and pledges was contributed to that work.

It was gratifying to see the large percentage of bright, earnest young people in attendance. Special services were held for the young people daily. At the last service held, a unanimous desire was expressed to assist in some way in carrying forward the message.

A review of the conference year ending March 31, showed an encouraging growth. One hundred and twelve souls were baptized and united with the churches during that period. Between March 31 and the time of the camp-meeting, about fifty other persons were baptized. A new church was organized in the city of Lancaster. This congregation has purchased a comfortable meeting-house well located. The church in the western section of Philadelphia is erecting a beautiful house of worship, which will accommodate an audience of about four hundred.

The conference officers elected for the ensuing year are the same as those of last year. Credentials were renewed to six ordained ministers. Ministerial licenses were granted to two brethren for the first time. Six persons were voted missionary credentials. The force of workers for the summer, including tent masters, is nineteen. This conference territory presents a very promising outlook for earnest, faithful evangelistic effort. Of its thirty-six counties, thirteen of the most rich and fertile have not been entered at all by Seventh-day Adventist ministers.

When the camp-meeting closed, it was the determination of all to make the coming year one of active service in

practical missionary undertakings. We are hopeful for the winning of many souls to accept the message. Five tent companies will be in the field. We trust that many new believers will be in camp-meeting with us next year.

W. J. FITZGERALD, *Conf. Pres.*

### **Escanaba (Mich.) Camp-Meeting**

At one time it looked to human eyes as if this meeting must be postponed. The tents and fixtures were delivered to the dock, in Petoskey, for shipment, and it is evident that the Lord held the freight. The boat that should have taken the tents was three hours late, and the captain would not wait for our goods. When the boat was only a few hours out of port, it burned to the water's edge. The passengers were all saved, but they lost all personal effects. The tents were sent by express, and the meeting began at the time appointed, Friday evening, June 23.

All who were present consider this the best meeting they have attended for years. Elder F. C. Gilbert was with us throughout the meeting, Elders W. S. Hyatt and K. C. Russell during a portion of the time.

These servants of God gave the trumpet a certain sound, and the Spirit of God accompanied the message borne. It was decided by those present to put forth an effort to give the third angel's message to the Jewish people in our conference.

All hearts were stirred as Elder Hyatt presented the needs of darkest Africa, and the opening providence of God in opening the way to spread the truth. We were encouraged to learn that the way is now prepared to complete the work of carrying the third angel's message to all Africa in this generation.

The last Friday and Sabbath were days long to be remembered. The Spirit of the Lord was present in great power. Nearly all in the encampment gave themselves anew or for the first time to the service of God. Six were baptized, and others will be at their home churches.

Hundreds of people from the city attended the evening services. The interest was such that the tents were left standing, and a full corps of workers and some of our people remained to continue the effort. S. E. WIGHT.

### **The Origin and Purpose of the Self-Denial Boxes**

THE self-denial box plan was suggested in January, 1904, by Sister White. At that time, in an appeal addressed to "My brethren and sisters everywhere," she said:—

"Will you not put in a prominent place in your home a box with the inscription, 'For the work among the colored people of the South?' Will you not ask your children to put into this box the money they would otherwise spend for candy and other needless things?"

At the General Conference Council in College View, September, 1904, Sister White told how the suggestion came to her. She said:—

"One night as I was praying for this needy field, a scene was presented to me which I will describe. I saw a company

of men working, and asked what they were doing. One of them replied, 'We are making little boxes to be placed in the homes of every family that is willing to practise self-denial, and to send of their means to help the work among the colored people of the South.'

"I have written concerning these boxes, and the self-denial they will encourage, and I now ask if you will not respect the light that God has given his people?"

"Let the work of these self-denial boxes be carried on more than it has yet been. And do not become weary of their use."

Again at the General Conference in Washington, Sister White said, as reported in the REVIEW AND HERALD of June 22:—

"A good work has been done with these self-denial boxes, and let no one lift a finger to hinder this work. Let no one speak a discouraging word regarding it; for it is God's plan, and thus he has said that help should be sent to the work for the colored people."

Now what we want is to secure the active co-operation of every Sabbath-keeper in the United States in the work of putting one of these little boxes into every family of believers in present truth.

Nor need our efforts be confined to our own people. We have been told that others will become interested in this plan, and that they will assist by giving of their means. Our young people especially can do much to help in supporting our colored mission schools.

Why can not the Young People's Societies take up this matter, and not only place these boxes, but follow up the work and see that the boxes are used, and the money properly forwarded at least once a quarter?

The Southern Missionary Society has sent out quite a number of boxes, but unless the work is carefully followed up, it will amount to but little.

This work for the colored people can not be done by the believers in the South alone. We have been told that it belongs alike to our brethren and sisters all over the United States. The burden has been laid upon the North as well as the South. Brethren, do not become weary in well-doing. Eight millions of colored people must have the third angel's message in this generation. Those who are on the ground are doing what they can to give it to them, but the work is beset with difficulties. Teachers must be trained, schoolhouses must be built and furnished, workers must be supported. This can be done very economically. The cost of establishing and maintaining a mission school is comparatively small; but for every one we now have, there should be a hundred such schools. Brethren and sisters, shall we not have your earnest, prayerful, and self-denying co-operation?

If you already have these boxes, use them as the Lord has said they should be used. If a box comes to you through the mail, or is given to you by a member of the Young People's Society, welcome it. If you have been passed by or have not yet been reached by this work, drop us a card, and we will see that you are supplied. We want you to help the work.

C. P. BOLLMAN,  
Sec. Southern Missionary Society.  
Edgefield, Tenn.

### One of "This Generation"

HAVING noticed a few weeks ago an invitation in the REVIEW to those who witnessed the falling stars in 1833 to contribute a personal experience, I take this opportunity to bear my testimony.

I was born in Botetourt County, Va., Dec. 8, 1813. My early Christian experience was in the Campbellite Church, to which I adhered until 1843. At this time I heard the prophecies of the soon coming of Christ preached by a man (his name I do not recall) who was making a hurried trip through the country, giving prophetic lectures from house to house. This was in Wabash County, Ind. The clearness with which he presented his message convinced me of its truthfulness, and I with many thousands of others accepted it.

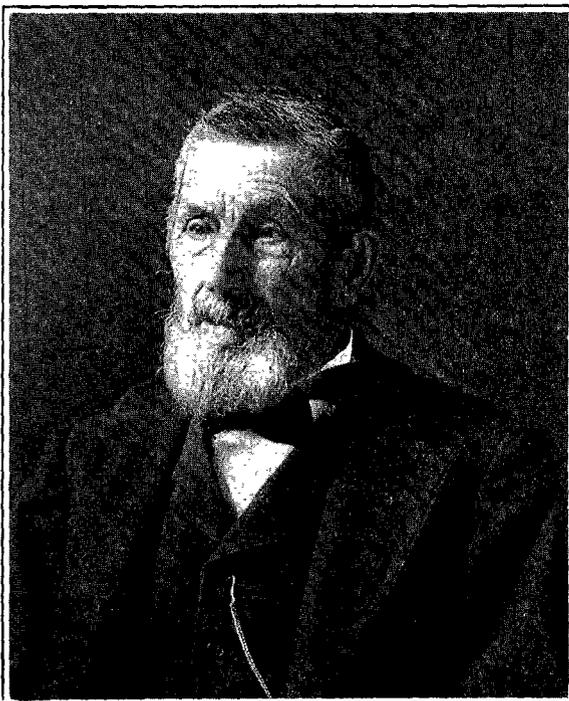
I was living in Hendricks County, Ind., when the stars fell in 1833, and was twenty years old. It was one of the most remarkable sights ever witnessed in this world, and was seen by thousands throughout the Western world. About three o'clock in the morning of that event, I was awakened by a young man who was boarding at our house. We stayed up until daylight, watching it. It appeared as if all the stars in the heavens were falling. Some of them would leave long streaks behind them when they shot off, similar to a bright rainbow, and the streaks would draw up after a few seconds, resembling large serpents. Millions upon millions fell during the time I witnessed the event. It was a frosty morning, and not a cloud to be seen, and even after sunrise this phenomenon was visible, resembling large flakes of snow falling in the sunlight.

Great excitement prevailed during this time. People ran from house to house, confessing their sins to one another and imploring forgiveness. Some fell upon their faces and implored God for mercy. Others ran into the house, jumped into bed, and covered their faces to keep from seeing it. That sight is just as vivid in my mind to-day as it was that frosty morning of Nov. 13, 1833.

It was not until my return from the gold-fields in California in 1854, that I first heard of the health reform principles taught by our people. I had been using tobacco, tea and coffee, and pork ever since I was fifteen years old, but I immediately discontinued their use, and have tried to live according to the rules of health ever since. These health principles worked a marvelous change in my appearance. In 1854 I was quite gray, and appeared to be an old man at forty-one. After five years of right living, an old acquaintance of mine, upon stopping at my house one evening, took me to be one of the boys instead of the "old man." My hair gradually came in black again, and the strength and vigor of youth seemed to return. To-day, at the age of ninety-two, I am

no grayer than I was in 1854 at the age of forty-one. My general health is good. I have a good appetite and sleep usually well. Rheumatism has taken hold of me, and my hearing is failing fast, but my eyes continue to do me an average amount of service. I never fail to read the REVIEW each week, which I have done ever since it appeared, also the *Signs and Good Health*.

It was in the spring of 1860 that I heard the Sabbath truth preached for the first time. This was in a debate held in Knoxville, Iowa, between Moses Hull and a Presbyterian minister by the name of Presley. This debate lasted two weeks. My wife and I attended it, and



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were both convinced of the Sabbath truth, and began its observance at the close of the discussion. This decision on our part led all our children to accept the truth, all of whom are still living and rejoicing in this message. Of my six children, four have been elders of churches. Of these four, one is a missionary and one a minister. One of my grandsons and his wife are missionaries in India, and one is a minister and president of a conference. All my children and many of my grandchildren have at some time been actively engaged in spreading this message.

Thus God has been merciful to me in continuing my life more than the allotted threescore and ten years. My courage is good, and my hope was never brighter. I long to see the King in all his beauty and behold a better world than this. My hope shall not be long deferred. This generation shall not all pass till these things be fulfilled; and while it may be God's will to let me rest before that time, yet I know that that glad day cometh, and cometh quickly. "He that endureth unto the end the same shall be saved."

OTEY JAMES.

Lytton, Iowa.

HURRIED results are worse than none. We must force nothing, but be partakers of the divine patience.—George MacDonald.

### A Word From Mexico

THE REVIEW of the eleventh of May, containing President Daniell's address, and other important matter, has reached us. We regret the loss which all sustain who were not permitted personally to share the blessings of the conference in the way of wise reproofs, timely admonitions, and true encouragement. Yet it is a cause of gratitude that the REVIEW has been so wisely chosen to bear so many of these blessings to us, and that each can examine himself and apply that which will satisfy the longings of the soul. Thus doubly welcome is the REVIEW, and doubly blessed those who read it with profit.

While meditating, this morning, as to the "word in season," which I fain would speak to those who are burdened for the perishing, and desire to have this message, so solemn, so grand, so urgent, encircle the world in this generation, the *one* word which flashed before me and still remains, was, "Go!" A familiar word, is it not? A business word, too! Victory for some one! "Go!" dear brother, sister, "Go!" "So run that ye may obtain."

For self-supporting workers there are numberless openings. Missionary farmers, tradesmen, merchants, lawyers, teachers, nurses, and physicians are needed. The world is not large. Heaven is near all. The blessed dead of Europe, Asia, Africa, Australia, and the surging ocean, will hear the Archangel's voice at the same instant as those who sleep on the American continent. That He may then say, "Come!" he now says, "Go!"

A. ALLEN JOHN.

Mexico City, Mexico.

### Keene (Tex.) Industrial Academy

We give below a financial statement of the Keene Industrial Academy, for the year ending April 30, 1905. For the benefit of those who are interested in this school, I will add a few items of interest concerning the progress of the institution during the last few years.

At the beginning of the work with "Christ's Object Lessons" our indebtedness was \$14,634.38. This did not include the General Conference debt which was originally \$3,000, but afterward was reduced to about \$1,500, leaving our total indebtedness about \$16,000. One year ago, what is known as the Post-office Bond debt of \$2,000 was added to this, making, in round numbers, \$18,000. I am very glad to say that with strict economy, hard work, and the blessing of God, we have succeeded in reducing this indebtedness to about \$1,300. We have \$647 on hand to be applied on the debt which will reduce it to \$653.

During this time we have made repairs and improvements as follows: painted the academy, repainted the assembly hall, and repaired it generally, canvassed and re-papered the Home throughout, fenced the campus, bought new bake-oven for the kitchen, new windmill, two new pianos, and three organs, washing-machines, boilers, steam cookers, etc., etc.

The farm, under the faithful management of Brother Etcheson, is in good condition—fences repaired, the orchards and berry patches cleaned, and everything about the farm in better condition than it has ever been.

The laborers have all been settled with to date, and everything is in good shape for the beginning of the next school year.

I have been connected with this institution most of the time since its beginning, and now, as I sever this connection, and go to another climate, because I think my health demands it, I wish to say that I shall always feel a deep interest in the work I leave in Texas. I also wish to thank my brethren here for their co-operation with me in this work, and for their kindness and forbearance. My prayers shall always be that God may bless and prosper the Keene Industrial Academy.

**Financial Statement of the Keene Industrial Academy, April 30, 1905**

|  |                    |
|--|--------------------|
| RESOURCES  |                    |
| Accounts receivable .....  | \$ 2,182 89        |
| Bills receivable .....   | 645 50             |
| Inventories .....  | 31,224 55          |
| Cash on hand .....   | 1,147 00           |
| <b>Total .....</b>   | <b>\$35,199 94</b> |
| LIABILITIES  |                    |
| Bills payable .....  | \$ 300 00          |
| Accounts payable in tuition..  | 47 87              |
| Sundry accounts owing by academy .....   | 22 56              |
| Deposit accounts .....   | 589 00             |
| Keene Academy's present worth .....  | 34,240 51          |
| <b>Total .....</b>   | <b>\$35,199 94</b> |
| Net stock account, June 30, 1904, \$31,674.88; total gains, April 30, 1905, \$4,809.13; total losses, \$2,243.50; net gain for the year, \$2,565.63; present worth, \$34,240.51. |                    |

T. T. STEVENSON, *Manager.*

**Religious Liberty Notes**

THE movement for Sunday enforcement is making great headway all over the country.

"About nine times out of ten when a person is arrested for working on Sunday, the act is more the result of spleen on the part of the one complaining, than a desire to have a quiet day," says the Muncie (Ind.) *Press.*

One subject discussed at the recent international Christian Endeavor convention held at Baltimore, was, "Shall the Sabbath Be Sacred or Secular?" If it is sought to be upheld and enforced by secular law, it will pretty surely become secular.

During the recent agitation over Sunday legislation in Honolulu, H. I., the Federation of Catholic Societies at that place, adopted a resolution stating that they were in favor of "allowing all recreations and amusements on Sunday consistent with the due observance of the day."

A crusade against "all classes of stores that keep open on Sunday" was recently inaugurated at McKeesport, Pa. The first prosecution under the crusade was that of John Smith, who was sued for violating the Sunday laws, by Philip Zenn, "a wealthy and prominent member of the Coursin Street Methodist Episcopal Church." Imagine Christ prosecuting a man for failing to comply with his religious views! Imagine him, moreover, suing a man for failing to keep a day he had never commanded him to keep! "What would

Jesus do?" would be a good motto for the Sunday crusaders to consider and adopt.

A writer in the *Union Republican*, of Winston, N. C., says: "To undertake to interfere with Mr. Hege, with all the seven-day workers and traders in full blast, looks like persecution, and the straining at a gnat and swallowing a camel. Let Tom alone. He is hurting no one, and not doing enough business to make any one notice him. Cast out the beams, and then go hunt for the motes."

A brother writes: "You will be interested to learn that Congressman —, of —, sent letters to five hundred of his constituents who signed the petition against the District of Columbia Sunday bill, announcing that the bill did not pass." After reading this, who will say that the petition work made no impression upon Congress, or that God has not his agents in legislative assemblies as well as outside of them? This congressman, we are informed, moreover, is very friendly to Seventh-day Adventists.

Because "the city authorities had had trouble with Tom Hege for Sunday selling," the Winston, N. C., board of aldermen, on July 6, repealed the ordinance permitting the sale of any goods whatsoever on Sunday, which means that all cigar stores, news stands, soda fountains, and the like, in Winston, must cease doing business on that day. The Board saw the inconsistency of permitting some to sell, and fining and imprisoning others for doing the same thing. The vote of the eight aldermen, however, was a tie, the mayor casting the deciding vote.

As announced in last week's REVIEW, our brethren who have been imprisoned in Turkey for nearly a year have been released. Under date of June 18, Elder L. R. Conradi writes: "Just before I left Hamburg, I received a letter from Dr. George, in which he states that he had a telegram from Brother Baharian, announcing that they all had been freed." There were five in all imprisoned. No details of the case have yet been received, but it is possible that our recent overtures to the Turkish minister in Washington in their behalf had something to do with their release.

While admitting that for the officers of the law at Winston, N. C., to fine and imprison Tom C. Hege, a Sabbath-keeper, for selling goods on Sunday, and at the same time pass by hundreds of other violators of the Sunday law, is "nothing short of officious persecution," still the editor of *Everything*, a journal published at Greensboro, N. C., says: "It becomes a matter of the majority of the citizens to agree upon a day and observe it. If Tom wants to close up on Saturday, generally the best day for tradespeople, he shows his absolute sincerity in his religious belief; but being in the minority, he should not attempt to engender strife and bitterness by opposing the majority of the people among whom he lives; . . . he must not aid in breeding strife; he must not engender bitter feelings. He must remember that he is in Rome, and do as the Romans do." Like all other arguments upholding the Sunday and enforced Sunday observance, this sounds very much like "Rome." W. A. COLCORD.

**Field Notes**

ELDER B. F. STUREMAN reports the recent baptism of seven persons at Sanilac Center, Mich.

BROTHER P. C. HAYWOOD reports the baptism of fourteen persons at Prattville, Mich., June 11.

THE church at Oolitic, Ind., has been strengthened by the recent baptism of five persons at that place.

MEETINGS are now being held in Indiana at Franklin, Eaton, New London, and Royal Center.

A CHURCH of twenty-one members has been organized at Senjen, Minn., seventeen of whom recently received baptism.

THREE persons recently joined the Bunker Hill, Mich., church by baptism, and three others expect to join soon on receiving baptism.

ELDER CHARLES THOMPSON reports the baptism of four persons at Noble, Ill., in connection with the last quarterly meeting of the Noble church.

IN Minnesota tent-meetings are in progress or planned for at Stillwater, Detroit, Herman, and Minneapolis. At the latter place two tents are pitched, in one of which the services are in the Scandinavian language.

A CHURCH of twenty-two members has been organized at Medaryville, Ind., eleven of whom were former members of the Mt. Vernon church, the remaining eleven never having been identified with a Seventh-day Adventist church.

ELDER S. S. SHROCK reports from Pennsylvania that regular Sabbath meetings have been established at Carbondale, Shavertown, and Wyoming, and midweek meetings at West Pittston and Honesdale. It is expected that a tent effort will be conducted this summer in the vicinity of Shavertown.

BROTHER E. J. DRYER says in a report of tent work in West Pennsylvania: "It is too early to report anything definite concerning tent work in this conference, but we are glad to report a good interest in each place. A letter from Brother Schwartz reports a most favorable beginning at Sixmile Run in the southeastern part of the conference. Also a letter from Elder C. F. McVagh reports a very encouraging opening at Roulette, Potter County. Elder Watt, Brother Ned Ashton, and the writer began our effort in Erie last Sunday evening, and we had a most attentive audience."

IN Oklahoma City, O. T., the truth is being proclaimed by preaching services in the church Sunday evenings, and by Bible readings and cottage meetings through the week. A report from Elder A. E. Field says: "As a result of the combined efforts of all the workers, there are usually at our meetings several who are interested in the truth. Four have united with the church in the last month, and others will soon follow. There are several to be baptized, but it has been put off on account of the muddy condition of the river. At present there are several in the valley of decision."

### The One Hundred Thousand Dollar Fund

|  |           |
|--|-----------|
| Mr. and Mrs. Jerome Sumner.            | \$ 100 00 |
| Galesburg (Mo.) church                 | 72 42     |
| A sister                               | 50 00     |
| William Butcher                        | 50 00     |
| Edward and Reba Detlefs                | 40 00     |
| St. Clair (Nev.) church                | 25 00     |
| C. Pelmulder and family                | 25 00     |
| D. S. Wheeler                          | 10 00     |
| Mr. and Mrs. O. E. Slater              | 10 00     |
| Pittsburg (Pa.) Young People's Society | 10 00     |
| Mrs. Lizzie W. Granger                 | 8 00      |

#### FIVE DOLLARS EACH

Mrs. Monsted, Miss Eckstine, Superior (Wis.) church, a friend, Mrs. E. L. Taylor, Miss E. Kireim, Mrs. Mattie E. Nelson, Mrs. Robert Webb, Mrs. Bush, Mrs. Clara Bryant, Miss Lillian Davis, Jacob Cemer, Peter Hansen, William Frank, Mrs. J. E. Veach, J. E. Veach, Mr. and Mrs. R. D. Whitney, Hamilton (Mont.) church, Mrs. Minnie Clark, Mrs. R. Thornton, Metta and Mabel Thiel, Anna Hibben, J. R. Branson, Mrs. F. M. Beeman, Mr. and Mrs. William Johnston, Mrs. A. E. Harrison, Leonard Lindbeck, Alexander Lund, Mrs. G. E. Prindle, Mrs. J. G. Downs, Alice Lawson, Mrs. E. L. Boyee, T. E. Moore, A. F. Pinkerton, Mrs. H. D. Keenon, H. A. Clark, William Avery, Mrs. Jennie Klopfinstine, J. S. Howard, Mrs. E. Pirtle, a friend, Cyrus and Lizzie Whisler, Amos and L. L. Palmer, S. S. Rhoads, Ole Larson, Mr. and Mrs. O. F. Dart (Cuba), Mrs. C. P. Miller, Mrs. E. Weidenhamer, Mrs. Rose Kightlinger, Mrs. M. VanSlyke, M. VanSlyke, F. H. Hicks, Katie Weibrecht, Mr. and Mrs. John Soderberg, J. T. Milton, George Graham, May L. Westby, Mrs. G. V. Reeder, H. C. Miller, Elder C. H. Keslake, Samuel Booth, Elizabeth McHugh, F. M. Davis, Mrs. Kate G. Boone, W. A. Rogers, J. H. Ocker, S. A. Ocker, Mrs. J. N. Newlin, Maud Bedford, Mar Wah Sing, Mamie Coffman, J. S. Luce, Miss Barber, Hattie E. Parson, Mr. and Mrs. Pocock.

Corydon church, \$4.46; Long Creek (Ore.) church, \$4.45; Hildebran (N. C.) church, \$4.40; Miss M. Owen, \$4.38; Oklahoma City Young People's Society, \$4.10; Bird City (Kan.) church, \$3.75; Scranton (Pa.) church, \$3.57; J. E. Wichey, \$3.45; Cony church, \$3.14; Elkwood (Ala.) church, \$2.88; Oklahoma City church, \$2.85.

#### FOUR DOLLARS EACH

Sister Pierson, G. M. Brown, Mary Anderson, Senate Grove (Mo.) church, Northumberland (Pa.) church, North Warren church, Mr. and Mrs. John Ailiny, Brookfield (Mich.) church, Mrs. Henrietta Hopkins, Adda Hutchison, Monroe (Wis.) church.

#### \$3.50 EACH

S. C. Saxby, Blencoe (Iowa) Society, Mansfield (La.) church.

#### THREE DOLLARS EACH

Mrs. A. Stone, Robt. Seibly, Mrs. Sue F. Herring, George M. Hurd, J. A. Page, Northfield (Vt.) church, Thomson, Brother Cross, E. R. Potter, Mrs. N. L. Bolinger, Charles H. Perry, William Sewald, Judith Egolf, Jim C. Plummer, Mrs. Louisa Sprecher, Mrs. G. E. Norwood, Wm. E. Caviness.

#### \$2.50 EACH

Florence Ketrang, Jane Branson, E. H. Pierce, J. S. Tindall, Olympia

(Wash.) church, Mrs. Cora Jones, E. W. Stone, Glenn Moore.

#### \$2.44 EACH

Mrs. L. Permain, Mr. and Mrs. E. Thorpe, Mr. and Mrs. A. Currow, Miss L. Johnson.

Mary A. Francis, \$2.42; Decatur (Ark.) Sabbath-school, \$2.39; Indianapolis (Ind.) Second church, \$2.30; Wintersville (Pa.) Sabbath-school, \$2.25; Alpena (Mich.) church, \$2.25; Gainesville (Ga.) church, \$2.20; Belvidere (Ill.) church, \$2.05; G. A. Wantzlick, \$1.95; Mrs. G. A. Wantzlick, \$1.95; Greenbush (Mich.) church, \$1.85; Eau-Claire (Wis.) church, \$1.75; Fulda (Minn.) church, \$1.70; J. M. Reightler, \$1.46; John Kay, \$1.45; West Wilton (N. H.) Sabbath-school, \$1.20; Mapleton (Minn.) Home Sabbath-school, \$1.10; Salamanca (N. Y.) Sabbath-school, \$1.06; Hattie Ferguson, \$1.05; Theo Wantzlick, \$0.97; Miss E. Johnson, \$0.97; Mrs. Perry (C. A.), \$0.90; Centerville (Kan.) church, \$0.85; F. W. Bartle, \$0.80; Leslie Littell, \$0.75; A. Easter, \$0.75; B. H. Adams, \$0.65; Mrs. Griffiths, \$0.61; Mrs. Edna Grover, \$0.45; Mary Ann Watson, \$0.40; Mrs. Niccy Cubitt, \$0.35; Floy Anderson, \$0.35; a friend, \$0.30; Miss W. Billings, \$0.24; Willie Downs, \$0.20; Sarah Wiswell, \$0.20; Lillie M. Norwood, \$0.15; Viola Binkly, \$0.15.

#### TWO DOLLARS EACH

Mrs. W. B. Goodrich, Mrs. Bertha F. Huffman, Mrs. Garbett, E. N. Bowen, Mrs. C. M. Crane, friends, Mrs. F. D. Hare, H. A. Thurber, Mr. and Mrs. P. M. Miller, C. A. Lippincot, Alice White, Mrs. R. Jones, Mrs. Brown, Mrs. Payton, Martha Vosberg, Mrs. Frisch, a friend, George Rice, W. J. Heckman, Mr. and Mrs. W. B. Randall, A. L. Randall, G. B. Epps, Frank Banks, Mrs. C. S. Pease, Medford (Minn.) church, Peder Amundson, Wayne P. Barto, W. R. Williamson, Mary Plumb, G. F. Watson, Mrs. Henrietta Walker, Mrs. Hamilton, Mr. and Mrs. Solomon Berridge, a friend, Mrs. Addie Apt, Mrs. Phoebe Harding, Mary Harding, Maud Bull, Mrs. H. L. Binkly, Mrs. E. A. B. Smith, a friend, Brother and Sister Sutter, Brother and Sister Angove, Mr. and Mrs. John Grice.

#### \$1.50 EACH

B. U. Vincent, Mrs. Fannie Silloway, Simon Mosser, John Grey, J. Pegrarn, Mrs. J. C. Gilliland, Mrs. W. R. Baumgardner, Mrs. Maud Miller, J. M. Daniels.

#### \$1.25 EACH

Mrs. W. H. Dufur, Lizzie Harvie, Mrs. Florence Dunsmore.

#### ONE DOLLAR EACH

Mrs. D. Shotwell, John F. Archibald, a friend, Ellen Barstow, Minna L. Waldron, Augusta Johnson, Mary Peterson, Mrs. Colburn, Hartland (Vt.) church, Irving Carr, Mrs. E. I. Goodell, Mrs. Hattie Masters, Samuel Thompson, Salinda Thompson, William I. Eckerle, W. H. Shipton, R. K. Post, May Post, Ella Jasperson, Carrie Borg, A. F. Clark, Alex. Keifer, Mary E. Keifer, Mrs. Martha Hulett, Walter Hansen, Elzina Fick, Ida Kemp, Mrs. Hare, Edith Grantier, Mr. Tatton, Mrs. Gabel, Anna Frazier, Brother Pemperton, Mrs. Phoebe O. Kulv, Eunice Kelly, Ada Ankorca, Phemia Adams, Mrs. R. Clark, I. J. Dougan, Ethel McGill, August D. Feick, H. McGill, E. C. Tinning, Mrs. McGill, Neil Melsill, Mrs. Galinger, Carl Olson,

Frank Eklund, Aaron Lund, O. P. Sweedberg, Susan S. Ward, Mrs. J. Daniels, Edith Davis, Guy Hallum, J. J. Jobe, Mrs. Dola Jobe, E. C. Downs, J. M. Adams, J. B. Working, J. W. Doering, A. G. Hughes, Mrs. N. Winter, Mary L. Howlett, Mr. and Mrs. L. D. Estes, Mrs. Ezekiel Gooderham, Mrs. William Sammis, H. B. Gallion, M. L. Gallion, Lucile Gallion, Carl Bauen, Arthur L. Bailey, L. Rutherford, Mrs. A. Rickabaugh, Arthur E. Dickens, Joseph Dickens, Wynn and Lee Warren, C. L. Woodward, A. S. Blandford, Mrs. T. C. Van Wick, Mrs. Dalton, Miss Alberta Caruthers, J. C. Hennessey, Ethel Hennessey, T. E. McKinney, Mary McKinney, Erma McKinney, C. D. Mann, Clara B. Turner, Jane Hamer, Della Fox, Jennie Thompson, Laura Stuart, Milton Overman, Mary Overman, Malinda Bolter, Ena Bradford, B. H. Avery, Mrs. M. Ague, H. F. States, Anna States, Mary Wharram, Nina Burgett, L. S. Philbrick, I. L. Grey, William Kenney, Wallace Osgood, Oliver J. Lynch, Edward Johnson, Mrs. Cady, Columbia Sabbath-school, Mrs. J. B. Hodge, F. D. Moor, A. T. Robinson, Cohn and Haelenfelet, John Comoy, H. C. Hansen, A. Brenninger, L. H. Henderson, L. C. Kithcart, Paul Anderson, Minnie Vincent, Ellen Storms, A. I. K., Joshua Spencer, Hart Hall, W. J. Fenner, V. B. Watts, Mrs. V. B. Watts, Samuel Bond, M. V. Taylor, J. R. Mantle, Mrs. S. F. Trogdon, a friend, Mrs. C. E. Moutton, E. K. Cassell, Mrs. E. K. Cassell, Baby Cassell, Ole Tronson, Mrs. Retter Connor, Sister Ingel, Sister C. L. Pride, A. L. Bentley, J. H. Smith, Emily Smith, Mrs. Mina B. Mase, Mrs. McQueen, Mrs. Mary Anderson, R. Patton, Ida Patton, Mrs. F. M. Hawk, Mrs. C. W. Wallack, Ella N. Adams, Mrs. F. E. Scovell, Frank Pickell, Mary Pickell, Adelia Sechler, Mrs. Hattie R. Campbell, Rosa Caine, Addie and May Walling, Laura Kunlin, L. J. Ginther, Samuel Bond, S. L. Miller, Mrs. S. L. Miller, Emory Bender, Lucy Bender, W. E. Bender, Katie O'Connell, Mary E. Draper, Martha Todd, Mrs. N. J. Ross, Mrs. H. W. Lee, Mrs. Charles G. Satterlee, Mrs. Russell Griffith, Mrs. Jennie Lake, Mrs. L. S. Marden, T. J. Burdine, W. T. Burdine, W. S. Burchard, Mrs. Ella Kunnon, Mrs. Walker, S. F. Philbrech, F. H. Poole, G. W. Hickey, Nola Gibson, Charity Legg, Paul C. Legg, Mrs. G. W. Baugher, Dora E. Lugenbeal, Matthew Lugenbeal, Idaville (Ind.) church, J. Theresa Thompson, Sarah Gilbert, Nellie Rathbaust, Mrs. Rathbaust, Brother and Sister Wright, E. Carahoff, Simeon Carahoff, J. Mills, Lida Polson, John W. Johnston, Edgar Meyers, Samuel Wells, T. S. Johnston, Margaret Smith, L. C. Bruntin, Radna Thompson, Daisy Butka, Mrs. L. Carpendale, R. H. Thompson, Nashville (Tenn.) Sanitarium workers, George Meyer, Jacob Meyer, D. Meyer, R. L. McClain, Peter Senner, Brother Able, J. J. Stowe, Mary Ordner, Mrs. J. Vandyke, Stine Taylor, J. F. Flock, Marie Haffner, Laura Taylor, Mrs. E. Smith, Fay Waters, E. A. Goss, Florence Stowe, Gusta Kaupke, Chr. Dewald, John and Lucy Schlotthauer, David Voht, Anna Buller, Rachel Krieger, Ofelia Haffner, Minnie Neufeld, Selma Schramm, Mary Riffel, Helena Neufeld, P. C. Oliver, Aug. Brickman, Fred Brickman, David Diel, R. H. Ruhl.

Katie Nuss, A. N. Weber, Eva Ebel, Mollie Brickman, Eva Rauh, A. Ruhl, Milton Lyon, Mr. and Mrs. H. L. States, Mrs. Viola Fish, Mrs. Ella Groves, Mrs. Isaac Bunzey, M. A. Osborne, C. C. Ashford, A. G. Wilbur, L. J. Benton, Mrs. M. Ayres, Mrs. Fanny Flournoy, Mrs. F. Aylesworth, Mrs. L. Weatherwax, O. S. Parker, Ednice Parker, Clara B. Lewis, M. Ratliff, L. M. Ratliff, C. Christenson, M. Christenson, Clara Christenson, Dr. T. S. McDonald, H. H. Bokken, Mrs. T. S. McDonald, Kora Olson, Mark A. Olmstead, Emma Swope, V. J. Burroughs, O. C. O. Heggelien, E. K. Peterson, Ida Peterson, Anne O. Heggelien, O. P. Nelson, Mrs. O. P. Nelson, Martin Christensen, D. Draeger, Carrie Zahn, Erma Paul, Mrs. R. A. Jeys, Ella Randall, J. D. Ridgeway, C. B. Jordan, L. A. Jordan, Lizzie Ridge, Mrs. Manning, A. J. Hayes, Rebecca Clark, S. H. Carnahan, G. C. Reynolds, Mrs. A. C. Gaylord, Elder and Mrs. Peabody, J. J. Wynigear, D. Bowls, America Champlin, C. H. Drown, M. A. Robinson, Mrs. G. D. Rutherford, C. Izalt, J. F. Forsberg, Aaron Nyman, Ellen Svenson, Elof Johnson, Adolph Narp, Charles Peterson, A. Magnuson, Ida Johnson, Alfred Johnson, M. Anderson, Frida Nilson, Mrs. Frank Vye, Mrs. G. E. Kennedy, Mrs. S. J. Latham, Leslie Swift, J. W. Kelley, Moses Hunt, Mrs. I. F. Layman, Mary Bartlett, Ruhl Bartlett, W. Pratt, Jane C. Hill, Mrs. A. E. Gordon, Fred Austin, Donald Austin, Mrs. D. A. Mair, Mrs. M. E. McDonald, Mrs. L. C. Pohlman, Mrs. Esther Washbond, J. W. Blake, M. W. Blake, Mrs. Rose Marshall, a friend, George Bender, Carrie Bender, T. L. Carr, Mrs. T. L. Carr, Z. T. Burrow, Mrs. Z. T. Burrow, W. J. Hall, C. D. Shaw, cash, Mrs. M. C. Ward, Mrs. Mary Saylor, Francis Savage, Mrs. Libbie Touse, C. M. Blake, Frank Travillian, Maria Rule, A. J. Denman, G. F. Shark, Mrs. S. E. Shaffer, S. J. Bennett (C. A.), Mrs. C. C. Bennett (C. A.), A. T. Blake, Seth Carahoff, Mrs. G. C. Reynolds, Mrs. D. Bowls.

FIFTY CENTS EACH

Mrs. W. J. Hall, J. H. Humphreys, Mrs. Thomas Perry, Mrs. Francis Savage, John Nesten, Peter Rudd, Mrs. J. W. Parker, John Garlock, Percy Carr, N. S. Pearson, Mrs. Lawson Brown, George W. Rich, Mrs. George W. Rich, L. J. Bookey, J. B. Henricks, Betty Svenson, a friend, Emily Johnson, H. Jones, Mrs. V. Hahn, Mrs. Foster Seneca, Mrs. L. Conkrite, Arthur Cheesman, Wilber Nelson, Mrs. Nulton, A. Yancey, Amanda Ward, Mary Warner, Mrs. H. Jones, Mrs. J. E. Eddy, Jens Swan, J. H. Mikkelson, Marie Jensen, Mrs. Josephine Urquhart, Mrs. Clara Morton, Mrs. A. P. Leslie, Stella Haight, Mrs. William Booth, Mrs. Emma Jones, Stewart Crandall, Alesia Crandall, R. E. Darling, Mrs. Jennie Fry, Mrs. D. E. Holland, J. W. Oliver, Jacob Haffner, Mariah Voth, Mrs. Blehm, Maria Butz, Lizzie Brandt, Ana Brandt, Ana Neufeld, Leslie Butka, Lawrence Butka, Hersel Butka, Mrs. Gelispe, Lewis Kaupke, Fred Kaupke, Harry Martin, L. H. Osborn, John W. Harrison, H. Harrison, E. Kauble, Edith Parker, G. M. Johnston, Thomas Hubbard, T. E. Johnston, Lota Applegate, E. McKelvey, Mrs. C. A. Boardman, Lillian Weller, A. P. Bump, Bessie

Barnhart, J. H. Presson, Dr. A. K. L., Mrs. H. E. Whaley, a widow's mite, May Oitiz L. Bessom, Louis Bessom, Mrs. M. L. C. Davis, a friend, James Gobel, Mrs. Foster.

FORTY CENTS EACH

Carl J. Warden, Glenna N. Ernst, Cora Johnson, Mrs. Mott, Anna Mathews, Mrs. S. N. Hatch, Percy Lunsford, A. Huenengardt.

THIRTY-FIVE CENTS EACH

Floyd Butcher, Mrs. J. E. Barber, Mrs. Anna Stevens, Henry Loomis, J. H. Robison, Calvin Seeney.

THIRTY CENTS EACH

Charles Stevens, Howard McGillwray, Felix Powery (West Indies), Belle Johnson.

TWENTY-FIVE CENTS EACH

Catherine Witter, Mrs. C. H. Wilson, Mrs. House, May Hann, Willie Hann, Mrs. M. Bedel, a friend, Howard Wood, Mrs. McKey, Oleta Butcher, Helen Snead, Dick Snead, Mary E. Mount, Willie Phillips, Rae Phillips, Mrs. Clarissa C. Bridges, Edith Shields, Josephine Tibbets, Mrs. Porter C. Dean, Lester C. Winterton, Louis S. Winterton, Camie St. Clair, Nettie St. Clair, Mrs. Velma Abbott, Mrs. C. E. Hann, Minnie M. Hann, Earl D. Hann, Mrs. E. Taylor, Eeva Andrews, Mrs. A. M. Brock, P. W. Ziegler, Clark Peacock, J. H. Robertson, Celia A. Robertson, Vivian Wiper, George E. Pegg, Mrs. Emma Pegg, Mrs. Mary Pegg, Ella Bryner, Mrs. Schoffstall, Master Peter Vanderhook, Johanna Vanderhook, Henry Vanderhook, Nelson McElmurray, J. W. Ellegan, S. L. Stamp, Fannie Henderson, James Gibbs, H. A. Lyon, W. E. Koenemen, T. B. Eggleston, J. H. Reece, W. H. Day, J. W. Clayton, C. B. Kentner, C. F. Driz, M. L. Bamo, I. B. Powell, Rebecca E. Powell, B. S. Parrish, A. J. Miller, J. B. Meyers, Elias Long, James Dunn, J. B. Klinefelter, J. H. Callaway, H. W. Clay, C. S. Lentz, C. A. Willett, Thomas N. Hanson (Jr.), Mrs. Cora Hurdle, G. W. Hurdle, Julia Clay, Grace Colson, Maude Colson, Nellie Davis, George H. Wainwright, Mrs. Rebecca Fox, Mrs. Mary Hewit, Arthur F. Stanley, Mary R. Thompson, Bertha Treslar, William Chapman, George Bell, Eva Gillwray, Etta Wales, a friend, Jewett A. Carr, Ida C. Martin, a friend, Harold Slayton, Mrs. D. C. Beeson, Mrs. Ella Stevens, Clayton Palmer, Mrs. Burt, Osw. Ebeling, Mrs. A. J. Miller, Verland Slayton, Sister S. Cyrus, Sister A. Gibson, Mary E. Boes, Dan Walker, Mary Walker, Louis L. Barr, Walter Sudler, Maggie Sudler, Bertha D. Seeney, Fred A. Seeney, Jr., Harold D. Seeney, Mary E. Seeney, Sarah A. Seeney, Ernest Brown, Mrs. Dowdell, M. W. Moss, C. E. Neal, Maggie Neal, Maude Neal, Lela Gray, Mrs. Annie Robinson, Lewis Zink, Olive Weisleder, Susie Merchant, William Hansen, Ida Cook, Jennie Covey, John Wilson, Anna Wilson, Frank Wilson, Mary Wilson, Friend J., Lucinda Hender, Cora Woody, Lavina Krewson, Dunlap, Sister Stapleton, Ollie Johnson, Maggie Johnson, India Rosemiser, Twylah Hinton, Harry Hinton, Sarah Hinton, Lottie Maloney, Lillian Hinton, Sister Sparry, Sister Lee, Sister Houch, Sister Rapestraw, Mary McDonald, Sister Johnson, Mrs. John Ahrens, E. O. Fritts, Lewis Town, Mrs. D. D. Town, Belle Millington, Mrs. Lizzie Milner, a friend, William T.

Morrison, A. H. Blake, Emma Metcalf, Chandler Harris, M. J. Robinson, Mrs. M. R. Krause, T. Lowe, Lyle Wilcox, Arthur Benson, Bernie Benson, Russell Freed, Claudis Freed, Marie Kellogg, Grace Kellogg, Mrs. Fannie Arthur, Elijah Keeney, Archie Keeney, Eliza Keeney, Alcinda Brown, Jennie Zopf, Carl Hall, Brother Lowery, Mrs. J. H. Humphreys, Ethel Humphreys, Mrs. Susan L. Nash, A. T. Blake, Grace Blake, Daisy Blake, Viola Blake, Susan R. Sheppard, Maud Garlock, a friend, Floren Carr, Nannie Moore, Freddie Rich, Clara B. Rider, Mrs. Alice Watter, a sister, a friend, Jessie Dale Ridgeway, Ross Randall Ridgeway, Margaret Ridgeway, Mildred Daugherty, Mrs. R. L. McClain, Ernest McClain, R. L. and R. A. Leslie, Alma Peterson, Ellen Peterson, Arthur Moon, W. T. Harris, W. E. Nichols, Mrs. Criddle, Sarah Parker, Ione Parker, Joe Parker, Albert Stowe, Earl Thompson, Steward Rogers, Mrs. Ethel Rogers, N. C. Rogers, Mrs. Zora Rabey, Mrs. Harry Houston, Martha Wilkins, William Hubbard, Henry Tucker, Lotty Reese, Eva M. Cushing, Maggie Johnston, Lizzie Mitchell, Mrs. Merrifield, Mrs. H. A. Holcomb, a friend, Mrs. Mary Hall, a friend, Mrs. C. M. Krater, a friend, a friend, J. W. Pugh, Martha Ashley, Paul Townsend, Gladys Townsend, Andy H. Wood, Elsie W. Wood, Willia G. Wood, Addie M. Wood, N. R. Persinger, Daniel Burrisk, T. F. Skeede, James Malley, Capt. Presson, R. R. Pitney, John Dunz, Andrew D. Monmont, J. A. K., Peter Rediger, O. E. Quinn, W. D. Alexander, John Yody, D. G. Erb, G. Smith, J. F. Metz, J. F. Gormley, J. D. Trager, Erna Harrie, Burt Grove, Henrietta Bachertz.

TWENTY CENTS EACH

Anna Custer, I. I. Sedgwick, R. C. McDonald, B. McDonald, a sister, M. H. McDonald, Sister M. P. Sparks, William Johnson, C. V. McDonald, M. T. Ross, Caudis Richardson, Mrs. Eliza George, Harriet Matthews, Nellie Black, Maudie Black.

FIFTEEN CENTS EACH

Clifton Brown, G. D. Ambrose, Mary Crider, a friend, Edna St. Clair, Eugene Curless, Emily Sheppard, James C. Seeney, a friend, Sister C. J. Fears, Percella Snyder, a friend.

TEN CENTS EACH

E. T. Chappell, Ralph L. Smith, Bessie and Welcome and Ethel and Elva Leonard, a friend, Mrs. George Worthington, Mrs. James Zee, Mrs. M. T. Brown, Eleanor Kellogg, Edith Warden, Lyman Coon, Minnie Kephart, Samuel Hannah, cash, Mr. and Mrs. J. Acton, E. A. Parker, Mrs. Roy Allen, Kate S. Mankin, Fred A. Yeggte, Mary L. Dixon, M. Wendell, Ethel Davis, Mrs. Butler, Celia King, Osia Robertson, Burton Lucas, John Lucas, Alice Allen, Clara Allen, Cassie Abbott, Elva Abbott, T. L. Weatherford, Mrs. T. L. Weatherford, Mary E. Denman, Clarence St. Clair, Mrs. Isabelle Thompson.

[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 \$107,018.87.—Ed.]

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

## Current Mention

— Several Mormons of Apache County, Arizona, are to be prosecuted by the federal authorities on the charge of polygamy.

— A dispatch from Cardiff, Wales, reports the loss of 126 lives by an explosion in a pit of the United National Colliery Company at Wattstown, in the Rhondda Valley, July 11.

— Word has been received from Samoa that a gale of hurricane violence swept over the islands June 12, doing great damage to the plantations, especially in German Samoa.

— A great sensation has been created in English military circles by a declaration from Field Marshal Lord Roberts that the British army is inadequate, imperfectly trained, and totally unfit to uphold Great Britain as a first-class power.

— A Berlin dispatch dated July 10, says: "It is reported here that Prince Ferdinand has resolved to take advantage of Russia's weakness and proclaim himself king of Bulgaria on August 2. He has, according to the report, persuaded Germany, Great Britain, and Austria not to oppose his action. If Turkey forcibly opposes it, he is determined to fight for the independence of Bulgaria."

— Reports from Manchuria state that the Japanese are investing Vladivostock, and that disaffection is spreading among the Russian troops. The latter fact is used by the Russian generals as an argument against peace, on the ground that it would be dangerous to the government to let the disaffected troops return to their homes. Meanwhile military operations are held in check, partly by heavy rains, and partly, it is believed, to await the outcome of the peace negotiations.

— The substitution of M. Witte for Count Muravieff as head of the Russian envoy to discuss peace terms with the Japanese representatives at Portsmouth, N. H., next August, is regarded as a strong guaranty that peace is at hand in the far East, M. Witte being known as a strong peace advocate. The uprisings in Poland and other parts of the Russian empire appear to have mostly subsided, though reports of burning and looting on the part of peasants have come from the neighborhood of Odessa, and there have been rumors of a mutiny of four regiments of grenadiers at Moscow. Twenty-four of the leaders in the recent rioting at Odessa have been hung, and seventeen others are expected to meet a similar fate.

— A projected system of parliamentary government for Russia is reported to have been drawn up by Minister-of-the-Interior Bouligin, the principal provisions of which are stated as follows: "The question of the election of members to the lower house of the legislative assembly is settled, not on the basis of property, but on that of the suffrage of men and women, the latter voting by proxy. The classes absolutely debarred

are Jews, the nomadic races, persons not of Russian nationality, governors, and other imperial and local administrators, and all persons connected with the police. It is provided that the disability of the Jews shall only continue until their status shall have been defined by the popular assembly. Persons convicted of crime, etc., are also deprived of suffrage. The emperor possesses the right of absolute veto as well as the power to procure the assembly. The presidents of the respective chambers are to be chosen by the emperor, and he will have the right to suspend the sittings." A sensational rumor is current that an ultimatum will shortly be presented to the czar, demanding political rights in behalf of the army.

— The twenty-second international convention of the United Society of Christian Endeavor was concluded in Baltimore, July 10. A message from President Clark, who was absent on account of sickness, was read at the close of the session, presenting the following as the aims of the society for the new era following the completion of the first quarter century of its existence: "A million new members brought into our societies. A million people brought to church, or prayer-meeting, or Sunday-school. A million young people brought into membership in the church of the living God. A million dollars for missions at home and abroad, given through our denominational boards." The present membership of the society is now, in round numbers, 4,000,000.

— A district in New York City stretching from Fifty-seventh Street to Sixty-eighth Street, between Amsterdam and West End Avenues, was the scene of a race riot July 14, which continued for more than an hour, and required a police force of two hundred and fifty men to quell. Many shots were fired, and stones, bricks, and bottles were thrown from roofs by the combatants, many of whom received severe injuries. For a half-hour cars were blocked on Amsterdam Avenue, some of which had every window broken by the rioters, the passengers being obliged to flee to neighboring houses for safety. Eleven arrests were made, and the report states that a "regular arsenal of weapons" was taken from the prisoners, showing that the rougher element in the city are allowed to carry arms.

— An American squadron bearing the supposed remains of Admiral John Paul Jones, the hero of the first notable sea fight under the American flag, is expected to arrive at Annapolis from France July 22, where the body will be placed in a chapel which is to be built for it. From testimony given by medical men who performed an autopsy on the remains, it appears that no reasonable doubt is entertained of the identity of the remains, which were in a fair state of preservation, the body having been embalmed before burial. The body was found on the site of a small Protestant cemetery in Paris, which had been abandoned and was covered with buildings, some of which were torn down to facilitate the search, which was being conducted by Ambassador Porter under the authority of the French and American governments. An imposing military funeral in Paris preceded the transfer of the admiral's body to the ship.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1905

|   |                     |
|---|---------------------|
| ATLANTIC UNION CONFERENCE   |                     |
| Southern New England, Willimantic, Conn. ....                       | Aug. 31 to Sept. 11 |
| Vermont, Windsor .....  | .....               |
| Maine, Lewiston .....   | Aug. 24 to Sept. 4  |
| Western Pennsylvania, Erie .....                                    | Aug. 2-7            |
| SOUTHERN UNION CONFERENCE   |                     |
| Georgia, Smyrna .....   | Aug. 3-13           |
| Tennessee River, probably Nashville .....                           | .....               |
| .....   | Aug. 17-27          |
| South Carolina, Glendale ..   | July 27 to Aug. 6   |
| Mississippi, Amoy .....   | Aug. 3-13           |
| Alabama .....   | Aug. 11-21          |
| Florida, Plant City .....   | Oct. 5-15           |
| Cumberland, Richmond, Ky. ....                                      | July 20-30          |
| Cumberland, Spring City, Tenn. ....                                 | .....               |
| .....   | Aug. 31 to Sept. 10 |
| CANADIAN UNION CONFERENCE   |                     |
| Quebec .....  | Aug. 31 to Sept. 10 |
| Ontario, Lorne Park .....   | Sept. 7-17          |
| LAKE UNION CONFERENCE   |                     |
| Southern Illinois, Mattoon .....                                    | Aug. 3-13           |
| Ohio, Mansfield .....   | Aug. 10-21          |
| West Michigan, Allegan .....  | Aug. 17-28          |
| Wisconsin, Janesville .....   | Aug. 30 to Sept. 11 |
| Indiana, Connersville .....   | Sept. 7-18          |
| East Michigan, Holly .....  | Sept. 12-19         |
| NORTHERN UNION CONFERENCE   |                     |
| 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, Santa Anna .....   | July 20-30          |
| Texas, Hillsboro .....  | Aug. 3-13           |
| Arkansas, Benton .....  | Aug. 17-27          |
| Oklahoma, Oklahoma City, Aug. 24 to Sept. 3                         | .....               |
| 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          |
| Upper Columbia .....  | July 20-30          |
| Utah, Ogden .....   | Aug. 15-22          |
| Western Washington, Seattle .....                                   | .....               |
| .....   | Aug. 24 to Sept. 3  |
| Southern Idaho .....  | Sept. 12-17         |
| British Columbia .....  | Sept. 7-17          |
| GENERAL EUROPEAN CONFERENCE   |                     |
| 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, George-town, 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.

### A Special Opportunity for the Right Man

THE property secured by Brother J. E. White, near Edgefield, Tenn., includes a well-equipped cereal food plant. This plant is practically new, and is provided with a full line of cereal food machinery of the most modern make. There is a large twelve-pan reel oven, manufactured by Pembroke D. Harton, a three-barrel dough mixer, dough brake, power flour sifter, two grinding mills, cracker machine, and other necessary accessories and appliances usually in use in well-appointed bakeries or food plants. These

facilities should be put into operation, as there is need and demand for the products of their manufacture. It is the best equipped plant, and, in fact, the only one owned by our people, in the Southern States.

Brother White will lease or sell, on most favorable terms, the plant to any one competent to assist in putting into operation this much-needed enterprise.

The Southern Sanitarium at Graysville, Tenn., the Atlanta (Ga.) Sanitarium, and the Nashville Sanitarium are all within easy reach of Edgefield, and would naturally draw supplies from this food plant if it were in operation. The new agricultural school started by Professors Magan and Sutherland is but a short distance from this location, and there is already a sufficient demand for foods from our own people to warrant an immediate beginning, which will require but small capital. Any one interested will please correspond with J. E. White, Edgefield, Tenn.

### Oklahoma Conference

THE twelfth session of the Oklahoma Conference will be held in connection with the camp-meeting at Oklahoma City, August 24 to September 3. Important business will be attended to, such as the election of officers for another year, and granting of licenses and credentials to ministers; other important matters will also be considered. We would like to see a full delegation from all the churches. This means one delegate for each church, regardless of membership, and one additional delegate for each fifteen members. Please send the names of your delegates to the conference secretary, Wm. Voth. Let each church attend to this matter at once. Let us remember that we are doing God's work, and that we should do it promptly and in the fear of the Lord. Choose such persons as the church can recommend, and as will come to the meeting; it is useless to elect them as delegates when you know they are not coming.

G. F. HAFNER, *President*,  
WM. VOTH, *Secretary*.

### The Oklahoma Camp-Meeting

OUR general annual camp-meeting is again near at hand. It will be held in Oklahoma City, August 24 to September 3. This place was chosen because it is in the center of the conference, and can easily be reached by rail from all directions. We know some will object to this place because the camp-meeting has been held here several times before, and the argument is used that we should go to new places with our camp-meetings; but, brethren, when you consider the rapid growth of this city since the meeting was held here, you will agree that it is almost a new place again, for it has more than doubled in population since then. We hope that every one will now be satisfied with the selection of the place, and will come to this feast of the Lord. The Lord has great blessings in store for his people at this time. Let us come and receive them. We are hearing already of good reports from different camp-meetings,—how the Lord has come near by his Spirit, and how sinners have given their hearts to the Lord, and backsliders have been reclaimed,—and why should we not here in Oklahoma receive the same blessings, or even greater ones? There are already many prayers ascending to God that this may be the best meeting we have ever had, and the Lord will hear the prayers of his people. Do not let Satan keep you away from this meeting. We expect good help from the General Conference. They have promised us two good men; who they are we have not learned yet, but we know they will be men of God, and will have something good from the Lord for his people; so please come and bring your whole family if possible. Invite your neighbors to come, bring your friends and all you can get to come. If one soul could be saved by your effort, would this not pay?—Yes, surely; for one soul is worth more than the whole world. May God help you to come and bring the

angels of the Lord with you. Let each one pray for the success of this meeting.

G. F. HAFNER, *President*.

### 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.

WANTED AT ONCE.—Work on the farm, by young man of excellent character. Address, stating wages, Riccard Johnson, Andover, S. D.

WANTED.—A man to work on farm for two or three months, beginning about August 10. Wages, \$35 a month. Address E. L. Nesmith, Watertown, S. D.

FOR SALE AT A BARGAIN.—160 acres of good farming land a few miles from Petoskey; also 9-room house and 2 lots in city of Petoskey. Address J. W. Hall, 902 State St., Petoskey, Mich.

WANTED.—An old gentleman who is blind desires as a companion a Seventh-day Adventist man or woman fifty or sixty years of age. A good home for the right person. Address David Redd, 822 North D St., Monmouth, Ill.

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 post-paid. Send for list of other foods. Vegetarian Meat Co., Washington, D. C.

FOR SALE.—Within one mile of, church-school and college, fifty-acre farm with buildings. Will sell house and lot alone if desired, or buildings with part of farm. For further particulars, address W. M. Christiansen, R. F. D. 1, Berrien Springs, Mich.

A BARGAIN, if sold within 30 days,—or will exchange for good property,—a clean stock of goods, value about \$2,500, consisting of groceries, queensware, and notions; 50 miles north of Nashville, Tenn. County seat. Good farming country. Fine people. Adventist church. Address J. H. Niehaus, Franklin, Ky.

### 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:—

Jacob Skadsheim, Local, Minn., periodicals and tracts.

Mrs. Edw. Reinhard, Box 27, Fairmount, N. D., periodicals and tracts.

Mrs. E. H. Dent, Eagle River, Wis., German periodicals, and German and English tracts.

G. H. A. Beermann, Green Lake, Wash., wishes a continual large supply of the REVIEW, Signs, Watchman, Instructor, Bible Training School, Sabbath School Worker, Little Friend, Good Health, Life and Health, Life Boat, Medical Missionary, and tracts on all points of our faith.

Miss Belle Young, Paducah, Ky., thanks those who have sent her literature for distribution, and says she has sufficient.

## Obituaries

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

PARSONS.—Died at Santa Rosa, Cal., June 22, 1905, of pneumonia, Sister Alta Parsons, wife of Chas. E. Parsons, in her twenty-sixth year. She was a devoted and earnest Christian worker in both the home and the church, and will be greatly missed. Interment took place at Santa Rosa. C. L. TAYLOR.

McWILLIAMS.—Died at the home of her daughter, Mrs. G. F. Haggard, of Caddon Mills, Tex., May 19, 1905, Mrs. Elizabeth McWilliams, aged 69 years, 5 months, and 18 days. The deceased accepted the third angel's message about twenty-seven years ago, under the labors of Elder R. M. Kilgore, and has loved and endeavored to obey it ever since. One son and three daughters are left to mourn their loss.

Mrs. L. L. BEATY.

WILSON.—Died at his home at Springville, Tenn., June 17, 1905, J. A. Wilson, aged 62 years and 10 months. Brother Wilson began to observe the Sabbath in the fall of 1887, and a few months later became a member of the church at this place. There was no one more prompt at all our services than he. He leaves a wife, two sons, and two daughters to mourn their loss, but they sorrow not as those who have no hope. Words of consolation were spoken from John 11:25. S. G. GRIMES.

HEYRAULT.—Peacefully fell asleep at Emmett, Mich., May 16, 1905, of quick consumption, Jeanna Lucilla, daughter of Louis Francois and Elise Desmarty Heyrault, aged 17 years, 4 months, and 1 day. She had not made an open profession of religion; but in her closing days often expressed the assurance that Christ was her Saviour. She leaves her father and mother, three sisters, and many friends to mourn their loss. The funeral was held at the Tabernacle in Battle Creek. The writer conducted the service. A. C. BOURDEAU.

TUCKER.—Died at the Melrose Sanitarium, June 21, 1905, of heart-disease, Brother Thomas Tillinghast Tucker, of Narragansett Pier, R. I., aged 69 years, 6 months, and 9 days. He was a son of John W. and Sally Tucker, and was born at Charlestown, R. I. He was a man who read and thought much, and after studying the doctrines of the different denominations for twenty years, he united with the Seventh-day Adventist church at Curtis Corner, R. I., in 1884, and was an active member in church and conference work until his death. A son and one sister are left to mourn their loss. The funeral service was conducted by Elder E. E. Miles. Words of comfort were spoken from 1 Corinthians 15 and 1 Thess. 4:13-18.

H. B. TUCKER.

INGELS.—Fell asleep at Washington, D. C., May 17, 1905, Sister Jane Woodward Ingels, aged 68 years, 10 months, 19 days. She had gone with her daughter, Sister Hindson, to attend the General Conference, incidentally visiting friends. A cold was contracted, which developed pneumonia, and although nurses and physicians did their utmost, the disease proved fatal. Sister Ingels was converted and joined the Congregational Church in 1833; later she joined the Seventh-day Adventist church at San Francisco. She was a true Christian, and possessed a strong, beautiful character. She was the mother of five children, four of whom survive her. She had lately purchased a home in Oakland, where her remains were brought, and on May 24 a funeral service was held for the benefit of her friends there. The next day she was laid to rest in beautiful Oak Hill Cemetery in San Jose, beside her husband. Here another short service was held, where the presence of her many friends testified to their regard. D. T. FERRO.



WASHINGTON, D. C., JULY 20, 1905.

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

MISS CARRIE SEGBARTT, who has acted as matron at Union College, Neb., sailed from New York the 15th, for Argentina, South America.

ELDER J. W. WESTPHAL sailed on his return journey to South America July 15. While waiting for his boat in Europe, he will attend the German Union meeting at Friedensau.

SAILING from New York the fifteenth, Elder D. C. Babcock and his wife began their journey to the Gold Coast, West Africa. They will doubtless touch at Sierra Leone on their way down the African coast.

ELDER AND MRS. J. J. WESTRUP, with their little son, sail for China, July 20, from Seattle. They will join the Honan staff of workers. Money for their transportation to the field was supplied by a Scandinavian brother in the West.

THE day of the midsummer offering to missions came to San Jose, Cal., in the midst of a local camp-meeting. The offering for the day was five hundred dollars. The treasury is receiving miscellaneous gifts for this offering, from a few dollars up to fifty dollars, and we hope it will prove to be a large offering when all the returns are in.

WE call attention to the article by C. P. Bollman, speaking of the avenues by which the Southern Missionary Society hopes to increase its income for carrying on school work among the colored people. The self-denial boxes are to catch the many littles that otherwise might be spent on unnecessary things. Amid all the calls, remember the mute appeal of these little boxes as they come to you.

WOMAN'S work for woman occupies a large space in the July number of *The Missionary Review of the World*. Miss Clementina Butler describes the modern methods and achievements of Women's Missionary Societies; Mrs. Horace G. Underwood tells of the trying conditions of life in Korea and the work of women for women in that land; Mrs. Joseph Cook portrays the character and career of the renowned traveler, Mrs. Isabella Bird Bishop; and Dr. Herbert Anderson pictures almost too vividly the distressing

prevalence of the "Social Evil in India." He shows the causes based in Hindu religions, the effect on the people, and what is being done to counteract these degrading habits.

THE publishers of the Australasian *Signs of the Times* announce that they are now printing over ten thousand copies of that paper each week. When we remember the very large area, the sparsely settled districts, and the limited number of Sabbath-keepers of the Australasian field, we regard this as marked evidence of most faithful effort in circulating our periodicals. We hope many will be brought to a saving knowledge of the truth through the agency of this paper.

THE Department of Circulation of the Review and Herald Publishing Association has issued a leaflet of sixteen pages containing the testimonies of many of our ministers concerning the REVIEW. Some of these brethren have read the paper for more than forty years, and their words of appreciation are very hearty. If those who do not have the paper can be influenced to subscribe by what others say about it, we may expect them to join the REVIEW family without delay. We hope none of its valued friends may ever have reason to think less of the REVIEW than they do at present.

As a further illustration of the method employed by the International Reform Bureau, the organization of which W. F. Crafts is the head, to secure the circulation of its literature, we note that a book entitled "Patriotic Studies" has been printed and distributed at government expense, the pages of which, according to the *Hartford Courant*, "preserve for posterity generous samples of the views of Rev. Wilbur F. Crafts, Ph. D., and others, on 'Sabbath observance, the liquor traffic, gambling, sectarian schools for little Indians,' etc. This leads the *Washington Post* to remark that "the President deemed it expedient, in the exercise of his discretion, to refer to such abuses as this incident represents in his first message to Congress." It appears to us to be something of an anomaly for a Reform Bureau to be so directly connected with an abuse which has already been rebuked in a presidential message. The reformers seem to need to be reformed.

### The General Conference Treasury Department

I AM sure our people generally are glad to know that Elder I. H. Evans has been able to close up his business relationship with the old Review and Herald Publishing Company at Battle Creek, Mich., to such an extent that he can now take active charge of the General Conference finances. Elder Evans's long experience in connection with the various departments of the General Conference fits him most thoroughly to take the management of the Treasury Depart-

ment, and to direct in the financial affairs of the denomination.

During the past two years while the writer has been acting treasurer of the General Conference, on account of the inability of the treasurer to take charge of the work, he has greatly appreciated the opportunities it has afforded. The correspondence with our brethren, both in this country and in foreign lands, has been a source of much pleasure, and has given a knowledge of, and an insight into, the various features of the denominational work that nothing else outside of personal visits could afford.

Our people making remittances to the general office or writing for information concerning business matters or financial affairs relating to the General Conference or Mission Board will kindly remember to address all such communications to Elder I. H. Evans, Treasurer of the General Conference, Takoma Park Station, Washington, D. C.

W. T. BLAND.

### Washington, D. C.

ONE very interesting feature of the tent-meetings now in progress in Southeast Washington is the large attendance of a most excellent class of children. We are holding a children's service every night at 6:30, and many children have attended every meeting punctually, and tell us they intend to continue to do so. The regular evening service is not held on Saturdays, but the children insisted on having their meetings on Saturday evenings also. Truly, it seems as if we were seeing something of the fulfilment of the prophecy of Malachi that the hearts of the children shall be turned to their fathers and the hearts of the fathers to their children; for surely many homes will be reached by the truth through the children, even if the parents do not attend the meetings. Many adults are deeply interested, and are calling for Bible readings in their homes. An unusually good report of these meetings appeared in a recent issue of the *Washington Post*. In bold headlines the words appeared, "Christ to Come Soon—Rev. J. S. Washburn Predicts Early Millennium—Proved it from the Bible—Large Crowd in Seventh-day Adventist Tent Hears the Views of that Sect on Imminent End of the World—Review of History and Prophecy—Raising of the Dead—Decadence of United States." The first paragraph of the report reads as follows:—

"The coming of the millennium within the life of the present generation was foretold last night by Rev. J. S. Washburn before a crowd that filled the big tent erected by the Seventh-day Adventists at Twelfth and B Streets Southeast. The sermon was illustrated on a multi-colored chart, and came at the end of a number of talks during the week on 'The Crisis of the Ages, and the Past, Present, and Future of Great Nations in the Light of the Divine Word.' The decadence of the United States, the last great nation of the world before the raising of the dead at the coming of Christ, was foretold."

The Washington fund now stands at \$107,018.87. We are hoping that there will be an increase in the donations for the purpose of building the Review and Herald Office. This building is greatly needed.

J. S. WASHBURN.