

THE Welcome Visitor

"Surely I Come Quickly. Even So, Come, Lord Jesus."

Vol. 9, No. 18.
Weekly, 25 cts. per Year.

ACADEMIA, OHIO, MAY 3, 1905.

Entered June 12, 1903.
As Second-Class Matter.

IN MEMORIAM.

SOMETIME.

SOMETIME when all life's lessons have been learned.

And sun and stars forever more have set,
The things which our weak judgment here has spurned,

The things o'er which we grieved with lashes wet.

Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,

God's plans go on as best for you and me;
How, when we called, he heeded not our cry.
Because his wisdom to the end could see,
And e'en as parents do allow

Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,

We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.
And if some friend we love is lying low,

Where human kisses cannot reach his face,
O, do not blame the loving father so,
But wear your sorrow with obedient grace.

And you will shortly know that lengthened breath

Is not the sweetest gift God sends his friends,
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,

And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart,
God's plans, like lilies, pure and white,
unfold;

We must not tear the close shut leaves apart.
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest.

When we shall clearly know and understand,
I think that we will say, "God knew the best."

MAY RILEY SMITH.

SAD NEWS FROM CHINA.

SHANG TSAI HSIEN, HONAN, CHINA.

DEAR FATHER, MOTHER, BROTHERS and SISTERS: It has been my constant hope and prayer that I would be spared the painful task which I am now called upon to perform. It seemed impossible that here, in the heart of heathen China I should be called upon to part with Maud, and I

could not but believe that she would recover until forty-eight hours before she gave me her parting farewell. She has ended her work and has been laid away, but I can not think of her as gone; the whole thing seems as a dream, that she must be on a visit and will soon come back. But I must realize the sad fact and meet it; and I pray that God will help me to write this letter conveying the news of the death of one who was dearer to me than my own flesh, and who so willingly laid down her life in the midst of this kingdom of gross darkness.

I hardly know where to begin, but you must have expected this letter from the contents of the last few letters written you. In these letters I have tried to state her condition, and know that it has been no small trial to you to have us so far away from you; but we have a God who can be touched with the feeling of our infirmities wherever we are.

Maud's sickness was not characterized by pain, but by anemia, continual wasting until a state of extreme emaciation was reached. This is the first time death ever came near me, our family having so far escaped the bondage of the grave. Only God can sound the depths of sorrow and sadness such experiences bring.

Maud and I never expected to be called upon to lay down our work in this land until we met the Master coming in the clouds of heaven; but we had promised God we were willing to give up our lives, if necessary, to glorify his name. We counted our lives not too precious to lay down for this truth. There have been times when we were in danger and threatened by secret mobs, but God intervened, and at one time revealed the plot to us by means of a goat herder. He found their sworn oath to destroy us and gave it to us.

The last letter I wrote you had not been gone an hour before Maud in a very peaceful and quiet way closed her eyes to sleep until Jesus comes. She never feared death: it did not disturb her in the least when I told her she would have to leave me. She was prepared. Not one thing known to herself or myself was left in our minds as to whether it was right or not. We had made mistakes, but all

were written to and everything cleared up long before she lay down on her last bed of sickness. Only one thing came to her mind during this time; she said she had spoken cross to one of the boys while training him, so she asked me to call him in. She related the circumstance to him, and asked his forgiveness. He said, "O, I never thought you scolded me at all, that was simply instructing me."

While it is a constant symptom with this disease to be irritable and impatient, yet all can testify to her patience. She had overcome, and was ready for the words, "Well done, thou good and faithful servant." My heart has been broken with grief since I saw her recovery was impossible, but Maud would never allow me to give expression to my sorrow in her presence. She would say, "Be brave, Harry, be brave, don't worry about me." As I sat by her side, almost overcome, she raised her feeble hand to my cheek and said, "I don't want you to worry about me." And on her last day said, "It will not be long till we meet again, no, it will not be long, Harry." I asked her what she wanted me to do, and I said, "How can I labor for this people without your help?" She replied, "I want you to labor on until Jesus comes, and do your duty. I want you to be faithful, Harry; whatever else you may do, be faithful. 'T will not be long; the next world is full of pleasure."

Miss Simpson came the day before she died, and this pleased her very much. The day before she died, I said to her, "You are called upon to lay down your life, but I am thankful that you have lived long enough to see some of the fruit of your labors here in China." This was a great comfort to her in her last hours. When I told her Chinese Bible woman that Mrs. Miller would not be able to instruct her further she broke down in tears: and when she went home to tell her little four year old girl that Mrs. Miller could not live, the little child refused to eat anything, but knelt down and prayed that God would heal her. The child's name is Cha-ma, and Maud loved to teach her. She had come to know that God loved little Chinese children. She

has been over to comfort me, and sat down by my side but did not know what to say. So I said to her, "Mrs. Miller has departed from us;" with tears in her eyes she looked up and said, "Yes, it is exceedingly bad. At my home I cried for Mrs. Miller." This little instance has greatly touched my heart to love these children. When Maud gave up, her little one's her heart reached out the more for China's children whom she desired to help. This is why she wrote to Laura, our home church, for help in this line of work. I shall endeavor in some way to help China's children although it will be hard single-handed. If our American friends could but feel the sympathy extended to me in this bereavement, by Christian and heathen Chinese, I am sure they could not help but love them and even give their lives as Maud has to carry the knowledge of this Message to them. They will respond to love as readily as any nationality. While Maud was known for her ability as a student, still her work for the Chinese and their love for her are the greatest monuments she has left behind, and they are not few in number. Many of her friends have come to pay their respects and offered their services in any line. While her mother and you will feel her loss, the Chinese women will feel it the greatest, for she was God's messenger to carry the glad tidings to them.

On Sunday, March 12, Maud had no appetite for food and was so weak she could not digest it, so we did not force it upon her. She drank water at intervals all day, and was rational all the time, but did not care to talk much as it tired her greatly. She asked about current events; how the war was progressing, etc., and said she knew the end was near.

Sunday night she slept by short naps, but on Monday I noticed her heart becoming weak as her eyelids would puff a little when she lay on her side and she did not have strength to cough. I sat by her side day and night, not going out for meals. She would sleep a little at a time, but I knew the end was near. In the evening she began to breathe heavily. I asked her if she was suffering and she said, "No, only sleepy, and my cough bothers me as it wakes me up." She never thought we ought to wait on her as it "was so much trouble," she said. Noticing that her lips became very dry, every few minutes I would ask her if she would have a drink, and her invariable reply was, "If you please." She remained conscious until 2 A. M. Tuesday morning, then she began breathing in a snorous tone and with some effort;

gradually this became less until she passed away at 6:20 A. M. Tuesday morning, March 14, 1905. She remembered you all until her death, and left a message for each.

Maud's death had a clearness in it, and we could only think of one thing and that was if faithful we would see her in the resurrection. There had been a terrible dread in my mind of meeting death in any one; but the scripture is so plain on the state of the dead that we knew where we stood. Maud and I had learned the book of Revelation so we could repeat it from beginning to end. On her death bed she would often call attention to portions of it. On Monday I asked her what we should sing and she said, "We Have an Anchor." We all did our best but our voices quivered as we sang, and she joined in with us as her feeble voice would permit. Then we sang her favorite song, "Abiding and confiding" (in "Christ in Song"), after which I asked her what I should read, and she replied, "Revelation 21, about the New Jerusalem." Her last words were, "I shall awake in the New Jerusalem."

It has been a great trial to know why this sacrifice was necessary. When we came to China she was the strongest and most robust of our party of six. She was so well prepared for the work she came here to do. She had a good knowledge of the gospel and the language, besides having the advantages of a medical education. She had so many calls from the sick women here, and every day they came to our chapel to hear her preach the gospel. She loved the Chinese and her work, and we had spent the larger part of our personal funds in establishing the work in this center. For the first time we had a comfortable place in which to live, for which I am especially thankful. We had a good class of workers trained so that every department of our work was moving forward, and were just in shape to push things. I shall not lay my armor off, but shall with increased energy move forward by God's help and carry this truth to this down-trodden people.

These experiences are not confined to China alone. Two other fields at least have been baptized with the sacrifice of a missionary. Only a few years ago Brother Brown returned to India, where he remained but a short time when he fell a victim to small-pox and died. Just a little over a year ago Brother Watson laid down his life a few days after his arrival at his new field of labor in Africa. Now China has been called upon to part with a worker. All these died from diseases peculiar to the country in

which they worked with the exception of Brother Brown.

Mrs. Miller's disease was "sprue; psilosis," tropical dysentery found in China and India. If these diseases were those commonly met in the States we might feel it was due to some personal neglect. But in this we cannot feel guilty, for we were better prepared to care for this disease here than had it been in the States. To have removed her from this climate when once she had the disease would have been hazardous, as the patients do best when treated in as nearly the same climate where the disease is found as possible.

But what does this mean? I can not yet understand all it means, and probably will not this side of the judgment. At first I could not see a ray of light in her having to lay down her life in the center of this dark land when more missionaries were needed; but God wants to call the attention of the people to these neglected fields and the people are so near asleep that the most urgent appeals do not seem to arouse them, so their attention must be called in this way. God does not sacrifice life if any other thing will suffice. He slew the first-born in Egypt as a last resort. I hope and pray that this bitter experience will not have to be repeated in these fields.

There is another lesson. A worker must consider the cost to become a worker in these benighted fields. He must meet the proposition, "Do I consider my life too dear to sacrifice for the cause I love, if necessary?" Maud possessed faith and stability, and these qualities were especially helpful to her among this vacillating people. She was never discouraged at obstacles, although they were great at times. I miss her, but I do not yet fully realize that she is gone. I had a feeling of helplessness and loneliness come over me when she passed away that I can not describe. Our lives had been so closely knit together by our experiences in this field where we had learned to depend on each other for certain duties, that it is a trial the Saviour only can help me meet. Now I will be alone with the Chinese and God; but he called us to China, and if he should want me in some other place I should want a similar evidence. At present I feel the same as Maud did, and I will either meet my Saviour from the land of Sinim, or lay down my life here. The difficulties are great and will be doubly so now, but God is sufficient.

Mrs. Selman, Miss Erickson and Miss Simpson cared for Maud's remains. Maud wore the Chinese clothing and she requested that she be laid away in the native dress and told us what clothes to use. She was dressed

in her Chinese skirt and padded silk coat, and on the outside a satin gown. It was her wish that I spend very little for burial expenses as she wanted the money used in helping the poor Chinese children. Dr. Selman arrived on Tuesday morning and was of service in helping me find a coffin. The Chinese have good coffins, being air tight as well as water proof. I secured one made of mulberry wood nicely painted on the outside and inside. Mrs. Selman and the nurses lined it with white satin, so it looked like an American coffin on the inside, only these are more durable and substantial. The glue they use to seal it is water-proof.

I secured a small piece of land about twice the size of your garden for sixteen dollars, for her grave. It is about as far from my home as from your house to the Academy. I am having a brick arch made over the coffin as the Chinese do not bury in the ground. They set the coffin on the level with the ground and build a mound over it. I am wearing Chinese mourning—a white cap, instead of a black one, and white shoes, to be worn for three months.

It has been raining all the time since Maude's death. Brother Pilquist was unable to get carts to bring him through the rain, as the Chinese do not travel when it rains. We had the funeral services Sabbath, March 18. Dr. Selman spoke on the "Hope of the Resurrection," and we laid her to rest in her coffin Sunday morning. These experiences come so near my heart I can hardly write you about them. I hope Dr. or Mrs. Selman will write you. The only way I can stand it is to keep busy all day at something. I will trust in God. Pray for me, and may the God of all comfort comfort our aching hearts is my prayer. Your son,
H. W. MILLER.

A SYNOPSIS OF MISSIONARY TALKS.

ELDER GEORGE A. IRWIN spoke to the Mount Vernon church Sabbath morning, April 22, on the needs of the field, and in his talk presented the Australian field as a very needy one. We were surprised to learn of the many islands that must hear the truth.

The Philippine Islands consist of a group of over 3,000 islands, 408 of which are inhabited, and God has plainly declared that the isles shall wait for his law. His word can not return unto him void. This being so brings us into a very responsible position when we remember our Message is the last to be given to a dying world.

Java alone contains 25,000,000 inhabitants, and that is but a small part of those who inhabit the islands belonging to the Australian Union Con-

ference, and yet the gospel must go to these people. Think of it! They have never heard the name of Jesus, but adhere to the Mohammedan creed, not knowing the power of God unto salvation. That these people are capable of something better than their present condition is shown by the fact that the natives soon gain the love of those who labor among them, and that when forced to leave on account of failing health, the missionaries are never satisfied any where else, but return as soon as conditions and circumstances permit.

The Catholic Church has established many missions on these islands; and the Methodist denomination is also well represented; but there is not one representative of the last Message.

Brother Munson hopes to take up the work in Singapore in the near future. Having worked there ten years as a Methodist minister, he is well fitted for a successful work with the people of the place. While in this city with Elder Irwin, Brother Munson met many Chinese men, who had been boys in his school years ago, and they were glad to meet their former benefactor. Surely it pays to labor for these people.

Do we rejoice in the truth? Yes, we do, and God has a people in these islands who, though now sitting in darkness, will welcome the true light and take their stand for God.

Some of the missionaries in these old established missions have lost their zeal for aggressive work and not only permit the use of tobacco and liquor, but also indulge in its use.

When we think of the millions who inhabit these isles of the sea and the vast numbers on the different continents, the work of finishing the gospel in this generation seems an impossibility; and it would be so if left to man alone, but God is in the Message and and he is not limited as to ways and means.

Here in our school, where many are in training for the work of the Lord, several students have offered themselves for the foreign fields; not from an outburst of enthusiasm, but a heaven born desire to give this Message to those now in darkness.

While the work at home is great, let us not forget the call from the isles of the sea, and remember that some are ready and willing to go.

J. M. IRVING.

"A THOROUGH study of the book of Daniel will lead the student into every book of the Bible, and give him a deep spiritual growth based upon a knowledge of the word of God. Will you gain it?"

HIGHER GROUND.

THE time is short. The end is near. We must make rapid progress in the work of preparation for the coming of the Lord. Much time has already been lost, and we have not developed that strength of Christian character of which we might be possessors to-day. But we must now look the question squarely in the face, and act as those who know that we are living in the closing days of probation.

We should not forget that a belief in the coming of the Lord in our day also means that we shall outlive the time of probation, and that we shall spend a certain length of time on this earth, before we shall be caught up to meet the Lord in the air, without a mediator. Inasmuch as the full provision of the gospel has already been made, and there will be no greater power in the future than there is now for salvation from sin, it follows plainly that this experience of being kept by the power of God so that sin shall not have dominion over us can begin at any time when we are willing to accept the provision in its fullness. The same faith which will lift us from the earth to meet the Lord, will lift us above the power of sin. This does not mean that we shall not be tempted, but it does mean that we shall in every case of temptation be "more than conquerors through him that loved us." Translation faith is keeping faith.

It is said of Enoch that "before his translation he had been well pleasing unto God." This will be true of all who are translated in the last day. But this experience does not come suddenly, or without our taking time to become acquainted with God and his plans for us. Much progress means much prayer. To step first in the way of life means to study fully the word of life. We are in the time of refreshing, but not all are prepared for it. "I saw that none could share the refreshing unless they obtain the victory over every besetment—over pride, selfishness, and love of the world, and over every wrong word and action." Now is the time for a quick work.

Lord, lift me up, and let me stand
By faith on heaven's table-land,
A higher plane than I have found;
Lord, plant my feet on higher ground.

E. D. BATES.

DEAR EDITOR: All our sisters take the WELCOME VISITOR but one and I hope she will soon make up her mind to take it too. I pray the Lord will continue to bless the WELCOME VISITOR to each reader as he has me. Your sister in the Lord's work,
MRS. RACHEL RICE.

The Welcome Visitor

ISSUED WEEKLY BY THE

Ohio Conference of Seventh-day
Adventists

Price, 25 Cents a Year in Advance.

BESSIE E. RUSSELL - Editor.

Academia, Ohio. May 3, 1905.

Sabbath begins May 5 at 6:57 P. M.

THE blue pencil mark here means that your subscription has expired. Renew at once.

SISTER STEINBAUGH desires to close out the grocery business carried on by her late husband. Anyone desiring further information will please address her at Academia, O.

WILL the Sabbath-school secretaries who have not sent in their quarterly report please do so immediately? We are glad that only a few have failed to reach us at this date, but our report can not be completed until these are received.

"If I knew you and you knew me —
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree,
If I knew you and you knew me."

THE General Conference which convenes next month will be a very important occasion, and all our people should secure the means of keeping in touch with its proceedings. The *Review* will contain all items of interest, and should be found in every home. Now is the time to subscribe so you will not miss the first report. Three months (April 1 to June 30) 50 cents; six months, 75 cents.

COMMENCEMENT WEEK at Mount Vernon Academy begins with the final meeting of the Missionary Society on Wednesday morning, May 10, and concludes with a farewell service and the granting of diplomas to the Class of 1905, on Monday at 9:00 A. M. Other special features of the work will be the final Students' Prayer Meeting on Friday evening; the Baccalaureate Sermon by Professor Frank Field, missionary from Japan, Sabbath morning; a last Union Meeting of the Young People's Societies in the afternoon; and a "Call to Missions" on Sunday evening.

SUMMER SCHOOL.

June 7-July 18.

A SUMMER SCHOOL will be held at Mount Vernon College, Mount Vernon, O., beginning June 7, and continuing six weeks. The term will be concluded by the regular State examination for Church School teachers, as mentioned elsewhere.

Subjects Offered.

The usual subjects will be offered, but *special advantages* are to be had in Music, Art, Phonography, and Typewriting. Teachers of experience will conduct the work in all lines, and the place itself affords seclusion and rest while at work.

Expenses.

The rate of expense will remain as last year. Those living in the College Home will be furnished room free. Board and Tuition will cost \$3 a week. Tuition alone will cost \$1 a week. Work will be offered those living in the Home to reduce even this small expense.

Organization.

The school will be organized for the term during the first two days. Only such subjects will be taken up as the requirements at this time demand. Therefore it will be necessary to be present at the beginning, or write definitely beforehand the subjects desired, and the date upon which you intend to arrive. Promptness, however, is essential. The term is short, and the time soon passes.

Counsel.

Choose only one or two lines. Make the most of these, and at the same time absorb all you can of all the good that comes your way. Any street car at Mount Vernon will bring you to the College. Address all correspondence to Mount Vernon College, Mount Vernon, O.

A LETTER OF APPRECIATION.

ATLANTA, GA., April 17, 1905.

C. V. HAMER,
Academia, O.

DEAR BROTHER: I was made to rejoice Sunday morning beyond measure at receiving your letter containing check from the Ohio Conference for three hundred fifty dollars (\$350) donated to the work in the Atlantic Sanitarium.

It was impossible to restrain the tears which flowed in spite of all I could do to keep them back, when I read the letter to the Sanitarium family. Then we bowed and thanked our God for impressing Sister — with

our great needs, and a desire to help start the work in this city of 125,000 people. We thank the Ohio Conference for the money, too, and are praying for wisdom to use it in such a way as will do the people the most good and best honor God. O, it is such a help to us.

You see we have not been able to get dishes enough to set the table and are using some old chairs which were donated to the mission, and also some borrowed ones. We haven't bedding enough to furnish the beds. In fact we need so many things that we hardly know what to get first.

We are glad of your interest in this hard field in the great State of Georgia, and know that in the future you will have a special interest in the work in this city. With Christian love,

CHARLES F. CURTIS.

NOTICE.

MEMORIAL services will be held in the chapel of the Mount Vernon College, Sabbath morning, May 6, 1905. This service will be conducted in memory of our dear daughter, Dr. Maud A. Miller, who fell asleep at her post of duty, in Shang Tsai Hsien, March 14, 1905. It will be a comfort to meet our co-laborers on this sad occasion.

J. O. MILLER,
AMANDA MILLER.

LIVING UP TO LOVE.

"AND ye don't drink any more, Jim?"

The question came as two workmen walked along together.

"No."

"And ye don't talk as ye used to, either—dropped a lot of swearin' that used to come pretty handy. What's up?"

"It's the wife and boy," answered Jim, half pleased, half embarrassed, that the change had been noticed. "Ye see, the little one was nothing but a baby when I went away, but he's gettin' to be a smart boy now. Lizzie believes in me. And that boy, he really thinks his dad is the best man in the world. I'd sort of like to have him keep on thinkin' so, that's all."

Trying to live up to some one's thought of him, some one's faith in him, was making his whole life higher and purer, as it has made many a life. It is an ignoble nature that is not at once humbled and uplifted at finding itself idealized by some loving heart. Almost unconsciously, we try to be what we are expected to be. And if this is true, what volumes it speaks in regard to thinking, hoping, expecting the best of those around us!—Selected.

Supplement

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ACADEMIA, OHIO, MAY 3, 1905.

Entered June 12, 1903,
As Second-Class Matter.

SPECIAL.

GOD STILL LIVES.

ONE day when Luther reached his home

Discouraged, worn, and sad:
He found his home was draped in black,
His wife in mourning clad.

"What is the matter, darling wife?"

"What can this mean?" he said.

"Why, don't you know?" she made reply,

"Why, Martin, God is dead!"

"What? God dead! No, he can not die!"

"What do you mean, dear wife?"

"Why, Martin, you have told me, dear,
That never in this life

Would you become discouraged here

While God did live," she said.

"So when I saw you were cast down

I thought, God *must* be dead."

Dear reader, learn the lesson well

That Luther found that day:

God is the same forevermore,

He changeth not his way.

And as he lives and rules above

Just trust his guiding hand;

Press on in faith, nor be dismayed—

"Some day you'll understand."

—N. P. NEILSON, in *Wisconsin Reporter*.

AN APPEAL.

"ELMSHAVEN," Sanitarium, Cal.,
March 30, 1905.

DEAR BRETHREN AND SISTERS: I am greatly burdened because the money needed for the completion of our school and sanitarium at Takoma Park, comes in so slowly. The Lord has said that these institutions should be put in working order as soon as possible. We have no time to lose.

I address all our church members. Not merely to a few, but to all, has the Lord entrusted talents, and from each one, according to his several ability, he expects returns. The rapidly increasing wickedness in the world testifies plainly that the end of all things is at hand. Every believer should now use his talents in the accomplishment of the work that must be done before the coming of the Lord. We are to labor diligently, earnestly, and unselfishly, looking to the Lord for success, and counting no sacrifice too great to make for his sake.

My brethren and sisters, take hold without delay to supply the means needed for the completion of the work at Washington. If you will open your hearts to the influence of the Holy Spirit, this work can soon be accom-

plished. Let your piety and liberality be shown just now in the accomplishment of the work that must be done in Washington, and in the sending forth of the missionaries to all parts of the world. Put your hearts into the effort, that soon the word may go forth that the needed means has been supplied, and that the work may go forward with joyful dispatch.

The Lord has entrusted you with means to be used in this very emergency. The work being carried on at the capital of our nation concerns us all. Every believer has a part to act in helping to carry out the purposes of God for the establishment of his truth in that place. More than twenty years ago institutions should have been established in Washington. It is with deep regret that we think of how the work has been neglected. It must be neglected no longer. The erection of the necessary buildings must be carried forward without delay. Let not your zeal lessen till this work is accomplished. The training-school must be fully equipped, that those who come may receive a thorough training as evangelists, medical missionaries, and teachers.

Unmistakable evidences point to the nearness of the end. The warning is to be given in clear, certain tones. The way must be prepared for the coming of the Prince of peace in the clouds of heaven. There is much to be done in the cities that have not yet heard the truth for this time. Lift up the standard. Proclaim the last Message of mercy to a fallen world. We are not to establish institutions to rival in size and splendor the institutions of the world; but in the name of the Lord, with the untiring perseverance and unflagging zeal that Christ brought into his labors, we are to carry forward the work of the Lord.

Notwithstanding the continual opposition of his own nation, Christ carried forward his work until they crucified him. He commissioned his disciples to press on in the work he had begun.

"All power is given unto me in heaven and in earth," he said. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded

you; and, lo, I am with you alway, even unto the end of the world."

Those words outline our work. As a people, we greatly need to humble our hearts before God, pleading forgiveness for our neglect to fulfil the gospel commission. We have made large centers in a few places, leaving unworked many important cities. Let us now take up the work entrusted to us, and proclaim with power the Message that is to arouse men and women to a sense of their danger. If every Seventh-day Adventist had done the work laid upon him, the number of believers would now be much larger than it is. In all the cities of America there would be those who had been led to heed the Message to obey the law of God.

In some places the Message regarding the observance of the Sabbath has been set forth with clearness and power, while other places have been left without warning. Will not those who know the truth awake to the responsibilities resting upon them? They can not afford to bury themselves in worldly enterprises or interests. They can not afford to neglect the commission given them by the Saviour.

My brethren, read carefully the communications that accompany this letter. Study carefully what has recently appeared in the *Review* on this subject. Present this matter with clearness to our people in the churches and from house to house. Gather the people together as families, and pray with them, and, with hearts made tender by the Holy Spirit, show them the importance of leaving nothing undone that can be done at this important time. Let us be determined that the Washington fund shall be closed during the General Conference.

Paul wrote of the churches in Macedonia: "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying for us with much entreaty that we would receive the gift." Shall not this be the testimony borne of our people at this time?

ELLEN G. WHITE.

**EXTRACT FROM A LETTER RECEIVED BY
ELDER GEORGE I. BUTLER.**

AFTER spending ten years in self-sacrificing, untiring labor in Matabeleland, Elder W. H. Anderson came to this country to secure help to open a mission in Barotseland. Three thousand acres of land have been given to him for a mission station. Brother Anderson pleads with us to furnish him three or four thousand dollars to get the mission started, and promises that he will make it self-supporting after the first year.

In response to Brother Anderson's call for young men to join him, Brother Fred Thoruton, who is just finishing a four-year course in Mount Vernon, volunteers to go. Fred is about twenty-one years old; is large and strong and practical, has a good education, and is in every way a noble man. He longs to go to Africa; but here we are without means, and we are obliged to say to him that we can not send him. Brother Anderson is obliged to return to Africa with his wife and little child without one single man to join him in his work.

I tell you it nearly breaks my heart to have that man, after giving ten years of such unremitting labor to Central Africa, and who longs so earnestly to do something for those lost people in Barotseland, return to Central Africa alone without a single co-worker. It is entirely wrong, but Brother Butler, here we are struggling to the extent of all our powers to finance what we have already inaugurated, and we absolutely dare not take the risk of enlarging the work. And so we can not send a single man to Barotseland.

Well, I will not attempt to exhaust the list of earnest requests that we have before us this very minute. I suppose that not one who has sent in "such a small" request, knows how many other "small" ones are being sent from other quarters. If all knew of all the calls and had the burden of dealing with them, they would surely know why the General Conference can not promptly and easily attend their very pressing needs. Your sincere brother,
A. G. DANIELLS.

This appeal for the work in Africa is one of seven which seem just as urgent; but this is selected because it concerns one of Ohio's prospective workers. We sincerely hope and pray that as the Lord impresses our rising young people with the magnitude of the work and the need of workers, and they respond, "Here am I; send me," the brethren will do their part in supplying the means necessary to enable them to go as the Lord directs.—ED.

A TRIBUTE OF RESPECT.

WHILE the workers were at dinner at the Sanitarium, the sad news of the death of Sister Maud Miller reached us.

Immediately upon being called to order, the president, Elder H. H. Burkholder, appointed a committee of three to draft suitable resolutions. The committee submitted the following, which were adopted by the standing of the congregation:—

With grieved hearts the Ohio workers assembled have learned of the death of our beloved sister, the wife of Dr. H. W. Miller, our missionary in China.

Therefore, Resolved, That we heartily and unanimously extend to the dear brother and his bereaved parents, the parents and relatives of our dear Sister Miller, our deepest sympathy assuring them that we shall ever hold in sacred memory the devotion and sacrifice of the deceased and her dear husband, and we will bear the bereaved ones in our arms of faith to our dear Saviour and Father in heaven. That this sad death shall knit our hearts more thoroughly together and to the work in China, and under the sense of the great need of that far off field we pledge anew our hearty support of that work.

Resolved, That a copy of the above resolution to be spread on the minutes of the Conference, and that copies of the same be sent to the WELCOME VISITOR and *Review and Herald*, with the request that our other papers copy.

D. E. LINDSEY,
R. R. KENNEDY, } *Committee.*
A. C. SHANNON,

**SPECIAL NOTICE TO CHURCH SCHOOL
TEACHERS!**

PERHAPS you have noticed the article which appeared in the VISITOR relative to the proposed Summer School to be held at the Mount Vernon College. As several have already spoken to me about attending, I take this means of answering some questions that have been asked. The time, place, plans, charges, etc., will be given elsewhere, but I will answer the question: Who should attend? All who have been engaged in church school work the past year and those who contemplate entering this line of work the coming year, should attend this Summer School. We have thought it wise to ask all who teach in our schools the coming year to pass the examination provided by the Lake Union Conference and this examination will perhaps be given at the close of this term, so it will be

necessary for all to be here. May we not hear from all who contemplate attending that we may know how to plan for our work?

J. E. SHULTZ.

IS THE KEY IN YOUR POCKET?

DID you ever hear a man remind the Lord of his promise in Mal. 3:10? I have many a time. I have heard men really yell to the Lord to open those windows of heaven and pour out a blessing. It would seem as though they would break the glass out of those windows or have the Lord tear the frames to pieces they were so anxious for the blessing; but the windows did not open, the blessing did not come and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and did not use it.

How does the promise read? Look sharp: "Bring ye all the tithes [tenth of your income] into the storehouse, that there may be meat in mine house, and prove me now herewith [that is with the tenth] saith the Lord, if I will not open you the windows of heaven and pour out a blessing, that there shall not be room enough to receive it." The tenth is the key to the windows. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket and give it to the Lord.

Then what will happen? Why, he says he will open the windows and pour out a blessing. You can't keep the key in your pocket and get the blessing. How much noise is wasted over this text, and it is called prayer.

Fulfil the condition and God will fulfil the promise.—*Selected.*

CANVASSERS' REPORTS.

(For week ending Apr. 21, 1905.)

Robert Thomas, Marion Co.—Daniel and the Revelation: 24 hours; value of orders, \$5.50; helps, \$1; total, \$6.50.

Howard W. West, Muskingum Co.—Bible Readings: 31½ hours; value of orders, \$20; helps, \$2.25; total, \$22.25.

Bradley W. Rayle, Clarke Co.—Coming King: 39½ hours; value of orders, \$34; helps, \$1; total, \$35.

E. R. Numbers, Fairfield Co.—Coming King: 39 hours; value of orders, \$47; helps, \$1.50; total, \$48.50.

B. S. Grove, Springfield.—Coming King: 25 hours; value of orders, \$13; helps, \$1.75; total, \$14.75.

"TRUTH can not be expressed where sincerity is suppressed."