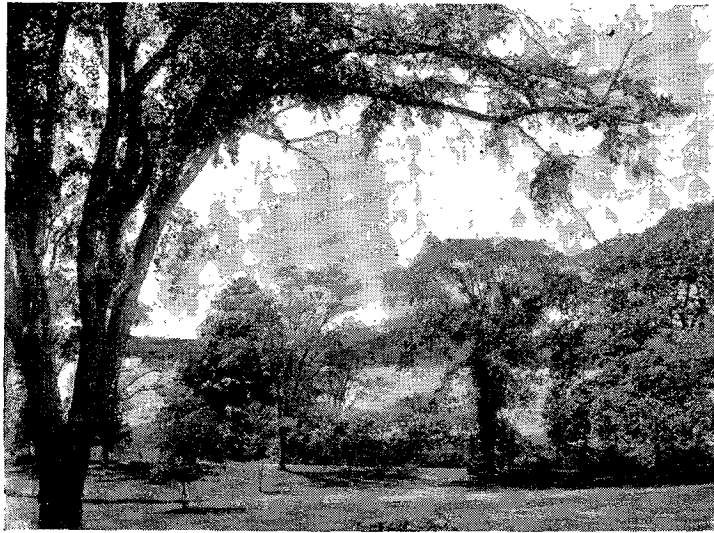


The Advent REVIEW And Sabbath HERALD

WASHINGTON, D. C., THURSDAY, AUGUST 10, 1905



GOD OF THE OPEN AIR

THOU who hast made Thy dwelling fair
With flowers beneath, above with starry lights,
And set Thine altars everywhere —
On mountain heights,
In woodlands dim with many a dream,
In valleys bright with springs,
And on the curving capes of every stream;
Thou who hast taken to Thyself the wings of morning, to abide
Upon the secret places of the sea, and on far islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshipers to come to Thee in Thy great out-of-doors!
To Thee I turn, to Thee I make my prayer, God of the open air!
Seeking for Thee, the heart of man lonely and longing ran,
In that first solitary hour, when the mysterious power
To know and love the wonder of the morn
Was breathed within him, and his soul was born:
And Thou didst meet Thy child,
Not in some hidden shrine,
But in the freedom of the garden wild,
And take his hand in Thine —
There all day long in paradise he walked,
And in the cool of evening with Thee talked.
Lost long ago that garden bright and pure,
Lost that calm day too perfect to endure,
And lost, the childlike love that worshiped and was sure!
For men have dulled their eyes with sin,
And dimmed the light of heaven with doubt,
And built their temple walls to shut Thee in,
And framed their iron creeds to shut Thee out.
But not for Thee the closing of the door, O Spirit unconfined!
Thy ways are free as is the wandering wind,
And Thou hast wooed Thy children, to restore
Their fellowship with Thee,
In peace of soul and simpleness of mind.

—Henry Van Dyke, D. D., in *The Century*.

The Publishers' Forum

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

"TALKS WITH MY STUDENTS," by Prof. Frederick Griggs, is a book every young person ought to read. It contains the practical points of Professor Griggs's heart-to-heart chapel talks to his students upon such practical subjects as Adaptability, Being Enthusiastic, Learning to Wait, The Value of Minutes, Our Conversation, Economy, Promptness, Manners, Young Associations, Love of the Beautiful, etc.

These talks were given to meet circumstances in the actual experience of the students, and proved to be of much value to them in character building and the preparation for successful life. They will prove the same to any young person who will read them, for this series of talks reveals in a practical manner the qualifications necessary for happiness and true success in all walks of life.

Paper covers, 25 cents; cloth covers, 40 cents. Sold by all State tract societies.

* * * *

VOLUMES I and III of the old "Sabbath Readings" series contain 752 pages of the very best stories for young people. Some of the topics they contain, and from which helpful lessons are drawn, are, A Quarrelsome Neighbor, Only This Once, Put Yourself in My Place, The Blighted Life, The Serpent in the Home, The Graduating Dress, A Story of School Life, Nothing Finished, The Young Musician, The Belle of the Ballroom, etc.

These volumes are bound in cloth, and will be sent, post-paid, for 40 cents each.

* * * *

OUR REVIEW readers will doubtless be pleased to know that *Life and Health* continues to interest the public, even through the hot season. It was expected there would be a decline in the demand for the journal during the months of June, July, and August; but the calls for it during these months have been greater than during any other three months of the present year. As early as July 6 that month's edition was entirely out; and on the first day of August there were only fifteen hundred copies of an extra large edition of that month's number remaining in stock. The September edition will be still larger, and will be ready for delivery early in the present month.

* * * *

As an illustration of how some of our *Life and Health* agents are succeeding in their work, we quote the following from a letter just received:—

"The cook-book, 'A Friend in the Kitchen,' continues to work well with *Life and Health*. Out of fourteen calls, I took thirteen orders for the book and thirteen subscriptions for the journal, from as many delighted patrons. With one or two exceptions all the wealthiest and cultured people of this community have subscribed for the journal and taken the cook-book; and I have not finished yet.

"WELLINGTON FROST."

If you do not have a reading-rack, and desire a good one at a small price, we would suggest that you order one of the folding style manufactured by the Review and Herald. This rack will be sent, post-paid, for 20 cents.

* * * *

It is with a desire that parents shall become the teachers of their own children with reference to the most important functions of the body that we call attention to the notices on this page of the books entitled "Almost a Man," "Almost a Woman," and "Teaching Truth."

* * * *

"ALMOST A MAN" is a book containing a doctor's talk to boys, revealing the grandeurs of the development of life in plants, in animals, and in the human body, also the beauties and possibilities of the home of parents and of children. This volume teaches the boy to know himself.

Every boy will sooner or later be "almost a man." Shall he become a man with all the loving traits and noble characteristics with which the Creator intended that he should be endowed? or shall he be of that class whose thoughts have been poisoned by the darts of the enemy, and whose intellect can not appreciate the beauties of nature and of the true manhood which God desires to be cultivated in every soul? All parents ought to provide "Almost a Man" for their boys.

Price, post-paid, 50 cents.

* * * *

"ALMOST A WOMAN" deals with the sacred duties of a mother to her daughter. With greater interest does the parent look upon the daughter who has become almost a woman, than upon a son. As the beauties of her childhood burst into full bloom, the results of her education during those early years become apparent. As the training and education have been, so will be her life.

Dr. Mary Wood-Allen is a woman of extended experience, and knows how to talk to mothers relative to their daughters; and we recommend her book, "Almost a Woman," to every mother.

Price, post-paid, 50 cents.

* * * *

"TEACHING TRUTH" is the title of a little book by Dr. Mary Wood-Allen, composed of talks and advice to mothers with reference to unfolding to their children the truths with reference to their bodies and of the origin of life. The queries which arise in the minds of the young must be answered. If not instructed by the parents, answers to their queries will be given to them from other sources, often with undesirable results. How and when to teach this and other kindred important subjects is the object of this book. It can not fail to be of practical help to all parents.

Price, post-paid, 50 cents.

THE REVIEW AND HERALD

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

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Editorial

Lost

"My people have been lost sheep: their shepherds have caused them to go astray; they have turned them away on the mountains; . . . they have forgotten their resting-place." "I was not sent but unto the lost sheep of the house of Israel." "For the Son of man came to seek and to save that which was lost."

Found

"WHAT man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost." "The father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found." "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him."

An Extraordinary Bargain

"Ho, every one that thirsteth, come ye to the waters, and he that hath no

money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

"For thus saith Jehovah, Ye were sold for naught; and ye shall be redeemed without money." "Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money." "Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." "Thanks be to God for his unspeakable gift."

Simple Truths

THE simple truths of the gospel presented in a simple way are most helpful to the people. No human philosophy and no ponderous eloquence can satisfy the need of a soul held captive by sin and seeking deliverance. Old and young, rich and poor, alike need to be taught that "Christ died for our sins according to the Scriptures;" that "he rose again the third day according to the Scriptures;" that "he ascended up on high;" that he "is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man;" that "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them;" that "the time is fulfilled, and the kingdom of God is at hand;" and that "this generation shall not pass, till all these things be fulfilled." The preacher of such truths can say to his hearers when leaving them, as Paul did, "I kept back nothing that was profitable unto you, . . . testifying . . . repentance toward God, and faith toward our Lord Jesus Christ." The simple truths of the gospel, put into the setting provided for them in the prophetic scriptures, constitute the message of the third angel,—

God's final word to the people of this generation,—and these great truths should be taught in their simplicity. The example of Jesus is the most weighty argument in favor of teaching the simple truths of the gospel in a straight-forward manner, and "the common people heard him gladly."

That False Argument Again

A READER of the REVIEW has sent us a copy of *The Free Methodist* (Chicago) of June 20, 1905, calling our attention to an article with the title "First-Day Sabbath," and asking, "Will you please give an explanation of this through the REVIEW AND HERALD?"

This article is simply a reiteration of the claim that a correct translation of Matt. 28:1 and similar passages where we find the expression "the first day of the week" would indicate that the Sabbath was changed at that time, and that the inspired writings prove this when we appeal to the original text. With some show of an understanding of the Greek language the writer of the article quotes the original of Matt. 28:1, and after saying that "this is the most difficult passage on the resurrection to translate into English," he gives what he declares to be "the nearest word-for-word translation," with the remark that "there are two *sabbatons* in this passage in the Greek text, . . . written just alike . . . pronounced alike, and are the same Greek characters." The conclusion which he draws from this exhibition of profound scholarship runs thus:—

The first one is the Hebrew seventh-day Sabbath, the other is the day Christ arose from the sepulcher, on the first day of the Hebrew week. And in the Greek it is written first sabbath to distinguish it from the seventh-day Sabbath of the Israelite, or Hebrew Sabbath, and because it was the first day of the Hebrew week, and the first sabbath of the Christian era, it was the first sabbath of the gospel dispensation, A. D. 1.

After giving similar translations of other texts in which the expression "the first day of the week" is now found, this learned writer makes the following assertions:—

In all these passages of the New Testament in the Greek, as quoted, it is first sabbath. Nowhere is the "first day of the week" found. In every passage, without exception, it is written (*Mion Sabbaton*), "First day of the

sabbaths." This is positive proof that the apostles had been taught, either by Christ himself or by the Holy Ghost, that the day of Christ's resurrection was the Christian sabbath, and it was such when the Gospels were written in the Greek tongue, and should have been so translated into English to be in harmony with the Greek text. When the translators made our New Testament, they forced the expression "the first day of the week" into the translation, thereby making an error in the translation from the Greek text. This is proved by the Greek New Testament, for all Greek New Testaments are alike.

We are asked to "give an explanation" of this article. The only "explanation" which we can possibly give without charging the writer with downright dishonesty is to say that he has acquired only a smattering of Greek, and that he is utterly unprepared to criticize and to amend the authorized and revised translations of the New Testament. The frankness and simplicity with which he betrays his ignorance of the proper construction of the Greek text would be amusing if the matter were not so serious a one, and if so many persons were not misled by just such displays of pretended familiarity with the original text. It is quite true that "all Greek New Testaments are alike," but this does not preserve us from the pretentious ignorance of those who pervert the meaning of the original by their so-called literal translations of the text.

The simple fact is that there is no basis whatever for the assertions which this writer makes concerning the proper translation of these passages, and any one who really understands Greek would not make any such claims. Of course there are "two sabbatons" in Matt. 28:1 which "are written just alike with the same letters and pronounced alike," but this is far from proving that they should both be translated "sabbath," and that the first day of the week is therefore the sabbath. The Greek construction is entirely different in these two cases, and it is this construction which determines the meaning of the word *sabbaton*. In the one construction the word *sabbaton* should be translated "sabbath," and in the other construction it should be translated "week." Any one who attempts to establish a disputed doctrine upon his correction of an alleged error in translation made by the best scholars of Europe and America ought certainly to have a better knowledge of Greek than is required in order to recognize that two words are spelled alike in the same passage, before he enters upon his critical work.

In the issues of the REVIEW for April 27 and July 6 we dealt quite fully with this matter, quoting at length the testi-

mony of scholars who are themselves observers of the first day of the week, showing the impossibility of translating Matt. 28:1 in any other way than it is given in our standard English translations. It hardly seems to be necessary to print these testimonies again at this time, and we therefore refer our correspondent to them for an authoritative statement upon this subject.

In spite of the fact that this perversion of the text of Matt. 28:1 has been exposed over and over again, we suppose that the defenders of the false sabbath will continue to assert that it proves a change of the sabbath at the resurrection, and those who desire to have it so will give credence to their assertions. If those who are laboring for a return to the observance of the true Sabbath could produce no better evidence than is brought forward in the article under consideration, they would richly deserve to meet with confusion and failure. But a "Thus saith the Lord" is a better foundation than the assertions of men who do not understand what they are talking about.

The Cost of a Fortune

In the July and August issues of *McClure's Magazine* Miss Ida M. Tarbell, well known through her history of the Standard Oil Trust, has contributed a study of the character of Mr. John D. Rockefeller, the head of the Standard Oil Company, which is a remarkable example of minute analysis and merciless condemnation.

After studying the business methods of this richest private individual in the world from his first boyish transactions through his operations in building up his great monopoly, Miss Tarbell sums up the case against his influence in the world in a masterly manner. It is a notable utterance. We quote the following:—

Rich indeed should be the returns to the public for what it has cost to build up a fortune like Mr. Rockefeller's. But what has Mr. Rockefeller given the public in return for the code of business principles he has taught it, in return for the havoc their enforcement has cost, in return for the hypocrisy and cynicism he has fostered? . . .

He has built hospitals and colleges and endowed schools. True, and those helped have become his open apologists, by taking what they call the "large view," or the "charitable view," or by deliberately shunning a consideration of the subject, quietly not seeing in it a topic for discussion. Does it pay to have those who are entrusted with the very sources of our intellectual and moral life blinded or silenced to the ethical quality of the practices of our daily life? Will it pay our colleges to put over their doors the teaching of one of our present-day moralists, "Never discuss politics or religion if you would succeed"?

He has led a life devoted to charity and the church. True, and the principles of the religion he professes are so antagonistic to the principles of the business he practises that the very world which emulates him has been turned into hypocrites and cynics under his tutelage; while, in the world which looks on, charity itself has become hateful to many a man—a cloak to cover a multitude of sins. Others actually withdraw their bequests from institutions which accept his funds. (It has been stated on the best authority that three wills making bequests to one of our leading universities have been changed because this institution has accepted money from Mr. Rockefeller.) Not only has charity been tainted by the hypocrisy of his life, the church itself has been polluted, and many a man has turned away from its doors because of the servile support it gives to the men of whom Mr. Rockefeller is the most eminent type. Does all this pay?

There is no shirking the answer. It does not pay. Our national life is on every side distinctly poorer, uglier, meaner, for the kind of influence he exercises. From him we have received no impulse to public duty, only lessons in evading it for private greed; no stimulus to nobler ideals, only a lesson in the further deification of gold; no example of enlarged and noble living, only one of concealment and evasion; no impulse to free thinking, only a lesson in obscuring vital ethical issues by dressing them in the garbs of piety and generosity. None of those higher things which the public has a right to demand from the man to whom it permits great power are returned to it by Mr. Rockefeller. For Mr. Rockefeller has none of these things to give. He has nothing but money, and never was there a more striking example of the impotency of money! He has neither taste nor cultivation, ideals nor potent personality. He is not a great man, not a human man. He is a machine—a money machine—stripped by his overwhelming passion of greed of every quality which makes a man worthy of citizenship. He has not made good. He can not make good. It is not in him. He has nothing the aspiring world needs. On the contrary, that for which he does stand is a menace to our free development, not only or chiefly our free development in commerce, but, vastly more important, our free development in citizenship and in morals.

And Mr. Rockefeller is not the only one of his kind. He is simply the type pre-eminent in the public mind of the militant business man of the day. From bankers down to street venders we have in operation the code which he has worked out so perfectly, and to which he has given the sanction of piety. And this code, so repugnant to the sense of fair play and so demoralizing to intellectual honesty, has worked its way into every activity of life, until with a growing element of the country success is the justification of any practise, until no price is too great to pay for winning. In commerce "the interest of the business" justifies breaking the law, bribing legislators, defrauding a competitor of his rights. In politics, winning the election justifies supporting an Addicks, breaking international laws, enduring slanders, bribing voters. In athletics you

may break an opponent's collar-bone if it will win the game for your team. In church and college you may close your mouth to national demoralization if it will bring you endowments. On every side of us the Rockefeller practise of separating morals strictly from the business in hand is winning adherents and defenders.

Those who have read the undisputed facts of the history of the oil business in this country, and the sworn testimony of witnesses in the various legislative and congressional investigations of Mr. Rockefeller's methods, will be almost forced to assent to Miss Tarbell's view of the case. What a price to pay for riches! But the worst is not yet. The seed which has been sown is already springing up. A new code of morals for the business world has been practically substituted for the old one. A determination to get rich at all hazards seems to have taken possession of many, and there is too little moral power to resist the terrible temptations to betray trusts of the most sacred character. The present shocking revelations in life insurance circles serve to emphasize these facts.

One becomes sick at heart as he contemplates the picture which is presented in strong outline day after day, and he is compelled to believe that this order of things can not last much longer. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again."

The Disregard of Law

THE *United Presbyterian*, in an exhortation on "Obedience to Law," says:—

We are under law. We are constituted to be in harmony with law. He who gave us our being gave us our place in his kingdom of law, in obedience to which there is the completeness of life and the fulness of enjoyment.

The *Presbyterian* has particularly in mind, however, not the law of God, but the law of man, and especially the Sunday-observance statute; for after some general observations on the subject, it says:—

We are led to these remarks by the return of the season when a popular sentiment permits an almost wholesale disregard of some of the best laws of God [not specified], and especially the law of his day of rest. Our crowded trains, our thronged parks, our military parades, our numberless places of resort especially patronized on the Sabbath, are indications of a lowered standard of law, and of a tendency to throw off the moral restraint by which virtue, truth, and right are maintained, and manhood brought to its maturity. The disregard of the Sabbath which finds so much encouragement at the present time is an indication of moral degeneration. It

tends to the disregard of all law, and so to the destruction of the foundations of society, as well as of personal character.

As to disregard of the law of God, the truth is that that is due to the prevalence of the carnal nature in men,—the sinful, unregenerated heart. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7: 21, 22. All this is in violation of the law of God, and the general disregard of the law of God in this age of the world is made appallingly manifest in that men are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." All these evils, these violations of the law of God, are alarmingly prevalent and on the increase, as the columns of the daily papers show. But it is not this that the *Presbyterian* has in mind. It is not this state of things over which it is troubled, nor the formal, powerless representation of godliness in the church. What it is concerned over is the fact that "crowded trains," "thronged parks," "military parades," etc., are to be observed at this season of the year on a day set apart in the statutes of men to be observed as a day of rest; namely, the first day of the week. It refers to no law of God which is being violated by these things; for there is no law of God which enjoins the observance of that day.

Would it not be vastly better if this religious journal would devote itself to the work of exhorting men to obedience to the law of God, through repentance and faith in the divine Sacrifice, instead of holding up another and human standard of righteousness? The Christian's business in this world is to exalt the law of God.

Has it never occurred to those who so deplore the desecration of Sunday, that the lack of any divine authority in support of its claims must be one great cause of the disregard of, and indifference toward, it on the part of the general public? This is not an imaginary influence; for however well the clergy and some enthusiastic adherents of the day may persuade themselves that there is good Biblical ground for Sunday observance, the general public know by this time that Bible authority supports the seventh day as the Sabbath, and not the first. Here is the fatal, inherent weakness of the Sunday cause. The people, now that they have heard the

claims of the seventh day as being the Sabbath of the Lord, resting upon a commandment which is part of a universal, eternal, and unchangeable law, know that the first-day sabbath rests upon tradition, custom, and human authority rather than upon the Word of God; and no amount of argument can blind their eyes to the fact. "Every plant, which my Heavenly Father hath not planted, shall be rooted up," is a divine statement which foreshadows the failure of the Sunday cause.

L. A. S.

How Providence Intervened

We have lately seen the truth making progress amid tumult and confusion in certain lands. In fact, we have seen God's providence overruling strife and political disturbance, to give greater liberty in the work of the gospel.

We may find a helpful lesson for the stormy times before us in the story of early Reformation days. Again and again it seemed as if the young reform movement was about to be crushed out; and again and again the aims of opposing elements were frustrated, and God's work protected. It often came according to the psalmist's word: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76: 10.

The Lord overruled wars and political rivalries to divert those who meant to oppress his children. The following plain instances of such interposition in critical years of the Reformation are gathered from Johnson's "Europe in the Sixteenth Century":—

The year 1521.—The Diet of Worms had condemned Luther, and Charles expected to enforce the decree. But—

at this moment the attention of Charles was directed to the war against Francis [king of France]. The humiliation of his rival, and the conquest of Italy, were the first essentials; till these were attained, the affair of Luther might wait.

In the meantime Luther wrote and published, and the leaven of reform was scattered far and wide.

1524.—The emperor now fiercely denounced Luther, and the congress of Ratisbon forbade the reading of his books. If only the pope and the emperor had acted in concert, says the historian, something might now have been done. The record continues:—

But this was prevented by the political issues—which once more drove them apart and so monopolized Charles's attention that, as he said, "this was no time to speak of Luther."

1525.—This year brought the complete victory of Charles over Francis at Pavia. It also witnessed the collapse of the peasants' revolt in Germany, under the fanatical Munzer, which brought great reproach upon the cause of the

Reformation. Convinced that "heresy and rebellion were synonymous," says the record, Charles now "determined to crush out heresy, and the victory of Pavia seemed to offer him a brilliant opportunity." But now immediately intervened the trouble with Italy that led to the sack of Rome itself, while the Moslem invasion of Hungary and Austria, under Solymán, threatened the empire on the east. As the history states:—

In the midst of the troubles of the Italian campaign, and in the face of the hostility of the pope, any decisive action against the Reformers had been out of the question. It was at least necessary to procrastinate.

1530-32.—Steadily the reform movement was all the time growing into organized Protestantism. In 1529 came the protest of the princes at Spire. Next year, at the Diet of Augsburg, Charles determined to have done with this Lutheran trouble. "Italy was at his feet; Francis had accepted his terms." The Protestants were given till the next April, 1531, to return to the Catholic Church, and after that time "measures were to be taken for the extirpation of their sect." The Protestant princes answered this by forming the defensive League of Schmalkalde. But by the following year this was the situation that again defeated the aims of the persecutors:—

Had Charles's hands been now free, doubtless he would have appealed to the arbitrament of the sword. But here again his political necessities stood in his way. The peace with France was by no means secure; nay, Francis was even intriguing with the League of Schmalkalde. Solymán was again threatening to invade his dominions. . . . As head of the Holy Roman Empire, it was his duty to defend the unity of the church, to put down heresy, and to support the papal authority. Yet his position as king of Germany forced him to postpone the suppression of heresy to the imperative necessity of gaining the support of the Protestants against the Turk.

Thus designs against the Protestants were still frustrated, and their numbers and strength increased.

1539.—By the close of 1539 most of the German princes had embraced the Protestant cause, several in that very year. "The crisis demanded instant action. But this was impossible, unless the neutrality of France could be secured." In the fresh haggling over this, Francis "determined to appeal to arms once more. With the prospect of war before him, the emperor recognized the impossibility of using force against the Protestants." Again the peril was warded off.

1544.—In this year the treaty of Crespi made peace between Charles and Francis. "On the signature of the Peace of Crespi," says the history, "the

hands of the emperor were at last free to deal with the Protestants in Germany." All these years the emperor had been getting to it, but never found a time to take the sword to really crush the reform movement. And now he had waited so long that the sword could scarcely touch the cause of reform. Whole countries had grown into Protestantism. Things had gone too far now for the blaze to be violently smothered.

In 1546 Luther died. He had labored to keep the Protestant princes from taking up arms in defense of the church. But when, just after his death, Charles invaded Germany to bring the German princes to his own terms, there was war. The princes contended for the political integrity of their states in the empire. At first it seemed that the emperor's arms would bring all Germany to his feet, and give reaction the power to oppress and harry the Protestants. But his unwieldy plan of empire broke down in the midst of his campaigns. Enemies sprang up in various quarters. He was forced to abandon the idea of a revival of the Roman Empire of the West. That empire had been divided, according to the image of Nebuchadnezzar's dream, never again to be welded into one.

In this last effort to bring Germany into line, we see the same interposition of Providence using the wrath of men to thwart designs against truth and human liberty. The history says of Charles at this period:—

Had he been less ambitious, and confined his attention to Germany, he might possibly have succeeded in crushing out Lutheranism. But the very magnificence of his aims prevented their realization. Again and again, when he was about to strike, some exigency of politics intervened to thwart him. . . . Henceforth [after the Peace of Augsburg, 1555] Germany abandoned all hope of reconciling the two religions by means of a general, or even a national, council in Germany. The Lutheran Church obtained a legal recognition, and the Protestant states claimed to pursue their course without the intervention of any external ecclesiastical authority.

Those who had the heart, and apparently the power, to crush the truth to earth, were continually prevented from carrying out their plans. The Reformers could say with the psalmist, "If it had not been for Jehovah who was on our side, when men rose up against us; then they had swallowed us up alive." But God was on the side of truth, and not all the power of earth could hold it down when the time of reformation had come.

In our own days, in this last reformation, we shall surely see God's deliverances similarly multiplied. Many a time, as the truth meets trial in various lands, it will no doubt seem as if we shall be swallowed up; but there will always be found a way out; for Jehovah

is still on the side of his own word and work. Nothing can stop the progress of this message.

W. A. S.

Then and Now

"In 1905 a Methodist minister," says the New York *Evening Post*, "can achieve notoriety by threatening discipline for dancing and card playing; in 1850, on the contrary, he could achieve it by neglecting to enforce its strict rules." From the standpoint of present-day conceptions of the nature of the relation arising from church-membership, the idea of Christian brotherhood, as held and practised in the Methodist and other churches a half century ago, becomes almost a curiosity of the past. The *Post* says:—

The Methodists—to mention one example—actually used the term "Brother" or "Sister" as the common term of address for a fellow member; and they seriously set out to treat each other as "dearly beloved brothers in Christ." They promised, as members of one family, to settle their disputes out of court, and thus avoid lawsuits, and to restrict their business and social intercourse, as far as might be practicable, to those who were of the "same household of faith." Inevitably these Christians who have taken to heart their mutual relationships have looked keenly to the morals of each individual of the flock.

In the great change from this former condition of things to that of the present day, the *Post* sees evidence of a declining sense, within the church, of brotherhood and mutual responsibility. "That sharp line," it says, "which used to divide the children of light from the children of darkness, is rapidly becoming obliterated;" and the *Post* believes that if the much-looked-for religious revival in the church ever comes, "it will surely be accompanied by a revival of the ancient and obsolescent doctrine of Christian brotherhood."

It was about fifty years ago that the Methodist and other churches rejected a message from heaven 'proclaiming the hour of God's judgment, and the natural result of that wrong attitude of the church toward the work of God would be a spiritual declension on her part; and this is what is observed to have taken place. The loss of the idea of Christian brotherhood is the loss of the vital principle of Christianity; for Christian brotherhood in the church grows out of the relation of the church-members to Christ. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Heb. 2:11. If church-members be not brethren, then have they no fellowship with Christ.

It is for Seventh-day Adventists to show the world that the idea of Christian brotherhood still survives in the Christian church.

L. A. S.

"Wait"**An Appeal for Promptness in the Lord's Work**

WAIT is a short word, easily and quickly spoken, and yet obedience to it has ruined individuals and nations, and wrecked enterprises and undertakings that otherwise might have succeeded and proved a blessing. There is an old saying that "there is a tide in the affairs of men, which, taken at its flood, leads on to fortune." This tide is still flowing, and those who continue to take advantage of it at the opportune moment will be carried onward to success. To work upon the plan that to-morrow will do as well as to-day means failure. "To-morrow may be too late."

The command of our Leader is, "Go forward." "Plant the standard of truth in new fields." "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." There is no place to stack arms and rest until the victory is won. We must press the battle to the gate. Delays tire the angels. The King's business requires haste.

You may inquire, Why such haste? — Because time is very short. We no longer have scores of years in which to do our work, and it may not be even a single decade. The Lord of the harvest is saying to hundreds of his people, "Go work to-day in my vineyard." But how many are saying, "Let me first go and bury my father," or do this and that; in other words, "Wait till I have a more convenient season"? The enemy will see to it that the more convenient season never comes.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." I do not suppose that he cared where he went, so long as he knew that he was obeying the call, and that God was with him.

The Lord is anxious to grant us his power to enable us to do great things for him, both as individuals and as a people, and the time has fully come when marked manifestations of divine power should be seen among God's people. They would be seen if we would quickly respond to individual calls and to God's ever-opening providences where we as a people can and should work. To say that no man hath hired us, or that we have so little to give that it would amount to nothing, is no excuse. The test comes to us every day, and whether it be a call to personal service, or to assist some needy enterprise to the extent of our ability, if we reply, "Go thy way for this time," we sustain a defeat. "Do something, and do it now," should be

the working motto of every child of God. Should such a motto be adopted and by God's grace conscientiously carried into effect by every Seventh-day Adventist Christian (be the amount accomplished each day ever so small), the kingdom of Satan would tremble at its base, and soon crumble and fall. If we would act quickly from the promptings of the Holy Spirit, the enemy would get no chance to whisper in our ear the subtle word, *Wait*. It is delay which opens the way for disaster.

How many times our hearts have been touched by appeals that have been published in our papers for help on the various enterprises authorized and sanctioned by the General Conference or its accredited representatives, and we have said to ourselves while reading, This is a worthy enterprise, and I must respond to that appeal; but instead of doing so at once, we have waited until the impression made by the Spirit has passed, and the call is allowed to fade out of our minds, and the persons burdened with the responsibility and need that gave rise to the call, are allowed to struggle on as best they can, while we go free. Is this following the injunction to bear one another's burdens?

Now, my dear reader, I have a proposition to make to you. The next time you and I read appeals in the *Watchman* or the *REVIEW AND HERALD*, written by Elder Butler or Elder Haskell, or any other interested person, for means to help pay for the church they have recently purchased in the city of Nashville, let us get the victory over the enemy by sending them a donation at once. What do you say? If we do not hear any more from them, let us take this article as an appeal; for I am sure they need our help. They have purchased a church and lot worth fifteen thousand dollars for five thousand dollars. They have made this purchase with the full understanding and sanction of the General Conference. Such a place is needed properly to represent our work in so important a city and center as Nashville. The members of the Nashville church are comparatively poor, and can not pay for this property in the time specified, without outside help. So without further talk, let us gladden the hearts of these two aged pioneers and the Nashville church by sending them a good donation immediately. I am going to. Who wants to follow? Come along, brethren, and let us lift these brethren out of their difficulty, so that we can be free to lift in some other needy place, and thus keep the work moving, and our own souls in the love of the truth, until the end comes, or the Master shall say to us as individuals, "It is enough."

GEO. A. IRWIN.

Note and Comment

IN the course of a lengthy defense of the Allegheny City detective who in the employ of the "Sabbath Association" of that place shot and killed a man while beset by a mob, the Rev. J. T. McCrory, a prominent advocate of Sunday legislation, says: "The real point of all the testimony, however, was to the effect that three reputable men were left utterly helpless in the power of the mob in the very heart of a great Christian, law-abiding community," on one of the most prominent thoroughfares of Allegheny City. It appears to us that the presence of such a mob and the free course given it on one of the main streets of that city throws a considerable shadow of doubt over the alleged Christianity and law-abiding character of that community; and as Allegheny City has long been the seat of the movement to make this country righteous by law, and has long had the full benefit of the strict Pennsylvania Sunday law, it would appear to us very appropriate that the Rev. McCrory and other supporters of associations organized to bring about "sabbath" observance by law, should pause and seriously ponder the question whether such legislation and the influence of the headquarters of the Sunday law movement in this country, has made Allegheny City any better than other cities where no "sabbath" law exists, or where it is never enforced.

RECENTLY the United States Supreme Court, by a vote of five to four, declared the State law of New York establishing a ten-hour work day in that State to be unconstitutional. This decision overruled a decision of the higher court of the State which had affirmed the constitutionality of the law. The case was that of a master baker who had compelled his men to work more than the prescribed period of ten hours out of the twenty-four. The Supreme Court denied that the sanitary authority of a State could properly be extended to prohibit working in a bakery for more than ten hours at a time. The *Independent* says this is a very far-reaching decision, and inquires: "Will not longer hours shorten the life of the average man, and does not the police power of a State have the right to control hours of labor which will reduce human life?"

The fact that the courts of New York, and four of the nine members of the highest court of the land, hold that the State can regulate personal sanitation to the extent of prescribing how many hours a day a man shall work, is strongly suggestive of a growing tendency toward that state paternalism which is characteristic of old-world governments and institutions.

L. A. S.

General Articles

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

The Mercies of God

THE mercies of God
Are the theme of my song;
Like beneficent rivers
Life's pathways among,
They flow full of blessing
Through valley and plain,
As free as the sunshine,
As rich as the rain.

The mercies of God
Are as sure as the light;
They wait for our waking,
They guard us at night,
They fail us not ever,
But as day follows day,
They come from our Father
To prosper our way.

O, mercies most wonderful!
Who can declare
God's tender compassion
And infinite care;
His love forgets nothing;
He, Shepherd and Friend,
Is our joy through life's living,
Our rest at its end.

O, corn that is golden,
O, forests of green,
O, seas of blue beauty
With white waves between,
You tell of his mercies,
But I shall proclaim
Through ages eternal
How great is his name.

—Marianne Farningham.

A Message to the Church

MRS. E. G. WHITE

"THESE things saith he that hath the seven spirits of God and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent."

Among the people to whom this message was sent, there were those who had heard and been convinced by the preaching of John the Baptist, but who had lost the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, but who had lost their first love, and were without spiritual strength. They had not held the beginning of their confidence firm unto the end. They had a name to live, but as far as exerting a saving influence is concerned, they were dead. They had a form of godliness without the power. They quibbled about matters of no special importance, not given by the Lord as tests, till these matters became as mountains, separating them from Christ and from one another.

"These things saith he that hath the

seven stars." These words show the origin of the message. Then a plain truth is stated: "I know thy works, that thou hast a name that thou livest, and art dead." With God outward show weighs nothing. The outward forms of religion, without the love of God in the soul, are utterly worthless.

"Be watchful, and strengthen the things which remain, that are ready to die." This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firmly united in the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truths entrusted to them. Never are they to spend their time in accusing and condemning one another.

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." There must be a waking up among our people. Those who do not abound in the love of God will go into apostasy. They will lose their faith in the truth.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

There are to-day in the church of God those who do not discern their spiritual need, those who do not keep the pure principles of the truth uncontaminated by worldly influences. They are careless in regard to their spiritual standing. To them comes the urgent message, "Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God." Receive the messages of warnings brought by the Lord's ambassadors. Let not these warnings become dim in your memory. "Hold fast, and repent."

Divine grace can be forfeited by a misapplication of the rich treasure. Every minister, every teacher, every medical worker, is in positive need of the Holy Spirit. Let God's servants work in sincerity, with purity of motive. There is spiritual power for all who will seek for it with intensity of purpose. These will become partakers of the divine nature; for they have co-operated with God. Influence will be given them, to be increased by a right use. They will be given an enlargement of power proportionate to their desire to do the will of God. The influence given them will greatly increase their usefulness, unless they forfeit the blessing by selfishness, by a misuse of the entrusted gift.

Jesus declares that the Father is more willing to give the Holy Spirit to those who ask him than parents are to give good gifts to their children. The Holy Spirit understands man's every necessity. He will bestow upon the earnest seeker that for which he hungers and thirsts. The blessings that God has to bestow are unlimited. We can not comprehend their height and depth and breadth. All heaven is at the command

of those who, realizing their lack of wisdom, come directly to the source of all wisdom. To such ones God gives liberally, and upbraids not. But let them ask in faith, nothing wavering. "He that wavereth is like a wave of the sea driven with the wind and tossed." The one who receives wisdom from on high is the one who holds fast to the promise, the one who feels his need, and will not be turned aside.

The Lord is greatly dishonored when wrong practises are carried on by the members of his church. These wrong practises arouse a spirit of alienation and strife and faultfinding. God sees beneath the surface. He reads the heart of every one, and he knows those who are following in evil ways. He says to all, "I know thy works." How many times those who are misusing the precious gifts of heaven, have read these words, and yet have made no change in the life. We must arouse from our spiritual slumber. We must be born again. There is a lamentable decay in Christian experience. A truly godly life is rarely seen.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Because of their faith this honor is bestowed on them. In this life they did not boast, nor lift up their souls unto vanity. With intensity of desire, with a pure, holy faith, they grasped the promise of eternal riches. Their one desire was to be like Christ. Ever they kept the standard of righteousness uplifted. To them is given an eternal weight of glory, because on the earth they walked with God, keeping themselves unspotted from the world, revealing to their fellow beings the righteousness of Christ. Of them the Saviour declares, "They shall walk with me in white, in the world that I have prepared for them." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . . These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb,

clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

The Coming Kingdom

C. A. BURMAN

"THY kingdom come. Thy will be done in earth, as it is in heaven." The subject "The Coming Kingdom" is one of great interest to every believer in this message. Jesus often spoke of it; it was the principal theme of John the revelator. The establishment of Christ's kingdom on this earth is the hope of God's people to-day. The preparation necessary for the realization of this hope is the question for our consideration.

By the first angel's message we are called upon to "fear God, and give glory to him." We were created for this purpose. Isa. 43:7. It now is, and always has been, a question of loyalty. Shall we serve God, or some other being?

It is evident to all that God's people to-day can not regain the kingdom while violating the same principle that caused our first parents to lose the kingdom. The standard is the same. Loyalty was the great question. Would they recognize God as the owner? or would they step over the bounds, and use for their own purposes that which belonged to God alone? In attempting to get possession of all, they lost all.

God's people are now passing through the same test of loyalty. The tithe is to us what the tree of knowledge was to them. It can readily be seen that they appropriated for their own use that which did not belong to them. In so doing, they transgressed the commandment which says, "Thou shalt not steal." The act of appropriating the tithe to one's own use is also called robbing God—stealing. Mal. 3:8. But will robbery be found among the people of God when Jesus comes? It is twice stated in the prophecies of Revelation that the last church will keep the commandments.

It was not because they were in need that they partook of the forbidden fruit, for they had been given dominion over all. They ventured to risk the consequences of disobedience, that they might be like God. Self-exaltation was the motive that led to the sin. Many are now risking the loss of eternal life for the sake of a few dollars. Satan is, to-day, presenting the riches of this world before the people of God, as, in the wilderness, he presented the glory and honor of the world to Christ, saying, "All these things will I give thee, if thou wilt fall down and worship me." Christ overcame the tempter by a close adherence to the Word of God; so, "if

ye be willing and obedient, ye shall eat the good of the land."

Aberdeen, S. D.

A Faithful Warrior*

MAX HILL

WHAT honor shall be due to one
Who long has fought, and well,
Whose race has been so nobly run,
Whose greatest joy has been to tell
The matchless love of One who
giveth peace,
Who lived for others, shared their grief,
Wept with the sad and burdened heart,
Gave to the tempted ones relief,
Gave balm to soothe the ache and smart
Of sin-sick souls who longed to find
release?

The King delights to honor him
Who labors on unselfishly,
Till limbs grow weak, and eyes grow dim,
And toiling hands all tremblingly
Still nobly strive to do the Master's will;
His back stooped low with many years
Of toil and travel, care and pain,
His loving eyes, dimmed oft by tears
Brought forth by others' guilt and stain,—
And to the last all consecrated still.

Sadly we laid the warrior down,—
We linger still to wail and weep,—
His labor done, he waits a crown,—
"God giveth his beloved sleep;"
It is his will who knows and loves
his own.
How sweet to thus lie down to rest,
To take without a doubt or fear
The bed his Saviour's form has pressed
When His life-work was ended here;
He goes to rest, but goes not
there alone.

Sleep on, dear brother! till the day
When on the clouds a shining band
Shall bear the ransomed ones away
To dwell forever in the land
Where saints shall reign through-
out eternal days;
Where toil is over, trials past,
And sighs and tears are known no
more,
Where faithful saints shall meet at last
To sing upon the golden shore
The songs of sounding victory and
praise.

College View, Neb.

Where Are You Standing in the Contest?

H. W. MILLER, M. D.

THE reports of the great battles in the far East have certainly called the attention of God's chosen people to the fact that we are nearing the climax, and that we are engaged in a warfare of far greater import, the ultimate object of which is to save our foe, and make him a loyal subject of Christ's kingdom.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4. "Wherefore take unto you the whole armor of God, that ye may be

* Lines written in memory of Elder W. B. Hill, recently deceased.

able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:13-17.

By analogy we can learn much from the present war, when compared with the reform movement which we are waging against Babylon. We see in Japan a country that has developed during a period of years synchronic with that of the third angel's message, and a country that has become so powerful that it pulled down one of the world's greatest "strongholds." Some of the same problems with reference to enlisting soldiers, supporting them, transporting them to the field of action, have to be met in recruiting our mission stations and sending workers to new fields. While the present warfare is carried on in a limited area, our battle-field is the world. The enemy has planted fortresses in every inhabitable portion of the globe, and is re-enforcing them, so that they become more impregnable every day. Especially can we attest to the truth of this statement in China. The longer the workers are delayed from entering the fields, the greater the difficulty. Should we not learn the lesson from the Japanese, to strike when the blows will count? The enemy knows he has this message to meet in every human heart, and seeks to hold his captive as long as possible, as delay means so many more stored in his prison-house, the grave. And China stores one million away in his prison every month. His army numbers 426,000,000 strong here; in India, 300,000,000; in Japan, 46,000,000; in Africa, 200,000,000; which totals a little over half the population of the world. Against these vast armies there have only been skirmishes at the outposts.

While we shall not conquer by numbers, yet it is evident that every Seventh-day Adventist should enlist for service, if the work is to be carried on with the same rapidity with which the signs of the times are fulfilling. Our Captain is brave, and he will stand in the front rank. "For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." Deut. 20:4.

It is claimed that every family in Japan has performed some part in the great war, and shared in the victory, as well. Should not every one who loves his fellow men and the soon appearing of his Saviour, give till he feels it, either himself or of his treasure, however small or great? In the days of Moses and Joshua, all the children of Israel were soldiers. And God has appointed every man his work in the great battle of to-day.

If for love of country and corrupt

rulers, men will gladly lay down their lives, and fathers and mothers will part with their children, should not the Christian, with greater enthusiasm, press to the front to save men, when his reward is eternal life, and his ruler God? If we have to be driven on the train by the point of the bayonet, as many of the Russian soldiers were, the result will be a failure. Such recruits only stir up internal commotion, and hinder the operation of the loyal subjects.

I am told by other missionaries and natives that in the war between China and Japan, the wounds of the Chinese were mostly in the back. The people have no love for the rulers or officials. Some became soldiers because they were forced to do so, and others thought it an easy way of getting their board and clothing. At the present time the soldiers of China regard the position simply as a means of getting their living. If there is any fighting to be done, they prefer to be away from it. But a government can never depend on such soldiers for protection or victory. The Christian soldier must have love for God and love for man as his propelling motive to make him a soul-winner. Such a soldier will work regardless of temporal supplies, whether in storm, facing batteries, or in prison.

It would not be a difficult proposition for us here in China to hire plenty of men, if we had funds, to preach eight and ten hours each day any special doctrine we wished them to propagate. They would be baptized, and put on the whole outward garb of Christianity. And I doubt not that the services of such men could be secured in every country. But should their salary stop, their talking would stop; should their friends persecute them, they would resign. Such preachers correspond to the Chinese soldiers. There is loyalty needed in our work to make it successful,—not a loyalty to man, but a loyalty to God,—a loyalty that will cause us to follow our Leader, no matter how difficult the road, even though it lead to the grave. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev. 12:11.

Battles are not fought without the loss of lives. The Japanese general, Nogi, lost his two sons in the siege of Port Arthur. But he conquered. This sacrifice touched even the heart of the stern Russian general, Stoessel, so that he wept. The Christian soldier must not count his life too dear to lay down for King Emmanuel. If he does not meet embankments, mines, and wire entanglements in his experience, it is quite good evidence that he is not very far toward the front. But when he sees his companions falling at his side, he begins to realize that the battle is on, and he must be in the midst of it. When he meets these entanglements, Paul says, "Count it all joy."

The mission fields are calling for such recruits to strengthen the stations and to advance the work farther beyond.

Workers and funds are needed. Shall we rally to the task of pressing the battle to the front? or shall we allow the mission fields to be besieged by the enemy, and have the Port Arthur experience repeated in the distant lands? It is a fact that stations have passed through the Port Arthur experience. But let us rather pray God that this experience shall be one of the past, and let each one find out where he is standing in the great movement which is to reach every nation, kindred, tongue, and people. And may there be many volunteers for the front ranks is our prayer from the distant fields, that all may receive the words, "Well done, thou good and faithful servant."

Honan, China.

A Blessed Experience

WASHINGTON MORSE

"AND he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." After passing through our disappointment in 1844, the message contained in this verse seemed hard for us to bear. We had carefully and prayerfully reckoned the prophetic periods upon which our faith was founded, and as we went forth to proclaim the coming of the Lord, we were unspeakably happy that he had shown us this light, which happiness far exceeded that of our conversion. Our testimonies were weighty, and the infidel world was held in check; many suspended their business to a great extent, and farmers left their farms with their crops standing. We were the happiest people seemingly that ever lived. The world had no charms for us, and we were joyful to know that we should soon escape from its sinfulness, and dwell with our dear Saviour, in a world of righteousness.

Yes, the time message was a test. After our disappointment came, our happy experience held us from denying the leadings of God's Spirit. The Lord had set his seal of approbation to the preaching of the time, and we saw that God's Spirit was in this world-wide proclamation.

Beginning about the middle of July 1844, the message spread with great rapidity and power, demonstrating the working of God's Spirit as never before. There was a literal going forth to meet the Bridegroom, a consecration to God as never witnessed before, a weeping or melting glory that passed all understanding except to those who have felt it. We felt that to be in doubt about that truth would be to offend God and bring upon ourselves swift destruction. Our faith was like Abraham's in offering up Isaac, or Noah's in building the ark, or Daniel's in going into the lion's den. This was the faith of all who proclaimed that message. The fundamental thing in that message was the proclamation of the definite time of the coming of the Lord, as a result of the application of prophetic periods.

But that time passed, and great was

our disappointment in not seeing the Lord come as we had proclaimed. But we still persisted that God was leading us up to the tenth day of the seventh month, which would fall on Oct. 22, 1844, and that we could cheerfully endure the great reproach, while we held on to the Lord by faith and shared the presence of his Holy Spirit. In all the confusion that we were thrown into for a time concerning the argumentative part of the message, we were not dissuaded concerning the light of that message; and now, with the clear light shining upon us from the sanctuary in heaven, we need not cast away our confidence, "which," as the apostle has said, "hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." We did the will of God in preaching the time message, but we did not receive the promise.

Peterborough, Ontario.

Christ in Creation and Redemption

W. A. COLCORD

1. IN Rev. 1:8, what does Christ declare himself to be?

2. Of what is he the beginner? Rev. 3:14. (See also John 1:1-3; Col. 1:16, 17; Heb. 1:1-3.)

3. Of what is he the beginner and finisher? Heb. 12:2. (See also Phil. 1:6; Rom. 4:20, 21; Jude 24, 25.)

4. How does Christ speak of himself in John 8:58?

5. In Ex. 3:13, 14 what does he declare his name to be?

6. What are some of the things he says "I Am"?—

The Way.....John 14:6
The Truth.....John 14:6
The Life.....John 14:6
The Light of the world.....John 8:12
The Resurrection.....John 11:25
The Door.....John 10:7
The Good Shepherd.....John 10:11
The True Vine.....John 15:1
The Bread of Life.....John 6:35, 48
The Water of Life.....John 4:10
The Bright and Morning Star.....
.....Rev. 22:16

7. Besides these, what is he declared to be?—

Our righteousness.....1 Cor. 1:30
Our sanctification.....1 Cor. 1:30
Our redemption.....1 Cor. 1:30
Our Great High Priest.....Heb. 4:14
Our peace.....Eph. 2:14
Our passover.....1 Cor. 5:7
The Lamb of God.....John 1:29
The propitiation for our sins 1 John 2:2
The hope of glory.....Col. 1:27
The same yesterday, to-day, and forever.....Heb. 13:8
All in all.....Col. 3:11

"A CHANGE of character accomplishes more than a change of climate."

"CLEVERNESS, talents, elegant manners, graceful speech, and winsome ways are nothing unless they are protected by the shield of firmness."



Prayer for Our Children

FATHER, our children keep!

We know not what is coming on the earth;

Beneath the shadow of thy heavenly wing,

O, keep them, keep them, thou who gav'st them birth!

Father, draw nearer us!

Draw firmer round us thy protecting arm;

O, clasp our children closer to thy side, Uninjured, in the day of earth's alarm!

O! keep them undefiled!

Unspotted from a tempting world of sin;

That, clothed in white, through the bright city gates,

They may with us in triumph enter in.

—H. Bonar.

Body Building

D. H. KRESS, M. D.

VERY little thought is given to body building. Men, women, and children eat and drink, they know not why,—sometimes for mere amusement. Yet it is possible, and it is also a duty, to go about the work of body building just as intelligently as the carpenter or mason goes about the work of house-building. The quality of the materials used in either case determines the quality of the structure erected. Man is composed of that which is furnished the organs of digestion, just as truly as a building is composed of the material furnished the carpenter and other workmen. No special transformation takes place in the material in either case. The food furnished for body building is merely dissolved by the digestive juices, or converted into liquid, so that it may be absorbed. Then it is built up into bone, muscle, nerve, and brain. The old German proverb is therefore true, and applies to both body and mind, "As a man eateth, so is he."

Mentally we are what the mind feeds upon, physically we are what we eat. The physiological chemist Biinge demonstrated this. He once experimented upon a dog, feeding him upon sheep's fat for six weeks. At the expiration of this period he killed the animal, and in analyzing his fat found it was not dog's fat, as one would suppose, but sheep's fat. The sheep's fat had undergone no change, but was stored up as sheep's fat in the animal. Some careful observer has said, "There is either a good deal of human nature in the pig or a good deal of pig in human nature." The latter is probably the truth, and accords with the statement made by another, "He who eats pig becomes pigified." Certainly a gross diet tends to produce

a grossness of body, mind, and morals. This being so, it becomes doubly important to exercise care in the selection of material out of which to build the body. Especially should care be exercised by the one who recognizes that he is erecting a temple for God to dwell in.

Anciently when Solomon erected the temple he said, "Behold I build an house to the name of the Lord my God." In its erection only the choicest and best material available was employed, for he was erecting a habitation for the Lord. The stately cedars were brought at great expense from Lebanon, and costly stones from afar. The floors and ceilings, and in fact the whole house, he "overlaid with gold." When it was completed, he said, "I have built an house of habitation for Thee, and a place for thy dwelling forever." Then the ark, containing the law of God, the principles of his government, was brought into the temple, and the glory of the Lord filled the house.

This should be the aim of every body builder, to build day by day, using only the best food available, then he may eventually say, It is "a place for Thy dwelling forever." This is what the command means, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Each evening the body builder should be able to say, I have been building a house of habitation for Thee to-day. Every one who purposes to build a habitation for God will purpose with Daniel not to defile it with the meat and wine of Babylon; that is, with the ordinary building material. Had Solomon erected the temple with inferior or decayed timbers, and other rubbish lying about, merely because convenient or to pass away time, he certainly could not have expected the glory of the Lord ever to fill it. Yet there are many who eat and drink anything and everything placed before them,—pork, pigs' feet, sausage, cheese, pepper, mustard, pickles, and other inferior food and rubbish,—then they are surprised at their leanness of soul, and wonder why the glory of the Lord does not fill them. How can we invite the Lord to dwell in such a habitation?

The Lord says, "Eat ye that which is good, and let your soul delight itself in fatness." This is the remedy. Even though the greatest care is exercised in the selection of food for the body, more than this is necessary. The law of God, the principles of the divine government, must be placed into that sacred casket, *the mind*. But the mind like the ark should be built of pure gold. Out of the mind are the issues of life. There the Lord said, "I will commune with thee."

Upon it are to be written the principles of the kingdom of heaven. When this is done the glory of the Lord will fill the place, and his glory will be seen upon us. "Man liveth not by bread only, but by every word that proceedeth out of the mouth of God." Body building is important, but is of little value, if the mind is not built up with the living bread, the word of God.

Wahroonga, N. S. W.

Do Not Regret It

L. A. S.

How common it is in this age for young people to sigh because they have not money enough to enable them to live a life of idleness and the pursuit of pleasure. They do not stop to think that idleness is one of the worst conditions into which the average young person could be brought,—a condition which in the vast majority of cases proves ruinous to both body and soul. They do not stop to think of the temptations which beset a life of ease. They might see, if they would look into the matter, that idleness, or a life freed from the necessity of working for a living, is one of the curses of the rich. Here is one testimony of many that might be given on this point. On the subject of "Idleness a Cause of Divorce," a writer in *Leslie's Weekly* says:—

"In the shocking cases of perfidy and of unfaithfulness to the marriage vow among our wealthier classes, the root of the matter lies, as in so many other sorts of sin, in idleness. The absence of strenuous, compulsory occupation is in itself a temptation to crime. The idle man or woman whose sole interest in life is the pursuit of pleasure inevitably becomes sated with its different forms. All of the ingenuity which can be expended upon inventions of new sorts of food, new ways of serving, new entertainments, really avails little. After all is said and done, a banquet is only a banquet, a cotillon is only a cotillon, and even operas and theaters after a few years begin to seem strangely and dully alike. A new emotion, a new sensation—something which money can not buy—this becomes the only fresh and desirable thing on earth."

Do not mourn over the fact that you are compelled to work while other people have time to devote to the pursuit of pleasure. Pursuing pleasure outside the path of duty is one of the world's greatest delusions. Work is healthy; and it is always work that leads to success. Success in life depends not on what you possess and can surround yourself with, but on what you are; and what you are depends not on how you were born, but on your development since birth. Few persons possess the ability to hold themselves to a life of useful activity by the mere exercise of their will power; and for all save these few there can be nothing better than the seeming misfortune of being obliged, in their youth, to struggle with all the powers they possess to meet the demands of a decent and honorable existence.

A Woman's Sigh for a Pocket

How dear to this heart are the old-fashioned dresses,

When fond recollection presents them to view!

In fancy I see the old wardrobe and presses

Which held the loved gowns that in girlhood I knew.

The wide-spreading mohair, the silk that hung by it;

The straw-colored satin with trimmings of brown;

The ruffled foulard, the pink organdie nigh it;

But O, for the pocket that hung in each gown!—

The old-fashioned pocket, the obsolete pocket,

The praiseworthy pocket that hung in each gown.

The dear, roomy pocket I'd hail as a treasure

Could I but behold it in gowns of to-day;

I'd find it the source of an exquisite pleasure,

But all my modistes sternly answer me "Nay!"

'Twould be so convenient when going out shopping,

'Twould hold my small purchases coming from town;

And always my purse or my 'kerchief I'm dropping—

O, me! for the pocket that hung in my gown!—

The old-fashioned pocket, the obsolete pocket,

The praiseworthy pocket that hung in my gown.

A gown with a pocket! how fondly I'd guard it!

Each day ere I'd don it I'd brush it with care;

Not a full Paris costume could make me discard it,

Though trimmed with the laces an empress might wear,

But I have no hope, for the fashion is banished;

The tear of regret will my fond visions drown!

As fancy reverts to the days that have vanished,

I sigh for the pocket that hung in my gown—

The old-fashioned pocket, the obsolete pocket,

The praiseworthy pocket that hung in my gown.

—Carolyn Wells, in *Christian Endeavor World*.

The Head of the Family

ARE you a husband? Do you suppose, then, when worried with business, that you have all the trouble, and your wife none? Do not go home and there vent your ill humor upon your wife. Recollect that she has cares as well as you. If you are annoyed at anything—worried by money matters, or alarmed at the failure of debtors—keep it to yourself if you can; at any rate do not take vengeance on your wife, and render the household miserable with your sour looks and ill temper.

A husband should throw off his cares

the moment he enters the door, just as he throws off his overcoat. It is not so difficult as you suppose. Habit is everything. With a firm will, you can do it. The practise resolutely persisted in will eventually become a habit, and you will reap your reward in a more cheerful home and pleasanter evenings. Recollect all your tormenting about business will not render you one penny richer; and wives, you must remember, are not angels, and must be managed as well as loved.

This is plain talk, but it may do you good, if you will follow its precepts.—*The Western Rural*.

"It Was the Drink"

MRS. MICHAEL KORNET, dying in a Cleveland hospital as the result of her husband's drunken fury, said in broken English:—

"I hold nothing against Michael. It was the drink. He used to be a good husband. Liquor made him a demon. I forgive him."

The same old story.

It has been told again and again in every language. It is the heart-rending tale of many a death-bed scene the world over, and alas, it is the tale told in the tear-dulled eyes and care-worn face of many a wife not lucky enough to be murdered at one blow, but who must die the slow death of fear and despair.

"If it were not for my children," this dying woman said, "I would be glad to go."

Aye, no doubt.

To her, tied to a man whom liquor made a brute, death must have been sweet release. Drink, not Michael, was the devil who ever walked at her side, revolver in hand. Hers was a life of constant fear and hopelessness. It was hell on earth. At last it ended in the natural way—in the way she had long expected it to end. Is it any wonder that, but for the children, she would have been glad to go?

O, a mother's love!

She would stay in hell for that.

For her children she would gladly have gone on living in terror of that murderous demon which Michael again and again unloosed.

This poor woman's last words were to her son—to one of the children for whom she would have gone on in martyrdom if she could:—

"Good-by," she said to him. "And William, don't drink! promise me!"

The boy William ought to have been impressed. Perhaps he will keep the promise that he made. Certainly the dreadful object-lesson came close home to him, with his mother dead and his father in jail for her murder, and all of it due to drink.

What a fool William would be to go off and get drunk!

William has learned no more than any sane man may learn who keeps his eyes open to the effects of drink.

The fate of this woman is the fate of

thousands. The liquor that made her husband a brute has made brutes of millions. It is not a lesson for William alone.

"Dead!" exclaimed the husband, when he heard. "I did not mean to kill her!"

Of course not. Nothing was further from his sober intentions. But what could his intentions amount to after he had permitted his spirit to be bound in slavery to a demon?—*Cleveland Press*.

The Ministry and Value of Song

THE history of the songs of the Bible is full of suggestions as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring of temptations. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids his children of to-day gladden their pilgrim life. There are few means more effective for fixing his Word in the memory than repeating them in song. And song has wonderful power. It has power to subdue rude and uncultivated nature; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some words of God's,—the long-forgotten burden of a childhood song,—and temptations lose their power, life takes on a new meaning and a new purpose, and courage and gladness are imparted to other souls!

The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another. As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is a prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angel's song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.—*Education*.

THE WORLD-WIDE FIELD

Among the Churches in Brazil

F. W. SPIES

ON the third of February of this year, the writer, accompanied by Brother Emil Hoelzle, two canvassers, and a teacher for the Itarare church-school, started out for the latter place. Having left Castro on Friday morning, we reached Pedras just before sunset, and spent the Sabbath with the few Sabbath-keepers who reside at that place. While at Pedras we were encouraged by seeing a man, who had for a long time been halting between two opinions, decide to step out fully on the Lord's side. Thus was added another witness for the truth to those who had already been holding up the light in this section.

On Sunday we rode two leagues

could note progress among those who had been keeping the Sabbath for some time, and that a number had overcome the tobacco habit, and were now ready for baptism. In this country the people seem to think that what is good for one is good for the other, so the women use tobacco as freely as do the men. And no doubt they are logical in this; for if tobacco is a benefit to the head of the family, why should it not be to all the other members? We were also glad to find here some who had recently begun to keep the Sabbath.

On the last Sabbath of our stay we had a general gathering of all the brethren and sisters in the vicinity, and after baptizing those who were prepared for this step,—eight in all,—we celebrated the ordinances of the Lord's house. This



A BRAZILIAN PICNIC PARTY

(eight miles) farther on our way, and stopped at a little town called Pirahy, to visit several families who had recently begun the observance of the Sabbath. After encouraging these, we continued our journey the next day. But soon after we got started, a severe rain-storm set in, and at 2 P. M. we were glad to accept the hospitalities of a Brazilian who offered us a room in his shanty. We soon made a fire on the earth floor, and proceeded as best we could to dry our clothes. The next day was still rainy, though not so bad as Monday, and on Wednesday, the eighth, about noon we reached Itarare, thankful to be once more greeted by the familiar faces of our brethren, after the unpleasant ride across the campo in the driving rain.

At and in the vicinity of Itarare we remained two weeks, visiting the brethren who were scattered over a radius of four leagues. We were glad that we

was a day of great blessing to all present. Having previously received an invitation to come to Taquary, to attend a council of the conference committee in the early part of March, my stay here was necessarily short, and accordingly, Tuesday, February 21, Brother Hoelzle and I started for Castro, where we arrived safely on the twenty-third.

These trips on the table-lands, across the campos, have always been a pleasure to me. But the country is so thinly populated that at times in a whole day's ride of forty miles one meets only a few families.

The people in this country are, as a rule, bound in the chains of many vices and bad habits. But we can also see here the power of an uttermost-saving gospel; for as low as some of these people are found at times, the gospel, which is the power of God unto salvation, can save them as completely and as truly as it save those who were

more favored in life in their rearing and surroundings.

We are still of good courage, and thank the Lord for his grace that sustains us day by day.

A Visit to the Iberian Peninsula

L. R. CONRADI

WHILE I had visited almost every other country in Europe, it was not my privilege to see Spain and Portugal until last March. In order that I might be of greater assistance to our brethren in that field in counsel, I accepted their invitation to spend a short time with them, and left Hamburg March 9, stopping in Berlin, Friedensburg, Basel, and Gland, and reaching Barcelona March 14. There was quite a difference in the snow-covered landscape of northern Germany and the blossoming almond-trees of the sunny south.

I was glad to find the home of Brother and Sister Robinson, who had been laboring faithfully in this field for about a year. While Spain has a population of nineteen million, only eight thousand of these are Protestants, whose faith has been tolerated by the Romanists for a very short time. Spanish history is very much like the history of other Catholic countries, and even to-day there are still many difficulties that stand in the way of the advancement of the pure gospel of Christ, unmixed by human traditions, unadulterated by man-made theories.

In the province of Cataluna, of which Barcelona is the chief city, they do not speak the real Spanish, but a dialect; however, this is the most progressive province in Spain, and commerce and industry flourish here. Barcelona, a city of five hundred and fifty thousand, is the chief commercial center of this part of Europe. After getting my bearings here, I took a direct route to Madrid, where I stopped two days—the sixteenth to the eighteenth.

En route to the Spanish capital, I found much rocky country. In many places in Spain one sees only the bare rocks, as in parts of Scandinavia. In general, the rivers do not contain much water, and where water is to be found, it is used for irrigating purposes, and the land that is supplied with sufficient moisture, seems to be very fruitful.

During the day, the weather was very warm, but at night it was quite chilly; and as the ordinary cars are unheated, I was glad I had my good warm blanket with me. As a rule, the trains move slowly, and about fifteen or twenty miles an hour is as much as one can make.

While Madrid, the capital of Spain, has by no means a beautiful location, yet it contains some fine buildings. The city lies over two thousand feet high, and its climate is anything but favorable. The most interesting part of my visit at this place was the time I spent with the sons of Pastor Fliedner, who came here years ago from Germany to do missionary work. They had to be satisfied with very narrow, unhealthful quarters.

Later the way opened for them to purchase, at a reasonable figure, some property outside of the city, not situated on a good road. Still later they purchased another property, and as the city desired a part of the first land for their water-works, the pastor was able to sell for a good price, so that he could pay for the property last purchased, and still have a few thousand dollars left. When he wanted to begin building, and the Spanish architects learned that he was a Protestant, they declared they would not put up an institution for a heretic. He secured a German architect, and then the cardinal of the papal legacy tried in every way to prevent his securing the necessary permission to build. Finally, the pastor succeeded, and there is now a beautiful college, where hundreds of young people are educated.

From the school one obtains a fine view of the whole city of Madrid. One can even see, away in the distance, the monastery Escorial. The terrible persecutor of Protestants, Philip the Second,

had the greatest difficulty in securing permission for getting out a reprint of the document. I was glad to learn from Mr. Flidner of the wonderful manner in which the eight thousand Protestants of Spain have been brought together; and surely if Protestantism, with only a part of the great truth for this time can gain such a foothold, we, with the message God has committed to us, ought certainly to gain a footing here.

Twenty hours on the slow train brought me from Madrid to Lisbon, where I found everything decorated for the reception of the queen of England. Immediately afterward, the German emperor also visited this place.

I was happy to find the home of our workers, Brother and Sister Rentfro, and enjoyed a few days' stay with them. Portugal has a population of five and one-half millions, and there are nine millions more in its colonies. Lisbon is widely known on account of its great earthquake in 1755. It is a hilly city, and in some places the streets are so

On the twenty-first I started homeward, going via Badajoz and Valencia, to Barcelona. I was two nights and three days on the cars. The region through which I passed was not very fertile, but as soon as I neared the coast at Valencia, the picture changed. Here I was in the midst of almost a paradise. The forests of orange-trees and palms, and the many mulberry-trees testifying of the silk culture, were a delight to the eye. There were also many fields of rice. The country has an oriental aspect, and the climate is singularly mild and dry. Sabbath, June 24, I spent with our small company at Sabadell, about twenty miles from Barcelona. Here is our first small church in Spain. Lately Brother Robinson had baptized two souls. There are now eight believers, mostly from among the Roman Catholic section of the community. They are happy in the Lord, and search his Word diligently. Two young people were anxious to go with me to our school at Gland, but as the young man was taken sick, he could not come at the time, but will be at the school later. The sister is at Brother Vuilleumier's.

What we need in Spain and Portugal are some good colporteurs and Bible workers to sell our publications, thus assisting the ministry in their work. God promises to gather a people from every nation, and kindred, and tongue, and if we are faithful, we shall ere long see a number of groups and churches in these two dark lands. Let us remember the work in these fields, and liberally support it with our gifts, and pray the Lord of the harvest to send forth the necessary laborers to this great Iberian Peninsula, with its twenty-three million souls.

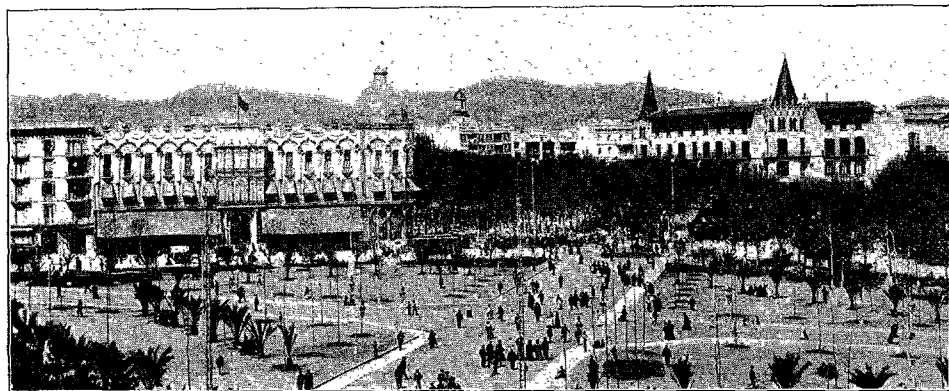
Wadenswil, Switzerland, July 9.

"THERE is nothing so fatal as disowned responsibility."

"God does not call every one to go, neither does he call every one to stay, but he does call every one to a post of service in his kingdom."

"A CENTURY ago men who were eager to obey Christ's last command had to organize a missionary board among the home churches, before they could go. To-day the great missionary boards of America are searching constantly for capable men and women who are willing to go."

A HEATHEN woman went to a missionary in India on the occasion of an anniversary of the mission children, and said: "Why did you not come sooner, that my little boy might have been here?" She explained that once she had a little boy whom she took into the jungle and slew before the missionary came. She represents millions who say, "Why did you not come sooner?"



PLAZA CATALUNA, BARCELONA, SPAIN


built this monastery among the mountains, as he desired a place where he might spend his life in retirement. It cost nearly three and one-half million dollars. The immense building forms a rectangle six hundred and eighty feet long, and five hundred and thirty feet wide, and the combined length of the corridors is said to be one hundred miles. While superintending the details of the construction of this remarkable structure, Philip lived in a small building near by, for a number of years; and strange as it may seem, that small building has since been converted into a Protestant orphanage, so that where once the power of the Spanish Inquisition was supreme, to-day the Holy Scriptures are being taught, and Protestantism is doing its deeds of mercy.

I enjoyed my visit with Mr. Flidner, who is president of the college, and also with his brother, who is editor of several Spanish papers. He knew of our work, and was much interested in our literature. One of the great journalists of Spain, Senr. Echegaray, was celebrating his jubilee, and all the newspapers were filled with articles about it; but when Mr. Flidner made use of this occasion to republish a speech the gentleman once made in the House of Representatives (1869) in favor of religious liberty he

steep they are climbed by the electric incline roads.

In all Portugal there are but five hundred Protestants, and many of these are foreigners. The circulation of periodicals is rather difficult, as such high customs must be paid when importing them. The next morning after my arrival, I visited the British Bible Society's headquarters, which are now in an old monastery. Where the monks once lived in their secluded cells, there are to-day large stacks of the precious Word of God dispensed from this place to all parts of Portugal and her colonies. The director of the society told me that one of his colporteurs living in the northern part of the country had his Bibles and other publications taken away by the authorities, and he was imprisoned. He was finally released, but they had to appeal to the government for the recovery of his books. I was glad to say that they were not the only ones who suffered for the truth of the gospel.

As Brother Rentfro must first acquire a knowledge of the Portuguese, we thought it best to advise that he get out of the hot city of Lisbon, into the cooler suburbs, where he could have better health, and just as easily learn the language. He has felt benefited by this change



THE FIELD WORK



Texas

SINCE my return from the General Conference I have been laboring in Houston County, in connection with Brother W. L. Brandon, near one of the largest lumber mills in east Texas. The report had already been published in the *Baptist Standard* that we would soon be at this place to sow it down with heresy; so when we arrived and applied for the union church, we were denied, notwithstanding the Adventists had donated to its building. Next we were refused the public school building, and the only showing we had left was to use an arbor which had been built by the Holiness people. And to further show the intolerant spirit prevailing, the shelter of brushes that shielded us from the scorching summer sun by day and the dew by night, was taken away and scattered about the grounds three days before our meeting closed.

But in spite of all the opposition, and still hunted by the so-called ministers of God, we found a few precious souls who were seeking and hungering for righteousness. God's promises were at least partially fulfilled to them. We hope soon to organize a church at this place.

We organized a church at Liberty Hill, Sabbath, July 22, with ten faithful souls to hold up the banner of truth.

As I read the *REVIEW* from week to week, and see the opposition arising to our work everywhere, it gives me faith and confidence that the Lord is soon to finish the work and cut it short in righteousness. Even so, Come, Lord Jesus, come. Pray for us.

H. B. FRENCH.

Burma

INSEIN.—In my last letter I noticed only one of the tribes of Burma, the Burmese. These form the major portion of the population, but there are several other tribes to be found here; namely, Shans, Karens, Talanigs, Chins, and Kachins. It would perhaps be unadvisable to attempt to describe, even briefly, all of these tribes, but the history of one, the Karens, has proved most interesting to me.

During the days of Burman supremacy, the Karen fared badly, indeed. The Burman scorned him because he had no written language, and because he was a spirit worshiper. The proud and haughty Burman considered him fit only for a slave; he had no rights which the government recognized. If by chance he cultivated land in the fertile plains, his crops were confiscated, and if he resisted, his life was forfeited. This constant oppression drove the Karens into the hill country, where kindly nature provided some protection. Here among the friendly hills, they eked out a precarious existence, not caring to accumulate any store to tempt the avarice of the Burman, and thus invite an invasion into their retreat.

The Karen cleared and burned a side hill, planted his rice, and as soon as he

had harvested his crop, moved to other quarters. The next year the same field was not tilled again, but another one was cleared. But, as it often happens, God had looked with great compassion upon this despised, mistreated people. Although wandering far from God in the dark night of demon worship, these Karens had retained in their hearts a knowledge of, and a belief in, the Supreme Being. They hold many traditions so akin to the Biblical account of creation, the fall, the flood, etc., that no one can doubt that at some remote time they knew Jehovah.

They further believed that, although they were under God's disapproval, he would remember them kindly, and send to them messengers with his whole truth. When the missionaries came, they found fruitful soil in the hearts of these simple, unsophisticated folk. While the pharisaical Burman clung tightly to his own righteousness, the Karens embraced Christ gladly. So general was the acceptance of Christianity by the Karens, that many writers have spoken of it as a "nation in a day." Thus, again, "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." Do I need to say more than this, "We have no missionary to the Karens"? Will not some one say, "Here am I; send me"?

The Karen language has been reduced to writing by the missionaries, and the Bible given to the people. But "how shall they hear without a preacher? . . . How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" May God's Spirit stir the souls of those in the home land as it does ours who are face to face with the need.

H. H. VOTAW.

The Work in Chicago

THE meeting on the South Side, near Cottage Grove Avenue, closed last Sunday evening. It is said that there were about five hundred persons present at the last service. Six of these expressed their intention to keep the Sabbath from this time forward. Since the camp-meeting began in June, twenty-five persons have been baptized in the South Side church, and there are still others who will probably unite with us soon.

Elder L. H. Christian is conducting a series of meetings in the Danish language in a tent on Ohio and Center Avenues, and has a fair interest. The district where he is preaching has been worked in the past, and therefore the attendance is not so large as if it had been a new field.

Elder S. Mortensen is conducting a series of meetings in the Swedish language in a tent on the corner of Clark Street and Belmont Avenue; and he reports a very large attendance and a

splendid interest. The tent is frequently full, and additional seats have to be supplied to accommodate the people. He hopes to raise up a church in connection with this series of meetings.

Elder Chas. Scholl is conducting a series of meetings in a tent, preaching in the German language, in the northern part of the city. I am not informed at this writing as to the interest that is manifest in the German meetings.

Elder Luther Warren was in charge of the English meetings held on the south side of the city, but it became necessary for him to take a rest, and Elder F. C. Gilbert took the place in the meetings that Elder Warren had been filling. An effort will be made to follow up the interest by holding Bible readings with the people, and by the meetings in a hall, and also in the Forty-sixth Street church.

Elder L. D. Santee and J. J. Irwin will now take charge of the tent that has been used by Elders Warren and Gilbert, which is being moved fifteen miles to the northwest, located near Ravenswood, still in the city of Chicago.

A school for training home missionary workers has been conducted this summer on Anthony Avenue, there being about twenty-five in attendance, and this training-school will be continued for a time. Elder Santee will have charge of it until Elder Warren can return. Elder M. P. Howe will probably connect with the tent work at Ravenswood for a short time.

It is certainly high time for this great city to have the message, and we are endeavoring, as best we can with the talent and facilities that we have at hand, to give this third angel's message to the people of this great city. We can see many omens for good, and therefore with courage proceed with the work.

WM. COVERT.

Report of the Northern Union Meetings

SINCE leaving Washington I have traveled more than six thousand miles in attending camp-meetings in South Dakota, Minnesota, North Dakota, Alberta, and Manitoba. I also spent one week at Leavings, Alberta, where we organized a church of twenty-five members.

Two other local camp-meetings have been held in the Northern Union Conference, which I could not attend. Nearly all of these meetings have been reported by others; however, I wish to speak of a few points in a general way.

These meetings have been occasions of great spiritual blessings. The Spirit of God accompanied the word spoken in power, and many precious souls were converted. One hundred and seventy were baptized at these meetings, and about forty have been baptized at their home churches since the camp-meetings. At all of these meetings a definite message was borne.

Another feature marked all of these meetings; namely, a spirit of unity and courage existed among laborers and believers generally. There was the utmost freedom in the discussions of methods to advance the work, and although different opinions were expressed, yet there was a spirit of fellowship and love that reminded one of the record in Acts 2:1. Liberal offerings were made to help the work at home and abroad.

During these meetings Brethren P. A. Hanson, M. S. Reppe, E. W. Catlin, F. A. Detamore, and Henry Block were ordained to the gospel ministry.

The conferences have said to the Mission Board, "Select from our workers such laborers as you think best, and we will share our men and means with the fields beyond."

The work in Northwest Canada has made progress the past year. Our camp-meetings in Alberta and Manitoba were about twice as large as one year ago. New churches are being added, and a good increase in tithes and offerings is seen. Our brethren, as well as the laborers, went from these meetings full of courage and hope for the future advancement of this cause.

At the close of the Alberta camp-meeting I spent two days at Edmonton, the capital of Alberta. This is the old trading station of the Hudson Bay Fur Company. It is over three hundred miles north of the south line of Alberta. Here in midsummer we have only about three hours of darkness in the night, the sun not going down till half-past nine or later in the evening. One might think this is as far north as people live, but it is far from the border of civilization on the north of Canada. Many people live to the north and west of Edmonton, to a distance of two thousand miles. This vast field has not been entered by one of our workers as yet.

Edmonton is as far north as our laborers have gone. Brother F. L. Hammel has started a small sanitarium there. He has made friends with many of the best people of the place, and has a good local patronage. Elders J. W. Boynton and Paul Curtis intend to pitch a tent in a good location in the city, and begin the first public effort in that place soon after the camp-meeting. We trust that our brethren will remember the servants of God in their effort at this important center of that great northwest field.

Brother J. S. James accompanied me to the meetings throughout my entire trip, laboring in the interest of the missionary canvassing work, with good results. Other laborers were with us at various meetings.

R. A. UNDERWOOD.

Sun River (Mont.) Camp-Meeting

THIS meeting was held July 6-16. About sixty-seven of our people were camped on the ground, and they received much of the Lord's blessing.

As the searching truths for our time were presented, the Spirit did his appointed work of sending conviction to all hearts. Some were convicted of unfaithfulness in health reform, while others had been robbing God in tithes and offerings; but as confessions were made, the Lord gave freedom and joy where there had been condemnation.

The coming of Christ in this generation, also the necessity of a fully surrendered life in order to work for him and be ready when he comes, were themes dwelt upon throughout the meeting. All present seemed to receive these truths, and as a result much joy, peace, and fellowship were in the camp.

The outside interest seemed quite good, and several have already said they would keep the Sabbath. Fourteen were

baptized during the meeting, ten of whom were young people from Sabbath-keeping families.

Elder and Mrs. Gosmer remained to continue the work for the outside people. They expect to be joined by Brother D. H. Hanson, of Missoula, in a few days, as Elder Iverson has already left the tent to prepare to go to Utah, his new field of labor.

J. A. HOLBROOK.

Central America

BELIZE, BRITISH HONDURAS.—The work in this field is sharply divided into two parts—English and Spanish. British Honduras and the Bay Islands are English. Nicaragua, Spanish Honduras, Salvador, and Guatemala are Spanish. In Guatemala there are a large number of Germans.

Here in Belize is a church of twenty-six members, only three of whom were here when I came; and the work is but just begun. A Bible worker would find this a good field. During the past winter, when I could not go up the rivers on account of the floods, nor across to the Bay Islands, owing to the storms, I worked here from house to house, holding studies with families. Eight were baptized as the result, and others are still interested who have not yet taken hold.

In Utilla, where we have three times, at great expense, located a teacher, there is now more interest to hear than I have ever seen before. I have just spent ten days of very hard work there. Three promised to keep the Sabbath, and one or two others are investigating. I preached each evening, and had one or two readings each day, besides visiting. While the majority rejected the light, some acknowledged it, and I yet expect to see some in Utilla accepting the message. They want a school. I have proposed to some of the merchants that they raise the amount sufficient to keep a teacher, and appoint a committee who would be responsible for the pay. I have left them to think of this. I think they will do it.

I hear that two families, and one member of a third, have begun the observance of the Sabbath at French Harbor, since I was there three months ago I believe there is still a good harvest in that place. They, too, want a school, and propose to raise a fund for the support of the teacher.

The leader of the little company at Coxen Hole has been holding a few meetings on the north side, and there has come a call for more meetings there. Ruatan presents some good openings for work.

At Bonacca the church, the oldest and largest in this field, has greatly fallen off since we moved to Belize three years ago. But here also an excellent interest has sprung up. When I was there last, seven accepted the message. I expect to go again in a few days, God willing, and hope to see more obeying. This, with the calls coming from places up the various rivers in this colony, is all I could possibly do alone.

As to the work on the Spanish coast, I can not do better than to give our experiences. There are many negroes, and some Spaniards, who speak English, but most of the people are Spanish, and speak that language only, especially those

back from the coast. A brother and his wife at La Ceiba began keeping the Sabbath last October, from reading the "Prophecies of Jesus." He has practised law, and has printed and edited a Spanish paper.

From Ceiba I went down to Porvenir, and found a colored man who has been a great gambler, who last January borrowed "Bible Readings," and was converted, and kept the Sabbath alone. Through his efforts, a Spaniard and his wife have also received the message. While I was at Ceiba, a saloon-keeper, on his way home to Jamaica, had some Bible studies, and determined to give up his business, and keep the Sabbath. As I was talking to this man one day, a man who lives thirty miles up the coast came along, selling vegetables. I found he was troubled over the Sabbath question, having secured some papers from Bonacca. I sold him "Bible Text-Book," and he went home promising to keep the Sabbath and start family prayers in his house. All of these except the man from Jamaica can speak Spanish.

Since coming home, I have read a letter from a man down in Nicaragua, who urges me to come to see him, and says there is an opening there. These experiences are evidences to me that we ought to enter those countries now. Mr. Allen is working there, and lives in Ceiba. He has a good start in the Spanish language, and has some interested ones there.

Lately in Utilla we have raised the money to buy a horse, which will be very necessary in going from place to place with books and Bibles.

We have in British Honduras one church at Belize, with one family each at Corozal, Sibun River, and Punta Gorda. In Spanish Honduras we have a company at Puerto Cortes, and Porvenir, and Ceiba, and a family each at San Pedro and Balfata. Utilla has a little church of seven members; Ruatan a little company at West End, also at Coxen Hole, and a church at French Harbor, numbering thirteen, which will soon be enlarged, also several families. The island is thirty miles long.

At Bonacca there are two churches—one with seventy members, which will no doubt be largely reduced, and the other with a membership of nine, which I hope to see increased. We can see the Lord is working on the hearts of the people here, and we will, by his grace, be workers together with him.

H. C. GOODRICH.

The Third Angel's Message to Macedonia

PERHAPS very many of our people do not know that the present truth is being preached in Macedonia. This is to give a brief sketch of the gospel work done here. May the Lord stir the hearts of our people to work somewhere in the great field of this world,—the Lord's vineyard.

For several years I have served for the government as city physician in different parts of Macedonia. At first the government sent me to a town in the interior. Although small, it was called the "Bethlehem of Macedonia." Not in any other town or city of Macedonia can you find so many Protestants (Con-

gregationalists) as in Radowishe. I preached there, and gave Bible readings, and my wife and I translated many lessons into Bulgarian. And the Lord blessed our effort. A few souls came to the truth. Nearly all the Protestants and many of the orthodox were much interested in the message we were giving. From this place the truth sounded to a few parts of Macedonia.

Unfortunately, there the day of bazar is the seventh day. The people are poor. It is on that day mostly that they sell or buy. This hindered our work. But we hope a few will have strong faith to resist the devil and all his obstacles.

A Bulgarian young man, son of a priest, and formerly a teacher, has been converted. Now he wishes to work for the Lord. Thanks be to Him who helps us on every hand and always. We are glad for this young man who is so promising.

There was also a Greek young man, a teacher, who from another town came to us to learn more about Jesus. After a few weeks' study he was converted. But after two years he has backslidden, yet he does not openly reject the Bible. Now he is in Athens, Greece. A few weeks ago in his letter to me he stated that the Spirit of God is striving with him. He and all those who are backslidden for different reasons need the fervent prayers of our people. Pray that their feeble feet stand firm on the eternal Rock, that they also may establish others in the truth for this time.

There are different nationalities in Macedonia, and as many different languages. We need to have translated some of our religious and health literature.

Now I am a city physician near Thessalonica, where in the first century of Christianity Paul preached the second coming of Christ. Then they were waiting for it. 2 Thess. 2:1, 2. Again it shall be preached to the uttermost parts of the globe, and even with much more power. In the apostles' time this church was renowned. 1 Thess. 1:8. There the word of God sounded to other countries, and their faith to Godward was spread abroad. Can it not be so now? May the Lord help us to begin our work in this large city for both soul and body. What has been done here is a small beginning compared with what should be done. Pray for the work. Don't forget the Macedonia field before the throne of God. J. YERAM.

The Tent-Meeting in Nashville

THE meetings continue with no very marked changes. We have been here now over two weeks, holding seven or eight meetings each week. Our congregations have ranged from forty to fifty on rainy nights, up to perhaps two hundred two or three times; usually there are about eighty or eighty-five at an ordinary service. Quite a large number of our own people attend, perhaps from thirty to sixty at a time, many of whom have never heard a course of lectures. There are quite a number of interested persons in attendance, who are there every night. Several have spoken favorably concerning the Sabbath already, and they think we are right on that question, and yet we have not nearly brought out the pointed arguments that lead to decisions being made.

We have been ranging over the great prophetic statements of Scripture concerning the nearness of Christ's coming, and other interesting points in the theory of the truth. We shall soon be in the heart of the great principles underlying our faith,—the law, the messages, the sanctuary, the Sabbath, and life and death questions.

We have been disappointed in not having a more full and complete attendance. We are still hoping that the interest will increase, and are making great efforts to advertise largely in the city, and we think we can truly say that the truth is being made plain. We shall hope that God's blessing will rest upon our work.

Elder Haskell and the writer have been giving the discourses from the stand. We have good music, and the tent is fixed up in a neat and attractive manner. We are well situated, but it is difficult to reach the great masses of people in our Southern cities.

The Southern Missionary Society has a tent running in a different part of the city for the colored people. We feel very thankful for this. They speak of having some interest. Their meetings did not begin, however, until very recently.—Geo. I. Butler, in *The Watchman*.

Help for the Eighty Million Unenlightened in India

WE have reached a most wonderful period in the history of the third angel's message. From a small beginning in the eastern part of the United States, this Sabbath truth, as proclaimed in the sealing message, has nearly if not quite encircled the earth. Not only from the United States, but from Australia, England, Germany, and other strong centers, missionaries are now being sent forth to the ends of the earth. Germany has established missions in darkened Africa, Australia in the islands of the sea, England in her colonies, while in the United States, which God has honored with the beginning of this most glorious work, a burden still rests of sending missionaries to open up new fields and plant the truth in the regions beyond. While this great and glorious work is going on, God highly honors every believer in this message who takes a part in extending the kingdom of our Lord Jesus Christ. Onward is our watchword, until everywhere voices will be heard saying, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

There is one class of people in a country where the truth has had a small beginning that have *not one single missionary*. That people number more than all the inhabitants of the United States, while the number of square miles of their territory is about the same as the State of Texas. These are the Hindustani-speaking people of India. There are eighty millions of them, and not *one* worker among them to tell them the Lord is soon coming.

Brother and Sister Burgess have both of them mastered the Hindustani language, but are now in this country on account of his impaired health. Sister Burgess has been in India nine years. Her health was good there. They are now in the South, and his health is much improved through the blessing

of God. They wish to return early this coming winter to the field of their choice and desire. As the foreign mission funds are so low, they wish to earn money by canvassing to pay their return passage, and open a mission among the Hindustani-speaking people. We have arranged to furnish them twenty thousand copies of the next special number of the *Bible Training School*, issued the last of this month. The sale of these papers will furnish the necessary funds to open up the work in this new field.

As their time is short in which to sell these papers, we ask our brethren to co-operate with them in this work, by paying the retail price (10 cents per copy) for the papers, and selling them to their neighbors and friends. In this way our people in America will work for India as really as if they were active missionaries in India.

We have gotten up several special editions of the *Bible Training School*, which sell for ten cents a copy. Already this year one special edition of fifty-five thousand has been issued, nearly all of which have been sold. We give Brother and Sister Burgess the profit on twenty thousand copies of this next special edition, and our printers give their labor. So those of our friends who wish to co-operate can take any number they please, from ten copies to a thousand. Then by selling these papers they will receive their money back again. In this way those who can not sell a large book but can sell a ten-cent paper, will have the privilege of working to establish the truth of the message in an entirely new field.

What is done in this direction must be done quickly, for Brother and Sister Burgess hope to start for India in October. We expect to have the special *Bible Training School* ready by August 25. Orders are already coming in, and many encouraging words. Send in your orders at once. Write the address very plainly, so there will be no delay in filling orders.

We wish to co-operate with Brother and Sister Burgess and help them return to open up this work among the eighty million people, as they have already learned their language, and are acquainted with their ways and habits.

Orders can be sent to the *Bible Training School*, South Lancaster, Mass., or to Brother and Sister Burgess direct, 914 Belmont Ave., Nashville, Tenn.

S. N. HASKELL.

Item of Experience

SOME time ago I was distributing tracts on the coming of the Lord in the large railway station in Calcutta, where thousands from all parts of India are coming and going every day. As I stood there, a man came up and said to me in the Hindustani language, "Memsahib, what are those papers you are giving away?" When I told him of the good news in the tracts of the soon-coming Saviour, he said, "Give me one, too." But I was compelled to say to him, "I am sorry, brother, but I have nothing in your language." I have never forgotten the disappointed look on his face as he said to me, "Memsahib, don't you know that there are millions and millions of people in this country who know only my language? What are you going to do for them?"

These words have rung in my ears again and again. What *are* we going to do for the eighty million Hindustani-speaking people of India who have as yet heard nothing of the message that must go to every tongue and people? "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

As the Lord has opened a way by which a work may be started among these waiting millions, we trust that a desire may be awakened in the hearts of many of our people to co-operate in it, and thus share in the blessing of which Job speaks: "The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." GEORGIA A. BURGESS.

District of Columbia Midsummer Convention

ACCORDING to appointment the District of Columbia gospel workers held their first convention the first and second days of August. The first day it was held in the Memorial church, at M and Twelfth Streets, N. W., and the second day in the People's church, at Tenth and V Streets, N. W.

The reason for this convention will appear clearly to all when it is understood that our evangelistic work here in the District is not under the direction of any local conference. We therefore do not have the benefit of camp-meeting and conference sessions where methods of work can be discussed, and thus obtain the benefit of an exchange of experience with other workers.

The attendance, both of our workers and of our brethren and sisters in general, was excellent at every session of the convention. Such topics were chosen as it was thought would produce the greatest practical and immediate benefit to both laborers and church-members.

The first subject was introduced in an enthusiastic address by Elder Lewis C. Sheafe, entitled, "How to Keep Our Churches Alive in the District." The speaker showed that first of all the members should be connected with Christ, the great source of life, and that all should be given something to do. Many other valuable suggestions were made. This address was followed by a lively discussion bringing out many practical points.

"How to Increase Our Tithes and Offerings" was the subject of a well-written paper presented by Elder I. H. Evans. As an evidence of the value placed upon this paper by the convention, it is sufficient to say that there was a unanimous vote to have the paper published in the REVIEW. Among those who discussed this paper was Elder W. S. Hyatt, of South Africa, who happened to be in the city as he was returning to his far-away field of labor.

The afternoon session opened with a paper by D. W. Reavis, entitled, "How to Use Our Literature Effectively in Connection with Tent and Hall Meetings." This paper was filled with much valuable instruction concerning the influence of our literature, and the importance of making use of it in our public efforts. Many excellent points were made by those who discussed it.

We also consider this paper of suffi-

cient importance to be passed on to other workers through the columns of the REVIEW.

"How to Create and Hold an Interest in Our Public Meetings," was the title of a paper which was presented by Elder J. S. Washburn. We wish that time and space might permit of a detailed account of the practical things which were presented. One point which was given with great emphasis was that we should present the message in its native purity and power if we would create and hold the interest of the people. This, too, was enlarged upon by those who discussed it.

Brother G. A. Stevens gave a valuable paper at the beginning of the second day's session on the theme, "How to Connect Our Bible Work with Public Efforts." This was spoken to by several experienced workers, among whom was Elder W. J. Tanner, recently from Jamaica.

"How to Bind off a Public Effort and Establish the Believers in the Faith," was discussed by Elder L. C. Sheafe.

"Care of Our Tents," was presented by Elder W. A. Colcord. It was voted that he should prepare this matter in leaflet form for permanent use.

"How to Combine Our Medical and Evangelistic Work in Our Tent and Hall Meetings," was the subject upon which G. A. Hare, M. D., wrote.

It was a most enthusiastic meeting from the very beginning to its close, and we believe that a new life and inspiration was awakened in the hearts of all who were in attendance.

K. C. RUSSELL,
Chairman of the District of Columbia Evangelical Committee.

The Missionary Campaign

At the last General Conference the following recommendations concerning the missionary campaign were unanimously passed:—

Missionary Campaign

"Realizing that multitudes are 'in the valley of decision,' and that the time has fully come when the Master pleads with every child of his to 'go out quickly into the streets and lanes of the city' and 'into the highways and hedges,' to bid the hungry and perishing to the marriage feast,—

"63. We recommend, That the great missionary campaign entered upon last year be strengthened, deepened, and enlarged into a mighty movement for the promulgation of the third angel's message.

"To avoid confusion, and to economize effort, we recommend the following—

GENERAL PLAN FOR NORTH AMERICA

"(1) That the effort to place the REVIEW AND HERALD in every Sabbath-keeping home be continued, especially through the camp-meeting season and early fall.

"(2) That a general campaign in North America for our missionary periodicals be entered upon about October 1.

"(3) That beginning in early November, special efforts be made by conference workers and church officers to interest our people in the sale of forty-per-cent books.

"(4) That the interest aroused by this work be developed by—

"(a) The liberal use of message-filled tracts.

"(b) Securing subscriptions for our periodicals.

"(c) Holding Bible readings and cottage meetings.

"(d) Missionary correspondence.

"(5) That missionary conventions be held October 7 and November 18 in all our churches, to study local needs and to organize for service.

Supplies

"64. We approve of the plan to publish four special numbers of *The Signs of the Times* and the *Watchman*, two special issues of *Life and Health*, and such issues of the foreign papers as their publishers may deem best.

"65. We look with favor upon the plan of setting aside certain small, easy-selling books for the use of those who wish to canvass in their own neighborhoods.

"66. We also approve of the steps being taken in the publication of *The Signs of the Times Leaflets*, to furnish our ministers and people with inexpensive literature for general circulation.

Organization

"67. We recommend, That the General Conference Committee appoint a missionary campaign committee to co-operate with conference officers in the carrying out of these recommendations."

General and subcommittees have already been appointed, and are organizing for the work.

As will be noted, the first step in this campaign is the effort to place the REVIEW AND HERALD in every Sabbath-keeping home. This means that at every camp-meeting and in every church the merits of our church paper should be placed before our people. We hope conference and church officers, as well as our conference workers generally, will bear this recommendation in mind, and will do everything in their power to carry it out.

In view of the valuable instruction and the interesting reports from the world-wide field which the REVIEW contains, it would seem that this part of our missionary campaign would be a pleasant one. Let us take hold of it with a will, and continue until the goal is reached.

This paper will also contain the readings for the missionary conventions, together with suggestions as to how they may be held to the greatest profit to all. Therefore, our isolated brethren and sisters particularly should have the paper. Let us see that they are not passed by. Further details concerning the campaign will be given next week.

H. H. HALL, Asst. Secretary,
General Conference Publication Committee.

Dedication at Streator, Ill.

ELDER E. A. CURTIS and the writer held a short series of meetings at Streator, Ill., beginning Friday evening, July 21, and closing Sunday evening, July 23. During this time we held four services in the new church which has been erected by our people in that city. Two persons were received into the church; the membership now numbers thirty-one, and others will soon unite. On Sunday at 2:30 p. m., the church house was formally dedicated by appropriate services. We had a fair hear-

ing, and a good interest was manifested. We left our people in excellent spirits. There is certainly a good field for gospel work in Streator. Our people there enjoy the respect of their neighbors, and have a disposition to work for the Lord.

WM. COVERT.

Nashville Sanitarium Fund

THE following donations to the Nashville Sanitarium Fund have been received since the last report offered in these columns.

For several months we have refrained from presenting this fund in our papers, and we are especially thankful to those dear friends who have taken pains to remember us and send in their donations during the period.

We have just moved our city treatment rooms into a better house, with quieter and more pleasant surroundings. This move, though involving some expense of time and means, is a step in advance, and a blessing to our work.

At the country home we are very much cramped. Every room in our old Southern mansion and its cabins is occupied, and eight tents are pitched on the lawn.

We do not complain about the tents now, but what will our sick folk and our hard-working helpers do when the cold winds and storms of winter bring their changes to our pleasant retreat? Surely some of our friends must care about that.

We have purchased a good site for the sanitarium four miles from the city, near street-car line. The lot purchased contains thirty-two acres, and has on it a fine spring of the very best water that can be obtained in this locality or anywhere. This water has been prized for its purity and its cleansing virtues for many years.

The Lord sent us \$8,750 with which to buy the land; now we are asking him for a house. Will you join us in this prayer?

Write us for information, or write to the president of the Southern Union Conference, Elder G. I. Butler, or to Elder S. N. Haskell, both of Nashville, or to the president of the Tennessee River Conference, Elder N. W. Allee, Raleigh, Tenn.

Previously reported	\$1,072 65
D. L. Dortch	5 50
By Northern Michigan Tract Society	5 24
By N. Y. Food Co.	3 00
J. L. Foy	39 00
Dr. W. H. Kynett	100 00
A. R. Witt	1 00
A friend	1 00
A. W. Johnson	10 00
Faye Matthews	1 40
Mrs. E. E. Cage	1 00
Mrs. L. E. Allen	1 00
Northern Michigan Tract Soc.	2 00
J. J. Ambrecht	65
W. T. Bland, Treas.	1 00
S. J. Wentworth	2 00
M. R. Ivan	2 18
W. T. Bland, Treas.	33 33
Northern Michigan Conference	3 00
A. C. and E. Raymond	6 50
Oklahoma Tract Society	15
J. N. Loughborough	3 00
Allie Byers	1 00
Paul E. Gros	3 00
Sarah E. Stein	10 00

Oklahoma Tract Society	1 00
E. R. Richmond	2 00
A friend	1 50
Warren Knowles	5 00
Mrs. Hannah Benning	5 00
Mrs. Anna Johnston	5 00
Mrs. R. L. Smith	5 00
Mrs. W. J. Turner	1 00
Wm. H. Mills	1 00
Lenora Bowles	2 00
C. C. Ward	1 45
A. J. King	1 00
C. L. Stone	5 00
M. Cookendorfer	2 00
Paul Mining	25
Wm. Young	2 00
P. J. Jorgensen	50 00
J. H. Acker	5 00
Mrs. J. C. Slaughter	5 00
C. F. Simmons	5 00
A. B. & L. M. Comp	4 00
Hattie House	5 00
Henry Raddle	2 50
C. A. Morsel	20 00
Mrs. S. D. Stuke	3 00
Mrs. M. J. Akerey	15 00
Fortune Morten	2 00
Mrs. J. E. Miller	3 00
Paul Jensen	5 00
Mrs. Fannie Martin	25 00
A friend	25
Mrs. John Elmer	50
Anna C. Carlson	10 00
Mrs. B. C. Kuder	1 00
Mrs. J. D. Walters	50
South Lancaster, Mass., church	37 19
Maude Gibbs	1 00
T. J. Tver	2 00
Samuel Sedore	5 00
F. D. Starr	5 00
Mrs. Della Woodruff	5 00
Annie Carter	5 00
Mrs. E. Warner	09
Pacific Press	10 00
Annie Lewis	10 00
Mrs. E. Wescott	5 00
Rosa Litzman	1 00
Elizabeth McCouston	1 00
Ferdinand Reauteau	5 00
Mr. and Mrs. W. A. Waters	2 00
J. P. Hansen	5 00
Mrs. M. E. Eartle	2 00
Dr. J. E. Caldwell	15 00
G. L. Stone	10 00
Mrs. McDearman	11 00
J. R. Tyer	2 00
Lucy Addlebury	3 00
Homer Howe	1 00
M. W. Wells	5 00
Mrs. L. Shear	2 50
Miss Mvldred Kelly	5 00
Mrs. J. L. Henson	57
John Decker	5 00
N. A. Centerville, Kan.	1 00
A friend	30
Mrs. Van Renselaer	5 00
Mrs. M. V. Whitshell	3 45
Emma Anderson	50
Nellie E. Knapp	15
Mary L. Pence	25 00
H. H. Snebley	5 00
R. L. Pierce	10 00
Elsie Winne	2 00
Mattie A. Price	3 00
Battle Creek Sanitarium	50 00
J. J. Hulett	10 00
W. H. Hall	100 00
A. Covert	10 00

BEDDING AND PROVISIONS

Bernice L. Horner	15 00
Wolf Lake church	13 50
Mrs. W. B. Skervin	4 50
Fort Ripley church	7 85
Mrs. Bettie Wilcox	3 25
A friend	2 75

J. L. Rumery	8 90
A friend	5 00
	\$1,958 05

Again we thank our friends for the help already given.

NASHVILLE SANITARIUM,
140 North Seventh Avenue, Nashville,
Tenn.

The San Jose (Cal.) Camp-Meeting

THIS, the first of five local camp-meetings scheduled for the California-Nevada Conference, was held from June 23 to July 3. Nothing very marked to distinguish this from other meetings of the kind was present. It was, however, a good meeting. Sister White spoke five times, giving most excellent instruction regarding home life and missionary service, which was very much appreciated, not only by our people, but by visitors from the city as well.

Brethren Irwin and Loughborough occupied the early morning meetings with instruction on spiritual gifts, tithing, and early experiences in the message, especially in the way of sacrifice and its attending blessings. The forenoon meetings were devoted to educational, medical, and publishing matters, with their allied interests. The afternoons were mostly taken up in Bible study, the sanctuary question occupying four services. At these, many city people were present, and seemed to be deeply interested. The usual children and youths' meetings were held with good effect.

The night meetings were all directed to one object,—that of enlightening the people on the doctrinal features of our faith. At these gatherings, the large pavilion was generally well filled, for the most part, with very interested listeners. These had the privilege of hearing, in an old-fashioned way, of the signs of the times, the three messages, the judgment, the Sabbath, and the final inheritance of the saints. Several announced themselves as being converted to the faith, and were present at the last Sabbath meeting. One excellent feature of the meeting was services for the consideration of parents' duties. In these were some most excellent thoughts enunciated by Sister Wilcox, Dr. Hattie Maxson, Elder Knox, and others. It is to be hoped that this outline of work will not be omitted from any of the future camp-meetings.

We are glad for the San Jose camp-meeting, and hope that the remaining meetings to be held in the conference will be enjoyed by large numbers of our people.—J. O. Corliss, in Pacific Union Recorder.

Religious Liberty Notes

ELDERS H. L. HOOVER and H. M. J. Richards are conducting a series of tent-meetings in Raton, N. M., only two blocks from the jail where Brother E. K. Cassell was recently imprisoned for Sunday labor.

The Roman Catholics and Protestants of Rhinelander, Wis., have joined hands and united in asking the civil authorities to enforce the observance of Sun-

day. Here is their appeal: "We turn to you as having power and authority in these matters, asking you to enforce all Sunday legislation impartially, allowing no class to profit by restraints placed on others; and assuring you of our support in so doing."

A complaint has recently been brought by the clergy of Salem, Mass., against those operating places of amusement at Canobie Lake Park, and as the result three persons have been arrested, among whom is the General Manager Woodman of the Southern New Hampshire Traction Company, who will make a test case of the affair.

The editor of the Nashua *Daily Press*, under date of July 3, 1905, voices the opinion that it is better to permit diversion on Sunday "where it may be seen and controlled by officials than that multitudes seek hiding places with the result that more of immorality may be practised than now," and further adds on this question of observing a day, "But every man is his own judge of what is right and wrong as between himself and his Maker."

A new motto for the Christian Endeavor Association which was suggested by Governor Warfield, of Maryland, in his address of welcome at their recent international convention, which was held in Baltimore, is truly suggestive of their union with the State. Here is the proposed motto: "For Christ and the Church and Our Country," instead of "For Christ and the Church," as heretofore.

The Sunday closing crusade in Camden, N. J., by several clergymen of that city, has been carried to such an extreme that a large proportion of the community demand that Sunday be regarded in the same light as any other day in the week. An ordinance for a liberal Sunday law has been proposed as a compromise.

Brother Thomas Hege, of Winston, N. C., will have some forty-five days more to serve in prison when this issue of the REVIEW is received by its readers. Let all remember this brother in their prayers, and also those who were instrumental in causing his imprisonment.

Judge Porter, of the Pennsylvania State Supreme Court, recently gave an important decision in a test case regarding Sunday observance, from which the following quotation is taken: "The mere doing of worldly employment on Sunday will not amount to a breach of the peace when the work is done without noise and disorder." A wise decision indeed.

It is reported in the Dallas (Tex.) *Morning News*, under date of July 16, 1905, that Sheriff Tedbetter of Dallas proposes to do a wholesale business in the enforcement of the Sunday law of that city in harmony with the instruction of the grand jury.

In view of the wide-spread agitation throughout the various States in the Union for Sunday enforcement by the state, it should be a signal for every lover of liberty in these respective States to awake to action, and enlighten many who are deceived.

K. C. RUSSELL.

The One Hundred Thousand Dollar Fund

William Janney	\$ 250 00
Iowa Conference	187 00
Mr. and Mrs. C. J. Hughes...	100 00
M. J. Allen	100 00
Selby Flat (Cal.) Sabbath-school	56 00
Christen Peterson	50 00
Alfred Bergfeldt	50 00
Rosalia Wickline	50 00
Mr. and Mrs. J. H. King....	50 00
A friend	40 00
W. H. Crane	33 00
J. Franklin Coon (collector)	32 10
H. A. Ziegler	30 00
Ontario Conference	27 15
C. H. Moller (Denmark) ...	26 21
B. W. Van Eman	25 00
E. Van Eman	25 00
James Rowe	25 00
F. T.	25 00
Anna Rasmussen	25 00
J. D. Rockey	25 00
Mrs. W. Taylor (New Zealand)	24 35
Hagerman (N. M.) church..	21 25
Mrs. Lucinda Lunger	20 00
W. W. Boardman	20 00
Robert Blackwood	20 00
St. Joseph (Mo.) church ...	20 00
Walter Durgan	20 00
Mr. and Mrs. A. E. Doering..	20 00
Mrs. Veach	20 00
Wales	18 35
Cortland (Neb.) church ...	18 00
Greater New York Conference	13 58
Berlin (Wis.) company	13 25
Quincy (Mich.) church	12 80
Maple Plain (Minn.) church	12 33
Louisville (Ky.) church ...	12 27
Chattanooga (Tenn.) church	11 40
J. A. Comer	10 00
Mrs. J. J. Parker	10 00
San Francisco (Cal.) church-school	10 50
Mr. and Mrs. E. J. Miller ...	10 00
Mr. and Mrs. H. C. Jorgensen	10 00
W. D. and M. F. Stillman ...	10 00
Mollie Patterson	10 00
Charlotte M. Tew	10 00
William Schildwachter	10 00
Mrs. Charles E. Nichols ...	10 00
Platt French	10 00
T. L. Ragsdale	10 00
Fruitland (Wash.) church ..	10 00
J. W. Detamore (Treas.)....	10 00
A friend	10 00
Friends	10 00
William A. Marsh, Jr.	10 00
Washington (N. H.) church	10 00
W. H. Stanley	10 00
Anthony Allen	10 00
H. H. Schnebly	10 00
G. H. Matthews	10 00
F. A. Lashier and family ...	10 00
Henry Korgan	10 00
S. P. Hare	10 00
Miss H. W. (Scotland)....	9 74
Friends in India	9 68
Mr. Harvey	9 48
Nashua (N. H.) church	9 00
North Dakota Conference ...	8 79
Gottenberg (Neb.) church...	8 50
La Grande (Ore.) church ..	8 00
Friends from Nebraska	8 00
Fred Cramer	8 00
Enterprise (Wash.) church..	7 85
N. F. Burgess	7 50
John Turner	7 00
A. C. Anderson and others...	6 67
Halfway (Ore.) church.....	6 50
J. B. Jenkins	6 00
F. H. Davis and mother	6 00

Burlington (Mich.) Sabbath-school	6 00
C. L. and Estelle Burlingame	6 00
Mrs. Edith Flett and daughter	6 00
A sister	6 00
Abilene (Kan.) church	6 00
Mrs. G. W. Teasdale	5 11
Terre Haute (Ind.) church..	5 10
Central Union Conference ..	5 08

FIVE DOLLARS EACH

William and Abbie J. Youngs, Laura S. Ross, Mrs. L. M. Kelley, M. F. and J. I. Allison, E. D. Calkin, Marie Johnson, Augusta Johnson, S. A. Dick, Mrs. Grant Arnold, Mr. and Mrs. Marins Christenson, a friend G. D., Mrs. Catherine Eck, Grand Rapids church, D. A. Owen, E. Blanch Markham, Mr. and Mrs. L. W. Hall, B. F. Chanel, Thomas Lambert, C. J. Rider, F. D. Star, Mrs. B. A. Whitcomb, R. C. Harton, Henry Babcock, Mrs. J. R. Dewey, W. L. Payne, Mrs. Walter J. Crandall, G. W. Baldwin, Sarah Fishback, May Mundt, George A. Bickford, Margaret Burnett, A. E. Mourer, Joseph Mourer, Nels Nelson, Mr. and Mrs. J. H. Sturgeon, Sister A. H. B., a friend, Mrs. J. Scriver, Helen Whittier, W. M. Campbell, Mrs. J. A. Hollem, Mrs. Eliza Greer, Mrs. M. J. Douglas, Charles Gronemiar, Robert Douglas, Mrs. Susie Andrews, W. F. Weeks, J. W. Hornet, Mr. and Mrs. A. D. Schlotthauer (Germany) Mrs. Louis G. Hiatt, Julia Thuesen, Gorham (N. Y.) church, Mrs. M. V. Mayer, Sister L. Welson, Fred Westphal, Mr. and Mrs. G. W. Johnson, Enoch Baker and family, Susie Maxted, Mr. and Mrs. F. H. Robinson, Gordan B. Loucks, Adam Roth, Mrs. H. J. Hagen, Mamie Jones, Charles L. and Emmett Davis, Amanda E. Thompson, Peter Jensen, Mrs. Annie S. Detwiler, W. H. and Catherine Kinsey, A. Wintermute, Louisa Montgomery, F. P. Ide, S. J. Myers, J. F. Hahne and family, H. O. Halversen, O. W. Benson, J. O. Johnston, Mrs. A. E. Tate, J. W. Lewelling, Mr. and Mrs. E. C. Johnson, Ida Sigrest.	
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Isaac Powell (Wales), \$4.87; George Teasdale (N. Z.), \$4.87; New Home (N. D.) church, \$4.62; Walla Walla (Wash.) church, \$4.10; Newcastle on Tyne (England), \$4.06; Elgin (Ore.) church, \$3.75; Mrs. Mary Lusher, \$3.50; Mrs. George Dunning, \$3.46; Clara Erickson, \$3.25; Catford Sabbath-school (S. E. London, England), \$2.99; North Lake (Wis.), \$2.93; Glennville (Cal.) church, \$2.90; J. S. Glunt, \$2.85; Mr. and Mrs. E. Allen, \$2.80; B. Brant (England), \$2.70; Mrs. Goodman, \$2.65.

\$4.50 EACH

Edmore (N. D.) company, North London (England) church, Wenatchee (Wash.) Sabbath-school.

FOUR DOLLARS EACH

R. Ross Hilborn, H. E. Irvin, Sarah Chanel, La Rena Carpenter, Mary C. Gronemiar, Mrs. L. E. Scott.

THREE DOLLARS EACH

Mr. and Mrs. W. O. Waters, Guy G. Hastings, Mr. and Mrs. Frank Paul, H. M. Hayes, G. B. Epps, Mary Hornet.

[NOTE.—We are acknowledging as fast as possible the donations which we received during the "surprise party" campaign. All will be printed in due time. The amount of the list furnished to us is now \$107,952.07.—Ed.]

A further list will follow.

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

Field Notes

FIVE persons, adults, were baptized at Royal Center, Ind., July 22.

FIVE persons received baptism in the Los Angeles, Cal., church, July 15.

A SABBATH-SCHOOL of twenty-one members was recently organized at Goodson, Mo.

A SABBATH-SCHOOL of twelve members has been organized near Burbank, southern California.

BROTHER W. L. BRANDON reports five new converts to the truth at Ratcliff, Tex., gained in the face of great opposition.

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

FIVE new converts to the truth have been gained at Tahlequah, I. T., by a course of tent-meetings which closed July 16.

A TEACHERS' institute for southern California will be held on the campground following the camp-meeting at Los Angeles, Cal.

AMONG recent reports from Maine is one that "several of our scattered Sabbath-keepers have organized Sunday-schools in their respective localities, and are doing a good work."

AN eight-week's course of meetings at Plains, Tex., closed with an addition of eight to the number of commandment-keepers there. A Sabbath-school of eighteen members was organized.

THE *Pacific Union Recorder* states that Elder H. J. Dirksen has been holding meetings at West Union, Ore., which have resulted in bringing a number to accept the truth.

ELDER A. R. OGDEN, who has been holding meetings for some weeks past in Logan, Kan., says that "several have begun keeping the Sabbath, and are rejoicing in the truth, who, a few weeks ago, knew nothing about it."

BROTHER F. E. FAIRCHILD reports that as the result of meetings which were begun at McMinnville, Ore., July 6, "eleven precious souls have said they would give their hearts to God and walk in the light that he would reveal."

BROTHER FRANK F. FRY says in a report from eastern Pennsylvania: "The gospel tent-meetings which are being conducted by Elder Schilling in the city of Lancaster are still being well attended. There are prospects that a goodly number will take hold of the truth at this place."

THREE tent companies are in the field in western Oregon. Elders Decker and Benham are laboring at Cottage Grove. Elder J. M. Cole and Brethren G. E. Johnson, T. L. Thuemler, and Elson Emmerson are at Scott's Mills, near Silverton. Elders C. J. Cole and J. J. Clark are located at Kings Valley.

A REPORT from Elder D. E. Scoles, who with Brother W. A. Miller is holding tent-meetings in Springfield, Mo., says: "Eight have begun to keep the Sabbath. Among them are the German Congregational pastor here, and his wife."

A REPORT from the tent company at Roulette, Pa., says: "Several earnest, substantial souls have already decided to obey the Lord, and there are good indications that others who are yet in the valley of decision will take their stand for all God's commandments."

THE East Michigan *Banner* reports: "Brethren Stureman and Lauda, who have been conducting a tent effort at Sanilac Center, are just moving their tent to Elmer, a place four miles distant from Sanilac Center. They report ten souls rejoicing in the truth as a result of their meetings at Sanilac Center."

IN a report from Preston, Kan., Brother A. E. Johnson says: "Sabbath, July 8, three new members were received into the church. Sunday, the ninth, three others were baptized, and there are as many more ready to follow their Lord in baptism. Our church building is now ready but ceiling. The dedication will, however, be deferred until the busy time is mostly over."

A STATEMENT which we would commend to the consideration of all our workers is the following, in a report from Elder A. R. Ogden, who is holding meetings at Downs, Kan.: "I am learning that our best policy is to dive right into the real living message, and not lose several nights (and a large part of the congregation too) by 'paving the way.' The outlook at Downs is very encouraging."

THE Northern Illinois *Recorder* says: "Sabbath, July 15, was a good day at the Chicago Forty-sixth Street church. After a stirring sermon by Brother W. S. Sadler, fifteen dear souls received baptism, Brother Sadler officiating. Ten of these were those who had accepted the truth as a result of the meetings begun at Brookline Mission last winter, and continued this summer by the camp-meeting and tent effort."

Current Mention

— A renewal of the Anglo-Japanese alliance is expected at an early date.

— A strike of track and water-men on the Denver and Rio Grande Railway, affecting about 2,000 employees of that company, was reported from Denver, Colo., August 1.

— A strike of 60,000 cotton mill operatives is threatened in Lancashire, England, the cause being the refusal of a demand by the operatives of a five per cent increase in wages.

— Mayor Belcher, of Paterson, N. J., has suddenly and mysteriously disappeared, and simultaneously with his disappearance facts began coming to light indicative that he had for some time past been playing the part of a forger and confidence man, greatly to the financial

detriment of some of his friends. Thus the record of betrayal of trust in high public office goes on.

— An investigation by a referee in bankruptcy into the financial standing of the late adventuress Cassie L. Chadwick, shows that about \$14,000 are available to pay creditors to whom she owes \$2,000,000.

— The Russian and Japanese peace envoys were formally presented to President Roosevelt, on board the government yacht "Mayflower" at Oyster Bay, L. I., August 5. The meeting between the representatives of the two hostile governments was unmarred by any unpleasant features, and among observers the hope was strengthened that the negotiations might result in the cessation of the war. The envoys were due at Portsmouth, N. H., August 7.

— Railway telegraphers connected with the Great Northern and Northern Pacific Railways who would not accept the terms offered by the railway companies in settlement of a controversy which has for some time been in progress between them, were locked out by the railway companies, August 1, this action being answered by the telegraphers union with an order for a general strike of telegraphers on those lines. A general tie-up on the lines affected is anticipated.

— Seven saloon-keepers are under indictment at Hyattsville, Md., charged with violating the Sunday law, and are told they may expect severe punishment. The prosecution is being conducted by the Baltimore Anti-Saloon League. An appeal to the supreme court of Virginia is being taken by Mr. J. D. Levine, a Hebrew, of the city of Lynchburg, who was prosecuted under the Virginia Sunday law, the case coming first before the mayor of Lynchburg and then before the corporation court, where the decision of the mayor was affirmed.

— Only slight hopes of peace as the outcome of the coming conference between the Russian and Japanese envoys at Portsmouth, N. H., are now entertained by those supposed to be most conversant with the situation. The czar's most recent utterances have been decidedly warlike in tone, and the sentiment expressed in Russia seems to indicate that Russia will not consent either to an indemnity or to cession of Russian territory. In Japan vigorous preparations for a continuance of the war are everywhere manifest. It is stated that the amount of the indemnity to be demanded of Russia as a condition of immediate peace will be about \$700,000,000.

— Yellow fever at New Orleans and surrounding towns, in spite of the vigorous efforts made to conquer it, has continued to spread, but not with the rapidity of former epidemics. A prominent feature of the situation is the clash between the States of Louisiana and Mississippi on account of the presence of armed Mississippi guards in Louisiana waters, which led to an exchange of warlike communications between the governors of the respective States, and a show of mobilizing the navy of Louisiana to repel the Mississippi invaders. A report made August 6 showed up to that date a total of 505 cases, ninety-seven deaths, and ninety-one centers of infection.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1905

ATLANTIC UNION CONFERENCE

New York (local), Hadley.....Aug. 10-20
New York (conference), Phelps...Sept. 7-17
Southern New England, Willimantic,
Conn.Aug. 31 to Sept. 11
Vermont, WindsorAug. 17-27
Maine, LewistonAug. 24 to Sept. 4
Western Pennsylvania, Bradford
.....Aug. 30 to Sept. 3
Western Pennsylvania, Greensburg, Sept. 8-17
West Virginia, ClarksburgAug. 17-27

SOUTHERN UNION CONFERENCE

Georgia, SmyrnaAug. 3-13
Tennessee River, NashvilleAug. 17-27
Mississippi, AmoryAug. 3-13
Alabama, MobileAug. 11-20
Florida, Plant CityOct. 5-15
Cumberland, Spring City, Tenn.
.....Aug. 31 to Sept. 10

CANADIAN UNION CONFERENCE

QuebecAug. 31 to Sept. 10
Ontario, Lorne ParkSept. 7-17

LAKE UNION CONFERENCE

Southern Illinois, MattoonAug. 3-13
Ohio, MansfieldAug. 10-21
North Michigan, East Jordan
.....Aug. 31 to Sept. 10

West Michigan, AlleganAug. 17-28
Wisconsin, JanesvilleAug. 30 to Sept. 10
Indiana, ConnersvilleSept. 7-18
East Michigan, HollySept. 12-19

CENTRAL UNION CONFERENCE

Missouri, SedaliaAug. 6-13
Nebraska, OmahaAug. 10-20
Colorado, DenverAug. 17-27
Kansas (conference), Hutchinson
.....Aug. 24 to Sept. 4

SOUTHWESTERN UNION CONFERENCE

Texas, HillsboroAug. 3-13
Arkansas, BentonvilleAug. 17-27
Oklahoma, Oklahoma City, Aug. 24 to Sept. 3

PACIFIC UNION CONFERENCE

California, Hanford DistrictOct. 19-29
California, GuernevilleAug. 17-27
Southern California, Los Angeles
.....Aug. 11-21
Utah, OgdenAug. 15-22
Western Washington, Seattle
.....Aug. 24 to Sept. 3

Montana, WhitehallSept. 15-25
Southern IdahoSept. 12-17
British Columbia, VictoriaSept. 7-17

GENERAL EUROPEAN CONFERENCE

British Union (joint meeting)Aug. 4-13
Scotland and IrelandAug. 14-30

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

Notice!

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

Wisconsin Annual Conference

THE next annual session of the Wisconsin Conference of Seventh-day Adventists will be held at Janesville, in connection with the State camp-meeting, Aug. 30 to Sept. 10, 1905. The members of good standing in their respective churches who attend the camp-meeting will be delegates to the conference.

At this session the interests of the different departments of the conference will receive careful attention by committees, and also in

open counsel with the delegates. The officers to be elected for the coming year are a president, a secretary and treasurer, an auditor, an executive committee of seven members, a board of five conference association trustees, a school board of seven members for Bethel Academy, a Medical Missionary and Benevolent Association board of seven members, a church- and Sabbath-school superintendent, a secretary and treasurer of the Tract Society Department, and a field secretary for this department, and a camp-meeting committee of nine members.

WM. COVERT,
President of Conf.

North Michigan Conference Association

FOR election of officers and such legal business as may of necessity be transacted, the first meeting of the third annual North Michigan Conference Association of Seventh-day Adventists is called at 10:30 A. M., Thursday, Aug. 31, 1905, on the camp-ground at East Jordan, Mich. All accredited delegates to the conference are delegates to this association.

S. E. WIGHT, *Pres.*,
E. A. BRISTOL, *Sec.*

Western Washington Conference

THE first meeting of the fourth session of the Western Washington Conference of Seventh-day Adventists will be held on the camp-ground in Seattle at 9 A. M., Thursday, August 24, for the election of officers and the transaction of such other business as may come before it.

Let each church elect its delegates as follows: one delegate for each organized church irrespective of numbers, and one additional delegate for each ten members. Alternates should also be chosen.

E. L. STEWART,
Pres. W. Wash. Conf.

Wisconsin Annual Camp-Meeting

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

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

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

WM. COVERT.

Annual Meeting of the International Publishing Association

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

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

resentative German, Danish, and Swedish brethren are especially invited to attend these meetings.

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

North Michigan Conference

NOTICE is herein given that the first meeting of the third annual conference of the North Michigan Conference of Seventh-day Adventists will be held at 8 A. M., Thursday, Aug. 31, 1905, on the camp-ground at East Jordan, Mich. Each organized church in the conference is entitled to one delegate for the organization, and one for each ten members.

S. E. WIGHT, *Pres.*,
EDITH MCCLELLAN, *Sec.*

"Save the Boys"

TO those who are inquiring as to the religious connection of our journal, I will say that it stands upon the true platform of Christian temperance; the soon coming of the Lord is the keynote, and a desire to save souls is the motive of its publication. It is published by an aged minister, who, having had fifty-three years of the experiences and victories of this last message to a perishing world, sees a great sea of humanity—the boys and girls—rushing over the Niagara of ruin by rum and tobacco. It is printed on the press of the Minnesota Tract Society. The editor sincerely asks for the co-operation of all who love Christ, and the souls for whom Christ died, in the circulation of this journal. Only 30 cents a year. Address Save the Boys, 118 W. Minnehaha Boul., Minneapolis, Minn.
H. F. PHELPS.

Quebec Camp-Meeting and Conference

THE camp-meeting for Quebec will be held at South Stukely, Quebec, Aug. 31 to Sept. 10, 1905. Besides our local workers, Elder W. H. Thurston, president of the Central Union Conference, will be in attendance, and General Conference help is also expected. This is a central and convenient place to hold the meeting, and we hope for a large gathering. The Lord is willing to pour out a blessing upon all who will place themselves in an attitude to receive it. Then let us heed the admonition of the words of inspiration: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

There will be held in connection with the camp-meeting the annual session of the Seventh-day Adventist conference of Quebec, in which the election of officers and the transaction of other legal and important business will be attended to. The first session will be held at 9 A. M., Friday, Sept. 1, 1905. Let all the churches attend to the election of their delegates, so that they may be fully represented. Board, furnished rooms, and a few tents (unfurnished), and also feed and stable for horses, can be obtained at reasonable rates. Those desiring such accommodations should write early to Harvey McClary or W. H. Libby, South Stukely, Quebec, stating just what they need. All who will come at the beginning of this meeting and stay until it closes, and work with an earnest desire to help the cause, encourage others, and win souls to Christ, will receive a rich blessing, and enjoy a precious season together. "And let him that is athirst come. And whosoever will, let him take the water of life freely."

H. E. RICKARD,
President.

Western Washington Camp-Meeting

THE time has come for another general meeting. As no local meetings are to be held this season, and as the very best time in the year has been chosen, this meeting should be the largest gathering ever held in this conference, and no doubt it will be. We

have in view an ideal ground on the bank of Green Lake, in the city of Seattle.

This will also be one of the most important meetings ever held. Each year brings new issues which call for advanced moves and broader plans.

We are now fully in the midst of the perils of the last days, and the spirit of sleep is stealing over many. All manner of evil is set in operation against the people and work of God. Do we realize this, brethren? Then let us put forth corresponding effort to attend this meeting. The living issues of our day will be clearly brought out. God has ordained this means of keeping his church in a healthy, working condition, and those who do not appreciate and improve such privileges will be in danger of losing their hold upon God.

E. L. STEWART,
Pres. W. Wash. Conf.

The Southern New England Conference

THE annual session of the Southern New England Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Willimantic, Conn., August 31 to September 11. The election of officers, granting of licenses and credentials, and planning for the work for the ensuing year will be attended to.

We trust there will be a general rally of the people of our conference as this will be a most important meeting. Good help is promised, besides the presence of all the conference laborers.

Tents can be ordered at the following prices: 12 x 14, \$3.50; 10 x 12, \$3 each. If floors are desired, they will be furnished at one dollar for the larger tents and eighty cents for the smaller size. Chairs, cots, and tables will be hired at the usual rates. Dining and grocery tents will be provided.

The camp will be located on South Main St., about ten minutes' walk from the railroad station, and on the line of the electric cars for Baltic, connecting with Norwich and New London. Those coming to the meeting should get off at Quercus Street.

We urge all to order tents early, as it is essential for us to know how many tents to provide; and as these must be shipped from Boston, unless they are ordered early, delay and inconvenience are apt to ensue. Order of the undersigned at the conference office, 61 Whitmore St., Hartford, Conn.

Let all church clerks return the delegate blanks duly filled out to the conference secretary.

May the united prayers of the conference go up to the mercy-seat that there may at this conference be a great outpouring of the Spirit of God for every need.

W. A. WESTWORTH,
President.

West Virginia Camp-Meeting Again

THIS meeting has already been mentioned several times in our papers, and advertised in different ways, and from present indications we hope for a good meeting and good attendance. We hope none of our people will slacken their efforts to attend and to make this meeting just what the Lord would have it. Once a year is not too often for these important gatherings, and we should be willing to make a sacrifice in order to attend; and if we make the proper effort and earnestly seek the Lord, we shall often see the way opened in a remarkable manner.

The Lord has favored us in many ways in planning for this camp-meeting. Clarksburg is a beautiful little city, centrally located, a good railroad point; and contains a fine class of people, many of whom I believe will accept the truth when it is properly presented to them. I hope this meeting will be a source of strength and blessing to the little church recently organized in this place. The old fair-grounds, where our meeting is to be held, is an excellent place for a gathering of this kind, is well shaded, and otherwise suited for this purpose.

We have also been fortunate in securing reduced rates on all lines of the B. & O. R. R. The "card orders" for the reduced rates are good any time from August 15 to 26 for going, and good for returning any time till August 29. All who expect to attend should at once send to P. W. Province, Box 524, Parkersburg, W. Va., for these cards.

We desire to begin the meetings as advertised, on August 17 at 9 A. M., and all should, if possible, come to be present at the first meeting and to attend every service till the close, on August 27. Let us all seek the Lord that we may each bring into this gathering an angel of light and love, that the Lord may use us to his own honor and glory in this solemn and fast-closing work.

B. F. PURDHAM, Vice-Pres.

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.—Harvest hands to work through harvest and thrashing. Wages, \$2 a day. Address G. I. Cummings, Mooreton, N. D.

NOTICE.—I offer a home for an aged Seventh-day Adventist brother who can do some farm work. Will pay wages in summer. Address C. W. M. Reed, Sheldon, Wyo.

FOR SALE.—Vegetarian restaurant; established three years; good paying business in heart of city. A bargain if sold within 30 days. Reason for selling, desire country life for children. For further particulars address 36 West Eighteenth St., New York City.

FOR SALE AT A BARGAIN.—160 acres of choice, sandy loam land in the Uncompahgre Valley; will grow anything adapted to this latitude. Farmed by irrigation, and all under the great Gunnison tunnel; 65 acres now in high state of cultivation. Sickness compels sale. Tools, stock, and crop with place if desired. Terms to suit. Address John Gibauer, Olathe, Colo.

MICHIGAN SANITARIUM OF KALAMAZOO (MICH.) TRAINING-SCHOOL FOR NURSES (Incorporated).—Next class now forming. We teach Bible, physiology, surgical, practical, and obstetrical nursing, hydrotherapy, electrotherapy, disease and their treatments, children's diseases, gynecology, massage, bandaging, Swedish movements, and materia medica. Only energetic young people who are willing to work are wanted. Address T. H. Midgley, Supt.

Addresses Wanted

MRS. F. L. FINDLAY, of Ashland, Ore., wishes the addresses of Edith Wood, Dora Shawver, and Wm. Graves.

The addresses of the following persons are desired: A. E. Zytoskee, Brother Vinson, J. C. Williamson (students at the Emmanuel Missionary College, Berrien Springs, Mich., in 1903), and Paul Rowe, a student at the Chicago Medical Mission in 1898. Please send information to M. E. Yergin, 113 N. Vermillion St., Streator, Ill.

Obituaries

ROHRBACKER.—Died at Weyauwego, Wis., June 3, 1905, of bronchitis and meningitis, Willie, son of Brother and Sister Rohrbacker, aged 1 year, 9 months, and 6 days. He leaves a father, mother, one little sister, and many other relatives to mourn their loss, but they are comforted with the blessed hope of meeting him again when these little ones "shall come again from the land of the enemy." The funeral service was held in the Baptist church, conducted by the writer, assisted by the Baptist pastor; text, Jer. 31:16, 17. N. P. NEILSEN.

VICKERY.—Died at National City, Cal., May 28, 1905, Robert Vickery, aged 69 years, 11 months, and 26 days. Brother Vickery was born in Chayhanger, Devonshire, England. When sixteen years of age he came to America, and in the winter of 1869 accepted the truths of the third angel's message at Belvidere, Ill., through the labors of Elders Stewart and Andrews. With firm, unwavering faith he held to the truth until heart failure ended his days. A widow and an adopted daughter survive to mourn their loss. The funeral service was conducted by the writer in the Seventh-day Adventist church in San Diego.

F. I. RICHARDSON.

MOREY.—Died at his residence in Battle Creek, Mich., July 12, 1905, of heart failure superinduced by a severe shock of electricity during a thunder-storm, Alonzo G. Morey, aged 61 years, 6 months, and 19 days. Brother Morey had been a believer in the truths of the advent message for about forty years, and was an active Christian worker for many years. He was a music teacher by profession, a man of most excellent character in all respects. His wife and two children mourn his death. The funeral was conducted by the writer, the text of the discourse being Ps. 46:1-3. The burial took place at Hillsdale, Mich., where a daughter sleeps in Jesus. G. W. MORSE.

WHITELOCK.—Died in San Diego, Cal., June 23, 1905, of heart-disease, Mrs. M. E. Tucker Whitlock, aged 72 years, 1 month, and 22 days. Sister Whitlock joined the Baptist Church at the age of fifteen, her father, Eber Tucker, being a minister of that denomination. About 1855 she, with her husband, Sidney W. Whitlock, settled in Minnesota, where in 1872 they both accepted present truth, and helped form the Adventist church at Hutchinson, Minn. They afterward moved to Colorado, then to San Diego, shortly after which Sister Whitlock suddenly fell asleep. Her husband and three grown daughters mourn their loss, but there seems no doubt of her acceptance.

W. M. HEALEY.

SMITH.—Died at West Wilton, N. H., July 1, 1905, Samuel Smith, brother of Elder Uriah, and John and Annie Smith. The deceased was born at West Wilton, June 13, 1830. His mother, a woman of fine intellectual qualities and strong faith, looked for the Lord to come in 1844. After the passing of the time she received the light upon the sanctuary and the third angel's message. She was soon followed by her sons and daughter. All are now sleeping in "the blessed hope." When Uriah and Annie early connected with the publishing work, Samuel, with his mother and John, remained at the old home in West Wilton, where for the past forty years Brother Smith engaged in the manufacture of wooden bureau knobs. He was earnest in the truth of the message until his death, and his consistent Christlike life has been a faithful witness in his home and community. He leaves a wife and two sons, Prof. Archie Smith, of Elizabeth, N. J., and Dr. Fred Smith, of Somerville, Mass. The funeral service was conducted by the writer at the Baptist church in West Wilton.

LEE S. WHEELER.



WASHINGTON, D. C., AUGUST 10, 1905

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

ELDERS O. A. OLSEN and L. A. Hoopes and their families were booked to sail for Australia from San Francisco, August 10.

ELDER W. J. TANNER, who sails for Hayti early in September, has been spending a few days in Washington, and spoke in the city and at Takoma Park last Sabbath on the work in Jamaica, where he has labored for five years.

ELDERS ANDERSON and Field were listed to sail from Vancouver August 7, on their return journey to their fields in China and Japan. Miss Amanda Vanscoy goes with the party as a worker for China, under pay of the Nebraska Conference.

BROTHER and Sister L. J. Burgess, who have been on furlough from India on account of his health, are planning a canvassing campaign, selling a special number of the *Bible Training School*, to raise a fund for Hindustani work in India. Little has been done for the eighty millions of Hindi-speaking people in India, and their enterprise, which Elder Haskell reports in another part of this paper, is certainly worthy of the hearty support of any who may be able to help dispose of the special number of the *Bible Training School*.

THE sad news was received here last Sabbath of the death of Elder C. A. Washburn, of Iowa, which occurred that morning. His son, Elder J. S. Washburn, left the same evening to attend the funeral service. Elder Washburn has been for many years a faithful laborer in this message, and is well known to many of the early believers, all of whom will be grieved to learn that he has fallen in death. Sister Washburn, a daughter of E. P. Butler, of Waterbury, Vt., who was among the first to embrace this message, and a sister of Elder Geo. I. Butler, will have the hearty sympathy of many who mourn with her. We shall publish later a suitable sketch of Elder Washburn's life and labors.

AFTER reading the article in *The Free Methodist* to which reference is made in our editorial columns, the editor of the REVIEW wrote a very moderate reply, consisting almost wholly of the testi-

mony from Sunday observers in favor of the present translation of the texts in question, but this contribution was returned with this remark: "In justice to our readers we feel that we can not admit a discussion at this time over the Greek text." After permitting such groundless and misleading assertions to appear in his paper, it seems to us that justice to his readers would require the editor of *The Free Methodist* to give them the benefit of the testimony of some reliable and unprejudiced scholars. It looks to us like a suppression of evidence for fear of the consequences.

Help for the Work in the South

THE action of the General Conference Committee recommending that special appeals be made for the benefit of various phases of the work in the Southern field has already been printed in the REVIEW, and several articles have also appeared bearing upon this matter. We have also asked our people to continue their donations for the work in Washington in order to provide money to assist in the erection of a suitable printing plant for the Review and Herald Publishing Association, with the understanding that the overflow of the One Hundred Thousand Dollar Fund would be applied for this purpose.

We have, however, just received instruction through the spirit of prophecy which makes it clear that these plans should be changed. We will print some paragraphs from this instruction in order that our people may have a clear understanding of the matter. The Testimonies are dated July 19 and July 20, and were received in Washington last week. We quote as follows:—

"During the time that I was in Washington, the Lord was working upon my mind in the night season. Light was given me while I was there that the first five thousand dollars of the overflow above the one hundred thousand dollars sent in for the work in Washington, was due to the Southern field, and that it ought to be appropriated to the present urgent needs of the work in Nashville."

"The work in Washington is important and essential, and great efforts have been made to call the attention of our people to that field. But now the Lord would have us consider the work in the South."

"The Lord would have those of his people who are willing to give of their means for the advancement of his work, now turn their attention to the work in the South, and especially just now to Nashville."

"The Southern field is a very hard, needy field, and it must receive assistance. Chosen men should be appointed to receive the funds that will now be called for in behalf of the enterprises that must now come to the front in this most needy field."

Acting upon this instruction, the members of the General Conference Committee now in Washington have requested the trustees of the Review and Herald Publishing Association to release any claim which they had upon the first five thousand dollars of the overflow of the One Hundred Thousand Dollar Fund on account of previous action appropriating this overflow to their use, and these trustees have voted to do

so. Thus the way is now open for the General Conference Committee to follow the counsel given in regard to the disposition to be made of these funds.

In view of this instruction, there will be no further appeals in behalf of the work in Washington, and the trustees of the Review and Herald Association will make other plans for securing the money which they had expected to receive by this means for their work.

It has seemed proper to make this statement in order that our people might understand the situation clearly, and might act intelligently in directing their liberalities in harmony with the counsel of the spirit of prophecy. This counsel has been followed implicitly in all the plans for the establishment of the work in Washington, and it should be followed with the same spirit when it directs that the tide of gifts should now be turned in another direction.

The various enterprises in the Southern field which must now receive attention will be placed before our people from time to time, so that they may appreciate the need of help, and may render such help understandingly according as the Lord has prospered them.

The Third Appeal

THOSE who have obeyed the call of God in response to the appeals of the spirit of prophecy to send help for the building up of the work in Washington do not regret that they have heard and answered the call. In the Testimony given by Sister White, written at Nashville, Tenn., June 4, 1904, is found the following statement: "The message must be proclaimed in Washington, and must go from that place to the other cities of the South." And now the time has come for the message to go to the other cities of the South. In a Testimony just received, dated Sanitarium, Cal., July 20, 1905, I find the following definite instruction: "The work in Washington is important and essential, and great efforts have been made to call the attention of our people to that field, but now the Lord would have us consider the work in the South." This is definite and clear. Another article on this page fully explains the situation.

We joyfully obey this, the latest call, and we shall open at once a fund for the South. The five thousand dollars has already been appropriated for the church in Nashville, and now, with the utmost confidence, we appeal to our loyal people who have so cheerfully and quickly supplied more than enough (1) to pay for the Memorial church here in Washington, and (2) a surplus above the one hundred thousand dollars called for for Washington, to respond to this, the third appeal. The South is in great need of immediate help. We ask our people who are not weary in well-doing to supply the great need that appeals to us pathetically from that field. God's blessing will certainly fall upon those who hear and answer. We believe there are those who are waiting to head the list of donations to be opened in the REVIEW with gifts of from one hundred to one thousand dollars. What a blessed privilege to have a part in the work of the remnant people who "keep the commandments of God, and have the testimony of Jesus Christ."

J. S. WASHBURN.