

# The Advent REVIEW AND Sabbath HERALD



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WASHINGTON, D. C., THURSDAY, AUGUST 4, 1904

No. 31

## "The Greatest of These is Love"

*Love is its own perennial fount of strength. The strength of affection is a proof, not of the worthiness of the object, but of the largeness of the soul which loves. Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring from which it proceeds. The greater mind cleaves to the smaller with more force than the other to it. A parent loves the child more than the child the parent, and partly because the parent's heart is larger, not because the child is worthier. The Saviour loved his disciples infinitely more than his disciples loved him, because his heart was infinitely larger. Love trusts on—ever hopes and expects better things; and this a trust springing from itself, and out of its own deeps alone.*

*It is this trusting love that makes men what they are trusted to be, so realizing itself. Would you make men trustworthy? Trust them. Would you make them true? Believe them.*

*It is on this principle that Christ wins the hearts of his redeemed. He trusted the doubting Thomas, and Thomas arose with a faith worthy "of his Lord and his God." He would not suffer even the lie of Peter to shake his conviction that Peter might love him yet; and Peter answered to that sublime forgiveness.*

*Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness. O, strive to enter into something of that large, celestial charity which is meek, enduring, unretaliating, and which even the overbearing world can not withstand forever! Learn the new commandment of the Son of God—not to love, but to love as he loved. Go forth in this spirit to your life-duties; go forth, children of the Cross, to carry everything before you, and win victories for God by the conquering power of a love like his.*

—F. W. Robertson.

## Publishers' Page

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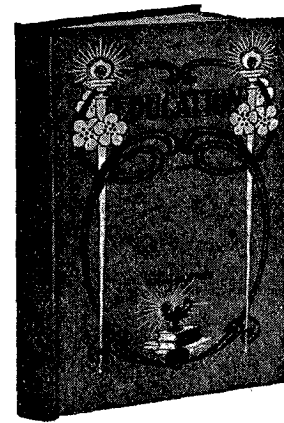
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# The Advent and Sabbath REVIEW AND HERALD

"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

### Prepare the Way

THE urgent command is now given, "Prepare ye the way of the Lord." Do you wish to hasten the day of the return of the blessed Master? "Prepare ye the way of the Lord." Do you wish to see the King in his beauty as he descends from heaven to take his waiting people unto himself? "Prepare ye the way of the Lord." Do you wish to join in the song of Moses and the Lamb? "Prepare ye the way of the Lord." Do you wish to enter in through the gates into the city? "Prepare ye the way of the Lord." Do you wish to enter speedily upon the enjoyment of all that awaits the redeemed in the heavenly kingdom? "Prepare ye the way of the Lord." "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!" "Behold, the Lamb of God, that taketh away the sin of the world!"

### Foretold — Fulfilled

THE general course of human history, so far as it relates to the kingdom of God in the earth, has been foretold in the prophecies of the Scripture; and in these closing years of the last generation we can write "fulfilled" upon nearly every one of these divine predictions. The prophecy of the four universal kingdoms has been fulfilled. The prophecies relating to "the man of sin" have been fulfilled. The prophecies in which are found definite periods of time have all been fulfilled. Our Lord's great proph-

ecy, which covers the period from his own time to his coming in the clouds of heaven, has all been fulfilled up to the very last specifications. We are now living in the time of the seventh church, the sixth seal, and the seventh trumpet. The last message is being proclaimed. We are in the day of the Lord's preparation. The prophecies which foretell the coming of the Son of man "on the clouds of heaven with power and great glory" will be fulfilled in our time. In a very short time all the things which have been foretold will have been fulfilled, and the realities of the eternal world will be upon us. "Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and on earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to those things that are written therein; 'for the time is at hand.'" Nearly all of that which has been foretold has been fulfilled, and the remainder will be fulfilled speedily. "Everything is now clothed with a solemnity that all who believe the truth for this time should realize. They should act in reference to the day of God." Remember the foolish virgins.

### Our Risen Saviour

WHEN the women sought Jesus in the tomb, they found him not, but they heard from the heavenly messengers the announcement, "He is not here; for he is risen." On that day when the Son of man was lifted up on Calvary, death appeared to be the conqueror, but in reality it was only the introduction to that victory which followed on the third day. God raised him up, "having loosed the pains of death: because it was not possible that he should be holden of it."

"Death can not keep his prey,  
Jesus, my Saviour!  
He tore the bars away,  
Jesus, my Lord!

"Up from the grave he arose,  
With a mighty triumph o'er his foes;  
He arose a victor from the dark domain,  
And he lives forever with his saints to reign:  
He arose! He arose!  
Hallelujah! Christ arose!"

We have a risen Saviour, who "ever

liveth to make intercession" for us. He has said, "I am the resurrection and the life." To John in vision he declared, "I am the first and the last, and the Living one; and I became dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." This living conqueror over death is our Saviour, "able to save to the uttermost them that draw near unto God through him." The resurrection power and the resurrection life are assured to every believer in Jesus. "The same power that raised Christ from the dead will raise his church, and glorify it with him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come." This is the gospel of our risen Saviour.

### Studies in the Prophecies

#### "Babylon the Great"—No. 2

THE original dwellers in the plain of Shinar were not permitted to carry out their plan to build a city and a tower, but the signal mark of the displeasure of heaven at their undertaking did not prevent the building of Babylon. A short time after the confusion of tongues and the dispersion of the Babel builders, there was a new development of the spirit to exalt human power and to establish kingly authority in the earth. Nimrod, the grandson of Noah, "began to be a mighty one in the earth. He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah." The undoubted meaning of this passage, if not the literal translation, is thus given by Spurrell: "Cush begat Nimrod, who was the first to be a despot on the earth. He was an overbearing tyrant in Jehovah's sight; wherefore the saying: 'Even as Nimrod the overbearing tyrant in Jehovah's sight.'" The spirit which prompted to the hunting and the destruction of animals developed into the spirit of hunting and destroying men. "There can be no doubt that it was by inuring his followers to the toils and dangers of the chase that he gradually formed them to the use of arms, and so prepared them for aiding him in establishing his dominion." "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in

the land of Shinar." There is no doubt that this Babel "in the land of Shinar" is the same as the Babel of the tower-builders; in fact, "Josephus tells us that Nimrod lived at the time when the attempt was made to build the tower of Babel, and represents him as the prime mover in that impious enterprise."

"With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The Oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers had rested upon the feeling of kindred, and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespective of personal ties. Hitherto there had been tribes—enlarged families—society; now there was a nation, a political community—the state. The political and social history of the world henceforth are distinct, if not divergent."

"The earliest rulers whose names have been discovered in Babylonia did not bear the title of king at all. In every instance before the time of Nimrod the word used is one which signifies 'vice-roy.' The god is king, and the ruler claims no higher authority than that of substitute or servant of his god who is really the king. . . . This points clearly to the time when God was recognized as the only King, and the true Ruler. And when false gods were put in place of the true God, they were yet recognized as the real kings, and men in places of authority were but their substitutes."

These facts are of the greatest importance in enabling us to understand the real significance of the founding of the kingdom of Babylon. Those who will give this matter due consideration must be impressed with the thought that in Babylon, above any other earthly kingdom, there is represented the inspiration and effort of Lucifer, who formerly stood in the presence of God as the covering cherub, but later was cast out of heaven on account of his uncontrolled ambition to exalt himself,—an effort to establish a rival kingdom in the earth, and thus win to himself the loyalty and obedience which are due unto the God of heaven. In the first attempt to build the city a determined effort was made to counterwork the purpose of God, and to unite all the people of the world in open rebellion against him. The defeat and confusion of the Babel builders did not deter Nimrod from his purpose to establish a

kingdom upon the earth with himself as absolute ruler,—a kingdom in which the king would acknowledge no authority above his own, and in which the subjects would all be slaves. Thus did the principles of Satan's kingdom find expression upon the earth, and thus did "the god of this world" seek to establish his sovereignty through the co-operation of rebellious men. From that day until the present time, Babylon has been the synonym for rebellion against God's authority as expressed in his law, and for that confusion which is the inevitable result of a rejection of the counsel of the King of heaven. Further study of this subject will serve to illustrate more fully the meaning of this statement.

There is no further mention in Scripture of the fortunes of Babylon for many centuries after the brief records in the book of Genesis. But in the reign of Hezekiah, the twelfth king of Judah, there is an occurrence of which the prophet Isaiah writes as follows: "At that time Merodach-baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he heard that he had been sick, and was recovered. And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thy house? And Hezekiah answered, All that is in my house have they seen: there is nothing among my treasures that I have not showed them. Then said Isaiah to Hezekiah, Hear the word of Jehovah of hosts: Behold, the days are coming, when all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith Jehovah. And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."

This prophecy and its fulfilment illustrate the experience of the people of God in falling under the power of the enemy when they fail to reveal the principles of the kingdom of heaven in their lives. Hezekiah the king was sick unto death, but in answer to his earnest prayer the Lord had restored him to health. A very remarkable sign had accompanied this miracle. The shadow of the sun-dial of Ahaz was caused to "return backward

ten steps." "An astronomical marvel, such as that of the going back of the shadow on the dial of Ahaz, would naturally attract attention in Babylonia, where the phenomena of the heavens were observed with the utmost diligence from a very remote period." Hence the sending of the messengers from Babylon. All this was the working of providence preparing the way that the gospel message of life and health might be proclaimed in Babylon, for the Lord would have healed even Babylon. But Hezekiah attempted to make an impression upon the ambassadors by showing them earthly things instead of revealing the heavenly treasure. Thus appeared that weakness of character, that slavery of the mind to sin, which afterward brought Jerusalem in subjection to Babylon. And so the message which would not be given under favorable circumstances was declared by the captives in Babylon.

The first step in the fulfilment of the prophecy of Isaiah soon followed. Hezekiah was succeeded by his son Manasseh. "And Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel. And Jehovah spake to Manasseh, and to his people; but they gave no heed; wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon." Manasseh repented, and was restored to his kingdom, but his experience marked the beginning of that long period of time, extending even to the present generation, during which the power of Babylon, ancient or modern, over Jerusalem, has not been permanently broken.

But of this and of the later experiences of Babylon we will learn more in our future studies.

### **Re-convening the Vatican Council**

INTEREST is revived at the present time in a very important historical event by the announcement, which comes from the Rome correspondent of the *New York Freeman's Journal*, of the rumored intention of Pope Pius X to call all the bishops of the Catholic world to Rome for the purpose of concluding the sessions of the great Vatican council of 1870. This historic conclave was that at which was proclaimed the dogma of papal infallibility, which marked the climax to the "great words" spoken by the "little horn" power of Daniel's prophecy, because of which, as seen and described by the prophet, the "beast was slain, and his body destroyed and given to the burning flame."

The Vatican council called by Pope Pius

IX was never officially concluded. Political events occurring at the time of its session, of a character very disturbing to the interests of the papacy, forced the suspension of the council before the work it had in view was completed; so that, technically, the council is still in existence. And now it is reported that Pius X has in mind to reassemble the ecumenical conclave in Rome for the purpose of finishing the session, begun with so eventful a sitting thirty-four years ago.

This Vatican council is "the first and only plenary council of the Latin church held since the close of the Council of Trent, in 1563." It was called for the purpose of settling certain questions which were not disposed of by the Council of Trent, especially questions relating to the source and extent of pontifical authority. The Council of Trent concerned itself mainly with an attempt to deal with the causes and results of the Reformation, and was called at the instance of the papal states of Europe, rather against the will of the papal hierarchy. The Vatican council, on the other hand, was initiated solely by the papacy, and was neither demanded nor desired by the Catholic states and people.

Beginning with the breaking up of the old French Catholic church by the French Revolution and the substitution of a largely ultramontane episcopacy in France under the concordat between Pius VII and Napoleon I, the "moderate school" of the papacy went into a decline, while there was a corresponding elevation of the ultramontane faction, led by the Jesuits, who have always "unceasingly striven to centralize and concentrate ecclesiastical authority, to remove constitutional limitations upon its exercise, and to make it prompt, unflinching, and trenchant in action." To this end it was planned by this faction of the church to convert the papacy into an absolute monarchy.

With the accession of Pius IX to the papal chair in 1846, a favorable opportunity was presented for the realization of this purpose, Pius being known to entertain the loftiest ideas of the pontifical prerogatives. But the experiment was first tried of feeling the mind of the papal constituency in the matter by the promulgation of decrees emanating from the pontiff alone, without the sanction of any church council. Accordingly in 1854, Pius proclaimed the tenet of the immaculate conception, which met with but slight resistance, and in 1864, that of the Syllabus of Errors, to which there was no opposition at all. An Italian majority subservient to the will of the pope could be counted on, and the help also of a large number of Catholic prelates all over the world appointed by Pius IX

during his long pontificate, from the ultramontane school exclusively. Still the ultimate purpose in view was approached cautiously, with many preliminary steps, and it was not until June, 1869, that the bull of convocation for the council was issued, appointing December 8 following, as the day of meeting. On that date the council convened, there being present seven hundred and forty-nine cardinals, bishops, abbots, and generals of orders, which number was increased later to seven hundred and sixty-four, comprising nearly three fourths of the whole Roman Catholic Episcopate.

It was found that a strong minority, amounting to about one hundred and sixty members of the conclave, were opposed to the infallibility dogma, this minority being composed of bishops from those countries which were in the lead in intelligence and education. But the dissenters were not united in their views touching the proper ground to be taken against the proposed decree, and their opposition was weakened accordingly.

The first and second sessions of the council, held December 10 and January 6, respectively, were merely formal so far as the transaction of business was concerned, but at the second session all the members present were required to renew the episcopal oath of feudal submission to the papacy. Previous to the third session, rules were issued by direct command of the pope restricting freedom of discussion on the part of any who might be in opposition to the measures brought before the council for ratification. The third session of the council was held in April.

The real business of the council was the adoption of the constitution on the church, into which the new dogma was to be incorporated. This constitution (usually designated by the title *Pastor Aeternus*) asserted the following propositions:—

1. That a primacy over the whole church was divinely conferred upon St. Peter directly and singly, and not mediately through any delegation to him of a primacy held by the church corporately.

2. That this primacy vests by divine right in the line of Roman pontiffs.

3. That the pope is the real bishop of every see, all other bishops being merely his deputies; so that to the pope's authority, both in matters of discipline and government as well as of faith and morals, all Catholics everywhere are bound to submit themselves, individually and collectively.

4. That it is unlawful to appeal from the judgments of the Roman pontiffs to an ecumenical council, as though to a higher authority.

5. That the Roman pontiff, when he speaks *ex cathedra*, and defines a doctrine

of faith or morals to be held by the universal church, is infallible.

This document was voted upon at the fourth session of the council, July 13, 1870, six hundred and seventy-one members being present. Of these four hundred and fifty-one voted in the affirmative, eighty-eight in the negative, sixty-two voted for it conditionally, desiring its modification, and seventy refrained from voting. The opposition included the bishops of many of the most populous Catholic dioceses, so that, considering the bishops as representing the laity of their dioceses, the opposition was much more important than its numerical size in the council would indicate. Five bishops among the opposition represented a constituency of six and one-half millions of Catholics, while sixty-two bishops who voted for the dogma represented less than a million altogether, and many others of the majority party had no flocks at all. Analyzing the vote in this way, it is stated that each vote cast for the dogma represented 142,500 lay people, while each vote cast against it represented 492,500 laymen. Besides this, the number and rank of bishops in the Oriental division of the church who stood with the minority, was such as to make the vote only a Latin one at best. By the canonical theory of councils such a division of opinion rendered the decision of the majority null and void.

Immediately following this vote the bishops of the minority almost without exception abruptly quitted Rome, moved by fears for their personal safety. They had been given to understand that each of them would have two papers tendered to him for his signature at the ensuing session, one being a profession of adherence to the infallibility dogma, the other a resignation from his diocese in case he should refuse adherence. The pope was a temporal sovereign of the territory of Rome, and they had good reason to expect that he would employ direct coercion in the event of their continued resistance. Only two of the opposition bishops were bold enough to remain, and their two negative votes were the only ones appearing in opposition to the votes of five hundred and thirty-five bishops favoring the dogma, at the next conclave, held July 18. The pope thereupon confirmed the decree, and the act was accomplished.

On that very day Napoleon III, of France proclaimed war against Germany, and the German armies were set in motion, whose victories quickly made necessary the recall of the French troops from Rome, the departure of which was immediately followed by the entrance of the Italian troops of Victor Emmanuel, and the downfall of the pope's temporal sovereignty. In just two months' time from

the last meeting of the council, the troops of the Italian sovereign were in possession of the city. The council was prorogued by Pius on October 20, and is thus technically still in existence.

The matter of a reconvening of the council has, it is said, been recently discussed among Catholic ecclesiastics, who are agreed, says the Rome correspondent before mentioned, that the times are more propitious now than they have been since 1870. We can agree with them that the times are indeed propitious for the rapid making of history.

L. A. S.

### The Washington Training College

WE are printing in this number of the REVIEW the Articles of Incorporation and the By-laws of the "Washington Training College." We have now launched in legal form the Review and Herald Publishing Association, the General Conference Corporation, the Washington (D. C.) Sanitarium Association, and the Washington Training College. The articles of incorporation and by-laws of each have been published for examination and use by our people. We have found the District of Columbia Acts for Corporations very favorable indeed for our purposes, and feel exceedingly pleased with the arrangements we have been permitted to make.

Each one of the four corporations we have formed here is a necessity in order to properly advance our work. Each has a definite purpose and place, and all are now active in aggressive work.

The buildings of the Washington Training College are being erected as rapidly as our staff of willing workers is able to do the work. The gentlemen's dormitory is now well under way, the foundation of the dining-hall is laid, and excavating for the ladies' dormitory is in progress. It is not the intention of the Board to attempt to erect the College hall this year.

These school buildings have been planned to accommodate from one hundred and twenty-five to one hundred and fifty persons. Each of the dormitories will accommodate forty-two students, and the lodging rooms over the dining-room will care for fifteen or twenty. This provides for about one hundred boarding students. The dining-room will seat one hundred and fifty, and the College chapel will have a seating capacity of about two hundred. If our present prosperity continues, we shall soon be able to print views of the buildings now being erected, and with them we shall give dimensions.

We are glad to be able to tell our people who are so cheerfully sending in donations for the Washington work, that since beginning to build we have been

wonderfully favored by the providence of God.

We find that the sand in Sligo Creek, which runs through our tract of land, is just what we require for building purposes, and there is an abundant supply. Were we obliged to drive several miles to some sand-bank, or have the sand brought to the station by train, and then pay for the sand itself, we would realize a great difference in expense.

We find also a good supply of suitable stone on our land for foundations and cement work. To all appearances, we shall be able to secure all we shall need of this material without going off our own ground. This is a very great saving in expense.

But what seems to us the most remarkable providence in this department of our work is the great reduction at which we are able to purchase our lumber. Owing to the enormous quantities of lumber shipped to this section after the Baltimore fire, the market was greatly oversupplied. The lumber-yards and wharves were crowded; heavy wharfage dues, interest, etc., were levied; sales at ordinary prices could not be effected rapidly enough to relieve the situation, and as a consequence, prices dropped.

We were ready to begin operations, and by offering cash, were able to purchase the finest lumber on the market at a saving of from three to ten dollars per thousand feet. As we required hundreds of thousands of feet, this means much to us. This is as helpful to our work as so much cash.

From what has been presented regarding the size and plans of our buildings, our brethren will see that we are not establishing a large school at this place. We have a number of schools in other places, and we must provide educational facilities in other lands. It would be folly to establish a large institution at Washington that would cause us to injure other schools in order to meet its capacity. We have no desire to draw large numbers of young people to this place.

Much study has been given by the school board to the definite purpose for which the Washington Training College is established, and the character of the work it should do. Space will not permit of a full statement of these considerations in this article, but they will be set forth from time to time. The directors feel very keenly the need of arranging for thorough, efficient work to be done in this school. Our work must not be superficial, nor one-sided. Extremes should be avoided.

A practical, well-balanced, thorough education must be given our young people, in order to send them into the world

capable of doing efficient work as ministers, teachers, physicians, Bible workers, and nurses. While we are warned by the spirit of prophecy against the usual long courses and the unnecessary features of popular education, we are not encouraged to cheapen our educational work by adopting superficial, one-sided, or ill-balanced methods. A Seventh-day Adventist training-school should be the synonym of piety, earnestness, culture, and efficiency.

A. G. DANIELLS.

## Note and Comment

ACCORDING to the *Wall Street Journal* there have been in the United States in the period between 1892 and 1904, 12,344 strikes and lockouts, affecting 3,551,492 men, and in Great Britain during the same period 7,603 strikes and lockouts, affecting 2,109,000 men.

THE theology of the Tibetan Buddhist, says a writer in *Religious Intelligence*, is "fearfully and wonderfully made." "It is contained in a ponderous 'Bible' of 108 volumes of 1,000 pages each, divided into 1,083 books, and weighing half a ton. These are printed from hand-cut wooden type, kept by the lamas, and are of almost priceless worth. In addition to these, there are 225 volumes of commentaries."

THERE is an increasing demand for the revised version of the Bible; so much so that the American Bible Society, whose constitution does not allow it to publish this version, has decided to amend its constitution so that it may be free to print the revised version hereafter. The society expects shortly to publish in one volume the New Testament revision published in 1881, the Old Testament revision published in 1885, and further revisions made by the American committee and published in 1901. It would seem that the time may soon come when the King James version will no longer be the version in common use.

MANCHURIA, the present bone of contention between Japan and Russia, is both in extent of territory and in natural resources a prize, well calculated to excite the cupidity of the land-hungry powers of the Old World. In size it is as large as Germany and France combined; three times as large as England, Scotland, Ireland, and Wales; somewhat larger than New England, New York, Pennsylvania, New Jersey, Illinois, Indiana, and Iowa combined. It is also an agricultural land, well wooded and watered, and full of gold, iron, and coal. Such facts help to explain Russia's slowness in keeping her promise to "evacuate Manchuria."



## 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.**

### Our Consoler

MRS. J. C. BROWER

SOMETIMES when clouds of sorrow hover  
o'er our heads,  
And bitter tears are wrung from weep-  
ing eyes;  
When all the joy and gladness in our  
life seem fled,  
Sin's yawning gulf veils from us  
heaven's prize;

When oft we're worsted by the ills to  
which we're prone,  
And all our weak and puny efforts  
seem in vain,  
When we in gardens of Gethsemane  
alone  
Must wrestle 'neath our load of grief  
and pain;

Then 'tis that thou, alone, O Comforter  
above,  
Canst come in silent sympathy to  
soothe our woes.  
Encircled by thine arms of more than  
father's love,  
We nestle close, and find such peace!  
such calm repose!

O Father, teach me! Help me ever to  
abide  
Beneath the quiet, cooling shadow of  
thy wing.  
Then only shall I draw lone wanderers  
to thy side,  
And win mute lips thy wondrous  
praise to sing.

### God's Chosen People

MRS. E. G. WHITE

I HAVE been bidden to call the atten-  
tion of our people to the instruction  
given by the Lord to Israel regarding  
the importance of separation from the  
world. In the fourth chapter of Deut-  
eronomy we read:—

"Now therefore, harken, O Israel,  
unto the statutes and unto the judgments,  
which I teach you, for to do them, that  
ye may live, and go in and possess the  
land, which the Lord God of your fa-  
thers giveth you. Ye shall not add unto  
the word which I command you, neither  
shall ye diminish aught from it, that ye  
may keep the commandments of the Lord  
your God which I command you."

"Behold, I have taught you statutes  
and judgments, even as the Lord my God  
commanded me, that ye should do so in  
the land whither ye go to possess it.  
Keep therefore and do them; for this  
is your wisdom and your understanding  
in the sight of the nations, which shall  
hear all these statutes, and say, Surely  
this great nation is a wise and under-  
standing people. For what nation is  
there so great, who hath God so nigh  
unto them, as the Lord our God is in all  
things that we call upon him for? And  
what nation is there so great, that hath  
statutes and judgments so righteous as  
all this law, which I set before you this  
day? Only take heed to thyself, and  
keep thy soul diligently, lest thou forget

the things which thine eyes have seen,  
and lest they depart from thine heart  
all the days of thy life: but teach them  
thy sons and thy sons' sons."

"When the Lord shall bring thee into  
the land whither thou goest to possess  
it, and hath cast out many nations from  
before thee, . . . and when the Lord thy  
God shall deliver them before thee; thou  
shalt smite them, and utterly destroy  
them; thou shalt make no covenant with  
them, nor show mercy unto them: neither  
shalt thou make marriages with them;  
thy daughter thou shalt not give unto  
his son, nor his daughter shalt thou take  
unto thy son. For they will turn away  
thy son from following me, that they  
may serve other gods: so will the anger  
of the Lord be kindled against you, and  
destroy thee suddenly.

"But thus shall ye deal with them;  
ye shall destroy their altars, and break  
down their images, and cut down their  
groves, and burn their graven images  
with fire. For thou art an holy people  
unto the Lord thy God: the Lord thy  
God hath chosen thee to be a special  
people unto himself, above all people  
that are upon the face of the earth."

"Know therefore that the Lord thy  
God, he is God, the faithful God, which  
keepeth covenant and mercy with them  
that love him and keep his command-  
ments to a thousand generations; and  
repayeth them that hate him to their  
face, to destroy them: he will not be  
slack to him that hateth him, he will  
repay him to his face."

### A Departure from Right

Under David's rule, the people of  
Israel gained strength and uprightness  
through obedience to God's law. But  
the kings that followed strove for self-  
exaltation. They took to themselves  
glory for the greatness of the kingdom,  
forgetting how utterly dependent they  
were upon God. They regarded them-  
selves as wise and independent, because  
of the honor showed them by fallible,  
erring man. They became corrupt, im-  
moral, and rebelled against the Lord,  
turning from him to the worship of idols.

God bore long with them, calling them  
often to repentance. But they refused  
to hear, and at last God spoke in judg-  
ment, showing them how weak they were  
without him. He saw that they were  
determined to have their own way, and  
he gave them into the hands of their  
enemies, who spoiled their land, and took  
the people captive.

➤ The alliances made by the Israelites  
with their heathen neighbors resulted in  
the loss of their identity as God's pec-  
uliar people. They became leavened by  
the evil practises of those with whom  
they formed forbidden alliances. Affili-  
ation with worldlings caused them to  
lose their first love, and their zeal for  
God's service. The advantages they  
sought to gain, brought only  
disappointment, and caused the loss of  
many souls.

The experience of Israel will be the  
experience of all who go to the world  
for strength, turning away from the liv-  
ing God. Those who forsake the mighty

One, the source of all strength, and  
affiliate with worldlings, placing on them  
their dependence, become weak in moral  
power, as are those in whom they trust.

God comes with entreaties and assur-  
ances to those who are making mistakes.  
He seeks to show them their error, and  
lead them to repentance. But if they  
refuse to humble their hearts before him,  
if they strive to exalt themselves above  
him, he must speak to them in judgment.  
No semblance of nearness to God, no  
assertion of connection with him, will  
be accepted from those who persist in  
dishonoring him by leaning upon the arm  
of worldly power.

### God's Word to Us To-day

To-day God's word to his people is:  
"Come out from among them, and be  
ye separate, and touch not the unclean  
thing; and I will receive you, and will  
be a Father unto you, and ye shall be  
my sons and daughters." "Ye are a  
chosen generation, a royal priesthood, an  
holy nation, a peculiar people; that ye  
should show forth the praises of him  
who hath called you out of darkness into  
his marvelous light."

God's people are to be distinguished  
as a people who serve him fully,  
whole-heartedly, taking no honor to  
themselves, and remembering that by a  
most solemn covenant they have bound  
themselves to serve the Lord, and him  
only. <

### The Sign Between God and His People

"The Lord spake unto Moses, saying,  
Speak thou also unto the children of  
Israel, saying, Verily my Sabbaths ye  
shall keep: for it is a sign between me  
and you throughout your generations;  
that ye may know that I am the Lord  
that doth sanctify you. Ye shall keep  
the Sabbath therefore; for it is holy  
unto you; every one that defileth it shall  
surely be put to death: for whosoever  
doeth any work therein, that soul shall  
be cut off from among his people. Six  
days may work be done; but in the sev-  
enth is the Sabbath of rest, holy to the  
Lord: whosoever doeth any work in the  
Sabbath day, he shall surely be put to  
death. Wherefore the children of Israel  
shall keep the Sabbath, to observe the  
Sabbath throughout their generations, for  
a perpetual covenant. It is a sign be-  
tween me and the children of Israel for-  
ever: for in six days the Lord made  
heaven and earth, and on the seventh  
day he rested, and was refreshed."

Do not these words point us out as  
God's denominated people? and do they  
not declare to us that so long as time  
shall last, we are to cherish the sacred,  
denominational distinction placed on us?  
The children of Israel were to observe  
the Sabbath throughout their generations  
"for a perpetual covenant." The Sab-  
bath has lost none of its meaning. It is  
still the sign between God and his peo-  
ple, and it will be so forever.

➤ Now and ever we are to stand as a  
distinct and peculiar people, free from  
all worldly policy, unembarrassed by con-  
federation with those who have not wis-  
dom to discern the claims of God, so  
plainly set forth in his law. <

We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues, that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath, and we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven.

God is testing his people, to see who will be loyal to the principles of his truth. Our work is to proclaim to the world the first, second, and third angels' messages. In the discharge of our duty, we are neither to despise nor fear our enemies. To bind ourselves up by contracts or in partnerships or business associations with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of his work; for this is not the way of the Lord.

Putting our trust in God, we are to move steadily forward, doing his work with unselfishness, in humble dependence upon him, committing ourselves and our present and future to his wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in him, of God's abounding grace.

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with him, that we may receive his blessings—the blessings so essential for a people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives, is greatly to dishonor God. Thus we turn from his commandments, which are our life, denying that he is our God and we his people.

"The Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face."

Where shall we be before the thousand

generations mentioned in this scripture are ended? Our fate will have been decided for eternity. We shall either have been pronounced worthy of a home in the everlasting kingdom of God, or we shall have received sentence of eternal death. Those who have been true and faithful to their covenant with God, those who, remembering Calvary, have stood firmly on the side of truth, ever striving to honor God, will hear the commendation, "Well done, good and faithful servant." But those who have given God only half-hearted service, allowing their lives to be conformed to the ways and practises of the world, will hear the sad words, "Depart from me; I know you not."

#### The Home of the Faithful

"The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads."

Who are these?—God's denominated people,—those who on this earth have witnessed to their loyalty. Who are they?—Those who have kept the commandments of God and the faith of Jesus; those who have owned the crucified One as their Saviour.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

#### The Experiences of Former Days—No. 2

##### The Early Proclamation of the Second Advent

J. O. CORLISS

PROPHETIC utterances of the Bible have ever pointed to a time when signs of the Lord's coming would appear in the heavens. The last of these—the falling stars—came in its order on Nov. 13, 1833. One of the sure indications that this event was the fulfilment of divine prediction, is the fact that when the occurrence came, the prophecies relating to the second advent had been thoroughly studied, and the instrument for heralding the greatest of all events was prepared for his work.

William Miller was a farmer of Low

Hampton, N. Y. Having been a pronounced infidel for years, he began a diligent search of the Bible for arguments with which to overthrow adherents to Christianity. His mind was singularly called to the prophetic portion of the Word, and being quite well informed on historical points, he was struck with the accuracy with which these historical events accorded with the Biblical predictions concerning them.

Becoming satisfied that the prophecies of the Bible could be relied upon, Mr. Miller continued his study, and became thoroughly convinced that the coming of Christ was an event to be looked for in his day. The way being open for him to state his views publicly, he did so for the first time, according to his own statement, in August, 1833, just three months before the falling of the stars in November.

Continuing to speak publicly at intervals, he prepared a series of nineteen lectures, which, according to the *Advent Shield*, page 57, was first delivered in what was then known as the Chardon Street Chapel, in Boston, Mass., during the winter of 1840, and afterward circulated in book form. The pastor of this church was, at that time, Joshua V. Himes, who readily accepted the message as delivered by Mr. Miller, and in the following March issued the first number of a paper entitled *Signs of the Times*, in which was lucidly set forth the subject of the second advent.

By means of this paper, and many tracts, the doctrine of the Lord's immediate coming was soon proclaimed over a large part of the Eastern States; and on October 14 of the same year, the first second-advent conference convened in Boston, where plans were laid for sending that message to all parts of the world. The impetus given its proclamation from that time was very marked, hundreds, in nearly every town of large size, including infidels, rumsellers, and profligates of every kind, were converted. In Portland, Maine, a Mr. Fleming reported that he went into one room over a bank, near midday, where he found between thirty and forty men engaged in earnest prayer. One of the principal booksellers told him that he had sold more Bibles in one month since Mr. Miller opened meetings there, than in any four months previous.

Two years before that time,—in 1838,—Mr. Josiah Litch, after studying the ninth chapter of the book of Revelation, announced in the public prints that the fulfilment of that prophecy would be seen on Aug. 11, 1840, in the downfall of the Ottoman empire. As the time drew near for the verification of this bold assertion, all eyes were turned toward events occurring about Constantinople, the seat of that empire. Astonishment was seen in many faces when the news was heralded abroad that the supremacy of the Ottoman empire actually came to an end on the very day foretold by Mr. Litch.

The message then went by leaps and bounds, which stirred up considerable opposition among the clergy. Notwith-



standing this, conferences were held in quick succession throughout the New England States. In one of these held in Boston in May, 1842, Charles Fitch, and A. Hale, of Haverhill, introduced cloth charts of the symbols of Daniel and Revelation, and it was voted to have three hundred of them lithographed for those who were willing to carry the message. This conference also voted to hold a camp-meeting, which was appointed to meet the following month at East Kingston, N. H. Other camp- and tent-meetings followed that same year, being held at Littleton, Taunton, Salem, and other places. To reach these, many thousands crowded steamboats, overflowed steam cars, and jammed stage-coaches in their anxiety to be at the various services.

In describing this scene, Elder Joseph Bates used one of his nautical figures, to this effect: "The advent ship was making such rapid onward progress under her cloud of well-trimmed sails, that all the opposition of currents and adverse winds could not check her career." The doctrine of the hour of judgment at hand proclaimed at these gatherings, was called by many the "midnight cry," and resulted in the establishment in New York City of a paper bearing that title. The reception of the doctrines of that day caused so much rejoicing among the people that they could not, or did not, refrain from shouting praise to God from the roadside, on boats and cars, until the sanity of some was called in question. When remonstrated with about their demonstrations, they only replied: "The message to us who believe that we are now in the hour of God's judgment is, 'Fear God, and give glory to him.' We believe fully, and so we render praise to him from every place." Considering the situation, we may well ask the question, Were they so far out of the way in their devotions? If not, is there not room for improvement by those who have succeeded them in the message, and who are much nearer its culmination than were they?

### **Did the Antediluvians Know the Law?**

A. W. ANDERSON

It is freely asserted by many religious teachers to-day, that the laws of God were unknown prior to the great assembly of God's chosen people at Mount Sinai, after their deliverance from Egypt.

Those great moral truths proclaimed on Mount Sinai by Jehovah himself are regarded by many as an entirely new revelation made to man at that important epoch. A study of the Scriptures, however, will assuredly demonstrate how untenable such a theory is, and that it is one which is diametrically opposed to the teaching of the inspired writers.

The apostle Paul, in his epistle to the Romans, says:—

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law sin was in the world: but sin is not im-

puted when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Rom. 5: 12-14.

Here we find it expressly stated that "sin is not imputed when there is no law." John says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

Every one will admit that it was because of sin that God sent a flood of waters upon the earth to destroy its guilty inhabitants. If "the world that then was, perished" because of sin, then the only logical conclusion that can be arrived at, is that the inhabitants of the world from the earliest ages were amenable to God's laws, for "sin is not imputed when there is no law."

What evidence have we in the book of Genesis that would confirm this conclusion?

First and foremost, God gave to man the seventh day for spiritual rest and worship. Gen. 2: 2, 3. "The Sabbath was made for man," says Jesus, and if man had continued to remember the memorial of God's creative work through the succeeding centuries, he would not have lapsed into idolatry, worshiping the creature rather than the Creator.

After the fall we read that the two sons of Adam brought an offering to the Lord, one of which was acceptable, and the other not. The record of this event is as follows:—

"And at the end of days [marginal reading] it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flocks and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell." Gen 5: 3-5.

Commenting on this passage of Scripture, Dr. Adam Clarke, says:—

"'At the end of days.' Some think the anniversary of the creation to be here intended; it is more probable that it means the Sabbath, on which Adam and his family undoubtedly offered oblations to God, as the divine worship was certainly instituted, and no doubt the Sabbath properly observed, in that family."

This is certainly a most natural interpretation, for the Sabbath was appointed, at the close of the creation week, for the purpose of worship. It is evident that these brothers were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. Abel availed himself of the appointed way of salvation. Cain ventured to depend upon a plan of his own. He was not irreligious, nor was he indifferent altogether to the claims of God. He recognized the obligation of worship, of offerings, and of the observance of the Sabbath; but he did not manifest his faith in the promised atonement of the

Lamb of God, which was typified in the offering commanded by the Lord. He disregarded the direct and explicit commands of God, and presented only an offering of fruit, which expressed no penitence for sin.

"He felt as many now feel, that it would be an acknowledgment of weakness to follow the exact plan marked out by God, of trusting his salvation wholly to the atonement of the promised Saviour. He chose the course of self-dependence. He would come in his own merits. He would not bring the lamb, and mingle its blood with his offering, but would present his fruits, the products of his labour. He presented his offering as a favour done to God, through which he expected to secure the divine approval. Cain obeyed in building an altar, obeyed in bringing a sacrifice; but he rendered only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out."—*"Patriarchs and Prophets."*

Abel manifested his faith by his obedience. He brought of the firstlings of his flock and of the fat thereof.

Although it is not specifically stated in the book of Genesis that men should bring of the firstlings of the flock, and offer the fat, yet we find Abel was acquainted with these requirements. We must go to the book of Leviticus to find a detailed description of the method of offering a sacrifice, and by reading the third chapter it will be seen why Abel offered the fat. It is evident that Abel was not only acquainted with the moral law, but that he also understood the ceremonial law, which was typical of the atoning work of the Redeemer, the Lamb slain from the foundation of the world. Who, then, will venture to assert that a knowledge of the moral law and of the wonderful system of types described so graphically in later times by Moses, was unknown to the antediluvians?

### **The Irishman and the Priest**

NEVER was a better answer made than a poor Irishman made to a Catholic priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

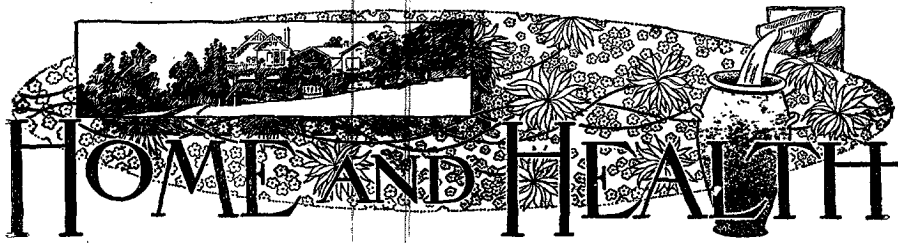
"Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children."

"But Michael," says the priest, "you can not understand the Bible. It is not o' you to understand it, my man."

"Ah! very well, your riverance, if I can not understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the word."

"And where does the church get it from but out of the Bible? Ah! your riverance, I would rather keep the cow myself."—*Selected.*



### Girls that Are in Demand

The girls that are wanted are good girls —

Good from the heart to the lips;  
Pure as the lily is white and pure  
From its heart to its sweet leaf tips.  
The girls that are wanted are home girls —

Girls that are mother's right hand,  
That fathers and brothers can trust, too,  
And the little ones understand —

Girls that are fair on the hearthstone,  
And pleasant when nobody sees;  
Kind and sweet to their own folks,  
Ready and anxious to please.  
The girls that are wanted are wise girls,  
That know what to do and to say;  
That drive with a smile and a soft word  
The wrath of the household away.

The girls that are wanted are girls with hearts;  
They are wanted for mothers and wives;  
Wanted to cradle in loving arms  
The strongest and frailest lives.  
The clever, the witty, the brilliant girl,  
There are few who can understand;  
But, O! for the wise, loving home girls  
There's a constant, steady demand.

— Boston Traveler.

### Midsummer Hints

THESE hints are principally for the mothers of young children; for this beautiful season, so filled with life and beauty, brings with it certain dangers for the little child, dangers which might be prevented, or at least lessened, if mothers only knew.

"What is the matter with the baby?" I once asked the young mother of a child who evidently was very ill.

"O, it's only his teeth," was the reply, with an air of resignation to the inevitable. Most mothers have the idea that the troubles of infancy are wholly due to teething, and are therefore unavoidable. Because of this belief, ailments which might have been easily cured in the outset, are allowed to proceed unchecked until they perhaps become fatal.

Teething is a perfectly physiological process, and it should be comparatively free from disturbance of the general system. This is proved by the fact that some children pass through the teething period without illness, and with almost no pain. If a child has serious trouble at this time, it is proof that something is abnormal and needs attention. One of the first things to be done is to teach the mother some physiological facts, and the most important of these is that the child at birth is not a completed being, but a being in process of construction. Up to the time of birth the alimentary

canal has had no work to do, and even at birth it is not finished in its structure.

### Starch and Sugar Detrimental

The adult has the power to appropriate all forms of food, starches, fats, sugars, and proteids. The infant has no power to digest starch, and sugar only to a limited degree, as furnished in the mother's milk. To give it then starchy foods at all, and cane-sugar to any extent, is to violate the laws of its physical organization, and to create disturbance. As white bread, rice, potato, crackers, etc., are principally starch, we can readily believe that they do not belong in the healthful dietary of babyhood. And yet we often see mothers feeding these things to the infant in arms. I have seen a mother feed a six months' old baby, potato, hot biscuit and coffee, and then if it were sick, the blame was put upon the teeth, which in a fit of total depravity were supposed to have "got onto" the helpless little one.

Physiologists tell us that the child must be near the end of its first year before it can appropriate starch, and then only in small amount. The baby who is fortunate enough to have its natural food, needs nothing else for the first nine or ten months. Then when it begins to take cow's milk, a farinaceous substance may be gradually added. To indicate how gradually, we may give the formula of an experienced physician: One tablespoonful of oatmeal, one quart of water. Boil until reduced to a pint. Strain. Of this gruel put one tablespoonful into one bottle of milk. If this is a proper amount of starchy food to give a year-old child at one feeding, it will not be difficult to understand how much out of the way is the diet of many a yearling child.

It is not the purpose of this article to direct the diet of the bottle-fed baby. This is a matter which will tax the skill and science of the mother assisted by her own family doctor. The most that can be done in our limited space will be to suggest some precautions.

### Care of Food

The care of the child's food demands the strictest attention. Many mothers do not realize how soon food will become infected by standing uncovered in the room. I often go into kitchens and see the milk and butter standing open on the table all through the process of cooking the meal. A very few minutes, in such heat, and with the absorption of the germs that are always floating in the air, are enough to render the milk unfit for the food of the infant, no matter how strong and vigorous he may be. For the good of all members of the family all milk and but-

ter should be kept in a clean refrigerator. These two articles should always be the first removed in clearing the table after meals.

The screening of doors and windows is not only a matter of comfort, but of health; for we are learning the possibilities of the fly as a carrier of infection. The greater freedom of officers from infectious diseases in soldiers' camps is attributed to the fact that they have screened tents, while the common soldiers are not so protected.

### Pure Water Necessary

The purity of the water-supply is also imperative. How this is to be assured is a matter deserving of the most careful study. Distilling is the most certain plan; but whether the water be purified by distillation or boiling and filtering, the same precaution should be taken as with milk; it should be kept covered. A very simple experiment will demonstrate the presence of germs in the air. Boil milk, or make a meat broth. Put some of either fluid into a bottle that has been cleansed by boiling, and cork tightly with sterilized cotton. Put another part into an equally clean bottle, but leave it open to the air. This last will soon be spoiled, but the first will remain good as long as the bottle is tightly corked. Milk for the baby may be thoroughly sterilized, but if set uncovered to cool in an open window, it will not long be sterile.

The purity of the air outside, as well as the opening of doors and windows to free circulation, needs purposive thought. Stagnant ponds or pools, outside closets, garbage uncovered, barns and stables, are all sources of air defilement. Mothers should see to it that their children are not allowed to play near any such source of contamination.

### Discard Superfluous Clothing

The careful mother is quite apt to err on the side of keeping her child too warmly clothed. Babies often are made to swelter under an amount of clothing that is positively dangerous to health as well as destructive of comfort. It requires judgment to rightly gauge the amount of clothing suited to the changing weather, but an extra garment mornings and evenings, and next to nothing in the heat of the day, will probably meet the needs of the case. The skin that is always shut away from the air grows weak and liable to chills, while the skin which has an opportunity to become acquainted with the atmosphere acquires a protective power which is a safeguard.

A serenity of surroundings is needful for the infant as well as the adult. He feels the mental atmosphere, and responds to it in his physical as well as his mental condition. The infant should be left to himself as much as possible. He is far better off on the bed or the floor than in arms. With unrestricted freedom of limbs and lungs, with simple and appropriate food given with regularity, with pure air, with no tossings or teasings, with a serene atmosphere about him, with all his needs attended to, and

with the heaven of mother's sweet face smiling at him from a little distance, he should thrive and grow in the summer, as do the flowers.—*Mary Wood-Allen, M. D., in Union Signal.*

### How to Enjoy an Old Cloak

THREE years ago my friends said, "You will have a new cloak this winter; yours is getting quite old-fashioned." Its color was fresh, the quality good—perhaps it was a little too long or too short, and as all my neighbors were intent upon new cloaks, without much considering, I answered, "Yes, I suppose I must," and put aside fifteen dollars of my small income for this purpose.

Before the time of cloak-making we learned that a poor and pious woman, who, in her old age, had been defrauded of her little patrimony by a wicked son, was now in need of many comforts for the approaching winter, one of which was a new stove in place of the rickety thing which smoked her kitchen and consumed her wood without making her comfortable. In spite of all I could do, my old cloak and a new stove began to balance themselves in my mind; and in the end the new cloak was given up, and the new stove was bought. The winter set severely in, but having a share in Aunt Joanna's stock of comforts, I often went to see her. One day, lightly opening her door, I heard her supplicating blessings on those who had thought of her and supplied her wants. And how "pleased was I," when she took a sick neighbor and her child into her warm kitchen, and nursed her through the coldest weather. Did not my old cloak possess a beauty and a warmth of which fashion could never rob me?

Two years ago, "Of course you will have a new cloak," they said, "the new patterns are very becoming." "Yes," I answered, "I suppose so." One day on going out to make some choice in the matter, a letter came describing the destitute state of a poor minister's library. "Scott's Bible," "Pilgrim's Progress," and Webster's Dictionary, with a few others, made up the scanty catalogue of his books. "Fifteen dollars' worth of books would do an incalculable good to the missionary in the destitute region in which he lives," so the letter ran. Here was a new adversary to the new cloak. As I thought of the crippled means of that man of God and the long winter evenings in that far-off clearing, with books or without them, and of his self-denials for his Master's work, my heart and conscience went for the books. Twenty dollars' worth of good reading from a friend, added to mine, were forwarded to the distant clearing; and in God's good time we heard how they had gladdened and encouraged the minister's heart, how they had passed from house to house and hand to hand, and how they had issued in a great revival of God's glorious work. Did not the colors in

the old cloak begin to stand out with a living luster?

One year ago, and the matter of a new cloak again came up, with all the urgency of an "entire new style." The same preliminaries were gone through, and the cloak was as "good as bought," they said, when the case of a young man struggling with embarrassments in order to qualify himself for the ministry came to my knowledge. It was a little history of unwonted interest, and there was unwonted urgency in the call. Well-nigh overwhelmed by the waves of disappointment and adversity, should not some Christian brother be ready to throw out to him the life-preserver of sympathy, encouragement, and help? In God's name, Yes. The old cloak and I have not yet parted.

Another winter has come. We are still intimate. What may happen to sunder or cement our tie, we can not tell; but come what will, the dear old cloak has taught me the significant and often-to-be-repeated lesson in the great economy of means, that it is not so much what we *have*, as what we *do*, that is the true riches, the real joy; or, as our heavenly Master has at once disclosed the true idea and the great reward of Christianity, "It is more blessed to give than to receive."—*Sunday at Home.*

### A Healthy Child Is Active

CHILDREN are a constant proof of Aristotle's theory that life consists in movement. They soon tire of having nothing to do.

Their nature is essentially restless, and they are always happiest, and consequently less troublesome, when continually occupied with some form of practical or mental activity.

Childhood is the proper time of life for experimenting. Children enjoy being taught and encouraged to try to do new things, and thus you can learn what they are able and what they like best to do.

It is a pity that all children can not have the advantage of living their youth in the free, open country. Then it is impossible for them not to feel the brightness and the joy of living, for there is happiness and joyousness in nature. Our boys and girls who have learned the secrets of nature can give lessons in endurance, simplicity, and enterprise. Their harder lives have taught them independence and resource.

There is no playground in the world to be found with such a variety of games as Dame Nature's.

It is always filled with things worth knowing how to do, and object-lessons the value of which we can not calculate.

In the matter of occupation at home, nothing will arouse interest in a child's mind so much as work about the house or garden, especially when he is given a small proprietorship in things.

Tell your boy that a certain portion of the garden belongs to him, and give him the necessary implements for its

care, and see the interest, pride, and industry that will develop from that sense of proprietorship.

Let your small daughter come into the kitchen once or twice a week, and shoulder the responsibility of a simple supper. Her interest in the work will be greatly enhanced by her sense of ownership and responsibility.

It is useless to expect children to like work for its own sake any better than you do yourself, but you can prevent them, by judicious management, from taking a dislike to work that they will later on in their lives certainly find necessary.

The world needs persons of talent, of energy, and, above all, of rightly directed industry.—*Selected.*

### Take Time to Pray

PRAYERS are hindered by undue haste in our devotions. We must take time to pray. Public prayers and prayers offered in social meetings may well be brief, but nothing should be permitted to hurry our private communion with God. If we should note the time we spend each day in prayer, and compare it with the time we give to trifles, we might have occasion to be ashamed. The little time we give to prayer shows how little interest we have in it, how little faith we have in God, and how faint and cold is our love to him. We do not give time grudgingly to anything in which our hearts are enlisted. We do not hurry through the task we enjoy. Does any one give time sparingly to a friend whom he highly esteems? And shall we who have so much time to give to business, to pleasure, to friendship, to science, to art, and wish for more time to bestow, allow our seasons of fellowship with our Heavenly Father to be cut short by the demands of business and the calls of the world? "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—*Selected.*

### Teach Children

THAT teasing is a positive crime.

That they must eat bread before cake.

That bedtime is not a "movable" hour.

That they must speak respectfully to the servants.

That they should not appeal from the decision of one parent to the other.

That punishment follows in the wake of prevarication and hiding, more swiftly than it follows active mischief.

That it is bad taste for them to tell all that they learn of their neighbors' domestic arrangements through playing with the neighbors' children.—*Selected.*

"JESUS cares for each one as if there were not another individual on the face of the earth."

# THE WORLD-WIDE FIELD

## The East Caribbean Conference

GEORGE F. ENOCH

THE East Caribbean Conference of Seventh-day Adventists was organized in the early spring of 1903. Its territory comprises the islands that fringe the eastern end of the Caribbean Sea, and the Guianas of South America, with Venezuela as a mission field. The second annual session was appointed to be held the latter part of last year, but an epidemic of smallpox, with consequent quarantine regulations, made it impossible to hold the meeting at that time. The first week of June the hindrances were largely removed, and the delegates came from all the field to Bridgetown, Barbados, with the exception of most of the British Guiana brethren, the quarantine being reimposed the same day they went to buy

prepared for us to go forth and sow the good seed of the kingdom. Thirty-three believers were reported from the island of Tobago, which is practically a new field. Elder W. G. Kneeland brought a good report from Grenada, an island which we entered with the living preacher last March. Ten are already keeping the Sabbath, and there is a wide-spread interest to hear the third angel's message. Faithful canvassers have been for years sowing the seed, and the living preacher is able to reap a quick harvest. Both will share in the harvest home. Elder W. A. Sweany had come from a successful tent effort in Arima, Trinidad, and reported souls won for the kingdom. Plans are now being laid to erect a church in that city. Elder D. E. Wellman also reported a successful tent effort



OUR CHURCH IN BARBADOS

their tickets. Their absence was a disappointment to all.

The program for the fortnight was a very busy one. At 6 A. M. was held the daily Bible study; at 10:30 A. M., the convention work, at which time such subjects as the Seed-sowing Campaign, the Sabbath-school Work, and the Educational Work were considered; at 11:30 was held the regular conference sessions, and at 7 P. M. the public preaching services at Wilhelmina Hall.

The reports of the progress of the cause in the different fields were most cheering and encouraging. One hundred and thirty-nine persons were reported as having been baptized, and others were keeping the Sabbath, and in every field there were open doors and a most encouraging interest to hear the message; in fact, the soil seems to be pre-

pared for us to go forth and sow the good seed of the kingdom. Thirty-three believers were reported from the island of Tobago, which is practically a new field. Elder W. G. Kneeland brought a good report from Grenada, an island which we entered with the living preacher last March. Ten are already keeping the Sabbath, and there is a wide-spread interest to hear the third angel's message. Faithful canvassers have been for years sowing the seed, and the living preacher is able to reap a quick harvest. Both will share in the harvest home. Elder W. A. Sweany had come from a successful tent effort in Arima, Trinidad, and reported souls won for the kingdom. Plans are now being laid to erect a church in that city. Elder D. E. Wellman also reported a successful tent effort

in Antigua, and Brother Brown two successful tent efforts in Demerara. Three church buildings were erected in the conference during the year,—one in Port of Spain, Trinidad; one in Kitty, British Guiana; and one in Tortola, Virgin Islands. In addition to the church buildings in smaller places, we now have neat, substantial church buildings in the three large cities of our conference, Port of Spain, Bridgetown, and Georgetown. For this we praise the Lord, as it will help us much in the years to come. In each of these three cities there is now pressing need of at least one trained Bible worker, who can give her whole time to the house-to-house work. Mrs. M. H. Honeywell, of Minnesota, has been doing self-supporting Bible work in the city of Bridgetown for three years. The Lord has abundantly blessed her labors, and

souls have been added to the church. Doors are standing wide open in these cities, inviting us to enter. Who will come? Are there not three strong conferences at home that can each send and support one Bible worker in each of these three cities?

“Work is abundant, the promise is great, Few are the reapers, in sadness they wait;

Patiently toiling, yet daily they cry,  
Pray ye that our Lord and Master,  
reapers supply.”

Plans were laid for aggressive work for the year to come. There was a general belief that the time had come to push our literature out into the hands of the people as never before. It was decided to thoroughly organize tract and missionary societies throughout our conference. From these we hope to inaugurate such a seed-sowing campaign that every loyal believer in the message will have a place. The *Caribbean Watchman* and the *Good Health* will be the central figures of this campaign; some small books, tracts, and leaflets will also be provided for the tract society workers. It was also decided to issue a series of twenty-six Bible readings, similar to the *Family Bible Teacher*, but adapted to the needs of our field. To facilitate this work, and also to help in keeping the *Watchman* where we would like to see it, it was decided to raise a fund to buy a small press, type, and office supplies sufficient to print our tracts and leaflets and set up the *Watchman*, sending it out to have the press work done. This will cost about eight hundred and fifty dollars. Four hundred and fifty dollars was raised at the conference, and we are now carrying the appeal for help to our people.

In view of the fact that Barbados is somewhat better as a distributing center, it was decided to remove the conference headquarters from Port of Spain to Bridgetown, Barbados. The headquarters of the *Watchman* and of the publishing work will remain in Port of Spain.

The East Caribbean Conference desires to be in line with the world-wide forward movement. Although owing to the scarcity of laborers, the committees on nominations and distribution of laborers were sorely puzzled to know how to perform their work, yet provision was made to enter the French and Spanish portion of our field, and for the publication of literature in the Negro-English, or talkee-talkee, of Dutch Guiana, and the Hindi language. We must enlarge our borders, lengthen our cords, and strengthen our stakes.

### Meetings in the Wilhelmina Hall

The greatest blessing of all the conference was received in the public services held at night at the Wilhelmina Hall, the largest opera-house in the island. The English opera companies have to pay about thirty dollars a night for this hall, but the Lord opened the way for us to secure it for six dollars a night, by taking it for the fortnight.

The meetings were well advertised; and from the first night, the hall was crowded, some nights scores being unable to gain an entrance. The Spirit of the Lord strove mightily in the city, and night after night hundreds of intelligent interested hearers listened to the word. The Lord baptized the speakers with power, and the Spirit carried the word home to the hearts of the hearers. Behind the speakers on the stage we had a choir of about twenty singers, accompanied by an orchestra, and the good old advent hymns were rendered with a spirit and power that will long be remembered by those present. As such topics as Christ's second coming, the signs of the times, the twenty-three hundred days, the judgment, spiritualism, and practical subjects were taken up, light shone from the Word, and souls rejoiced in the truth. Each night a collection was taken up. These collections were sufficient to pay all the expenses of the hall for the fortnight.

The officers elected for the coming year were as follows: President, A. J. Haysmer; Secretary and Treasurer, George F. Enoch; Sabbath-school Secretary, Mrs. A. J. Haysmer; Conference Committee, A. J. Haysmer, D. E. Wellman, George F. Enoch, D. C. Babcock, W. G. Kneeland, W. A. Sweany, and Philip Giddings; Editor *Caribbean Watchman*, George F. Enoch; Business Manager of *Caribbean Watchman*, S. A. Wellman; Editorial Contributor, W. G. Kneeland, with the request that Jamaica appoint another.

The address of the conference office and the president of the conference is now Bridgetown, Barbados.

On the last Sabbath of the conference, just after sunrise, ten precious souls were buried with their Lord in baptism, in the blue waters of the Caribbean Sea. Later in the day the regular quarterly meeting service was held. The Lord drew very near, and the souls of all present were watered with showers of blessing.

On Monday, June 20, the delegates left for their different fields, full of faith and courage to press the battle during the coming year. When we consider the scattered condition of our field, the isolation of our workers, and the heavy responsibilities resting on each one, we are led to exclaim, Who is sufficient for these things? We at once turn our face toward the Stronghold, and are thankful for the promise, "I will never leave thee, nor forsake thee." The laborers of this conference, each one toiling under a heavy burden in a trying climate, desire an interest in the prayers of God's people.

*Bridgetown, Barbados.*

THE British and Foreign Bible Society supports nearly seven hundred Bible women.

### A Glimpse of Barcelona

FRANK AND WALTER BOND

IN the minds of those familiar with Spain's history, it is natural that dark, foreboding pictures should arise. There is no expression in our language more indicative of all kinds of cruelty than "Spanish Inquisition." Many thousands who accepted the doctrines of the Reformation suffered martyrdom at the hands of that, the cruelest of all institutions of the Dark Ages.

The greatest of all reformations is now going to the world. He who is the central figure in this great movement, bids us as a people, "Go ye into all the world, and preach the gospel to every creature," and assures us, "Lo, I am with you alway, even unto the end of the world." In this injunction every country, and every part of every country, is included. No matter how severe may have been the

ter of which is a walk for pedestrians, and on either side are one or two rows of beautiful shade trees.

Barcelona has one of the most interesting parks we have ever seen. It is not so large as some, but is unusually original in its construction. It also has an interesting collection of animals from various parts of the world.

This certainly is a productive country, although it has been under cultivation for hundreds, yes, thousands, of years. True, the country is far behind the times in many respects. The benefits that may be derived from the plow, the cultivator, the mowing-machine, the reaper, the harvester, and the thrashing outfits of more modern lands are here unknown. The swarthy *paisano* may be seen harvesting his grain with the old-time hand sickle or scythe, and thrashing it with a flail, or treading it out with oxen on a summer's thrashing-floor.

Great ignorance prevails. This, of course, is due to the fact that Rome has had her dominating, soul-destroying influence over this country from the very first. Almost all are baptized into the Catholic Church; but a large majority have lost confidence in her, and have turned to infidelity and atheism. We have recently published a few thousand copies of two tracts, and the last few days have been experimenting, to see how these would sell. We have realized a marked de-

gree of success. God has blessed the effort, enabling us each to sell from one hundred to one hundred and twenty tracts in five or six hours. A young lady, sixteen years of age, who has accepted the truth, has taken up this work, and is also meeting with excellent success, one day selling ninety-five in a few hours.

Thus far we have been able to meet only a few people in a small province of this great country. There are yet many millions who have never heard of this last-day message. The people in their homes are, as a rule, very hospitable, and the canvasser is generally well received. Are there not many strong, consecrated young people who should take up canvassing in this needy field? This country has an excellent climate, and its fruits are noted the world over, but its inhabitants are perishing having no hope, and without God in the world.

We pray that ere long many laborers shall enter this languishing field, to help carry the everlasting gospel to its people.

*Barcelona, Spain.*



PASEO OF BARCELONA

persecutions inflicted upon God's people in these dark lands in past ages, when the Lord by his Spirit impresses his servants with the importance of sacrificing home, loved ones, etc., and going to these fields, it certainly is time to think seriously of going. We may ever rest assured that the Holy Spirit will not impress us to do a thing unless that thing is in harmony with the mind of God.

How blessed it is to be in a position where one can appreciate the verification of that promise, "Lo, I am with you alway, even unto the end of the world," the constant companionship of Christ.

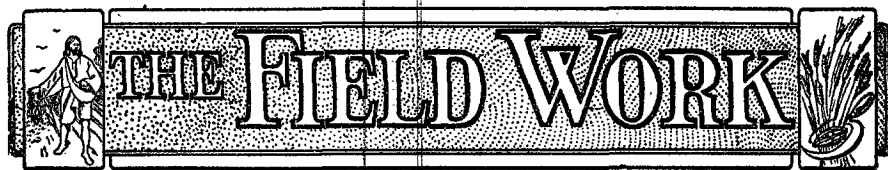
Spain is a beautiful country, a land of sunshine and flowers. With the exception of Switzerland, it is doubtless the most mountainous country in the world. To the traveler there is not that monotony of scenery found in some lands. The scene is continually changing, mountains, valleys, hills, and plains all come in their turn in quick succession.

Most of Spain's inhabitants live in the cities and towns. The country districts are very sparsely settled.

As a general rule, Spanish architecture is antique in appearance, and the cities are compactly built. Narrow streets are characteristic of the country. Nearly every town, however, of a few thousand inhabitants, has its *paseo*, or *rambla*. This is usually a broad street, in the cen-

ON June 29 the first baptismal service was held in Spain. Professor Wilkinson performed the rite, and three precious souls followed their Lord into the watery grave.





# THE FIELD WORK

## British Guiana

GEORGETOWN.—The Lord is blessing the work in this city. I think the interest is the best now of any time since I have been in the colony. Within the past five weeks I have baptized eleven, and our church is full each Sunday night. I think it will not be long until one of the stores in the city will be closed on the Sabbath, and the proprietor obeying God.

The minister of whom I wrote some time ago is coming closer to the truth. We are now studying the seal of God, and at the end of each study he expresses his thankfulness.

The school is growing in interest. All are well, and of good courage.

D. S. BABCOCK.

## Japan

TOKYO.—Lately Dr. Kawasaki was called to report for military service. But again the Lord was gracious, and our brother was excused. One of our young men was to have had his examination two days ago, at Wakamatsu. We have been praying for him, but have had no word from there yet.

The Kobe brethren have had some exceedingly interesting experiences of late with several Korean Christians. Dr. Lockwood will report how two of them have accepted the truth, been baptized, and received into the Kobe church. The story reads like one from the Acts. Just a day or two ago a card from Brother Kuniya reported the latest development in the case. While one went on to Hawaii, the other returned to Korea. But on the boat he met another Korean Christian returning from Hawaii, and at once proceeded to impart to this one his new-found truth. The result was that before they got past the shores of Japan, this last-mentioned one wrote back to Brother Kuniya, expressing his acceptance of the truth as far as he understood it, and his desire to return and study more as soon as possible. Surely the Lord is going before us into Korea.

F. W. FIELD.

## Trinidad

We have just returned home from our good conference in Barbados, which was an important event in the history of the message in the West Indies. Public services were held in the opera-house (the largest hall on the island) each evening and Sunday afternoon during the conference, which lasted a fortnight. The house was packed to the doors at every service, and the deepest interest and attention was manifested, as the message was presented in the power of the Spirit, by the various conference laborers. The very best class of people attended in large numbers. Ten were baptized, and as many more made a start. Hundreds are interested and deeply stirred, many being under conviction and almost persuaded. The study, devotional,

and business sessions were held in our own church, during the day.

Doubtless the proceedings will be fully reported by others, so I will only say that, despite the vast extent and difficult nature of our field, and our meager force of laborers, we were enabled to lay plans to hold the ground already occupied, and also open up the work among the Dutch, French, Spanish, and aboriginal peoples within our borders. Plans were also laid for strengthening and enlarging the educational and publishing work.

The work here in Arima is encouraging. About twelve began to obey the message during the tent-meetings, which we closed in order to attend the conference. These seem to be faithful, and are growing in grace. The interest is still good. We are continuing the work in a hall until such time as we shall be able to build a house of worship, which is an absolute necessity to the permanent establishment of the work in this field.

We have thus far been alone, save for the help of a native canvasser, who cared for the tent. When we think of tent companies in the States, with from six to twelve workers, we feel that the force is not evenly divided. We also have eight churches and companies to visit and care for. However, we are of good courage, and with God's help, will hold the advance line, and continue to push it forward till complete victory is achieved. But we do need help, both men and means.

Could all our people but see, and feel, and realize the world's need as do those in the regions beyond, they would arouse and give, send and go, and soon the work would be done. We need and solicit your prayers.

W. A. SWEANY,  
MRS. FANNIE SWEANY.

## New South Wales, Australia

TEN months has nearly passed since we landed in Sydney, New South Wales, and eight months since we took up the work here in this great field; and after six months of tent work, and one camp-meeting having been held, I will send a brief report of our work to the REVIEW.

Before noticing our work, however, it might be of interest to the readers of the REVIEW to speak of this country and people. Australia has a vast area of very nearly as many square miles as the United States of America, and has many natural advantages, which fact is not generally understood by our American friends. The great seaports and beautiful harbors are also advantageous to this country. It has several great cities and thousands of smaller ones. The large cities, like Sydney and Melbourne, numbering over half a million each, are great commercial centers. There is no better country for farming and grazing purposes than this. I have been nearly three hundred miles back from the coast, and find that all kinds of grain, fruits, and vegetables are grown in great abundance, also that sheep, cattle, and horses are raised in great numbers. The wheat

crop this year averaged about fifty bushels an acre, and other grain accordingly.

The country has great resources: coal, iron, copper, tin, gold, silver, and other metals are here in abundance.

The people are very kind, and nearly as varied in caste and rank as in America. The native Australian black man, like the American Indian, has become nearly extinct.

We commenced work in the field last October. After purchasing two new field tents, one thirty by fifty feet and the other a forty-foot circle, we put three tents in the field, one about one hundred and fifty miles up the north coast from Sydney, and the other two on the western line of railway, one hundred and sixty, and one hundred and ninety miles inland from Sydney. These tents were kept in the field for six months, after which we held our camp-meeting one hundred and fifty miles from Sydney. Each tent made two efforts, and then the camp-meeting was followed up with regular tent work, and each effort has been successful. Since Oct. 1, 1903, to this date, June 6, over one hundred have accepted the truth for this time in New South Wales, and we are still laboring on, praying that others may be gathered in. The Lord has also greatly blessed us in a financial way, as we have paid off over £300 of our indebtedness, and have paid all current expenses.

For the last year the country has been blessed with plenty of rain, and the future prospect of the country seems very encouraging. For all these mercies and blessings we thank and praise the Lord.

We have had great opposition in our work in this field the past season; but nothing can be done against the truth. It, of course, has triumphed.

S. M. COBB.

## British Central Africa

PLAINFIELD MISSION STATION, CHOLO.—The work is still moving on, and I am sure with some degree of success; I feel confident that the Lord is blessing the seed sown in his name. There are many signs that the word preached is taking effect for good, as the people are becoming diligent students of the Bible.

The eight o'clock prayer-meetings are of interest, also the Sabbath preaching services, and the Sabbath-school, in which all take part. The day-school is in good condition, with an enrolment of about thirty-five or forty pupils, fifteen of whom live at the station, and quite a good many come from the villages. In the different parts of the work we are doing what we can, asking our dear Saviour each day for more wisdom and strength to do the work in his name. At the Sabbath morning services, when a text of Scripture is mentioned, those who are so fortunate as to have a Bible will turn and read it with great earnestness, which is encouraging to the worker.

The mission crops are promising. The *chimanga* I think will yield abundantly. The cotton is still very tender, but promises a good harvest. The rainy season is over, and we are having the hot sunshine again. I am now busy with all the workmen, cutting away the high grass from around the station, which if left standing until the terrible forest fires, is destructive to the mission buildings.

There are many wild beasts here. The lions come quite near the mission. Their dreadful roaring strikes terror to the heart. A leopard came into the yard of the schoolboys in the daytime. There are many snakes. A large boa-constrictor swallowed a goat belonging to one of the native boys, and they let the snake lie until the third day, when it was helpless, then they killed it. First they called in their friends to take part in a sort of festival, after which they divided the dead goat, and sold it among themselves. They gave me the skin of the snake, which is sixteen feet in length. These people are a little reluctant about killing this kind of snake, as heretofore they worshiped it as one of their gods. But since many of them are learning concerning the true God, they are turning their minds away from it. We desire an interest in the prayers of God's children, in behalf of this people. We are all well, and of good courage in the work of Him who said, "Go . . . and teach all nations, . . . and, lo, I am with you alway." We desire to remain faithful in the giving of the message to perishing souls.

THOMAS H. BRANCH.

**Caucasia**

TIFLIS.—We are always glad to receive the REVIEW AND HERALD. We have already had three copies here. We await its weekly visits more than those of a dear friend. We are glad it is coming without the government's displeasure marks on it.

We have seen God's guiding hand and protecting care in every step we have taken from the first day of our arrival. He brought to us a man who assisted us in every way that a stranger would need assistance in a strange and wicked city. He neglected his own work in order to make us comfortable, and would not receive a penny for his services. We could not have hired a person for ten dollars a day who would work so faithfully.

The Lord has also blessed us in finding a room. Our landlord is a German, and is much interested in our work. Through this family we are becoming acquainted with many other Germans. There are several thousands of them in this city. I believe they would be a good support to our work, if we had a place where we could give treatments. Here every one must have his work sanctioned and permission granted, before he has the right to do business. This is especially so with doctors, lawyers, and preachers. Legally I can not obtain permission to practise until I am able to speak the Russian language, and pass examination at St. Petersburg. This of course will take some time.

From the information we have, we believe we can secure permission to open treatment rooms; in fact, there are already many such places; but of course they are not doing such work as we intend to do. Once established, the people will learn the virtue of the treatments.

The sooner we open such a place, the better, both for the cause and for the people.

Tiflis is a city of nearly two hundred thousand inhabitants. It is the center of, and the most important place in, the Caucasus. It was formerly the capital of the Georgians, a people once famous for their beauty; but the increasing sins of the last days have deprived them of that gift which was common to all in the beginning. From the natural aspects of the country, one would expect to find a people not only most beautiful, but also strong and healthy. I expected to find many a centenarian, but I find the contrary. People here die very early. There are few who live to be over sixty years of age, and most of the people die before the age of fifty—from the lack of a knowledge of the principles of life. There are three evils practised by nearly all: tea-drinking—ten to thirty cups daily; smoking, indulged to great excess; and in addition to the great amount of poisons taken into the body, they live in great numbers in one room, tightly closed, in winter. A family of six or seven, cooking, eating, and sleeping in one room, is not an uncommon thing. Of course this is partly due to high rents; but the exclusion of the fresh air is simply due to ignorance.

Our souls are stirred to do something to help this people. Their physical needs

like many fields, where the truth may be spread in different ways: Here we have to do what we can do. Pray for the Caucasian field.

VAHON PAMPAIAN.

**California Conference and Camp-Meeting**

THE thirty-third session of the California Conference, and the eighth session of the California Conference Association of the Seventh-day Adventists, a corporation, convened at Bushrod Park, Oakland, Cal., June 1, 1904, at 9 A. M., and continued till June 12, inclusive, according to notice duly given in the *Signs of the Times* and the *Pacific Union Recorder*.

Besides the delegates at large, there were present to represent the churches one hundred and twenty-seven delegates, Elder W. A. Spicer, of Washington, D. C., secretary of the Mission Board; Elder W. B. White, president of the Pacific Union Conference, and others, were also present.

The report of the secretary of the conference showed fifty-one organized churches, with a membership of 3,663, besides several companies and many isolated Sabbath-keepers. The report also showed that for the nine months ending Dec. 31, 1903, nearly twenty thousand dollars has been paid by this conference

in tithes and offerings to support the work of God in fields outside our own territory, and that about an equal sum has been expended in the home field.

Prof. J. S. Osborne, superintendent of church-schools, presented an interesting report of the work in that department, the particulars of which will appear later.

Mrs. Carrie R. King, secretary of the Sabbath-school and young people's work, presented a brief and encouraging report of the work in those departments.

Reports were given from the workers in the field, showing a need of

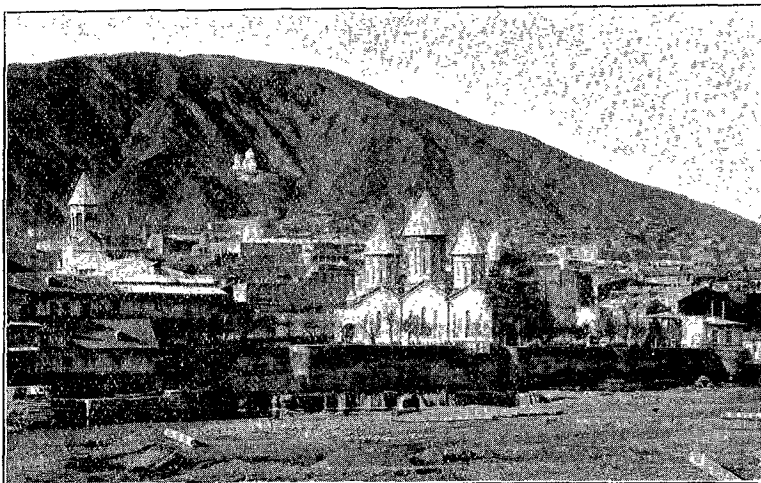
more laborers, especially in house-to-house Bible work.

Important reports were also presented from Healdsburg College, Pacific Press Publishing Company, the Sanitarium and Health Food Company.

Two new churches were received into the conference, viz., the German Seventh-day Adventist church at Lodi, with twelve members, and the church at Hughson, with twenty-five members.

The following officers were duly elected: President, A. S. Kellogg; Secretary, J. S. Osborne; Treasurer, Pacific Press Publishing Company; Executive Committee, A. S. Kellogg, W. T. Knox, T. J. Evans, H. H. Hall, M. E. Cady, D. T. Fero, B. F. Richards, J. W. Bagby, C. E. Leland; missionary secretary, A. J. Bourdeau; superintendent of young people's work, B. F. Richards; superintendent church-schools, E. D. Sharpe; State canvassing agent, S. C. Osborne; secretary Sabbath-school and young people's work, Carrie R. King.

The office of vice-president was abol-



TIFLIS

are great. We must also think of their spiritual needs. Medical missionary work, we are told, is the entering wedge. There is no better place to apply it than this city,—and this is only a small part of the field. There are twelve million people of whom we have not even thought. How few are the ways by which we can work! and how few the workers! We can not hire halls in which to preach, we can not hold tent-meetings, we can not canvass; we are barred on every side. Shall we not take hold and enter where we see an opening? We are glad to report that some of our neighbors have given up their tea.

Our Father knows this place, and he also knows our ability. In order to fit up a treatment room, even on a small scale, several hundred dollars will be necessary. Most of the people here are well to do. We feel quite sure that when the work is once started, it can soon be made self-supporting. But to open treatment rooms on a small scale several hundred dollars will be needed. This is not

ished. Directors of the California Conference Association: C. H. Jones, A. S. Kellogg, R. P. Gray, E. E. Parlin, G. W. Mills, M. H. Brown, L. M. Bowen.

The recommendations of the committee on credentials and licenses were adopted, as follows:—

For credentials: J. W. Bagby, A. Brorsen, M. H. Brown, M. E. Cady, J. O. Corliss, D. T. Fero, C. M. Gardner, J. S. Harmon, E. J. Hibbard, B. L. Howe, M. C. Israel, A. S. Kellogg, W. T. Knox, C. E. Leland, J. N. Loughborough, C. N. Martin, N. C. McClure, Isaac Morrison, A. J. Osborne, J. D. Rice, B. F. Richards, G. W. Rine, A. Schlotthauer, E. D. Sharpe, H. A. St. John, C. L. Taylor, M. C. Wilcox.

For ministerial license: J. W. Beardslee, A. J. Bourdeau, A. L. Lingle, H. G. Lucas, M. H. St. John.

For missionary license: A. C. Bainbridge, H. E. Brighthouse, T. J. Evans, Carrie R. King, Mary Lamie, J. S. Osborne, Mrs. E. E. Parlin, Phoebe Press, Cora A. Rice, Mrs. A. Speedie, W. L. Sims.—*Pacific Union Recorder*.

### The Seventh-day Adventist Matabele Mission School

At the present time we have about fifty boys and girls in this school, and it is expected that many more will wish to come in a short time, but we do not see how we can take many more. We think that fifty should be about our limit. At this season of the year, when the crops are gathered, and the boys have nothing to do, they naturally wish to come to the school, as they can get their food and clothes. Of course this is the season when we have the least work for them to do, and what we do have amounts to but little, as it brings little or no returns.

That you may have an idea of the work of the school, I will give you our program of work each day, and the classes:—

Rising at daylight. The boys work till breakfast time. Breakfast at seven o'clock. One hour is given before they are to begin work. School from eight to ten. This is the beginners in English and Zulu. Mrs. Hyatt and the native teachers have this part of the school. From eight to ten the more advanced boys are in the field working. At 10:15 the bell rings for the boys to come in, the school to close. At 10:30 those who have been in school go to work. At 10:30 school opens; 10:30-10:45 opening services; 10:45-11:15 Bible study on points of present truth; 10:45-11:15 geography class, by Mrs. Hyatt; 11:15-11:40 reading class in English New Testament, by W. S. Hyatt; 11:15-11:40 reading class in English New Testament, by Mrs. W. S. Hyatt; 11:40-12 A arithmetic, studying division, etc., by W. S. Hyatt; 11:40-12 B arithmetic, studying subtraction, etc., by Mrs. W. S. Hyatt; 12-12:30 penmanship—we use copy-books; 12:30-12:55 advanced class in reading,—book, "Christ Our Saviour,"—by W. S. Hyatt; 12:30-12:55 Zulu Bible, third-year class, by Brother Sturdevant; 12:55-1:20 Bible history and geography, by W. S. Hyatt; 1:20-1:40 language class—an English class in conversation. Flowers or some other objects are chosen as a subject about which to talk. The students learn very

fast, and enjoy this class. At two o'clock everybody is ready, I assure you, for dinner.

At three o'clock all go to work gathering mealies, shelling, drying, and storing them; digging monkey-nuts and drying them; grinding food; drawing water; looking after the store; caring for the stock; pulling teeth; caring for the sick, etc., etc. How do you think Brother Sturdevant did all this or looked after it all before we came to assist him? I do not wonder that he was sick.

At six o'clock the bell rings for closing work, and at six forty-five we have evening worship. I should have mentioned that worship is also held at seven in the morning.

From seven to eight forty-five the children study the next day's lessons,—Zulu, thirty-five minutes; slates, thirty-five minutes; English, thirty minutes.

The retiring hour is eight forty-five. Lights are out at nine. We draw a sigh of relief when they are in their huts, and the work is finished; for it is a busy day, yes, and a long one. We have tried to lift some of the burden off Brother Sturdevant's shoulders, and let him rest. I feel that he deserves it, after bearing the load that he has. It is not a small thing to guide and direct the work of fifty of these children, and make it accomplish something for the mission.

I am thankful for this experience. It is just what I have desired to have, as I wanted to get some real experience in this kind of work. If I am to act as a counselor to the brethren, I must know the nature of the work by coming in contact with it.

W. S. HYATT.

### Central Union Conference Summer School

THE second annual session of the Central Union Conference Summer School for church-school teachers, began in Atchison, Kan., June 21, and will continue until August 16. About fifty earnest teachers are in attendance.

The school work is being conducted in a beautiful private college building, rented for the session; and those in attendance are well accommodated in two large buildings, the farthest of which is only one block from the college building. The location of the school is in the most beautiful residence portion of Atchison.

For a long time it has been thought that our church-school teachers should have more experience in active missionary work; hence, aside from the regular the school spends at least one hour in Bible, history, physiology, English, arithmetic, pedagogy, voice culture, and nature study, each one connected with the school, spends at least one hour each day in house-to-house work, visiting with the people and leaving with them a number of the *Family Bible Teacher*. In this work the Lord is coming especially near, and all are receiving rich experiences that can not but better prepare them for the great work to which they have been called.

In the vicinity of the school a seventy-foot tent has been pitched in which public services are held each evening, conducted by Elder E. T. Russell and Brother B. E. Huffman. Elder A. R. Ogden is expected in a few days to assist in the work. The meetings have only begun, but the interest manifested

already seems to indicate that a good work will be done. The members of the school family attend the tent-meetings, take notes from the sermons, and afterward make careful reviews of them in class work. While visiting the homes of the people, distributing the *Family Bible Teacher*, they are often invited in for Bible study, and are asked many questions concerning our faith and practice. Thus an opportunity is afforded for teaching the lessons studied each day.

Sabbath, July 2, brought rich blessings into many hearts as we united in worshipping God. The Atchison church united with the summer school in all the services of the day. Sabbath-school was held in the tent at ten o'clock, followed by preaching services. At 3 p. m. we met in the college building for quarterly meeting services. The power of God was felt in the pouring out of his Spirit upon all. We separated with a deeper consecration to God and his service. We ask to be remembered at the throne of grace. D. D. REES.

### Report of the Oakley (Kan.) Camp-Meeting

THIS little camp-meeting held in the far western part of the State, was a grand success. While the attendance was not large, the interest was good. Our last Sabbath-school numbered fifty-five. Donations for both Sabbaths amounted to \$3.69. Our last Sabbath services were attended with great power; there were many reconsecrations, and some for the first time decided to obey. Three went forward in baptism, being buried with Jesus and raised up to walk in the new life.

Elders McReynolds, Russell, and Ogden were present, and assisted in various lines of gospel work. Brother C. W. Hardesty was also present in the interest of our publications. The Lord was present by his Spirit, and all were greatly blessed. A business meeting was held on the last day of our camp-meeting, at which many reported good interest in their neighborhood. All voted in favor of holding another camp-meeting next year at some suitable point.

The work is growing in this field, and in the near future we expect to see many small companies raised up. Brethren Ogden and Kelley are assisting me in following up the good interest that was created. We expect great things in these meetings. T. GODFREY,

District Superintendent.

### Washington Training College Articles of Incorporation

KNOW all men by these presents, That we, the undersigned; namely, Amos P. Needham, William T. Bland, George B. Thompson, Judson S. Washburn, and Arthur G. Daniells, being of full age and citizens of the United States, and the majority of whom are residents of the District of Columbia, desiring to associate ourselves together to form a corporation for the purposes and objects hereinafter set forth in pursuance of and in conformity with Sections 574 to 586, inclusive, of Sub-chapter One of the Code of the District of Columbia enacted March 3, 1901, and amended by subsequent acts of Congress,

for ourselves, our associates and successors, do make, sign, and acknowledge this certificate in writing, which, when recorded, shall constitute the Articles of Incorporation of the hereinafter named corporation.

## NAME

First: The legal name of the corporation hereby created shall be "WASHINGTON TRAINING COLLEGE."

## DURATION

Second: The term for which said corporation is organized and the duration of its existence is to be perpetual.

## TRUSTEES

Third: The number of trustees shall be nine who shall constitute the Board of Directors or Managers. For the first year of the existence of this corporation the Board of Trustees shall be composed of the following-named persons: James W. Loughhead, William T. Bland, William W. Prescott, Arthur G. Daniells, William C. White, George A. Hare, Amos P. Needham, James R. Scott, Alfred S. Baird. Their successors shall be chosen at such time and place and in such manner as shall be provided in the By-laws of this corporation, and a majority of the Board shall constitute a quorum for the transaction of business. Whenever a vacancy shall occur in such Board of Trustees, it shall be filled in the manner prescribed in the By-laws.

## BRANCHES OF LEARNING TO BE TAUGHT

Fourth: The particular branches of learning to be taught are as follows: philosophy, language, literature, history, theology, mathematics, science, agriculture, mechanics, and any other branches which may be appropriately taught in an institution of this character.

## OBJECT

Fifth: The general purpose and object for which this corporation is formed is to promote the principles of true higher education, and to provide proper facilities for the harmonious development of the intellectual, moral, and physical powers of mankind. More particularly its purposes and objects are to establish and maintain an institution of learning where thorough and systematic instruction shall be given in the arts and sciences for which the usual diplomas may be awarded and degrees conferred; also where special opportunity shall be afforded to men and women to become acquainted with the mission fields of the world, and to be educated and trained in such branches and methods as will best fit them for successful work in the same; to receive loans, gifts, and deposits of money; to issue notes, to acquire, possess, and hold title to real, personal, and mixed estates, either in trust or otherwise, by gift, bequest, devise, or purchase, and to have the power to pledge, encumber, sell, and convey the same by such instrument of security or conveyance as may be suitable; it being, however, expressly understood that this corporation is not for personal profit or gain to any individual, but that all its property and effects must be used and expended in carrying into effect the aims, ends, and objects of its existence.

## POWERS AND PRIVILEGES

Sixth: This corporation shall enjoy all the rights, privileges, and immunities,

and exercise all the powers and authorities now conferred or which may hereafter be conferred by the laws of the United States upon corporations of a similar kind or nature.

## By-laws

## ARTICLE I — NAME

THE name of this corporation is "WASHINGTON TRAINING COLLEGE."

## ARTICLE II — LOCATION

The principal office of this corporation is located at Takoma Park, Maryland.

## ARTICLE III — OBJECT

The particular objects for which this corporation is formed are such as are set forth in its Articles of Incorporation.

## ARTICLE IV — MEMBERSHIP

SECTION 1.—The members of this corporation shall consist of the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Chesapeake Conference of Seventh-day Adventists, the Executive Committee of the Virginia Conference of Seventh-day Adventists, the Executive Committee of the West Virginia Conference of Seventh-day Adventists, the Board of Management of the evangelical work of the Seventh-day Adventists in the District of Columbia, and Takoma Park, Maryland, and the Board of Trustees of the Washington Training College.

SEC. 2.—A quorum for the transaction of business shall consist of not less than fifteen members.

## ARTICLE V — TRUSTEES

SECTION 1.—The members of this corporation shall elect annually nine persons to act as trustees for this corporation, who shall hold their offices until their successors are duly elected and appear to enter upon their duties.

SEC. 2.—The Trustees shall have the ordering of all affairs of this corporation, and the management and disposal of all its property, and the execution of all trusts confided to it.

SEC. 3.—A quorum to do business shall consist of not less than five trustees, one of whom shall be an officer of the Board.

SEC. 4.—The trustees shall elect annually a President, a Secretary, and a Treasurer. The President and the Treasurer shall be members of the Board; the Secretary may or may not be a member of the Board.

SEC. 5.—The trustees shall employ a competent auditor, who shall audit the books of this corporation, and submit an itemized report to the members of the corporation annually, or at such times as may be required by the Board.

SEC. 6.—The trustees shall have power to fill any vacancy occurring in their membership.

## ARTICLE VI — DUTIES OF OFFICERS

The duties of the officers of this corporation shall be such as usually pertain to such offices respectively, and such other duties as the Board of Trustees may prescribe. The President and the Secretary, or in the absence of either, the other and the Treasurer, shall, in behalf of the corporation, sign all deeds, mortgages, powers of attorney, and other instruments of writing of similar character and import.

## ARTICLE VII — SEAL

The seal of this corporation shall consist of an ordinary sized circular impression with the words "WASHINGTON TRAINING COLLEGE" in an outer circle enclosing the word "SEAL" and the word "INCORPORATED."

## ARTICLE VIII — MEETINGS

SECTION 1.—Every regular or special meeting of the members of the corporation shall be called by the Board of Trustees. Notice of such meeting shall be published at least twice previous to the time of the meeting, in the ADVENT REVIEW AND SABBATH HERALD, a weekly paper published at Washington, D. C.

SEC. 2.—The trustees are always in session, no adjournment ever taking place, and may hold meetings at any time when a quorum is present.

SEC. 3.—When not otherwise especially provided, all votes of the members of this corporation for the election of trustees or for deciding other questions shall be taken *viva voce*.

SEC. 4.—Each voter, whether member or trustee, shall have one vote, and only one, on any question.

## ARTICLE IX — AMENDMENTS

The By-laws may be amended by a two-thirds vote of the members of the corporation present and voting at any regular meeting of said members, when the proposed amendment does not conflict with the Articles of Incorporation of this corporation. When it is proposed to change the By-laws at any special meeting of the members of the corporation, notice shall be given to this effect in the call for the meeting, and the nature of the proposed amendment or amendments shall be stated.

### Words of Good Cheer From the People

We will give brief extracts from a few letters just received which show the one spirit that is moving upon the hearts of all our people, making this move to Washington a great means of unifying all the loyal soldiers of the message. A very touching and pathetic feature of these letters is that a large number are from those who are aged, and who have long been connected with the great message of truth.

One brother writes:—

"God bless you much, and give wisdom in all you do to establish the work of the Lord in Washington, D. C. I believe that the Lord directed in locating there. I shall be glad to help you in so doing. I once owned one hundred and thirty-eight acres, all paid for, worth \$60,000. All but one acre has gone into the cause of God. I am almost seventy-seven years old. If I can help you any, I shall be glad to do so. I have been an Adventist for sixty-two years."

Another writes:—

"I have already pledged twenty-five dollars for the work in Washington. I have some land that I will sell, and as soon as I sell, I will give some more. I am thankful to give for the good work that is going on, and I am so glad that I can have a part in it. May the Lord bless you and all the workers there in Washington, and give you wisdom to carry the great responsibility the Lord has given you in the message. I hope

that I can soon sell my land, and then you will hear from me again."

Another writes:—

"I have read all your letters to the church. All have subscribed. . . . The long list of names is the first thing I read in the REVIEW AND HERALD lately. It seems to me by the outlook that even if your school is in running order soon, it will not have long to run. The end is just upon us. I wish all Israel were in the field. May God's richest blessing rest upon you and the work is my prayer."

Another writer says:—

"I have been watching with much interest the move to Washington, and have often thought of a Testimony that came to this people just prior to the fires in Battle Creek. One said to go forward, and another one said if God's people did not leave Battle Creek, the Lord himself would scatter them. I am so glad there are men at the head of this work who believe God when he speaks through his servant. I feel in my very soul that this message is soon to close, and I do hope and pray that there may be such unity among the workers at Washington that they may receive the second pentecostal shower, that this message may do its work speedily. And now may God's blessing and his Holy Spirit guide you continually till Jesus comes."

A sister writes:—

"I am one hundred and six years old. I have given money to the cause till now I am supported by my son-in-law. I am glad to get the REVIEW. You have my prayers. May God bless the work. I was in the first and second messages. I can not get to church now, but I love the message, and try to encourage those who come to see me. May God bless all the workers."

As in the days when Jesus was about to be revealed in his first advent the people were in expectation, so are they to-day. And as the psalmist has written, "Thy people shall be willing in the day of thy power," we have the assurance from the willing hearts of our people that we are in that glorious day. That this work may be quickly established according to God's providence is the desire of all. It is God's will. His will is being done in the earth, and soon truly the mystery of God shall be finished, and his true-hearted, obedient followers shall enter through the gates into the glorious city.

J. S. WASHBURN.

**The Canvasser's Leaven**

"LET those who gain such an experience in working for the Lord write an account of it for our papers, that others may be encouraged. Let the canvasser tell of the joy and blessing he has re-

ceived in his ministry as an evangelist. These reports should find a place in our papers; for they are far reaching in their influence. They will be as sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those who co-operate with him. 'Gather up the fragments that remain, that nothing be lost.'—*Manual for Canvassers,* pages 38, 39.

Why does the general agent when visiting the churches in the interest of the canvassing work, everywhere meet the searching inquiry, "Is the canvassing work as prosperous as it used to be? I don't hear much said about it." Is not the answer apparent? Certainly God has not ceased to bless and prosper the faithful, God-fearing canvasser. But his good experiences are not passed on to the people as much as they should be. These experiences to the church are "a savor of life unto life." They are to the canvassing work what leaven is to the dough. They will elevate and quicken it to action. Others will want to join the ranks and gain a like experience in working for the Master.

Shall we not recognize this, and encourage our canvassers to send in these accounts of their experiences for publication? Not only for publication, but at our camp-meetings and general gatherings time should be allowed for them to tell of their work. At several of the camp-meetings in the Lake Union Conference last year meetings of this character were held, and the "sweet incense" of the reports and testimonies of the canvassers spread to the congregation, and from many came the hearty response to the call for volunteers, "Here am I; send me." Let those having the arrangements in charge for meetings at our coming camp-meetings see to it that ample time is given this important branch of God's work.

J. B. BLOSSER.

**A Personal Testimony**

I FEEL under obligation to make known to my brethren and sisters the great thing which the Lord has done for me, to ask them to praise the Lord with me, and I also hope that this may be the means in the Lord's hands of increasing our faith in his precious promises of healing. July 28 of last year the Lord, in answer to prayer, healed me in a most miraculous manner.

I am in my eighty-first year, and had suffered greatly for over a year with cancer on the breast, scrofula, hip disease, chronic heart-disease, and an abscess on my face, caused by having the jaw-bone fractured when having some teeth extracted. For several months I had been confined to my room in the Women's Annex Soldiers' Home, suffer-

ing intense pain day and night, until it was quite evident that there was no human help for me.

About four weeks previous to the time of my healing, the Lord impressed me to seek him, to know if it was his will that I should be healed. During that time I put away all medicines, and took him alone for my Great Physician. After waiting on the Lord in this manner for three weeks, he gave me evidence that if I carried out the injunction of James 5: 14-16, it would please him to heal me for the glory of his name. I then called for the elders of the Grand Rapids church, and Brother and Sister Leland made arrangements to take me to their home, which they did July 27, the day appointed for prayer and anointing by the elders, who were to meet me there.

Circumstances were such that neither of the elders could come, one of them being out of the city. Not knowing this, we waited through the evening, and my faith was somewhat shaken. Next day we waited on the Lord, then before retiring, we wrestled with the Lord in my behalf. After a season of importunate prayer we retired, and I slept all night, and until after seven o'clock next morning, something I had not been able to do for over nine years.

Sister Leland, anxious to know my condition, woke me. I stood on my feet, and realized at once that the heavy burden of disease under which I had struggled so long, was all gone. Praise the Lord! I went out and told the family that the Lord had taken all my diseases away, and made me every whit whole. Then we all praised the Lord together.

After breakfast I returned to the Soldiers' Home, in order to bear witness to the wonderful things the Lord has done for me. The Lord is wonderfully blessing me daily, for which I praise him. May each one who reads this have his faith increased, and may we all be enabled to take hold of his strength, in the prayer of your sister in the truth.

MARY E. ARMSTRONG.

*Soldiers' Home, Kent Co., Mich.*

**Field Notes**

FIVE new converts were baptized at Townsend, Mont., July 4.

OVER fifty pupils are enrolled at the summer normal school at Atchison, Kan.

ELDER W. C. HEBNER reports the baptism of four persons at Rothbury, Mich., June 25.

FIVE young people were baptized at Bloomfield, Conn., June 26, and the following Sabbath were received into the Hartford church.

THE company at Chico, Cal., have been recently strengthened by the addition of seven new members who were baptized at Yuba City. Several others are expecting baptism soon.

A CONVENTION of Indiana church-school teachers will be held in connection with the State camp-meeting at Martinsville, August 18-29. A State convention for the young people will also be held.

**Report of Canvassing Work in the Lake Union Conference for the Month of June**

	No. Agents	Hours	Orders	Val. Helps	Total Val.
North Michigan Conference . . . . .	4	311	105	\$ 16.60	\$ 169.50
North Illinois Conference . . . . .	7	350	132	19.05	182.25
Indiana Conference . . . . .	7	298	85	67.55	202.25
*West Michigan Conference . . . . .	8	643	97	59.25	283.00
Ohio Conference . . . . .	12	510	440	81.00	658.05
South Illinois Conference . . . . .	6	394	163	73.25	403.75
<b>Totals . . . . .</b>	<b>44</b>	<b>2,506</b>	<b>1,022</b>	<b>\$316.70</b>	<b>\$1,898.80</b>

\*Two months.

J. B. BLOSSER,  
L. U. C. Field Secretary.



ELDER F. H. CONWAY reports an increase of seven in the membership of the church at Star, O. T.

TWENTY-FIVE persons, mostly young people, were baptized at the Colfax (Washington) camp-meeting, held June 14-19.

FIVE persons recently united with the Killbuck, Ohio, church by baptism, making the present membership of that company twenty-seven.

A SABBATH-SCHOOL of twenty-nine adult members was organized at Lancaster, Pa., July 9, where Brother C. S. Wiest is holding meetings.

Two persons united with the Clay Center, Kan., church, July 2, and six others expressed a desire to become members, who have probably been enrolled as such ere this.

TENT-MEETINGS at Danville, Ill., conducted by Brethren Chas. Thompson and P. G. Stanley, have brought out a company of eighteen, who have signed the covenant to keep the Sabbath and walk in the light of present truth.

AT Chanute, Kan., where a series of tent-meetings was lately concluded, four individuals recently began the observance of the Sabbath, who with others who have accepted the truth there have been organized into a church with a membership of about twenty.

In a report of work at Forest Home, Meno, and Ames, O. T., L. P. and Minnie Syp say: "Each one of these meetings resulted in a few uniting with the old Concord church, which had about died on account of removals. When we came here, the church membership was five. It is now thirty-four, and they have a Sabbath-school with forty-eight enrolled."

In a report of the camp-meeting at Alto, Tex., Elder N. P. Nelson says: "The outside interest and attendance was excellent every night. The woods seemed to be filled with people, and every night they would come from every direction to attend the meeting. Nearly every night some one would stand up and say, 'I am convinced of the truth, and intend to keep next Sabbath.' The prophecies were dwelt upon every night, but during the day the instruction was largely of a practical nature. This was found very necessary, as tea, coffee, pork, and tobacco have been used more or less by nearly all the Sabbath-keepers in this part of the State; but all the brethren seemed willing and anxious to learn."

TENT companies are located in Iowa as follows: (1) Elder C. A. Washburn, A. F. Ferguson, J. F. Piper—New Virginia, Warren County; (2) Elder E. G. Olsen, Lloyd Manfull and wife, Archer Cotton—Buffalo Center, Winnebago County; (3) Elder G. R. Hawkins and wife, J. T. Spriggs and wife—Oakland, Pottawattamie County; (4) J. C. Clemens, J. M. Moore—Allison, Butler County; (5) Arthur McClintock, Arthur Rhoads—Lakepark, Dickensen County;

(6) C. E. Rentfro, O. M. Kittle, Ed. Swap—North English, Iowa County; (7) Elder N. C. Bergersen, P. E. Brotherson—Ute, Monona County; (8) Elder J. H. Craft, J. J. Schiffler, E. J. Dietel—Minden, Pottawattamie County; (9) Wm. J. Johnson, C. W. Hollingsworth—Fonda, Pocahontas County.

**The One Hundred Thousand Dollar Fund**

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

The name of Geo. I. Teeple in the last list should have been Geo. L. Teeple.

Amount previously reported	.....\$21,464 74
W. Wood Bute	..... 1,000 00
R. R. Kennedy	..... 100 00
C. L. Kendall	..... 65 00
Alexander Paton	..... 50 00
A. H. Matthews	..... 45 00
Mr. and Mrs. R. C. Wirth	..... 35 00
North Dakota Conference	..... 34 81
E. G. Nelson	..... 30 00
Frank Yeoman	..... 30 00
L. F. Westphal	..... 28 88
Merrill (Wis.) church	..... 26 50
Paul E. Gros and son	..... 25 00
Mrs. Anna Rice	..... 25 00
Mr. and Mrs. G. A. Reed	..... 25 00
James Brown	..... 25 00
Mrs. F. Sullivan	..... 25 00
Stella B. Lowery, Treas.	..... 22 30
Little Rock (Ark.) church	..... 20 00
F. W. Hake	..... 20 00
Mr. and Mrs. Perley H. Wilson	..... 20 00
W. E. Whiteis	..... 20 00
A. N. Hand	..... 20 00
Mr. and Mrs. W. S. Ritchie	..... 20 00
Mrs. L. S. Shear	..... 15 00
San Francisco (Cal.) church	..... 15 00
Vacaville (Cal.) church	..... 11 40
C. H. Mikkelsen	..... 10 73
A. A. Washburn, collector	..... 10 00
Mrs. A. C. Hennage	..... 10 00
Frances C. Ross	..... 10 00
R. H. Thompson	..... 10 00
C. G. Klose	..... 10 00
Mrs. M. Snook	..... 10 00
Marcus W. Snook	..... 10 00
A friend	..... 10 00
H. Kringel	..... 10 00
Jacob Tieber	..... 10 00
Mrs. L. M. Talbot	..... 10 00
E. J. Dryer	..... 10 00
Mr. and Mrs. T. H. O'Neal	..... 10 00
Laura C. Hutchins	..... 10 00
Sophia Saxild	..... 10 00
Mr. and Mrs. H. S. K.	..... 10 00
E. M. Crandall	..... 10 00
John Dunbar	..... 10 00
J. W. Chesbro and family	..... 10 00
Elliott Lynde	..... 8 00
A friend	..... 6 50
C. F. McVagh, collector	..... 5 00
Jane Griffith	..... 5 00
Mr. and Mrs. E. A. Kearn	..... 5 00
Mrs. M. A. Baskerville	..... 5 00
Mr. and Mrs. T. J. Cady	..... 5 00
J. E. Frazee	..... 5 00
Mrs. Laura B. Trowbride	..... 5 00
Mr. and Mrs. F. W. Field	..... 5 00
N. E. Scheff	..... 5 00
Ray Barnes	..... 5 00
L. H. Evans	..... 5 00
A. C. Neff	..... 5 00
Alice Houghton	..... 5 00
M. A. Lamphier	..... 5 00
Pamela S. Treat	..... 5 00
Albert Christenson	..... 5 00
W. H. Smith	..... 5 00
H. D. Reynolds	..... 5 00
Mr. and Mrs. H. H. King	..... 5 00
W. F. Nickel	..... 5 00
Mrs. W. L. Johnson	..... 5 00
C. W. Smouse	..... 5 00
William Edgar	..... 5 00
A friend, K. M.	..... 5 00

A friend, P. C.	..... 5 00
Mr. and Mrs. H. Hahn	..... 5 00
Henry Armstrong	..... 5 00
Mrs. Alexander Wait	..... 5 00
Christina Sampson	..... 5 00
Mrs. A. Massir	..... 5 00
D. A. Babcock	..... 5 00
F. D. Starr	..... 5 00
H. L. Richmond	..... 5 00
Mr. and Mrs. H. C. Rahn	..... 5 00
William S. Wyatt	..... 5 00
A. L. Stevens	..... 5 00
S. J. Northrup	..... 5 00
M. A. S.	..... 5 00
F. C. Meyers	..... 5 00
Mrs. L. J. Sage	..... 5 00
C. W. Clark	..... 5 00
J. Q. Foy	..... 5 00
Stephen Haylock	..... 5 00
Mr. and Mrs. Amos W. Palmer	..... 5 00
Mrs. E. Musgrave	..... 5 00
Mr. and Mrs. F. H. Conway	..... 5 00
A friend	..... 5 00
Nels Johnson	..... 5 00
John Sangbeim	..... 5 00
Bell L. Brown	..... 5 00
Carrie E. Bailey	..... 5 00
Sarah B. Elder	..... 5 00
E. A. Lace	..... 5 00
S. C. Packham	..... 5 00
Cora Rich	..... 5 00
A. D. West	..... 4 00
Mary C. West	..... 4 00
Anthony Beans	..... 3 80
Little Prairie (Wis.) church	..... 3 60
H. A. Jenkins	..... 3 50
Young Peoples' Society, Big Spring, S. Dak.	..... 3 25
A. Carter	..... 3 25
R. E. Legraves	..... 3 00
Mrs. Polly Johnson	..... 3 00
William Harding	..... 3 00
Mr. and Mrs. C. D. Zirkle	..... 3 00
Mrs. J. L. Galbraith	..... 3 00
Mrs. M. Shmalitz	..... 3 00
Mrs. H. Perrior	..... 3 00
Lucreta C. Guild	..... 3 00
E. A. and E. P. Field	..... 3 00
Mrs. Leander Graves	..... 3 00
West Michigan Conference	..... 3 00
Henry R. Campbell	..... 3 00
Carrie Campbell	..... 3 00
E. C. Loughborough	..... 3 00
E. S. Walker	..... 3 00
Alma Spear	..... 3 00
A friend	..... 3 00
A friend	..... 2 50
John S. Russell	..... 2 50
C. V. Woods	..... 2 50
Mrs. A. C. Hudson	..... 2 50
Dr. L. A. Dobson	..... 2 50
J. T. Allen	..... 2 50
Adelia Allen	..... 2 50
Mrs. J. B. Neal, collector	..... 2 38
Eliza Harding	..... 2 00
Peter Case	..... 2 00
Amy J. Case	..... 2 00
Mrs. P. Smetters and Lida Westerman	..... 2 00
G. A. Cushing	..... 2 00
F. A. Jones	..... 2 00
Mrs. J. A. Burdoin	..... 2 00
Miss V. Swope	..... 2 00
C. E. House	..... 2 00
Mrs. E. J. L. Sprague	..... 2 00
Mrs. L. G. Miller	..... 2 00
Mr. and Mrs. Addebery	..... 2 00
Edwin F. Henry	..... 2 00
Clark Tisdale	..... 2 00
Mr. and Mrs. R. W. Springer	..... 2 00
Mr. and Mrs. A. P. Heacock	..... 2 00
George Sampson	..... 2 00
Victoria Pate	..... 2 00
M. Linborn	..... 2 00
H. L. Nicholson	..... 2 00
A friend	..... 2 00
Clara L. Lind	..... 2 00
M. J. Stevens	..... 2 00
F. E. Painter	..... 2 00
Ezra Ortiz	..... 2 00
Mrs. Rose Bentley	..... 2 00
C. F. McVagh	..... 2 00
Inez Ryn	..... 2 00
Mrs. M. L. Hebard	..... 2 00

Mrs. M. E. Francis	2 00	Mrs. J. F. Ketring	1 00	S. S. Johnson	50
L. J. Peterson	2 00	Ellen M. Fulton	1 00	Mrs. S. S. Johnson	50
T. O. Saxton	2 00	Lillian Fulton	1 00	Louisa Jones	50
Eliza Walker	2 00	Henrietta Schafer	1 00	M. I. Lamb	50
Ella Swan	2 00	E. T. Enck	1 00	Mrs. Etta Ellis	50
A. Aldrich	2 00	Mrs. Helen Swinger	1 00	Mrs. Ellen Ayres	50
Christian Christensen	2 00	James Shields	1 00	M. Beeler	50
Newkirk, Randall, and Williams	1 75	Mrs. Thomas Wilbains	1 00	Hubert Swartout	50
Mrs. Caroline A. Burr	1 50	W. J. Heckman	1 00	Florence Swartout	50
Phoebe H. Hamp	1 50	Amanda Thompson	1 00	Jennie Robinson	50
William M. Herd	1 50	Irwin Hewitt	1 00	Bessie Smith	50
Mrs. Marie Carston	1 25	J. G. Sanders	1 00	Mrs. E. Dimmick	50
Sarah Ballard	1 10	Mrs. L. A. Rowe	1 00	Alfred Slaton	50
Howard Grant	1 00	Fannie Fondersmith	1 00	James Slayton	50
Willis Grant	1 00	M. H. Gunning	1 00	Harold and Verlin Slaton	50
H. E. Townsend	1 00	Ned Ashton	1 00	A. Netherfield	50
Mrs. H. E. Townsend	1 00	Alma Rudolph	1 00	Leslie Chenoweth	50
Mary Branch	1 00	Nettie Ashton	1 00	Mrs. M. S. Collins	50
A friend	1 00	Mr. Debra Lackey	1 00	Mrs. Amber Brotherston	50
Mrs. Hattie Johnson	1 00	Mrs. Phebe Gleason	1 00	Irma Parks	50
Mrs. Emma O'Mara	1 00	Mrs. H. S. Merchant	1 00	Clara V. Mitchell	50
S. A. Richardson	1 00	Mrs. Grannis	1 00	Mrs. S. Handley	50
H. A. Kenison	1 00	N. M. Rogers	1 00	John Schlatter	50
Verna Kenison	1 00	Mrs. Elsie E. Merchant	1 00	C. W. Moell	50
A friend	1 00	A friend	1 00	George Bomount	50
G. W. Bartrem	1 00	Mrs. William J. Smith	1 00	W. S. Askwith	50
P. Siclie	1 00	Mr. and Mrs. Solomon Berridge	1 00	E. R. G.	50
Dunker Brothers	1 00	Jacob Lucas	1 00	J. H. Humphrey	50
R. Martin	1 00	Alba D. Campbell	1 00	Mrs. Clara Proctor	50
Henry Goasen	1 00	Mrs. Marie Jensen	1 00	Mrs. Henry Prosser	50
J. N. Gale	1 00	Mrs. S. A. Jones	1 00	A. Evans	50
Mr. and Mrs. N. Jenson	1 00	John A. Sweney	1 00	Libbie Fronabarger	50
Mrs. John P. Zirkle	1 00	Lydia B. Sweney	1 00	Alfred Barr	50
John P. Zirkle	1 00	Mrs. L. G. Farris	1 00	C. J. Thayer	50
Alvin Griswold	1 00	Mrs. H. A. Rucker	1 00	F. F. Thayer	50
J. B. Stuyvesant	1 00	M. V. Brigham	1 00	A friend	50
M. E. Abbott	1 00	Mrs. J. H. Gould	1 00	A friend	50
Eddie West	1 00	Nancy Buckridge	1 00	Herold Paquette	50
Hattie West	1 00	Annie Swansen	1 00	Lenora Phillip and Erwin Dalton	50
C. H. Alger	1 00	Amelia Wilson	1 00	Mrs. R. H. Moore	25
Mary Alger	1 00	A. L. Evans	1 00	None Hoisington	25
Louisa Anderson	1 00	Mr. and Mrs. J. W. Dotson	1 00	A friend	25
Mrs. Josephine Swisher	1 00	Mrs. Louisa Wood	1 00	A. Cereda	25
Mrs. M. A. Bishop	1 00	Mrs. E. A. Shields	1 00	Axel Wahlberg	25
Mrs. S. E. Wagner	1 00	E. Z. Sanborn	1 00	W. C. Hayes	25
Mrs. M. E. Blackner	1 00	Charles M. Andrews	1 00	John Miln	25
Mrs. Mary Brickey	1 00	Horace M. Spear	1 00	Joseph L. Neitzel	25
Mrs. Nettie Winters	1 00	L. R. Simshauser	1 00	Kemp Plunkett	25
Etta Dale	1 00	George Walker	1 00	Martha Shome	25
Birdie Cruzan	1 00	L. B. Smith	1 00	Henry Samples	25
I. G. Brickey	1 00	Rose Simshauser	1 00	Jane Samples	25
Charles Swartout	1 00	A friend	1 00	Pearl Samples	25
Metta Swartout	1 00	Maggie Daniels	1 00	Bert Samples	25
William Swartout	1 00	A friend	1 00	Henry Samples	25
John Davis	1 00	Ivers Tenney	1 00	George Samples	25
Mrs. M. E. Cheshire	1 00	Nathan B. Klopfer	1 00	Nellie Samples	25
Ira S. Jones	1 00	T. C. McReynolds	1 00	Mary Kirtz	25
Mrs. A. Bolander	1 00	Mrs. C. C. LeMasters	1 00	Anna Sampson	25
Cherry Flats (Pa.) church	1 00	Henrietta Paquette	1 00	Georgie Sampson	25
M. A. Robinson	1 00	F. A. Paquette	1 00	Bertha Smith	25
J. G. Bishop	1 00	Leah Paquette	1 00	C. Cristsen	25
William Potter	1 00	John Allen	1 00	Robasha Reesman	25
Mrs. Smith	1 00	Lillian Weiss	75	Susie B. Merchant	25
Mrs. A. A. Bird	1 00	Mrs. Huldah Olsen	75	Martin Soule	25
Alvin Beans	1 00	Mrs. J. S. Rowland	52	Mrs. F. M. Tessen	25
R. C. Andrews	1 00	M. G. Meade	50	Mary Ballard	25
Ural Schmaltz	1 00	Mrs. Virginia Emery	50	I. D. Willis	25
Zella Schmaltz	1 00	Henry Grant	50	Mrs. C. C. Ward	25
Mrs. Rosalia Conlan	1 00	E. A. Hanes	50	Jesse Evans	25
Mrs. Ella Zeluff	1 00	Elmaette A. Norris	50	Leona Evans	25
J. R. H. Nickel	1 00	Mrs. Emelin Russell	50	A friend	25
Hicks	1 00	Gordon Bartrem	50	Mrs. N. P. Burr	25
A friend	1 00	J. Schuldt	50	George Christensen	25
Ernest Spring	1 00	G. L. Monroe	50	G. Brocco	20
Florence Lemon	1 00	J. M. Graham	50	Hannah Beans	20
H. Chenoweth	1 00	John Mannix	50	Dunker Brothers	15
Sarah A. Sawyer	1 00	James L. Studer	50	Stanley Swisher	10
Sister Hines	1 00	E. Erickson	50	Mrs. Mary L. Wood	10
Mrs. C. Chenoweth	1 00	C. M. Hall	50	Milo Sampson	10
Anna Kemp	1 00	Henry Glassoff	50	Worlinder Soule	10
Mrs. H. A. Green	1 00	A. Klahn	50	Mary Bastin	10
Ellen Moulton	1 00	Joe Harden	50	Dora Sampson	05
Bertha Emerson	1 00	C. H. Schinkel	50	Florence B. Shaw	1 00
George Hale	1 00	H. W. Morse	50	Mrs. Anna A. Bringle	1 50
R. D. C. Cressey	1 00	James Sorenson	50	Mrs. J. W. Hearn	5 00
L. H. Priest	1 00	B. F. Plunkett	50	Wm. Treadwell	5 00
Mrs. J. Stensgaard	1 00	Mrs. B. F. Plunkett	50	Mrs. M. J. Kay	10 00
D. W. C. McNett	1 00	Miss J. Frazer	50	Sullivan Wareham	50 00
Mrs. E. E. McNett	1 00	M. A. Neff	50	J. H. Vollmer	100 00
Mr. Johnwolf	1 00	Annie Tucker	50		
J. O. Culver	1 00	Virgie Tucker	50		
Mrs. M. J. Neely	1 00	Emmett Tucker	50		
Mrs. Sophronia Pike	1 00	Margaret Craig	50		
Mr. H. B. Gallias	1 00	Mrs. F. D. Harp	50		
				Total reported	\$24,247.61
				A further list will follow.	
				W. T. BLAND, Assistant Treasurer.	

## Christian Education

Conducted by the Department of Education of the General Conference.

L. A. HOOPERS, Chairman;  
FREDERICK GRIGGS, Secretary.

THE following articles by Elder Daniells and Professor Sutherland are reports of talks given by them at the educational convention held at College View, Neb. They are as important and inspiring now as when they were spoken a year ago; so are all the words which were spoken at that memorable meeting. The General Conference Committee considered the matter presented at that convention and the discussions which took place there of such importance that they decided to publish a report of the whole proceedings of the convention. Of course, such a report could not well be a verbatim record of a week's convention, but it is verbatim of many of the most important topics considered, and its editors faithfully endeavored to make it a correct interpretation of the doings and spirit of the entire convention. There are yet on hand a good number of these reports which can be had post-paid for twenty-five cents per copy by addressing the secretary of the Department of Education, Frederick Griggs, South Lancaster, Mass. They can also be obtained of the tract societies. This report should be in the hands of every one of our people who is interested in Christian education.

### How Success Is Attained

Is it the privilege of every person to be filled with a burning enthusiasm for the speedy accomplishment of this work? Is it the privilege of every believer in this truth to be fired with the spirit to serve? How may this spirit be brought into life? First, he who would be filled with the spirit to serve in this cause must turn his mind toward this cause. And he has that power; every person has the will power to turn his mind, and center it upon whatever he chooses. And, secondly, when he has turned his mind, his thought, toward this cause, he must go to work. He also has that power; and as he works, his enthusiasm will increase, his power to serve will increase; and so as he thinks on this work and engages in it, he is built up, the Lord working in him and through him, for mighty service in his cause of right. In this way every one who is now engaged in valuable service started. Perhaps just a young man, twenty or twenty-five years of age, with little experience, he turned his mind toward this work. In weakness he began to do what he could, and in the thought, in the doing, he was developed, so that he could do strong, mighty, and efficient service for God.

So I plead with every one to turn his mind toward the finishing of this great work. And not only to turn his mind toward it, but to direct his effort in the doing of the work. I thank God for this great truth, for this third angel's message, for this steady movement that has made us a people. I thank God for the glorious possibilities that are right before us, that are within our reach, and I earnestly pray that this will truly be the beginning of a new era, a new experience to this people, especially to

those who have been attending this convention. O my brethren in the school, in the ministry, and in all phases of this work, let us here, now, deliberately and determinedly dedicate our lives to this cause for new service, for unreserved service, that every power of our being shall be centered upon and devoted to it, and I tell you we shall soon see the cloud lifting. We shall see the church going forth conquering and to conquer, and we shall live to see the end of this great work.

A. G. DANIELLS.

### Text-Books

THE Romans had a legend that the founder of their nation, though born of human parents, was suckled by a wolf, and they traced the savagery of their own dispositions to the character imbibed from the milk of that beast, by that babe, Romulus. Although it is a legend, it illustrates a principle seen the world over,—the principle stated by Solomon in the words, "Train up a child in the way that he should go: and when he is old, he will not depart from it."

The mental food which the little child eats is building the character for the man. Feed the child stories founded upon myths, and in the man you will reap infidelity. Feed the childish mind with thoughts of faith, love, and truth, and in the man you reap Christianity.

The question of study books has been a vital one in connection with every educational movement. When Confucius undertook to perpetuate his doctrines, did he bequeath them to the priests?—No; he put the children to reading them; for centuries the boys of China have read from the books of Confucius. Have they lost their reverence for these so-called sacred writings?—By no means. Some contend that if the children read the Scriptures in the day-schools, the sacred Word will become common. China's history is an answer from which Christians might well learn a lesson.

The plan just mentioned was followed in the schools of Israel. A noted Christian writer has said, "Up to ten years of age the Bible was the sole text-book. Bible study began with the book of Leviticus; then came other parts of the Pentateuch; next the prophets; and finally the Hagiographa." Think of putting a little child to studying the book of Leviticus. Many teachers at the present day would ridicule the plan, and yet the history of the Jews shows that wonderful results were attained from this course of study. Because their students wrestled with the strong Word, they were able in manhood to build up the nation until it held the place occupied under David and Solomon.

While the children of other nationalities were studying Egyptian wisdom, the mythology of Babylon, and the philosophy of Greece, the youth in Israel were fed the Word of God. As a result the kings of the earth came to Israel's kings to seek wisdom. The Israelites' strength was due to their education, to the study and obedience of God's Word.

In the early Christian church the children were carefully taught by parents and teachers. One historian says, "The Bible was the entertainment of the fire-side. It was the first, the last, the only school-book almost of the child." Their object was to train their children in the fear of God, and the author just quoted says, "As a result they grew up without

a taste for debasing pleasures. They acquired simple domestic tastes, and when the time came they took their place as consistent and earnest workers in the church." We are working for the same results to-day, and the causes that produced such characters in the early days of the church, will, if put into operation, produce character in our children that will enable them to stand firmly for the truth when the adults will be prohibited from preaching the message.

It was necessary in the great Reformation of the sixteenth century, conducted largely by Luther and Melancthon, to prepare proper text-books for the children of reformers. History states that they started schools, and then wrote text-books. In every case where reform was successful, the Bible was first put in the language of the common people, and then other books were prepared in harmony with the Scriptures.

It would be profitable, had we time, to study the methods advocated by the Reformers, and those who advocated a counter-reformation. The first presented principles, which developed faith in God's Word. The second, represented by Jesuits, produced books filled with facts, to master which required a great amount of memorizing.

The presentation of principles, therefore, ought to be the chief characteristic of Christian text-books. Text-books, which teach facts but leave out the practical application of principles, and which do not compel the student to practise what he learns, will not develop lovers of truth. It is our duty to break away from the formal memorizing of medieval days, which in education is the same as absolute monarchy in government.

Text-books built upon memory work bind and restrict. Wm. T. Harris says on this point: "Memory is the faculty that subordinates the present under the past, and its extensive training develops a habit of mind that holds up what is prescribed, and recoils from the new and untried. In short, the educational curriculum that lays great stress on memorizing produces a class of conservative people."

The proper books for study must compel doing. Our physiologies should make health reformers and medical missionaries who go about doing good. Our geographies should inspire students to carry the gospel into foreign fields. Our language study should compel the student to think God's thoughts and to speak his words. Speakers and writers ought to be developed after God's order. The study of agriculture must no longer be a theory, but must result in bringing forth men who can cultivate the soil as God intends; men who will long to bring forth from the earth its wealth, and who, as a result, will be instrumental in starting an exodus from the cities.

E. A. SUTHERLAND.

"You talk with college presidents," says an editorial in one of the Chicago papers, "you hear the words 'building,' 'endowment,' 'donation,' 'resources,' 'affiliation,' 'combination.' You miss the conversation that you would like to hear on things of taste, on poetry, on history, on human life. You begin to fear that we are so busy with our machinery of education that we have no time to educate. You begin to fear that while we are developing the organs of education, the life is flickering out."

## Current Mention

— It is rumored that President Roosevelt will be asked to intervene in the meat strike, and take some measures to force a settlement, as was done in the great coal strike.

— England has been joined by the United States in protesting against the seizure of the vessels and cargoes of neutral nations by Russian ships of war. The sinking of the "Knight Commander," a British ship, by a Russian cruiser, is regarded as unjustified by any rules of international warfare, and much feeling was aroused over the incident, which for a time threatened to bring on war.

— The friction between France and the Vatican has at last reached the point of open rupture, the pope having refused to accede to the last demand made by the French government, in the matter of the summoning of certain French bishops to Rome. The French representative at the Vatican will now be recalled, and the papal nuncio at Paris will be dismissed. This will terminate all diplomatic relations between France and the papacy.

— The Russo-Japanese war is marked by almost daily fighting between portions of the opposing armies in Manchuria, but the "great decisive battle" which in the newspaper reports has been imminent for a month or more, still holds off. The general movements of the armies show that the advantage in the fighting continues to be with the Japanese, who have been almost uniformly successful in the important engagements. Port Arthur still holds out, but it appears evident that the siege is being pressed with the intention of forcing an early capitulation, this being of the greatest importance to the Japanese in order that Admiral Togo's fleet may be released from Port Arthur, and be free to prevent further raids by the Vladivostok squadron, which have demoralized shipping interests on a vast scale. It is stated that the latest raid by this squadron resulted in holding up in port for ten days 200,000 tons of chartered shipping, at a loss of over \$7,000,000.

— The work of the assassin has again shocked the civilized world, the victim in this instance being the Russian minister of the interior, M. von Plehve, who was killed by the explosion of a bomb while riding in his carriage in St. Petersburg, July 28. Several other persons near him at the time were killed or fatally injured. The bomb was filled with a very powerful explosive, as was shown by its effects, the paving stones under the victim's coach being reduced to powder, and every window within half a mile being broken. Minister Plehve and his coachman were killed instantly. The assassin was severely injured by the explosion, and was taken to a hospital. Another man carrying a bomb similar to that used by the assassin was arrested. Next to the czar, Minister von Plehve was regarded as the most powerful man in the empire. The czar was prostrated by the news. The assassin, who is believed to be connected with an international association of anarchists, declared that more assassinations were to follow.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE	
Southern New England	Sept. 1-10
Maine, Caribou, Arrostook Co.	.....
.....	Aug. 25 to Sept. 5
New York (State)	Sept. 8-18
New York, Hadley (local)	Aug. 18-28
Vermont, Hardwick	Aug. 18-28
Virginia, Stanleyton	Aug. 5-14
West Virginia, Clarksburg	Sept. 8-18

CANADIAN UNION CONFERENCE	
Maritime	.....
Quebec	.....

SOUTHERN UNION CONFERENCE	
Cumberland, Rockwood, Tenn.	Aug. 11-22
Florida, Plant City	Oct. 13-23
Georgia, Lawrenceville	Aug. 5-15
Mississippi	.....
Tennessee River, Hazel, Ky.	August 19-28

LAKE UNION CONFERENCE	
East Michigan, Flint	Sept. 15-25
Indiana, Martinsville	Aug. 18-29
Northern Illinois, Streator	Sept. 1-11
Southern Illinois, Decatur	Aug. 17-28
North Michigan, Mancelona	Sept. 1-12
Ohio, Marysville	Aug. 11-22
West Michigan, Allegan	Aug. 18-29
Wisconsin, Oshkosh	Aug. 30 to Sept. 12

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

SOUTHWESTERN UNION CONFERENCE	
Arkansas, Russellville, Pope Co.	Aug. 11-23
Oklahoma, Guthrie	Aug. 25 to Sept. 4
Texas, Hughes Springs (local)	Aug. 16-26

PACIFIC UNION CONFERENCE	
British Columbia, Vancouver	Sept. 15-25
Western Oregon, Myrtle Point	Aug. 18-28
Western Oregon, Ashland	Sept. 8-18
Southern California, Los Angeles	Sept. 1-11
Utah, Provo	Aug. 10-17

UPPER COLUMBIA CONFERENCE	
British Columbia, Vancouver	Sept. 15-25
Southern Idaho	Sept. 12-18
Oregon, La Grande	Aug. 30 to Sept. 4

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.

### Virginia, Notice!

SINCE advertising rates for the camp-meeting at Stanleyton, Page County, in the papers and on the bills, we are sure that there will not be fifty coming over those roads under the certificate plan, and in this case no reduction on the return trip could be secured. We now advise all who come over the Southern Railroad to buy round-trip summer excursion tickets to Luray. Luray is only seven miles from Stanleyton, the place of the meeting. Bear in mind that the fare will be \$1.35 less if you do not want to go into the Caverns at Luray. These rates are from points on the Southern, and may be obtained on the other roads also. Make full inquiry before starting to the meeting. If the station is not a coupon station, you will have to notify the agent ahead in order to get your tickets. Those coming over the Chesapeake and Ohio will use the card orders, and those coming over the Norfolk and Western will get reduced rates, as advertised. We have sent this information to all who are likely to come under the certificate plan, and insert the notice in the REVIEW and the Gleaner in hopes that it will be seen by all in time. If you can not buy the summer excursion tickets, you will have to get the best rates you can. We

are sorry that we can not do any better, but the roads mentioned say they can not, under the rules, change the arrangements.

In coming to Luray on the summer excursion ticket, you will of course have to pay your fare to Stanleyton from Luray, and look after your baggage. By seeing the conductor in time, perhaps you can do this without changing trains. R. D. HOTTEL.

### Local Camp-Meeting for Western Washington

We will hold our local camp-meeting for the Southern District at Ridgefield, August 25-31. This will be the first local meeting ever held in this section. We hope it will give an impetus to the work in that district. It is only a short distance from Ridgefield to all the churches in that part. Most of the members can come by team if necessary, although they are in reach of the railroad. Tents will be on the ground, for rent at the usual price. Good ministerial help will also be provided, and everything that we can do to make the meeting profitable will be done; but the blessing and real spiritual profit depend largely, if not entirely, upon the sincere desire and preparation of the individual. The meeting will be free from business, and wholly devoted to the work of drawing nearer to God. We hope and pray that every Sabbath-keeping family in that section may be represented at the meeting. There will be no dining-tent on the ground, but there will be a small tent supplied with health foods and provisions, where food may be secured. Let us begin at once to prepare for the meeting.

E. L. STEWART,

President Western Washington Conference.

### Notice for Kansas

A TELEGRAM was sent to the Review Office last week [Received too late for insertion in the last issue.—Ed.] announcing that our conference and tract society office at Topeka had been quarantined on account of smallpox.

The situation is not so serious as first feared. Brother H. E. Meyer has the smallpox, but is not sick, though much broken out. He is quarantined in his home, but is ready for work as soon as it is safe for him to go out. The other laborers in the office worked in a separate room, and for the last two days before the true nature of the disease was discovered, they were not in the office; hence it is hoped that they will not be affected by the exposure.

The office was fumigated well, and we are now in it, and at work. Our paper will be issued regularly, missing only the one issue. My mail, consisting of many letters from the workers in various parts of our field, had been held for a week, awaiting my return to the office, which was unexpectedly delayed; and I was then forbidden to receive it out of the quarantined office, hence a still longer delay in reply to many questions pertaining to the work. We believe, however, that the Lord has directed his own work in each case where he has been made the workers' Counselor. C. McREYNOLDS.

### Hazel (Ky.) Camp-Meeting

THIS will be the general gathering for our Tennessee River Conference. The camp will be situated in a nice, shady place on the grounds recently purchased for the intermediate school. The time is August 19-28. The choice for the place of our camp-meeting was made at Hazel, Ky., as this will give the brethren and sisters of our Tennessee River Conference the most favorable opportunity to see the new location of the school just as plans are being made for the school, and the first work being done. Aside from this opportunity of seeing the location for the school and studying the principles of Christian education together, the general interests of our work in the message will be considered. We are planning to devote some time to each department of the work,—canvassing, Sabbath-

school, healthful living, education, home missionary, etc.—the central theme being the soon-coming Saviour. The usual conference business will be transacted,—auditing of laborers' accounts, election of conference officers, and laying of plans for future work. These questions are surely of sufficient importance to interest every one of our brethren and sisters in making reasonable efforts to attend. Brethren, we are expecting your presence.

New family tents, of comfortable size and height, will be on the grounds. We have applied for the usual reduced rates of travel on the railroads. Grocery stand and dining-tent will be provided. We shall have moonlight nights, and we trust pleasant weather. The grounds are shady, with quiet, restful places, where God may be sought in secret devotions. Best of all, God's Spirit is promised. Come, brethren, to this annual gathering, and share the blessings. Write immediately to W. D. Dortch, Hazel, Ky., for your family tent. The supply is limited.

N. W. ALLEE, *President of Conference.*

### Vermont Camp-Meeting

THE annual conference and camp-meeting for Vermont will convene at Hardwich, August 18-28. We expect excellent help from abroad. Elders H. W. Cottrell, W. H. Thurston, Professor Griggs, and others will be with us. The usual reduced rates have been secured on the different railroad lines running through the State. Ask your station agent for excursion rates to the Seventh-day Adventist camp-meeting at Hardwich. If any of our churches have not yet elected delegates to the conference, they should do so at once. Each church is entitled to one delegate, and one for each additional fifteen members. We hope for a full delegation from each church in the conference. The Lord's business is much more important than our worldly affairs.

Youths' and children's meetings will be held each day, so bring your children with you to camp-meeting.

We have had a larger number of laborers employed during the year than in former years, and will need quite a sum of money to meet our bills. If any of our church treasurers and isolated members have tithes in hand, we would be glad to have the same sent in before camp-meeting. The Lord says: "Bring ye all the tithes into the storehouse, that there may be meat in mine house." Let us not be found robbing God in tithes and offerings, but let our means now be used to advance the cause of God.

Those who desire tents, rooms, stalls for horses, etc., should write to F. M. Daner, Hardwich, Vt., stating plainly what they desire. We shall need a few strong men to assist in pitching the camp; these should be on the ground not later than August 15. The plan for the past few years has been for each church in the conference to send us a man to assist in this work. These annual gatherings become more and more important as our work develops, and the end of all things draws near. Let us come up to this meeting seeking God very earnestly, that we may reach a higher state of spirituality and be better prepared to work for the Lord the coming year than ever in the past. Hardwich is comparatively a new field. Let us pray that God will by his truth help stir the inhabitants of this little city, and that souls may be converted to God and his truth. A few more such meetings and we shall be safe at home.

J. W. WATT.

### A Study of the Covenants

THE August number of the *Bible Training School* is devoted to the important subject of the covenants. The following is the table of contents:—

When I Read My Bible Through (poetry).  
The Two Covenants, Mrs. E. G. White.  
Pioneers in the Third Message, J. N. Loughborough.  
The History of the Covenants, Mrs. S. N. Haskell.

Will There Be Any Stars in My Crown? (poetry).

Men of Tears.

A Birthday Song, G. B. Thompson.

Live the Truth (poetry).

The Covenant Sealed, Mrs. S. N. Haskell.

Christ and the Covenant, Mrs. E. G. White.

Five Books, S. N. Haskell.

The Old Covenant.

The Blood of the Covenant, S. N. Haskell.

Like Heaven (poetry).

The Terms of the Two Covenants, Mrs. E. G. White.

Bondage or Freedom.

Choice selections.

Covenants.

History of the Keene Orphanage.

When Will the Marriage Supper Be Celebrated?

Lessons from the Sun.

Bible Readers' Class.

Wisdom, Helen McKinnon.

How God Maintains the Justice of His Government, G. T. Wilson.

Thoughts for Bible Students.

A Tribute, Mrs. Philmon.

Roll of Honor.

Address Bible Training School, South Lancaster, Mass.

### Address Wanted

ELDER A. W. BARTLETT, former pastor of the Seventh-day Adventist church of Indianapolis, Ind., desires the address of Brother E. J. Hammer, who suddenly left his home and family in this city last Decoration day. No word has come to his bereaved family since as to his whereabouts. Brother Hammer was a member in good standing of the Seventh-day Adventist church of Indianapolis, and is greatly missed by the church as well as by his heart-broken family. Please address Elder A. W. Bartlett, 816 Temple Ave., Indianapolis, Ind.

### Business Notices

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

WANTED.—A number of men to work through harvest and thrashing. Will give \$2 a day till November 1. Address G. I. Cummings, Mooreton, N. D.

WANTED.—A competent hygienic vegetarian cook, who understands the manufacture of health foods, would like a position in a hygienic restaurant or sanitarium. Address L. F. P., Amherst, N. H.

FOR SALE.—Honey of the new crop, gathered from alfalfa, nice quality. Price of No. 1 comb, \$3 per case of 24 sections. Extracted, in lots of 120 pounds, 7½ cents per pound. Cash with order. Address J. Q. Adams, R. R. No. 1, Manzanola, Colo.

FOR SALE.—Two lots, good 11-room house, two-room store, barn, shed, granary, wood shed, well of soft water, 14 bearing fruit-trees, 14 young fruit-trees; one block from S. D. A. college. Address Mrs. Adelia Allen, College Place, Wash.

FOR SALE.—Twenty-seven acres, a most desirable fruit farm adjoining Graysville, Tenn. Has a thousand peach trees, and all other fruits grown here, just coming into bearing. A new five-roomed cottage, barn, and outbuildings. Never-failing soft water springs. Address C. A. Hall, Graysville, Tenn.

FOR SALE.—Four-room house, with never-failing well of soft water, two acres of land, nearly all set with fruit. This property belongs to Hazel Intermediate School; the money it should bring is needed in the new building. A good home for some family desiring the benefits of Hazel school. Price, \$450. Address Prof. C. L. Stone, Hazel, Ky.

### Local Camp-Meeting for Northeastern New York

THERE will be a local camp-meeting held for northeastern New York at Hadley, Warren Co., August 18-28. Hadley is twenty-two miles north of Saratoga Springs, on the Delaware and Hudson Railroad. A fine, well-watered grove has been secured a few rods west of the depot. We trust all the friends in northeastern New York will plan to attend this important meeting. No conference business will be transacted; the time will be devoted wholly to the spiritual upbuilding of those in attendance. S. H. LANE.

### Publications Wanted

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

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

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

H. Crippen, L. Box 240, Alamogordo, N. M.  
Mrs. S. A. Williams, 15604 Loomis Ave., Harvey, Ill.

J. W. Buckland, Box 218, Great Bend, Kan., *Review, Signs, Little Friend, Life Boat, Instructor, Watchman*, also tracts on the immortality question and the Sabbath.

Violetta C. Kerr, Milton, Ore., has sufficient papers for the present.

### Obituaries

McCONNELL.—Died at Springfield, Ill., July 18, 1904, of tubercular meningitis, little Florence Laeline, only child of Brother F. L. and Minnie McConnell, aged 11 months and 3 days. The parents and other relatives were comforted at the funeral with the hope contained in the precious promises of God. CHAS. THOMPSON.

WANE.—Died at the home of his parents at Ottawa, Kan., July 19, 1904, Russel L. Wane, aged 15 years, 6 months, and 25 days. Russel was always a model boy, taking delight in winning the affection of all by his kindness and his services of love. He leaves many friends to mourn their loss. Words of hope were based on John 3:16.

C. E. PECKOVER.

HOLLENBECK.—Died at Bellingham, Wash., at the home of his daughter, Mrs. Burch, of Bright's disease, N. Hollenbeck, aged 77 years, 3 months, and 19 days. Father Hollenbeck accepted present truth about twenty-eight years ago, to which he adhered to the end. Two sons and two daughters mourn their loss, but with hope of reunion in the first resurrection. Funeral services were conducted by the writer at Mt. Vernon, Wash., where the interment took place. W. W. SHARP.

LEECH.—Died at Battle Creek, Mich., July 12, 1904, from the effects of paralysis, Sister Martha M. Leech, nee Gale, aged 71 years, 1 month, and 17 days. She was born in Colchester, Vt. At the age of eighteen she was converted, and joined the Methodist Church, of which she was a faithful and working member for thirty-four years. In 1884 she accepted Bible truth as taught by the Seventh-day Adventists, and united with their church. When she came to Michigan, she transferred her membership to Battle Creek. She was a firm believer in the near coming of Christ, and often said, I expect to see the day. The blessed hope was her support in her long sickness, and she manifested great patience through her suffering. At the funeral, words of comfort were spoken by the writer.

I. D. VAN HORN.





WASHINGTON, D. C., AUGUST 4, 1904

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

BROTHER F. E. PAINTER, who has the oversight of the canvassing work in the Atlantic Union Conference, has been at this office during the past week. He will attend several of the camp-meetings in this union conference, beginning with the Virginia meeting.

BROTHER WALTER BOND and family made a short stay in Washington last week on their way from their field of work in Spain to their old home in California. It was necessary for them to make a visit to this country to attend to some business matters of a personal nature, but they are planning to return to Spain in a short time. They have seen and felt the needs of the great fields outside of this country, and they desire to continue their efforts to extend the knowledge of the truth among those who have never heard it.

ON another page will be found a letter from Sister Mary E. Armstrong, of Michigan, in which she bears public testimony to a special experience of healing in answer to prayer. Sister Armstrong was one of the early advent believers, and has observed the Bible Sabbath for over fifty years. She is well preserved both mentally and physically, although advanced in years, but has no definite assurance that a longer period of life has been granted to her than will be required to complete the special work in which she is now engaged. Her testimony will certainly be an encouragement to many readers.

IN the recent session of the Louisiana Legislature an effort was made to secure the passage of a Sunday law. This opened the way for the presentation of the truth concerning the nature and purpose of such legislation, and Elder S. B. Horton, the president of the Louisiana Conference, prepared and presented "a memorial to the General Assembly of the State of Louisiana, session of 1904, petitioning against the enactment of a law relating to the observance of Sunday." The memorial is a pamphlet of twelve pages and cover, dealing with the general question under the following divisions: What is Sunday? Sunday Laws Are Religious Legislation, Religious Legislation Unconstitutional, The Realms of Church and State, and The Operation of Sunday Laws. Quotations are also made from leading periodicals and

writers in support of the general principles of religious liberty. Our readers will remember that Brother Horton has already reported through the REVIEW the failure of this effort in behalf of Sunday legislation.

THE leading theme considered in the August number of the *Bible Training School* (published by Elder S. N. Haskell) is the question of the covenants,—the fundamental truth of the gospel. From the table of contents, which will be found on page twenty-three, it will be seen that various phases of the subject are presented by different writers. This will be a good number of this publication to circulate widely. It may be a surprise to some to learn that thousands of copies are now being sold each month in some of our large cities, and that one brother sold two thousand copies in three weeks. Others have sold fifty or more copies in a few hours. The price of the paper is twenty-five cents a year, or two cents a copy when ordered in quantities. It retails for five cents a copy. The August number is now ready. Address Bible Training School, South Lancaster, Mass.

#### **An Evidence of Confidence**

IN harmony with the suggestion recently made in the REVIEW, those who hold notes against the Seventh-day Adventist Publishing Association of Battle Creek, Mich., are assigning these to the Review and Herald Publishing Association of Washington, D. C., and receiving in return the notes of the Washington corporation.

As an indication of how some of these note holders feel, and of their confidence in the new association, we quote the following from a letter just received:—

Seeing the request in the last REVIEW as to notes, we will send ours for three hundred dollars on the Battle Creek Review and Herald; will also send a check for two hundred dollars, for which please send us a note for five hundred dollars.

It is a source of great satisfaction to those who are connected with the office here to see how the hearts of our people are turning this way, and to know of their confidence in the new publishing house in Washington.

THE Union College Calendar for 1904-05 contains over one hundred pages, and gives the fullest information concerning the institution and its work. Some new features are worthy of special notice. A full statement is made of the plan of self-government, which has been adopted as the basis of college discipline. A school of music, under the supervision of a well-qualified director, is announced, and the department of industries has been enlarged, so that "more than twenty-five industrial studies have been pro-

vided for." This calendar ought to be in the hands of the many young men and women in the central West who would be benefited by availing themselves of the educational advantages offered at Union College. It can be obtained by addressing the president, C. C. Lewis, College View, Neb.

#### **Washington, D. C.**

A MOST encouraging list of donations has been received during the past week. The amount given to the \$100,000 fund has now reached the sum of \$24,248.61. Thus we were, when the list was compiled, within \$751.39 of reaching one quarter of the amount to be raised. A wonderful spirit of sacrifice and of devotion to this great work is being manifested by our dear brethren and sisters. Many of them are making great sacrifices.

The need of help for the work in Australia has been strongly emphasized from time to time. The following letter from the president of the Australian Union Conference surely makes strikingly manifest the fact that the Spirit of God, which is the spirit of sacrifice, is swaying the hearts of all our dear brethren in this mighty movement to establish the greatest work on earth at the capital of the nation which leads the world:—

Of late I have been thinking of your work in Washington, and it has been impressed upon me that, although we need money so badly in this field, and have had to call upon the brethren in the States to help us, yet I want some part in establishing the new headquarters at Washington; and although the amount will be small, yet I feel that in this way, if in no other, I can speak and show that my sympathies are with the movement. Hence I am sending you an order in this mail for twenty pounds, which you may put down as my donation toward the work. I wish it were ten times the amount, or even a hundred times, for that matter; but as this can not be, I trust that the Lord will bless the small amount, and make it the means of influencing others to assist in the good work.

A brother who had already made a donation of one thousand dollars, and sends a second donation of the same amount, writes, "Now I double my original subscription. . . . I say, Let the work in Washington proceed, though we should have to double again. . . . Yours to finish the work and go home."

Do not these letters constitute a mighty appeal to every one who has means to come forward at once to close up this work within the next few days? All desire a part in this great work, but we are certain that it will not be very long before the word must be sent out that the whole amount has been raised. Those who would have a part in this great work of which the Lord has spoken so positively and directly, must act very soon.

J. S. WASHBURN.