

# The Advent And Sabbath

## REVIEW HERALD

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### "Seeing the Blood"

"FATHER, I can not sleep; the Prophet's words  
Ring in my ears; they fill my heart with fear;  
For am I not the firstborn, and the one  
On whom the destroying angel's shaft would fall,  
Were not the token on the lintel found?  
Thrice have I named the patriarchs, and once  
The creatures great and small that Noah drove  
Before him in the ark; but all in vain,  
I can not sleep. O father, art thou sure  
The blood is sprinkled as God gave command?"

"Peace, peace, my child; just as the evening fell,  
The fairest lamb of all the flock was slain,  
And roasted then with purifying fire;  
With bitter herbs and bread devoid of leaven,  
In haste we ate the Lord's appointed feast.  
Nor were the means of saving thee forgot.  
Scarce was the yearling slain ere I gave word  
For sprinkling of the blood upon the door.  
Sleep, then, my firstborn; God's avenging one  
Will see the signal, and pass over thee."

Thus on that dark night which God had chosen  
For passing throughout all fair Egypt's land,  
To smite on every side the loved firstborn,  
Sparing not e'en the firstlings of the flock,  
A Hebrew father soothed his restless child;  
Restless himself, as now with girded loins,  
Sandals upon his feet, and staff in hand,  
He waited for that solemn midnight hour,  
When God's almighty arm should break the chain  
That bound his people to proud Pharaoh's throne.  
The bread unbaked was in the kneading-trough,  
The scattered flocks were gathered in the fold,  
And all betokened plans for hasty flight.  
There was a thrilling silence in the air,  
A quiet joy burned in the Rabbi's breast,  
Joy that was not mingled with regret  
At leaving thus his birthplace, though it was  
A house of bondage, for the promised land.

The night wore on,  
And yet again the pleading voice was heard:  
"Father, sleep will not come; before my eyes  
I see the angel pass, and at our door  
Pause sadly, as though he wept to enter,  
Yet dared not hasten unavenging by.

O father, if the blood has been removed,  
Or if the herd-boy heeded not thy voice,  
Then never shall my weary eyes behold  
The land of Canaan with its waving fields."  
"Rest, little one; faithful our Jared is.  
Not only on the side-posts of the door  
Should be the stain, but on the one above;  
So if some hungry dog should from its place  
One token lick, the others would remain.  
Sleep, my sweet child, for thou hast need of rest;  
The journey will be rough for little feet."

The anxious voice was silent; for in that home  
Obedience reigned supreme, though not as yet  
The law had sounded forth from Sinai's top.  
With patience dutiful she sought to woo  
Soft slumber to her long unclosed eyes.  
Sleep came at last, but with it dreams of fright,  
Wherein she tossed, and moaned, and oft cried  
out.

The midnight hour drew nigh; unbroken still  
The darkness' solemn hush; the child awoke  
With a loud cry, "Father, I thought I heard  
The cock's shrill crow to greet approaching morn.  
My heart is beating with a sick'ning dread  
Of danger near. O! take me to the door,  
And let me see the red blood sprinkled there."

Lighting a torch, the father gently took  
His firstborn in his arms, and bore her forth—  
Started and paled to see no paschal sign,  
No warning that their door should be passed by!  
With trembling hand he snatched the hyssop then,  
Himself applied the blood in eager haste.  
A long sigh of relief escaped the child;  
Almost before he placed her on the couch  
Sweet sleep had fallen on her heavy lids;  
Nor when that "great cry" rose did she awake.  
That agonizing wail of man and beast  
Reached not her ears, with drowsy slumber sealed,  
And at the dawn they bore her, sleeping still,  
Away from Egypt's darkness and despair.

Christ, our Passover, is slain for us;  
The "blood of sprinkling" for our sins is shed;  
Have we the atoning sacrifice applied?  
Made sure our entrance to the promised land?

—Lucy Wade Herrick.

## Publishers' Page

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# The Advent REVIEW AND HERALD And Sabbath

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## Editorial

### A Chain of Witnesses

THOSE who really believe the truth are witnesses for the truth. In this way the message of truth is given to the world. Thus it was when the risen Saviour instructed the disciples concerning their future work: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." And beginning at Jerusalem, they testified of a crucified and risen Jesus whom God had exalted "to be a Prince and a Saviour, to give repentance to Israel, and remission of sins." By going from city to city and from country to country as witnesses of these things, they raised up believers in all parts of the then known world in their own generation, making an unbroken chain of living witnesses to testify of the Messiah. The same experience is to be repeated in this generation. "The Angel of the covenant is empowering his servants to be his witnesses to carry the truth to all parts of the world. He has sent forth his angels with their message. But as if these angels did not speed on their way fast enough to satisfy his heart of yearning love, he gives John personally the message to be given to all: 'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.' He has opened a fountain for Judah and Jerusalem, and every member of his church is to show his loyalty by inviting the thirsty to drink

the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this great work? Christ calls upon you to believe and live the truth, even though you have to stand alone." A martyr is simply a witness who testifies by dying rather than by living. The words "witness" and "martyr" in the New Testament are from the same original word. And every true witness will have a martyr's faith to sustain him in testifying, whether in life or in death. The very situation suggests that the witnesses ought not to crowd together in one place, but by going forth to the world they should become links in the chain of witnesses which will surround the whole earth. "Ye are my witnesses." "Go ye into all the world."

### "He Careth for You"

WE are under the protection of a loving Father whose watchcare extends to each individual. He is acquainted with all our peculiar circumstances, and understands our particular and special needs. Nothing escapes his notice. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." When we are tempted to think that our Father does not regard us, we must remember the price which he has paid for us, and surely he will not forget that which has cost him so terrible a ransom. Listen to his own words: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." "Our God is a tender, merciful Father. His service should not be looked upon as a heart-saddening, distressing exercise. . . . The Lord desires his children to take comfort in his service, and to find more pleasure than hardship in his work. He desires that those who come to worship him shall carry away with them precious thoughts of his care and love, that they may be cheered in all the employments of daily life." As we sometimes feel almost overwhelmed with the difficulties and perplexities of the daily struggle, we can

find fresh courage in these gracious words, "Casting all your care upon him; for he careth for you."

"How sweet, my Saviour, to repose  
On thine almighty pow'r!  
To feel thy strength upholding me,  
Through ev'ry trying hour!"

"It is thy will that I should cast  
My ev'ry care on thee;  
To thee refer each rising grief,  
Each new perplexity;

"That I should trust thy loving care,  
And look to thee alone,  
To calm each troubled thought to rest,  
In prayer before thy throne."

### The Coming of the Seed

#### The First Advent

It was during the captivity in Babylon that the time of the appearance of the Messiah was made known. To Daniel the angel Gabriel said, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Thus the definite time was revealed. Those who came back to the ruins of the once magnificent city after the seventy years in Babylon knew that nearly five centuries more must be added to the long time of waiting before the Redeemer would make his first appearance among men. For hundreds of years the temple service, the great prophecy of God manifested in the flesh, was conducted without the Shekinah glory, waiting for the glory to be revealed in the flesh; for centuries the remnant who had returned, according to the prophecies of Isaiah, was a nation without a king, waiting for the coming King. For nearly four hundred years after Malachi, no prophet wrote comfortable words to brighten the hope of those who looked for the coming One. Nevertheless there were those who maintained their faith in the promises and predictions of the former times, and who waited "for the consolation of Israel."

So definite was the announcement of the Messiah, as given to Daniel, that "when the time of the promise drew nigh," "the people were in expectation." "While few understood the nature of Christ's mission, there was a widespread expectation of a mighty prince who should establish his kingdom in Israel, and who should come as a deliverer to

the nations. The fulness of time had come. Humanity, becoming more degraded through ages of transgression, called for the coming of the Redeemer. Satan had been working to make the gulf deep and impassable between earth and heaven. By his falsehoods he had emboldened men in sin. It was his purpose to wear out the forbearance of God, and to extinguish his love for man, so that he would abandon the world to satanic jurisdiction. Satan was seeking to shut out from men a knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom. His strife for supremacy had seemed to be almost wholly successful. It is true that in every generation God had his agencies. Even among the heathen there were men through whom Christ was working to uplift the people from their sin and degradation. But these men were despised and hated. Many of them suffered a violent death. The dark shadow that Satan had cast over the world grew deeper and deeper. . . . Sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven. It was demonstrated before the universe that, apart from God, humanity could not be uplifted. A new element of life and power must be imparted by him who made the world. . . . At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fulness of time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled."

The world had waited long, and many generations had passed since the original promise had been made. The promises to Abraham had been cherished through many centuries. The promises to David had been repeated from father to son long after the diadem had been removed in the time of Zedekiah. The lesson of the captivity in Babylon was emphasized anew by the prophets Haggai and Zechariah in the time of the restoration, but the lapse of hundreds of years had lessened its force with many; and still they waited for the promised Messiah. "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under law, that we might receive the adoption of sons." "The Word became flesh, and dwelt among us." The heavenly message was borne to the shepherds by the angel of the Lord: "Behold, I bring you good

tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord."

"Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, 'Lo, I come.' 'Sacrifice and offering thou wouldst not, but a body hast thou prepared me. . . . Lo, I come (in the volume of the book it is written of me), to do thy will, O God.' In these words is announced the fulfilment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, 'A body hast thou prepared me.' Had he appeared with the glory that was his with the Father before the world was, we could not have endured the light of his presence. That we might behold it and not be destroyed, the manifestation of his glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible form."

It was the seed of the woman who should bruise the head of the serpent. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." And when those words were heard from the cross, "It is finished," the final doom of Satan was sealed. "Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man Satan's existence must be continued. Man as well as angels must see the contrast between the Prince of Light and the prince of darkness. He must choose whom he will serve." And so for centuries longer the world has waited for the consummation of all that is accomplished in the coming of the Seed. But the first advent of Christ was the great focal point toward which all history had been tending since the original promise to Adam. The next step, for which we look in our day, will reveal the fulness of the promise.

### **The Right Side of the Cloud**

THE same cloud which cast darkness over the Egyptians by the Red Sea, gave light to the camp of Israel. The mighty purposes of God were being carried into execution, and the divine power and wisdom were manifested in signs and wonders. The Israelites were fulfilling the purposes of God, the Egyptians were working against his purposes. To the Israelites, all that God did was light in the darkness, and deliverance from their troubles. To the Egyptians, all God's working was mystery, darkness, perplexity, a source of confusion and stumbling.

To-day, in this final hour of time, many and wonderful are the manifestations of God's working in behalf of his people. The cloud of God's providence comes near to all, but not all are on the right side of the cloud. To some it is a cloud of darkness, a source of obscurity and perplexity, a cause of stumbling. While some see plainly the leadings of God's providence, and rejoice in the evidence of God's guiding hand and the omens of coming victory, others get no light from the experiences that come to the church as a whole or to themselves individually, and by that very fact are left in greater darkness than before. The providences of God are not discerned as such, but appear to them to be something else; and they wander about in uncertainty, and ere long lose their bearings entirely, and become stragglers in the rear of Christ's army, an inviting mark for the shafts of the vigilant foe. When the very thing that should be light to an individual is darkness to him, his darkness is impenetrable.

Even Jesus Christ, the light of the world, was "a stone of stumbling and a rock of offense" to the unbelieving Jews, because they would not rightly relate themselves to the wonderful providence which had come in touch with their lives.

If you are in darkness, get out of the camp of the Egyptians, and go over to the camp of Israel. Do not try to make the darkness turn to light, or to solve the mysteries of divine providence from the standpoint of the Egyptians, but betake yourself at once to the right standpoint, and the mysteries will solve themselves. For seen from the camp of Israel, the cloud which hides the presence of God is always a pillar of light, and by its guiding, the pilgrim is safely led in the pathway to the heavenly Canaan.

L. A. S.

### **God's Revelation of Himself**

THE second precept of the decalogue, which prohibits the worship of images or of any object through them, was given to guard against the worship of false gods or false worship of the true God.

Idolatry began by perverting the worship of the true God. The perverted worship of the true God soon led to the worship of false gods. By making a likeness of the true God, and worshipping him through it, men at once perverted the worship of God because they had perverted his likeness. It is utterly impossible for the human mind to create a true likeness of the infinite God, and any attempt to do so lowers God in the mind from the plane of his divinity to the plane of things human; and as a result men are led to make of God a being like unto themselves. The way is then open for worship to become a means of the greatest degradation, instead of

an elevating and purifying influence; of this the history of heathenism gives ample testimony.

Nothing is more fatal to man's religious welfare than a false conception of God, and because of this, God never gave to man any likeness of himself, and prohibited any attempt on man's part to create such a likeness. God did not purpose to reveal himself to mankind in that way. But he did reveal himself in such a way that men might not be without the true knowledge of him; that they might know him as a being of infinite power and wisdom, of mercy and love, and the giver of all blessings. He spoke to mankind through his works. The heavens declared his glory, and the firmament revealed his handiwork. He left not himself without witness, "in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

God also "spoke in times past unto the fathers by the prophets," through whom he gave clear revelations of the truth, so that Jesus declared that if a man would not hear Moses and the prophets, he would not believe even though one should go to him from the dead.

But in these last days God has "spoken unto us by his Son," who gave to the world in his life a perfect revelation of his Father's character. His Father dwelt in him, and the words that he spoke were the Father's words, his acts the Father's acts. "God was in Christ," for the purpose of "reconciling the world unto himself," by giving to the world a true revelation of himself. He could not reveal himself to the world any more perfectly than he did in Christ. "He that hath seen me," said Jesus, "hath seen the Father."

To know God as he is, therefore, we must study the life of Jesus. "If ye had known me," said Jesus to Philip, "ye should have known my Father also." And he also said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." God, who dwells in the high and lofty place, dwells also with him who is of a humble and contrite spirit. There is no difficulty in knowing one who dwells with us, and he with whom God dwells will know God, just as far as God sees fit to reveal himself to him, and no man can know or should know anything more of God than God reveals of himself for men to know.

We are to know God not by having some likeness of him before our eyes, or some description of him in our minds, but by companionship with him, just as we know our fellow men by their companionship, which is the only way we can know them as they are. This companionship is a real thing, and we have it by faith. Christ dwells in our hearts by faith, and God with Christ.

In this way we have that knowledge of God which is unto life eternal. That is the knowledge of God that we need and must have in this life. In the future life the saints will see God's face; but in this present world God has carefully excluded from men any visible likeness of himself, yet has given us all that knowledge of himself that is essential to salvation,—that knowledge which will open the door to all fuller knowledge of God in the world to come.

Man can not by searching find out God. He can know God by the revelation God gives of himself, when he receives Christ into his heart by faith; but when he tries to find out about God by his own researches, he makes a terrible failure. He obtains ideas and conceptions of God that are altogether wide of the truth. A god that the human mind can discover is no better than a god that human hands can make. The true God is above all human research, but he has chosen in this world to make himself known by revelation, and faith is the channel through which this revelation of God must be received. Through faith man receives true knowledge of God, and is enabled to worship God in spirit and in truth.

L. A. S.

### "Scheming, Working, and Long Waiting"

In a recent number of *The World's Work* there appeared an article with the title "The Russian Absorption of Asia." The writer gives a remarkably clear view of the methods used by Russia in following her long-established policy of extending the boundaries of the empire. It is worthy of study as constituting a striking example of political diplomacy in which now by advancing and now by retreating, now by bold assumption and now by injured innocence, now by explanations and excuses and now by unjust claims, the one ever-present design of accomplishing a selfish purpose is being fulfilled. Here are a few paragraphs from the article in question:—

Various are the expedients which Russia brings into requisition in carrying out her ends. Privileges are obtained for her merchants and caravans to pass into or through the coveted country for trade; to open stores and banks; to trade at ports and navigate rivers; to establish post routes, with their various stations for exchange of drivers and horses; and to install consuls at various places. Concessions are secured for cutting timber, or operating mines on certain tracts of land, and rights are procured whereby Russia and her subjects may buy land and build consulates, stores, and factories, and also dwellings for those who are connected with the various enterprises. Rights are also obtained, or taken, to protect consulates and other Russian property, and to protect the Christian subjects of an unchristian government. Army reconnoitering expeditions are sent into the country with goods, disguised as merchants, or accompanied by a detach-

ment of Cossacks, and claiming to be purely scientific expeditions. Out of pure generosity and solicitude for the welfare of her neighbors, she engages to watch over the conduct of Russian merchants located within their gates, and "permits" the prospective victims to employ Russian officers to reorganize their armies, and lends them money.

In some cases these arrangements may be made in good faith and with honest intentions, but usually they are largely or solely for the opportunity they afford for getting the territory in her control; and, under pretext of establishing, furthering, and protecting these interests, privileges, and favors, she sends Russian subjects, supplies, and even troops into the territory. Privileges and concessions which, when asked for, are represented as unimportant, assume great significance after they are granted, and are rigorously enforced and greatly expanded. What may pose as a legitimate and perfectly harmless business arrangement is extended, as later construed by Russia, to cover privileges far beyond anything the victim ever dreamed of. The concessions which Russia exacts from others are rarely accompanied with equivalent or adequate returns, and more often nothing is granted in exchange. Frequently some small favor—or some act doubtfully construed as a favor—is made the pretext upon which a concession of great importance is demanded.

When her operations in new territory arouse the suspicions of the outside world, and she is accused of overstepping her rights and pledges, she assumes an air of injured innocence, renounces any intention of desire of acquisition, and is profuse in explanations and excuses intended to deceive the inquisitor as to her real intentions. Then, if she does not consider the time ripe for a final bold stroke, she accompanies the denials with promises and a feint of withdrawing from her position, knowing full well from past experiences that such action is sufficient to cause the busy world to discredit and soon forget the charges against her, and thus enable her at her leisure to carry the preliminary operations through another stage without molestation. If, however, Russia feels that the proper time has arrived, she takes advantage of the lull caused by her denial, to strengthen her position in the new territory, rushing in new troops and supplies and building forts and barriers. Meanwhile, the world's mind is bewildered by the conflict between Russian denials on one side and persistent rumors on the other; and when the powers finally come to their senses sufficiently to grasp the situation and demand an explanation, Russia, in feigned surprise, remonstrates and coolly informs her accusers that they are laboring under some unaccountable delusion, as the territory referred to has been "Russian sphere" for lo! these many years, and is at present so thoroughly Russianized that it is remarkable any doubt should arise at this late day as to its being Russian territory. That there may be no further question, however, Russia now politely informs the powers that she has for some time been, and expects to remain, in possession of that particular section of the earth.

While we may not approve the underhanded methods resorted to by Russia in extending her territory, we can not but admire the audacity, ability, and patience exhibited in her scheming, work-



ing, and long waiting for the consummation of her expansion project. Success may be a matter of a few years without rebuff, or it may be a matter of centuries with relapses or apparent abandonments—for Russia rarely entirely abandons a project until she has accomplished her purpose.

How marked is the contrast between this story of continued intrigue and the standards of a true Christianity! Of individuals who exhibited these same traits of character, Jesus said, "Beware of the scribes, who desire to walk in long robes, and love salutations in the market-places, and chief seats in the synagogues, and chief places at feasts; who devour widows' houses, and for a pretense make long prayers: these shall receive greater condemnation." The scribes are not wholly extinct yet, and the Russian policy is not entirely confined to Russia.

### **A Special Agency in the Field for Foreign Missions**

HOWEVER many languages the mind may hold and use in business or social intercourse, the language of the heart and soul, generally speaking, remains the mother tongue. Many a man who talks the tongue of an adopted country freely, prefers to pray to God in the tongue which he learned at his mother's knee. The language in which his first religious impressions were received is the one that helps him to be again a little child talking to a loving Father in heaven.

This is why many of those who well understand English for ordinary uses need to hear the message for this time in their own mother tongue. This has the power to touch the heart and awaken the spiritual nature. Religious thought means more in this than any other. There are millions of these adopted children of the New World, representing all the leading languages of Europe, scattered over America. For those who are learning English for business purposes, and for the vast multitudes who can read only in their own tongue, the new International Publishing Association, of College View, is to do a special work.

This movement has come none too soon. The message is quickly to be carried to every nation and tongue. As at Jerusalem there were gathered people from all the regions round about to hear the truth proclaimed at Pentecost, each in his own tongue, so Providence has brought these millions of other tongues to this land to hear the final message. Then as the showers of the latter rain fall, and the crisis breaks upon this land, multitudes will go out to other lands across the seas, bearing the closing message in many languages.

Many fields abroad in which little or nothing is being done for lack of workers able to speak the languages, are represented by thousands of sons and

daughters who have come to the New World to seek their fortunes or a livelihood. God has brought them to our own doors so that we may tell them the truth. Among these we shall certainly find true men and women who can go back to their home people to tell what God has done for them.

The time is fully ripe for a far more definitely aimed and sustained effort for the foreign-speaking communities in our midst. The influence of the work done will react upon the vast fields over the seas. Our European publishing centers propose to co-operate with the new association in a really strong effort to place our literature in the homes of our foreign-speaking population. Europe proposes to supply a tried man to assist in an Eastern agency, so that between College View and New York every consistent provision may be made to develop the work. In the offering for the College View Association to be taken on Sabbath, February 6, we are not lifting on any merely local missionary enterprise. It is a move that is to provide a new and strong facility for hastening forward the evangelization of all the world in this generation. This is the one work before us. Let us make the offering all that it should be, and let us all carry a more thoughtful burden for the strangers within the gates of this land where God has placed us.

W. A. S.

### **A Revival**

WE earnestly pray, we confidently hope, we firmly believe, that there will be a great revival of the work with "Christ's Object Lessons;" and that as far as the first plans are concerned, it may be nearly finished this winter,—that the debts on the schools may be paid, and the full quota sold in every conference,—and that then the good work may go on—that "Christ's Object Lessons" may be sold, and similar books as well, not simply for the purpose of stopping the yawning mouths of hungry debts, but to provide means for building institutions without debt, to be free, to be kept free till the Lord shall come. This people belong to the royal family. The heavenly King is not in debt to the world. Surely it is a sad disgrace on the reputation of the Father in heaven that any of his family institutions should be in debt. The Lord is coming soon; shall we not hasten to make these crooked things straight, and then until he comes, keep them straight?

"God signified that this book should be given to our schools to be to them a continual blessing. . . . The plan for the circulation of 'Object Lessons' is not of human devising; it is God's plan. . . . Until the Lord shall come, and our present system of school work shall be ended by our entering the higher school, 'Christ's Object Lessons' is to stand as a gift to our educational institutions." "My brethren and sisters, I ask you to give

the school work your sympathy and support. Do not become weary in well doing. In carrying forward the work of selling 'Christ's Object Lessons,' you will receive a most precious blessing."

It is intended from this time on that this work shall be under local control, under the management of union conference presidents and conference presidents, and that the managers and the teachers in our colleges and schools are to take an active, leading part in carrying this work forward. But I earnestly request all who are interested in this work to write to me, at 222 North Capitol St., Washington, D. C., stating the exact condition in their territory, and their past and present experiences in this work, that we may co-operate with them in carrying forward this good work till the grand purpose for which it was instituted is accomplished.

J. S. WASHBURN.

### **Discrediting Religion**

CHRISTIANITY does not mean religious excitement or hysteria. There is with Christianity, always, as one of its chief characteristics, a "peace" which is greater than any peace which is of the world, and effectually holds in check any tendency of the mind to hysterical outbursts or unseemly exhibitions of emotion. It must have been something else than a genuine Christian revival which took place at a West Virginia town recently, if the following from a "special" to the *Washington Post* is a correct report:—

HUNTINGTON, W. VA., JANUARY 12.—At a protracted revival meeting, which was in session for nineteen hours, beginning at seven o'clock yesterday evening, at Mount Vernon, many women and children were prostrated from hysteria, and grave fears of insanity are entertained for several of those who were most fervent in their worship. . . . Hours passed with men, women, and children acting like wild. Repeatedly did the preacher attempt to adjourn the congregation, but without avail, although many of the audience were prostrated. When daylight dawned, the meeting was still in progress. Not until two o'clock this afternoon did the meeting adjourn, none of the audience having taken food or drink in the nineteen hours that the demonstration continued. . . . Nothing similar was ever before known in the history of the State.

And nothing similar was ever known in the history of Christian preaching. Nowhere is it recorded that any such demonstration ever attended the preaching of Jesus to the multitudes that followed him. Nowhere is it recorded that the preaching of his apostles produced any such results. On the day of Pentecost, when Peter spoke under the direct influence of the Holy Spirit, and three thousand of his hearers were converted, the record is that they were "pricked in their heart," and inquired, "Men and brethren, what shall we do?" Peter

instructed them to repent and be baptized, and "they that gladly received his word were baptized." They did nothing at all hysterical or not comfortable with reason and soberness. The same may be said of the apostle Paul's preaching; but a hysterical outbreak did occur at Ephesus, under the pagan influence associated with the worship of the goddess Diana. It is some other spirit than that of Christianity which gets control of people on such occasions.

There is no better safeguard against insanity than the possession of the "peace of God," which "shall keep your hearts and minds through Christ Jesus." Phil. 4:7. Nobody ever went insane while his mind was being "kept" by the peace of God. But such occurrences as that here noted remind us that these are times when evil spirits, whose work is characterized by "intensity," are abroad, and only those are safe who are "kept by the power of God." L. A. S.

### A Traditional Policy Broken

AN article contributed to the *Independent* (N. Y. City) of January 7, by James A. Le Roy, private secretary to a member of the Philippine Commission, states that "the Catholic schism in the islands [the Aglipay following] is by no means the unimportant, even amusing, movement that might have been expected from the character of the men who organized it in August, 1902. To be sure, the Associated Press has practically ignored it [under Catholic influence], and one might well gather, from the hiatus of information upon it for nearly a year, that it had come to naught; but this is not the first time the Associated Press has committed serious errors of omission in regard to the Philippines. Plainly told, the truth of the situation is that the Catholic Church in the Philippines is literally rent in two."

Under the conditions which now exist in the islands, there being two rival Catholic parties, one of which is supported by the authorities at Rome, the United States government, which is called upon to decide the disputed question of the title to much of the church property in the islands, will have no small difficulty to avoid interfering in religious affairs, and becoming an ally of the papacy. Indeed, such interference is already an accomplished fact, and Mr. Le Roy sees it. He says:—

Confining ourselves entirely to our Philippine difficulties, we might as well frankly realize that, on our own part, we have practically broken with our traditional policy of non-intervention in church matters, and that we may have to go still further in this direction before our hands are again entirely free. Governor Taft was not formally an "ambassador to the Vatican," . . . but, far from being merely a business negotiation about friars' lands, his mission was really a diplomatic mission, by whatever phrase we may choose to call it.

The fact is recognized that this nation has "practically broken with" its "traditional policy of non-intervention in church matters," and even that it may have to go further in this direction before it can see the way open to return to its former position. It means to return, of course; who ever knowingly ventured a little out of the right path without meaning to return? And now it seems necessary to go on a little further in order to return, to get back safely without unpleasant consequences. That is the old story. It is much easier to venture into the wrong path than to get back again from the wrong path to the right one. It is much easier to get entangled in the meshes of papal diplomacy than to get out of the tangle after Rome has drawn the lines. To cut off retreat and make further advancement in her pathway appear the only feasible course. L. A. S.

### Note and Comment

Is there such a thing as a national right of " eminent domain " to which portions of the earth not belonging to the nation asserting such a right may be subjected? In what has been said in defense of the present administration's course touching the issue between Panama and Colombia, the idea has been put forward that since the building of the Panama canal would be for commercial and other reasons of great benefit—an apparent necessity, in fact—to the world in general and the United States in particular, the latter government is justified in employing force to secure the construction of the canal, by the right of eminent domain. That is, just as a State can exercise this right to secure the building of a railway through any private property, or a city can exercise it to secure land for an approach to a bridge, or for a public building, giving just compensation to the owners of the property, so a nation can exercise such a right for the construction of a national or international utility within the territory of another nation. Of course such a case would arise only where one of the nations was strong, and the other weak, for the attempted exercise of such a prerogative against the will of a strong nation would mean war. The setting up of such a principle would obviously be of great use, in an ethical way, to the empire-building nations of the world to-day.

A PRESS cablegram from London, dated January 16, says that a special dispatch from St. Petersburg quotes a leading Russian diplomat as saying: "Let all those who are adding fuel to the fire, which means war, remember that no possible power can limit

that war to Japan and Russia. Its extension to other countries is certain, with results too terrible to consider." "This is taken to mean in diplomatic circles here," adds the London dispatch, "that both England and the United States, as well as China, will be drawn into the quarrel," so that on the part of these powers, and possibly of others, there will be no way to avoid "active participation in the conflict. In other words, it is implied that a war of the world is imminent." This general talk of the imminence of a "world war" is wonderfully in harmony with the view of those who, enlightened by the third angel's message, believe that this is the time when the four angels are standing on the four corners of the earth, holding the four winds, that these should not blow upon the earth till the servants of God should be sealed with the seal of God, as described in Rev. 7:1-4. In other words, God is now holding in check the threatening winds of commotion and strife that the work of gathering out his elect may go forward, which, when it is finished, will be immediately followed by world-wide war and destruction. When the restraining influence of the Prince of Peace shall be withdrawn from the earth, its inhabitants, left wholly to the influence of carnal propensities, will have no other instinct but to fight and destroy one another.

ACCORDING to figures given by the *Philadelphia Public Ledger*, church membership in the United States "is just about keeping pace with the population in the matter of growth." The Methodists are "the largest single religious body in America which bases its numbers upon actual communicants." The Methodist Church, North, with a membership of 3,010,560, gained in 1903 29,265 converts, and the Methodist Church, South, with a membership of 1,518,854, gained 41,674 converts. The *Ledger* adds:—

The population of the United States on Jan. 1, 1904, was 81,804,861. On Jan. 1, 1903, the population must have been, on the same basis, 80,233,011. The ratio of growth during the last year is almost exactly the ratio shown by the Presbyterian and Protestant Episcopal bodies [about two per cent]. Disciples of Christ surpass the ratio by a very small fraction, and Methodists North do not quite equal it. The smaller bodies, for the most part, fall behind it. Some, however, exceed it, and on the whole it can be stated that Protestant bodies, in growth in membership, just kept pace with the growth of population. They certainly do not gain any upon the 52,000,000 people in these United States who do not admit membership with them.

The Catholic population in the United States at the beginning of 1903, according to official statistics, was 11,289,710. New York is the largest diocese, with an estimated Catholic population of 1,200,000.

## 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.

### My Prayer

M. A. CREEPER

I STOOD on my balcony musing;  
The earth lay in white at my feet,  
Beautiful white, not marred nor broken,  
Wrapping the earth in wintry token.  
And from the depth of my heart I  
prayed:

O, make me white, like the snow Thou  
hast made!

I lifted my eyes toward heaven,  
Full studded with glittering lights;  
They all are God's glory reflecting,  
The greater the lesser protecting.  
And from the depth of my heart I  
prayed:

Make me a light, like the stars thou hast  
made!

I looked all around me, watching  
The landscape, tranquil and calm;  
Not a breath was stirring the mantle  
white,  
Not a cloud was crossing the golden  
light.

And from the depth of my heart I  
prayed:

O, grant me such peace that never will  
fade!

### Practical Christianity

MRS. E. G. WHITE

I HAVE been impressed with the subject of the influence of the church—what this influence should be. By earnest prayer the members are to obtain power that will make their influence a savor of life unto life. What is needed to-day is practical Christianity, not merely for a day or a year, but for a lifetime. The man who professes to be a Christian, and yet reveals in his life no practical godliness, is denying Christ. Opposite his name in the books of heaven are written the words, Unfaithful steward.

How is the world to be enlightened, save by the lives of Christ's followers? You profess to believe in Christ, to be a follower of his. Do you do his works? Can the world see plainly that you have been with Jesus, and learned of him? How are unbelievers to know that you belong to Christ if you show no zeal in his service, but instead cherish worldly ambition and follow worldly plans? Christ declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

>God can not prepare for the day of trial before us those who are careless and indifferent. With those who are neither cold nor hot he has nothing to do. "I would thou wert cold or hot," he says. "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." The half-hearted Christian exerts an influence more harmful than the influence of the avowed infidel.

There are many whose lives are but a pretense of godliness. They are a law unto themselves, and they always

will be, unless the grace of Christ subdues their hearts. They lift up their souls unto vanity, and God has no use for them in his service.

### The Will of God Concerning You

Our sanctification is God's object in all his dealing with us. He has chosen us from eternity that we might be holy. Christ gave himself for our redemption, that through faith in his power to save from sin, we might be made complete in him. In giving us his Word, he has given us bread from heaven. He declares that if we eat his flesh and drink his blood, we shall receive eternal life.

As Christians we have pledged ourselves to fulfil the responsibilities resting on us, and to show to the world that we have a close connection with God. Thus, through the good words and works of his disciples, Christ is to be represented and honored.

God expects of us perfect obedience to his law. This law is the echo of his voice, saying to us, Holier, yea, holier still. Desire after the fulness of the grace of Christ, yea, long—hunger and thirst—after righteousness. The promise is, "Ye shall be filled." Let your heart be filled with a longing for this righteousness, the work of which God's Word declares to be peace, and its effect quietness and assurance forever.

God has plainly stated that he expects us to be perfect, and because he expects this, he has made provision for us to be partakers of the divine nature. Only thus can we gain success in striving for eternal life. The power is given by Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

God's people are to reflect to the world the bright rays of his glory. But in order for them to do this, they must stand where these rays can fall on them. They must co-operate with God. The heart must be cleansed of all that leads to wrong. The Word of God must be read and studied with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and assimilated, becoming part of the life. Thus we gain eternal life. Thus is answered the prayer of Christ, "Sanctify them through thy truth: thy word is truth."

"This is the will of God, even your sanctification." Is it your will that your desires and inclinations shall be brought into harmony with the divine mind?

### Godliness in the Every-Day Life

Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

The talent of speech was given to be used for the benefit of all. Pleasant, cheery words cost no more than unpleasant, moody words. Sharp words wound and bruise the soul. In this life every one has difficulties with which to wrestle. Every one meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words

that will help and bless? Such words will be just as verily a blessing to us as to those to whom they are spoken. >Parents, allow no faultfinding in your home. Teach your children to speak pleasant words, words that will bring sunshine and joy. Angels are not attracted to a home where discord reigns. <Bring practical godliness into the home. Prepare yourselves and your children for entrance into the city of God. Angels will be your helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage.

Let the determination of each member of the family be, I will be a Christian; for in the school here below I must form a character that will give me entrance into the higher grade, even the school above. I must do unto others as I desire them to do to me.

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for the men in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, those in charge of our publishing houses and schools, need your prayers. They are tempted and tried. As you plead with God to bless them, your own hearts will be subdued and softened by his grace.

### From Grace to Grace

We are living amid the perils of the last days, and we are to cleanse ourselves from all defilement, and put on the robe of Christ's righteousness. The work of God is to be steadily carried forward. We are to bring ourselves, body, soul, and spirit, into subjection to Christ. Unless we do this, the health of both body and soul will be endangered.

God desires his workers to gain daily a better understanding of how to reason logically from cause to effect, arriving at wise, safe conclusions. He desires them to add to the strength of the memory. We can not afford to make mistakes. As little children we are to sit at the feet of Christ, learning of him how to work successfully. We are to ask God for sound judgment, and for light to impart to others. There is need of knowledge that is the fruit of experience. We should not allow a day to pass without gaining an increase of knowledge in temporal and spiritual things. We are to plant no stakes that we are not willing to take up and plant further on, nearer the heights we hope to ascend. The highest education is to be found in training the mind to advance day by day. The close of each day should find us a day's march nearer the overcomer's reward. Day by day our understanding is to ripen. Day by day we are to work out conclusions that will bring a rich reward in this life and in the life to come. Looking daily to Jesus, instead of to what we ourselves have done, we shall make decided advancement in temporal as well as spiritual knowledge.

The end of all things is at hand.



What we have done must not be allowed to place the period to our work. The Captain of our salvation says, "Advance. The night cometh, in which no man can work." Constantly we are to increase in usefulness. Our lives are always to be under the power of Christ. Our lamps are to be kept burning brightly.

Prayer is a heaven-ordained means of success. Appeals, petitions, entreaties, between man and man, move men, and act a part in controlling the affairs of nations. But prayer moves heaven. That power alone that comes in answer to prayer will make men wise in the wisdom of heaven, and enable them to work in the unity of the Spirit, joined together by the bonds of peace. Prayer, faith, confidence in God, bring a divine power that sets human calculations at their real worth,—nothingness.

In all ages God has given human beings divine revelations, that thus he may fulfil his purpose of unfolding gradually to the mind the doctrines of grace. His manner of imparting the truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.

### A Definite, Testing Message

J. B. BLOSSER

THE amazing love of God for the purchase of the blood of Christ leads him to send his children a definite message to help them in their need, and he always employs the plainest manner possible to give them that message. It is so plain that "he may run that readeth it." The painstaking efforts of a fond mother to shield the child of her love from harm only faintly illustrates the care of our Heavenly Father for his children who are exposed to the plottings of a wily foe. With infinite wisdom he devised a plan of salvation from sin, and with sleepless vigilance he works with his divine power to deliver them from special dangers, and to lead them forth in paths of righteousness to glorify his name.

Through his servant Noah he sent a message that exactly met the needs of the people that were to see the world deluged by a flood. The message was given in such a plain, definite manner that none could misunderstand it. As they heard the stirring message from that "preacher of righteousness," announcing that a flood was coming upon the earth, and exhorting them to turn to God in repentance, and so be ready for that awful time, they could at the same time see the great ship in building that was to sail upon a flood of water. No one need misunderstand what his message meant. In it was salvation from sin, and a definite warning of the impending doom of the wicked. To fail to give the warning, or to fail to build the ark would have been alike fatal to those who had the message committed to them at that time. The blood of the

souls who would have been lost would have been upon their garments.

Moses had a definite message to give to Israel when the time had come to leave Egypt, and with a pillar of cloud by day and a pillar of fire by night, the Lord led his people in the way he would have them go. No one could mistake the message: by word of mouth and by the glory of his presence the way was shown. Moreover, this message was destined to reach all parts of the world, "that all the people of the earth might know the hand of the Lord, that it is mighty; and that ye might fear the Lord your God forever." Joshua 4:24. Therefore God moved upon Moses to write out their experiences, and the truths that had been committed to them, that "all the people of the earth" might know the certainty of those things.

Whether in Isaiah's denunciations of the prevailing iniquity, or Jeremiah's warnings of the impending destruction of Jerusalem, or Daniel's visions of the conflicts of the future, or John's startling announcement of the "kingdom of heaven at hand,"—all have in them a definite message, and it is given in a manner that all may understand it. It is adapted to the time and needs of the Lord's people, and those who heeded it were delivered from the impending peril.

Now that we have reached the time when God's people are to pass through the last conflict with the enemy, and when the solemn scenes of the judgment are passing in the courts above, to be followed by the coming of Christ in glory to welcome his faithful remnant, a definite message is due to the world concerning these things, and it should be given in the plainest and most positive manner possible. When Job had a view of this time, he uttered the following earnest prayer: "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:23-27. The certainty of the coming of Christ and of Job's resurrection from the dead so fastened itself upon his mind that he desired to proclaim it in a way that no one could possibly misunderstand it, so he wished it "printed in a book," and "graven with an iron pen and lead in the rock forever." In this way all who desired could know what the message was that he had to proclaim. They could read it again and again. It is plainer and "more sure" than seeing with the eyes or hearing with the ears. This fact is testified to by Peter when he rehearsed the experience of those who were with Christ on the mount of transfiguration, and saw the exceeding glory of Christ, and heard the words of God. He says, "We have also a more sure word of prophecy." Men may be mistaken in what they see or hear when it is only seen and heard once, but when

written out and "printed in a book," they can see it as often as they wish, hence they are "more sure" of understanding it. Luke also emphasizes this fact in his introductory words to his record of the gospel. He says that he wrote it "that thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:4.

So, having committed to us the definite message that is designed to deliver his people in the "time of trouble, such as never was since there was a nation," to prepare them to stand in the judgment, and meet him in peace at his coming, should we not, like Job, pray that these truths be "printed in a book," and then these books be "scattered like the autumn leaves"? This is the way that God would have us pray and work. This earnest prayer of Job will be answered, and now is the time to expect it to be answered, for now the people are living who should receive these messages and prepare to meet the Lord. God would have all know the message for this time, and in no plainer manner can it be given than by scattering the printed pages containing it. The words of the living messenger may be heard, appreciated, and may make their impression; but there is danger that they will not be fully understood, or be forgotten, hence the necessity of printing them in a book, that the interested soul may read them again and again, that they may become, as it were, "lead in the rock forever," graven there by the Spirit of the living God. Where are the faithful in Israel to-day? They are those who are holding fast to the definite message committed to this people, and laboring hard in a definite manner to give that message to the people. God is calling for an army of men and women to take these pages of truth as they come from the press and place them in the homes of the people. The call for canvassers is timely, and their work will be blessed of God; and when the harvest is over, the faithful canvassers will hear the "Well done" spoken to them.

### The Holy Temple—No. 3

A. E. LEMON, M. D.

THE temple is where God dwells. And where does he dwell?—In the mind (Eph. 3:17); for it is the mind that makes the man. "As he thinketh in his heart, so is he." Prov. 23:7. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. Then if we are to keep the temple holy, it is the heart that we must watch. It is in the mind that sin originates. All law-breaking and disobedience to God come from within. And so it is the mind rather than the physical body that should receive our first attention; for if the mind is conquered and under the control of the Spirit, then the care of the physical body, which is temperance, will appear in its proper place as one of the fruits of the Spirit. Gal. 5:23.

Much attention is being paid to the

study and adoption of what is called an "Edenic diet." Diet reform is of God. He has graciously given us much light on this subject in the Testimonies. But the Testimonies repeatedly state that they do not teach principles and truths in addition to the Bible, much less contrary to it. In fact, if the Testimonies need proof that they are genuine, there is no more positive proof of their genuineness than the fact that throughout every volume they are continually calling our attention to Christ as our example, and the Holy Scriptures as our guide.

Then if we know what the Bible teaches in regard to the true position and office of health reform, we need have no fear of conflicting with the Testimonies. And if we know what Christ taught on this subject nineteen centuries ago, we know what he would teach to-day; for he is "the same yesterday, and to-day, and forever." Heb. 13:8. Now his teaching on the subject of defiling the man is very plain. All of Christ's lessons were suggested by some incident or object. His talk on humility was suggested by the striving of the disciples for first place; his talk on the resurrection was suggested by the question of marriage in heaven; and his talk on defiling the man was suggested by the Pharisees' complaint that the disciples did not wash their hands before eating. And when he had answered their question, "he called the multitude, and said unto them, Hear, and understand." Surely a subject worthy of such an introduction from him is well worth our serious attention. He "called the multitude," as if he were about to utter a great truth. Hear him: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth the man." Matt. 15: 10, 11. "For from within, out of the heart of men, proceed evil thoughts. . . . and defile the man." "Do ye not perceive, that whatsoever thing from without entereth into the man, it can not defile him?" Mark 7: 14-23. No amount of reasoning can confine this plain teaching of the Saviour's to the mere subject of washing of hands. Verse 19 shows that it covers "all foods."

Now this doctrine of Christ's is certainly not meant to teach us that we should eat all kinds of unwholesome foods. Such a conclusion would be simply flying to the other extreme, equally as false as the one the parable seeks to correct. But it does certainly teach that no amount of dieting will keep us from defiling the human temple. It teaches that the temple is defiled not by eating and drinking, but by thinking impure thoughts. And it teaches that if our hearts are right with God, we can eat the most wholesome food to be found in the circumstances in which God has placed us, without fear of being defiled.

Well might the Saviour say to many of us now, as he said of old, "Seek not ye what ye shall eat, or what ye shall drink." "But seek ye first the kingdom of God." Luke 12:29; Matt. 6:33.

"The kingdom of God is not meat and drink." Rom. 14:17.

Brethren, we have the message of the coming kingdom. Let the proclamation of the message as the third angel delivered it to us, receive our undivided attention. Let us preach the message.

#### *If We Had But a Day*

We should fill the hours with the sweetest things,

If we had but a day!

We should drink alone at the purest springs

In our upward way;

We should love with a lifetime's love in an hour,

If the hours were few;

We should rest, not for dreams, but for fresher power

To be and to do!

We should guide our wayward or wearied wills

By the clearest light;

We should keep our eyes on the heavenly hills,

If they lay in sight;

We should trample the pride and discontent

Beneath our feet;

We should take whatever the good God sent

With a trust complete!

We should waste no moments in weak regret,

If the day were but one,

If what we remember and what we forget

Went out with the sun;

We should be from our clamorous selves set free,

To work or to pray,

And be what the Father would have us be,

If we had but a day!

—*Mary Lowe Dickinson.*

#### *Only a Mirage*

S. THURSTON

It was in midsummer, and we were out from Los Angeles, Cal., one day's ride on the south-bound train. The orange and olive groves, interspersed with vineyards, had all been left far behind, with nothing to greet the eye but the arid wastes of southern Arizona, when to my surprise there appeared in the distance a lake with portions of its banks skirted with trees and rocky cliffs, casting their shadows into its placid waters.

I thought, Surely the train will soon make a curve, and we shall at least make a brief halt at what seems to be an oasis in the desert. But no, on rushed the train in its forward course, and if possible with increasing speed, though it did seem to me that a great mistake was made in not touching at the one refreshing spot. Stations and side-line roads had been passed as indicated by the folder-guide. These and the direction indicated by the unfailing compass, all gave sure evidence that this was the right train on the right road, and would in due time reach the city of New Orleans at the end of the journey.

I continued to gaze with intense interest upon the lake scene, when, to my

surprise, it began to vanish, and soon it had given place to only barren waste. The on-speeding train had carried me to a point from which I was able to discover the deception, and in broken tones I could only say, Surely it is only a mirage. My remaining on the train was the very means by which its fraudulent nature was discovered. I had witnessed many mirages, but never one so thoroughly deceptive. Had I been with private conveyance, doubtless, like many others before, I should have driven weary miles in search of leafy shade and rocky shore, lured on to lose my way, and perish in the desert.

I thought, O, how many during the ages have left the car of salvation propelled by redeeming love, to follow some satanic mirage, only to perish in dry places! And it is a sad fact, that, with all the human wreckage of the past strewn along the sandy waste of time, it is even as the Lord hath said, "In the latter times some shall depart from the faith." Yes, just now when God's great, threefold, closing message is fast filling and lighting the earth with the glory of God, some mirage will suddenly flash up, in some respects closely resembling the work of God, and some will see great light in it, and immediately forsake the train of truth, leaving behind their first love with all its rich experience, and soon they will be added to the wreckage on the desert waste.

Brethren, we had better stay with this great central line of truth, the commandments of God and the faith of Jesus, and in due time, like the railroad train, it will carry us to a point where we shall be able to detect every passing latter-day error. Already Sinai and Calvary have been left far behind, and we are nearing the very borders of Canaan. Everything about the construction of the road has been carefully examined again and again. The gospel rail has been found to be securely spiked by the prophets to the foundation law-tie. All side lines of truth merge into this great straight-forward line. The desert waste is around us; the deceptions of Satan are more cunningly wrought than ever before, hence the more deceptive. To the already delayed train, the word is, "Delay shall be no longer." The lever is being turned; the Spirit's power, the unfailing compass, the increasing speed, all are sure indications that this is the right train, on the right road, cutting short our pilgrimage to the much-desired New Jerusalem at the end of the journey.

Brother pilgrim, this is not a city amid the miasms of a sluggish, muddy, swamp-banked Mississippi River,—not a city with funeral car, or marble slab and monument. No, no! but a real, golden city, with gem-set wall and pearly gates, with on-flowing river, made broad with crystal life water. Its banks are skirted with life's tree of trees, all making glad the city and people of God.

"But of all the joys beyond the tide,

The welcome on that golden strand,

The best shall be from Him who died

To bring us to that shining land."



**"No Place Like Home"**

"I HATE this little, low-roofed house,  
This hill-bound valley home;  
I long to see the glorious world,  
And 'mid new scenes to roam!

"The sun just rises here, and sets,  
The days are all the same;  
There's nothing grand to do or see,  
And everything is tame."

Years passed. The boy of restless heart  
Had wandered far and wide,  
Had tossed upon the ocean wave,  
And climbed the Jungfrau's side;

Had journeyed through the Golden Gate  
To storied Eastern lands,  
And pitched his tent where Afric's  
streams  
"Roll down their golden sands;"

Had glided through the Grand Canal,  
'Neath soft Venetian skies,  
And in strange northern lands had seen  
The sun at midnight rise.

Through many cities grand and great  
In wonder he had trod,  
And on historic battle-fields  
His feet had pressed the sod.

He roamed through galleries of art,  
And palaces of kings,  
And filled his memory with store  
Of rare and wondrous things.

And then he came to that small vale,  
Content no more to roam,  
And said: "There's not in all the world  
So sweet a place as home!"

—*Treasure Trove.*

**Influence of Literature**

A SISTER

LITERATURE is a collective body of literary productions, embracing the entire results of knowledge. If the entire results of knowledge may be obtained from an acquaintance with literature, shall we form an acquaintance with that which tends upward and heavenward, or shall we cultivate a taste for cheap reading? It is not the purpose of this article to speak of authors, but to contemplate the best methods and the best course of literature to be adopted by our children. The natural taste is for fictitious reading. Our youth need no encouragement in this direction. It is Satan's work to present to them newspaper stories and story books that fascinate the senses, and this destroys all desire for that which is pure and wholesome. Will this fascinating reading develop firm, unspotted principles? "There are many of our youth endowed with great capabilities. God has given them the very best of talents, but their minds

have been confused and enfeebled by the indulgence in inferior reading."

If we would gaze for a moment upon the interior of our prisons, our hearts would quail within us. There our gaze is met by hundreds of young, sad faces. To what shall we attribute this state of affairs? Are these different creations than the more fortunate? Or are these some of our unfortunate youth, who have been allowed to indulge mind and body? Mothers, these were once babes cradled in their mothers' bosom,—these were little flowers from heaven, gifts from the throne of God, sent to be nurtured by God's own husbandmen. Fathers, mothers, have you toiled day and night? have you cultivated thoroughly, set the stakes, tied up the vines? Have you planted them in the sunshine, that rays from the Sun of righteousness may shine upon them? These are solemn questions, and require much meditation and prayer.

If it is as difficult to control the appetite for superficial reading as it is for the drunkard to control his appetite for intoxicating drink, radical changes must take place if we would give to the world practical men and women. God would have a people developed physically and mentally. We are living on the eve of a great crisis, and only those who are properly trained will be able to fight in the great conflict. Every parent should make a special effort to turn the attention of the youth from all exciting stories to the Word of God. The attention of every soul striving for eternal life must center upon the Bible. We must ourselves be drinking of the water of life freely. We must set a guard about our minds and the minds of our children, that they may not be allured by Satan's temptations. The responsibility of proclaiming the message of salvation rests upon every parent. Shall we plead with our Heavenly Father that our eyes may be anointed with heavenly eyesalve, that we may be awakened to this great responsibility? It is Satan's highest ambition to keep our minds upon the things of this world. He knows that the carnal mind is not subject to divine truths.

He has deluded many by advancing the idea that Bible knowledge as a foundation gives one an inferior learning. Martin Luther, the great Reformer, said that above all things he loved to draw wisdom from the pure source of the Word of God. While in the monastery, to which he resorted to obtain a spiritual training, he found a Bible fastened to the wall by a chain; to this he went continually for light and truth. It was said of him: "He was heard in the public discussions unraveling the most compli-

cated trains of reasoning, and extricating himself from a labyrinth whence none but he could have found an outlet." All his auditors were filled with astonishment. Whence did he obtain his wisdom? In Proverbs we read: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." In these words we find the key that unlocks the treasure-house of knowledge.

Daniel was "skilful in all wisdom, and cunning in knowledge, and understanding science, and . . . had ability . . . to stand in the king's palace." He and his friends were educated in the school of the prophets. Was it an inferior learning? They were more wise than the magicians and astrologers. Were they deficient in science?—No, God is the true source of knowledge.

William Matthews, Professor of rhetoric and English literature in the University of Chicago, said: "Among the complaints made against the literature of our day, one of the commonest is that it lacks originality. Not only the poets are accused of stringing their lyres to the old times, and singing songs which have been sung substantially a thousand times before, but our philosophers and historians, our novelists, essayists, and theologians, are included in the same sweeping condemnation." If every thought is traceable to some preceding writer, and thoughts result in action, shall our children gather seed thoughts from the Originator of all true science? or shall the truth which is placed before them be so mixed with error that no natural mind can decipher the original truth?

True knowledge is divine, and should be sought as for hidden treasure. It is that element which elevates to high, moral, spiritual, and intellectual development. Shall we as parents strive to lift the standard, that the darkness may pass away, and a new and heavenly light may shine in this darkened world?

**Good Ventilation a Necessity to Health**

J. J. BELL, M. D.

THE importance of an abundance of pure air for respiration is seen when we understand that the delicate mucous membrane of the lungs, through which we take in oxygen and give off carbon dioxide and other organic poisons, would cover an area of about two thousand square feet, or from one hundred to one hundred and thirty times the area of the skin covering the body.

Inspired air contains 79.15 per cent of nitrogen, 20.8 per cent of oxygen, and .04 per cent of carbon dioxide, moisture,

traces of ammonia and nitric acid, dust, and bacteria. Expired air contains 79-30 per cent of nitrogen, 16 per cent of oxygen, 4.38 per cent of carbon dioxide, an increase in moisture, also effete organic matter termed crowd-poison, some traces of hydrogen, marsh gas, etc.

We estimate the purity of the air by the percentage of carbon dioxide which it contains. Carbon dioxide, however, is not the only harmful ingredient present in expired air; but we know that when the percentage of carbon dioxide is high, other organic bodies, or crowd-poison, must be present in a correspondingly large proportion. It is not the lack of oxygen, nor is it the amount of carbon dioxide in the air of a moderately crowded room which makes it injurious to breathe; for the blood flowing in the lung tissue can obtain the necessary amount of oxygen from air containing as low as ten to fifteen per cent of oxygen, and breathing air containing one or two per cent carbon dioxide made by chemical methods is not harmful. But expired air containing one per cent of carbon dioxide is decidedly injurious because of the organic poisons present. The nose can detect very readily the impurity of the air of a crowded room, provided the individual enters directly from the fresh air outside. Those occupying the room may detect no unpleasantness because the olfactory nerves gradually become accustomed to the foul air as its impurities increase little by little.

Air containing two parts of carbon dioxide in five thousand we regard as pure. When carbon dioxide is present in the proportion of three parts in five thousand volumes, the air is impure and unfit to breathe. With every breath we exhale more than one cubic inch of carbon dioxide, which would thus render impure five thousand cubic inches of air, because five thousand cubic inches of pure or inspired air already contains two cubic inches of carbon dioxide. Five thousand cubic inches equal about three cubic feet. Thus we spoil three cubic feet of air at each expiration. Since we breathe about eighteen times a minute, we render impure three thousand cubic feet of air an hour. In a room having a capacity of one thousand cubic feet, with one inhabitant, in order to have the air pure the entire atmosphere would need to be changed at least three times an hour.

In order to ventilate a room without causing a draft, each inhabitant should have from seven hundred to one thousand cubic feet of space. Allowance should be made for furniture; and the area above fifteen feet high should not be reckoned.

Various methods have been in use for providing a means of ventilation. Two things, however, are a necessity, whatever system we adopt,—one or more fresh-air inlets, and a foul-air outlet. The latter must be equal in size to the combined area of all the inlets. The greater in number the inlets, and the fewer the outlets, the less will be the draft.

## A New Danger

L. A. SMITH

IN an article contributed to the *Chicago Tribune* of January 10, Dr. William E. Gamble, of the College of Physicians and Surgeons, New York City, makes some statements which should cause any person inclined to the use of patent medicines to make a sudden halt in his experiments with such remedies. His statements refer to the extensive use which is being made of wood alcohol as a cheap substitute for common alcohol in patent medicines and other mixtures which require the presence of some preservative element. He says:—

"Within the last five years American physicians who limit their practise to diseases of the eye have recognized with increasing frequency cases of complete blindness resulting from the use of a cheap variety of alcohol known as wood alcohol. . . . Formerly its disagreeable odor deterred the debauchee from its use in all but unusual cases. Recently it has been deodorized, and placed upon the market under new and most innocent names. Frontier settlements, where supplies are apt to give out on account of lack of facilities for communication, have furnished more than their share of blind men from this cause. The drug in these cases has usually masqueraded under the form of essence of Jamaica ginger, lemon, peppermint, or cinnamon, wood alcohol having been used in their manufacture by unscrupulous firms, instead of the commonly used grain alcohol, for the reason that it costs but one third as much. Since it has been successfully deodorized, it has taken the place of the more expensive alcohol in the arts, and will more and more.

Under the name of Columbian spirits, varnishers use it almost exclusively to cut their shellac. During the last three years three cases of complete and permanent blindness have been observed in this city in varnishers, caused by inhaling the fumes of this drug in confined atmosphere. One man became completely and permanently blind within three days while varnishing the inside of a beer vat, while his partner became blind in two weeks. . . . Last year three fourths of a bottle of a widely advertised patent medicine, taken within a few hours in two or three doses by a man in this city, produced complete, permanent blindness. From the symptoms, wood alcohol was present in this mixture.

"I am informed by two of our best-known retail druggists that this variety of alcohol has within the last three or four years largely displaced grain alcohol in the manufacture of bay rum, witch hazel, and other barbers' supplies. It is also used in the compounding of liniments. . . .

"The eyes of men blind from the use of either kind of alcohol have a normal appearance, no redness or swelling is seen, nor pain felt. This absence of any appearance of disease of the eyes lulls the victim into a false security, from which he may be aroused only when he

is almost blind, and cure rendered impossible. The disease affects the nerve elements of the eye only, the retina and optic nerve."

This knowledge of the terrible danger involved in the use, either internally or externally, of this deadly substance, says Dr. Gamble, is new, and has heretofore been published almost exclusively in special journals devoted to diseases of the eye.

## Care of House Plants

A PLANT should not be watered every day, whether it needs it or not. More plants probably die from overwatering, than from any other cause. In order to find out whether a plant needs water, stir the soil with your finger, and if it is dark-colored and adheres to your finger, the plant needs no water; but if it is dusty and light-colored, it needs watering. A good vigorous plant growing in a warm room which shows these signs of dryness, should be saturated to the bottom when it is watered. A poor plant with little foliage should not be watered often; it is better to wait until it is quite dry.

Plants breathe through their leaves, and consequently require fresh air every day. If the leaves of the plant get covered with dust, its breathing pores are stopped up, and the plant can not live long. Therefore they should be frequently sprinkled, or in case they have large leaves, be wiped off with a wet sponge. This should be done every week, at least, and it will also prevent the eggs of insects, which may be on the plant, from hatching out.

### Insects on House Plants

Should insects obtain a lodgment on your plants, the most effective remedy is fir-tree oil. One application will often show very good results. It should be applied only in the evening. Use only tin or earthenware vessels to hold the mixture in. To make a mixture suitable for washing or sprinkling, use a teaspoonful to a quart of water. If insects actually infest the plants, use two tablespoonfuls to a pint of water. Apply with a syringe, and wet it under the leaves as much as possible.

### Frozen Plants

Sometimes it happens that through some mischance the plants in the window become frozen. In such a case, the best thing to do is to get the plants, as soon as possible, into a cool, dark room, a little above the freezing-point, and sprinkle them over with water; then bring them gradually to the heat, as sudden heat will completely destroy the plants. Very often plants that are frozen can be saved in this manner. A good plan to guard against frost is to cover the plants over with newspapers at night.—*Selected.*

"I SOMETIMES wish that I could see  
The way the Lord is leading me;  
But hush, my soul, he knoweth best,  
He'll lead thee into perfect rest.  
Sometime you will the reason know,  
And then you'll say, 'Twas better so.'"

# THE WORLD-WIDE FIELD

## In an East African Village

J. H. WATSON

It would seem that the missionary efforts in past years in Nyassaland would have had more influence on the natives in the building of their huts. Many of them are satisfied with a mere hovel of grass held together with a few bamboos. Others have a better class of huts, the walls of which are made of bamboo poles set in the ground with some measure of order, and the roof is made of a network of bamboo rods, covered with a mat of the long native grass. Some of them plaster the inside of the walls with mud, which in this country is used instead of mortar even in brick houses built by Europeans.

The huts are grouped together in villages, without any attempt at uniformity or orderly arrangement. Some villages are enclosed by a wall made of tall reeds for protection against wild beasts and marauders. The necessity for such protection is not so urgent now as in former years. Occasionally, however, we hear of some one being mauled by a lion or a leopard. We have been having some visits from leopards at our mission, causing considerable alarm among our boys. When they were quite wild in their attempts to get at our goats, we deemed it necessary to try to end their nightly visits. After watching in vain for several nights, we made an effort to outwit them, and in a specially prepared trap we caught a fine large leopard, fierce, but beautiful.

No provision is made for admitting light into the huts, or for allowing smoke to escape. The doorway serves both purposes. The houses are not much used during the day, but in the evening, whether the weather is warm or cool, a fire — their one luxury — is made on the hearth, and the members of the household gather around, and seem to enjoy the smoke as they sit or lie on the ground, perhaps on a mat made of reeds or grasses. This mat also does service as a bed and bedding. When used to sleep on the mat is folded, one half covering the sleeper, while he lies on the other half.

It is not safe for a European to live in a native village on account of the extremely unhealthful conditions. From

an article giving a "Summary of Researches on Native Malaria and Malarial Prophylaxis" by two medical specialists, officially published in the *British Central Africa Gazette*, the official organ of the administration, I quote the following: "The condition of extreme unhealthfulness found in West Africa is not determined by the 'climate.' The reason is largely to be found in the conditions under which Europeans live in Africa. Even on general grounds, it would be well to avoid native huts and hovels with all their dirt and unsanitary surroundings, conditions which may be likened to the worst slums of our large towns. When, however, we realize that these huts are veritable hotbeds of malaria, it is evident that the very first sanitary law for Europeans in Africa is to avoid their neighborhood."

The reason for the European planter



NATIVE VILLAGE, BRITISH CENTRAL AFRICA

or trader avoiding the vicinity of the native villages is obvious, but the missionary can not wholly avoid coming into close contact with the people of the country. While taking all reasonable precautions, he must be willing to go where the people are, and even where the conditions are the worst, in order that he may seek out the souls that would perish in the darkness of heathen superstition unless he risked something to carry the gospel to them.

But perhaps worse than the unfavorable physical features in connection with the villages is the moral aspect. The natives have no regular work or work hours. Many of them do not work more than one month in the year; they are compelled by the government of the protectorate to work at least one month. The men expect their women and children to prepare the food, and to do most of the work in the garden, while they lie around day after day in a condition of listlessness. At any hour of the day one may find in the villages a group of

men lying on the ground, perhaps listening to some one telling stories of questionable veracity, and passing around from one to another a peculiar sort of pipe, of which each one takes only one or two inhalations at a time. Usually a group of women may be found in another place, evidently occupied in about the same way, the pipe not excepted.

Dancing, accompanied by the drinking of native-made beer, is indulged in regularly. We frequently hear the beat of the weird-sounding drums begin late in the evening and continue through the night and the following day, and sometimes two nights and two days. The scenes in connection with this revelry are quite exciting, and require endurance worthy of a better cause.

The missions that have been established by the different denominations have done a good work in educating some of the young people to turn away from some of these corrupting influences.

*Cholo, British Central Africa.*

## 1904—The Mission Year

W. A. SPICER

"BUT when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9: 36-38.

With the compassion of Jesus for the multitude filling our hearts, we must by his grace make 1904 a year of distinct missionary advance in the great regions still beyond. It is too soon to tell the results of the week-of-prayer offerings for missions; but the reports from various companies and lonely believers here and there show that the season was a blessed one with them. The prayer circle now girdles the earth with prayer and praise. In many languages the Lord of the harvest is being asked to send forth laborers. The cry of need from a perishing world is also a prayer to heaven for more laborers. What a cry, then, will ascend to the throne of mercy if now seventy-five thousand Seventh-day Adventists join their voices as one to swell the voicing of the world's great need. Read again that thrilling bugle call given us in "Christ's Object Lessons:"—

"From India, from Africa, from China, from the islands of the sea, from the down-trodden millions in so-called Christian lands, the cry of human woe is ascending to God. That cry will not long remain unanswered."

So let us make 1904 a year of special prayer for missions. It is a tower of strength to our workers out in the fields to feel that believers at home are actually thinking of their work and its needs, and bearing the needs definitely upon the heart in prayer to God. Workers are often quite alone — far separated from the occasional associations and counsels with comrades that come in our conference work at home. Then it is



that the heart grips fast hold of the cable of prayer, and feels a joy in thinking that home friends are praying too, and that,—

“Though sundered far, by faith we meet  
Around one common mercy seat.”

Let us press around that mercy seat, spreading out before it the needs of the world that God so loves. In order to do this we must watch the progress of the work in the great mission fields. Week by week in our papers our workers abroad among the nations tell of the open doors, and bring to our ears the echo of the Macedonian cry, “Come over and help us.” Fifteen or twenty year ago our hearts would have been mightily stirred by just a few of such reports as now are constantly spread before our eyes in the *REVIEW* and other papers. We must not become so accustomed to hearing from far-off lands that it seems a common thing to us. A study of these reports, with the map spread out before us so that we can see clearly the onward march of the truth, will show us that the pillar of fire and of cloud is indeed leading on to the finished work.

From land to land, and from tongue to tongue, the message is speeding on. The earth is surely being enlightened by the glory of God. If our eyes could be opened, we would see legions of angels pressing on still before us, preparing the way. From now on until Jesus comes, the consuming thought of our lives must be how most rapidly to enter the open doors in all nations. We must study the reports from week to week in our papers until we understand just the order of battle that Providence sets for the hosts of God to-day, and thus in our prayers be able to plead the needs that press most heavily. Definite prayer means something in God's work. It is not enough to-day to pray for the work in general terms. It is our work, and we should know how to pray for it in a specific way. The Lord gives an instructive lesson in Isaiah 37. The Assyrian army surrounded Jerusalem. It was “a day of trouble, and of rebuke.” There was no might nor power of man to win the victory over the opposing forces. The Assyrian general sent in to Hezekiah a letter threatening utter destruction if Jerusalem refused to surrender. Then we read:—

“And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone:

therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.”

God heard that prayer. He said, “I will defend this city for mine own sake, and for my servant David's sake.” And the angel of the Lord went forth and smote the camp of the Assyrians.

Thus it is that men pray in a time of crisis or distress. The heart clings to God for very definite and practical answers to the prayer of faith. It is a time of crisis in our own work. As truly as we live and are in the third angel's message to-day, the hour has struck to actually do the work that we have known all along would be done sometime. This glorious message is to go with a loud cry to every nation, kindred, tongue, and people. John saw it flying in the midst of heaven until the blessed sound reached every ear. In our day, and without delay, this work is to be done. Now indeed “blessed is the people that know the joyful sound,” when God himself sounds the trumpet call for a missionary advance that shall finish the work.

“We have heard the joyful sound,

Jesus saves, Jesus saves;  
Spread the gladness all around,

Jesus saves, Jesus saves;  
Bear the news to every land,

Climb the steeps and cross the waves,  
Onward, 'tis our Lord's command,  
Jesus saves, Jesus saves.”

So let us make the week of prayer recently passed but the introduction to a year of definite, persevering prayer to the Lord of the harvest to send forth laborers into the harvest field. As we become acquainted with the fields through the reports, we shall feel like mentioning them by name and pleading special needs, even as we do in our private devotions as we think of our own dear ones and special friends who are subjects of our prayers. It was the burden of the prayer of Knox, “Give me Scotland, or I die.” Hunt, who was so specially used of God in cannibal Fiji, cried out with his last breath, “O, let me pray once again for Fiji. God, bless Fiji!” And the Lord heard the prayer. When, in 1878, the China Inland Mission saw the need of opening up a work in the interior by women for women, it was felt that possibly Mrs. Hudson Taylor should lead the first effort. But could she leave her little ones to spend months in a new and hazardous endeavor?

“One thing was sure. If God wished it, he could provide for the children. Would he? At first it seemed not, but further prayer removed this obstacle completely. Still some thought it wrong. So they put God to the test. Mrs. Taylor asked the Lord one day to send her the money for her outfit, and to give her also two hundred and fifty dollars for a special purpose—just that, neither more nor less. If he gave her a sign, and did both, surely her way would be clear.

“That very day a visitor called to see her, and inquired was she really going. On hearing that she expected to go, he

handed her a check for the outfit, for that and nothing else—exactly the sum allotted to outgoing missionaries for that purpose. But that was only half her prayer. Yes; but three days later came a check for two hundred and fifty dollars, with express permission to use it for the purpose desired. Is not God more ready to answer than we are to pray?” And on the very day of her departure a gentleman who said he could ill spare it from his business sent five thousand dollars to defray the cost of the new effort.

With hearts warm with love for the souls for whom Christ died, let us keep step with progress in the mission fields, with earnest prayer unto God to send forth the laborers and to provide the means. Our missionary campaign requires a steady and continuous advance. It must not be the subject of a spasmodic effort one year and a dropping back the next. The ground gained must be held, and the line of battle pushed still further outward. The work can surely be done, for God commands it.

Early in this century, when as yet America was doing practically nothing for missions, six young men in Massachusetts met by a haystack in the fields, and prayed definitely that something might be done. They arose from their prayer season for missions with a clear conception of a program of effort that should reach the great regions beyond, and with the rallying cry, “We can do it if we will,” they began a work which was the foundation of all that American missionary societies have done toward the evangelization of the world. Now, with a great work to be done within a few years, and with hearts depending upon the great power of God, pledged to the fulfilment of his own word, let us take as our motto, “We can do it, and we will, by the grace of the Lord Jesus.” Everywhere there is a sound of a going in the tops of the mulberry trees. It is a time of good tidings, and we must hurry out to the wide world with the message.

### Experiences on the Volga

J. F. HUENERGARDT

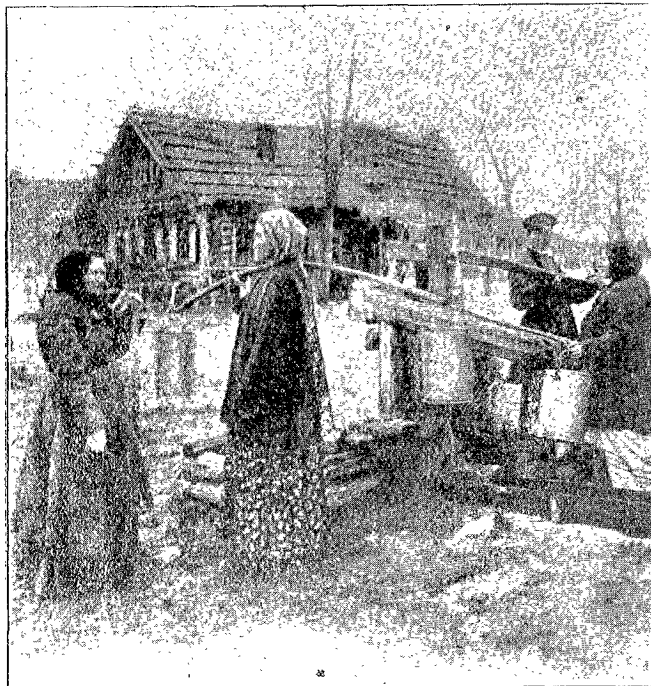
DURING the months of September and October, 1903, it was my privilege to visit my friends who live in the German colonies of Russia. I entered several places with very little difficulty, and as we had a district meeting appointed in the colony of Dobrianka on the Volga River, a good representation of our German brethren and friends came from the various colonies. The meeting was a profitable one, and we experienced the truth of the words in the twenty-third psalm. The Lord had indeed prepared a table for his people in the presence of their enemies; for nearly all our meetings were held without disturbance. On several occasions the enemies of the truth objected to our laboring in public, but the Lord so opened the way for us that we could speak freely.

I will mention one instance which shows how the Lord sometimes works

for his people. On arriving at a colony, my friend, who was an elder of the Lutheran church of that place, asked me to hold several public meetings. This I consented to do with the greatest pleasure. Many were invited. The pastor of the place, on learning of my presence, at once objected, and sent word to my host, the elder, not to allow any meetings of this sort, stating that if we persisted in continuing these gatherings, he would stop us by the police. I then concluded to speak to the gentleman myself. He received me in a friendly manner, and at once explained his situation, excusing himself for taking such a strong stand against us. He said that our teachings would only tend to confuse his communicants, and that after my departure he would have a very difficult task in restoring order. I assured him that I had come to present to the people the straight truth, which brings liberty and freedom to all who accept it, and that he should trust the result to the Lord. He then told me that he did not consider the Sabbath question of sufficient importance to make it a point of controversy and division. I told him that it is not the day only, but it is a matter of obedience to the Lord. I then had a long talk with him concerning the present truth, and our work as a people, and concluded with saying that I took him to be too much of a Christian and lover of religious liberty to interrupt our meetings. He smiled, and after thinking a little while, said, "I will not hinder your meeting to-night, on one condition, if you will also invite me to be present; I will thus take the responsibility of the meeting upon myself." I at once took him at his word, and said, "I not only invite you to come to our meeting, but I expect you to feel at liberty to occupy some time in speaking to the people." He gladly accepted the invitation. "Only," he added, "promise me that you will say nothing on the Sabbath question." I replied: "You, as a minister, know as well as do I that Paul says, 'Quench not the Spirit,' therefore, if the Spirit of the Lord impresses me to present that part of the truth to-night, neither you nor I would have a right to act contrary to the Spirit of God. I will, however," I continued, "promise you to preach the straight gospel, and nothing but the gospel, even according to the statement of Luther, who said, 'He who preaches the gospel without first presenting the holy law of God, does not preach the gospel right.' On the other hand, he who preaches the

law only, commits the same error. First preach the law of God in all its power and clearness, so that the sinner may be aroused by the thunders from Mt. Sinai, and see his lost condition, and then bring him to Calvary, that he may behold his Saviour in the beautiful story of the cross."

We then found our way to the place of meeting, where a large company had gathered to await the results of the day. The meeting was given into my hands, and the free Spirit of the Lord came so near that we all felt his blessing and presence. At the close of the meeting our good friend, the Lutheran pastor, declared that he himself felt very thank-



A RUSSIAN HOME

ful for the meeting, and he heartily wished that the Lord would unite the hearts of all Christian believers, and further assured our brethren that he would not hinder them hereafter.

In this and in other ways the Lord is wonderfully opening the doors for his work, even here in Russia. The people are rapidly being prepared by the Spirit of the Lord; but where are the workers? One thing is sure, our German American brethren can do a great deal for the work here among the Germans in Russia. If they come here to visit their friends, and at the same time spread the message, they will find thousands of ready listeners, and the police will not interfere with their work so readily, as they are only visitors, and their friends stand by them.

May the Lord bless our brethren in Russia, and bless the great Russian empire so that this precious truth may be known throughout all its bounds.

*Budapest, Hungary.*

### Mission Notes

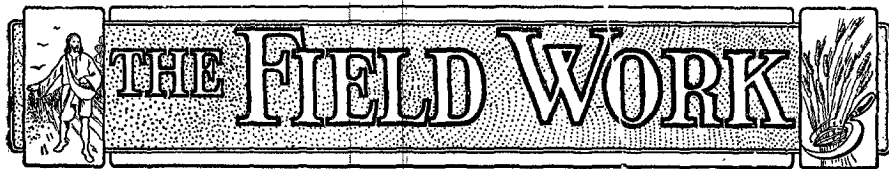
ONE of the largest palaces in the world is the "white house" of the king of Siam. The whole royal "plant" is enclosed by a white stone wall, 5,800 feet long. Within this wall are found tem-

ples, offices, dwellings, stables for the sacred elephants, an arsenal, and a theater, where plays are given alternately in English, German, and French. The whole plant, like the whole city of Bangkok, is lighted with electricity. The king is progressive, but not heavenward.

A MISSIONARY laboring alone in one of China's large cities sends this message home: "I am burdened with the awful need—hundreds, or even thousands, of inquirers from all the country round. I could open twenty centers to-morrow, if I had the men. Make this known." Does this appeal mean naught to those who love the Lord's appearing, and know that it is delayed until these thousands, yea, millions, have learned of him? It should stir to activity, that would cease only when every nation, kindred, tongue, and people had heard the gospel.

WORD has been received announcing the arrival of Sister Evans and Brother Garfield Smalley in Bonacca, November 5. Brother Smalley went to assist Brother Evans in the school. He writes: "It is like entering a new world to come into Bonacca. The location of the school is most desirable. It suggests a spot on the earth made new. The new school building, two stories in height, will be ready for occupancy by the first of January, 1904. There is a spring of living water flowing down in the valley just below the house, affording ample opportunity for drawing many spiritual lessons. All about us nature is revealing to us her Creator. I am indeed glad God has seen fit to lead my steps to this place."

Two missionaries called one day to visit a sick man who goes by the nickname of "Philippe Come Fogo," which, being interpreted, is, "Philip eats fire." Arriving at the house, the brethren found an emaciated man, who appeared to be in a dying condition, stretched out upon the mud floor. It seemed that he had been a demon possession, and had had such intimate relations with fallen spirits that his emaciated condition was one of the consequences. He had no particular sickness, but he had not eaten any food except fruits for over a month. The missionaries talked to him about Christ, but seemed unable to make the slightest impression upon him. Several apparently fruitless and unsatisfactory visits were made, and the man continued in the most intense darkness. They made yet another visit, and began to set forth Christ crucified, not as they thought for the benefit of the sick man, for whom they had lost all hope, but rather for the people gathered about. After they had spoken some time, and during a moment's silence, all were startled by hearing the sick man exclaim in a weak, but earnest voice: "O, I am a great sinner, and I need this Christ to save me." That very hour the light began to shine, and soon after the man gave evidence of real conversion. He died later on in the faith, and singing, "Safe in the arms of Jesus."—*Selected.*



# THE FIELD WORK

## Argentina

**DIAMANTE RIOS.**—I am thankful to be here, and at work in the Master's cause. I enjoy my work, and find that the greatest happiness is in helping others. Not so much the great knowledge, but the simple talents consecrated to the Lord are a power in every field. The person who can tell of a Saviour's love, who can sympathize with humanity in their degraded condition, who can go into the lowly, miserable huts of the people, and there plead with those who are addicted to soul-destroying, loathsome habits, to turn to the Saviour—that person is a true missionary.

Every day I can see new duties and opportunities in this needy field. And in spite of the disadvantages and perplexities we have to meet here, we are glad and rejoice as souls are brought back to the fold of Christ. With his help, I am determined to devote my life, means, and all for him, in this neglected field.

C. D. LUDE.

## Michigan

**BAY CITY.**—Sabbath and Sunday, January 9 and 10, Brother Wm. Ostrander was with us in the Bay City church. We had a good time. God came near with his Holy Spirit, and many arose for prayers who had never before given themselves to the Lord, and several who were on the background were revived and strengthened. The church had a wonderful experience. We are certainly in the time of the latter rain. O that God's people may move forward! He is waiting patiently for his people to get ready for the outpouring of his Holy Spirit. We expect better days for the Bay City church.

H. B. McCONNELL.

**FLINT.**—Since we closed our effort with the tent at this place after the fall camp-meeting, we have done house-to-house work, by giving Bible readings, holding cottage meetings, and distributing literature. In this work we have been blessed, as we have seen some begin the observance of the Sabbath.

By the plan of loaning we have been able to place thousands of pages of tracts in the homes of the people, and many papers. We have used nine hundred and sixteen copies of the special *Signs* on capital and labor, and many have expressed a desire for more reading-matter.

The Bible workers find many openings for Bible readings with a good class of people. We are of good courage, and happy over the success the Lord has been pleased to give us.

B. F. STUREMAN.

## Cook Islands

[THE following report from Brother Piper was written a short time before he left for Australia.—Ed.]

**RARATONGA.**—As we work among the people in Raratonga, we find many inquiring for the truth. The other day we met an influential native from Aitutaki,

who told us that he had read his Bible through three times to find the truth on the Sabbath question, and had failed to find evidence of the sanctity of Sunday, the first day of the week. He pressed us to promise that we would soon present the truth in his island.

On this same island Pastor E. H. Gates and I spent a day on our way from the late general meeting at Tahiti. We had a parcel of tracts with us on the second coming of Christ, and everybody we met, from the leading chief down, was anxious to receive a copy. There must be delay no longer in entering this promising field.

Several young people in Raratonga have lately attended our meetings, and have begun to observe the Sabbath. We hope that they will have courage to be publicly baptized, though this ordinance is a great cross to the Maori.

Our church building at Titikaveka is slowly nearing completion. The native brethren devote much of their time to this enterprise, and it is a pleasure to note the interest they take in it. So far we have not spent a penny in wages. Our native brethren take pleasure in the erection of this building.

The attendance at our boarding-school is not so large as it was last year, but some of those attending give promise of future usefulness. We are very glad that we have such an institution; for it is doing a good work.

On the third of last July, we lost, by death, the first native of this group who accepted present truth. Rata, for such was his name, was a good man. He lived up to all the light he had. He was an Adventist at heart. When our workers first came in contact with him, he was about as low in sin and degradation as any man could be; but after his conversion he was an example of the power of saving grace. During the long illness that preceded his death we never heard him complain; and as we prayed with him, in his prayers he often told the Lord that he would like to be strong again, but that he was content to be in Jesus' keeping whether well or sick. As we laid him to rest among the tombs of his heathen ancestors, we felt sure that in the resurrection morning, if faithful, we shall meet our brother again, to be "ever . . . with the Lord."

A. H. PIPER.

## The North England Conference

SINCE my last report to the REVIEW the Lord has been prospering the work in this conference. Twenty-one were baptized during the last quarter, and throughout the field conditions are more favorable for an advance move than they have been at any time in the past. We are hopeful for the future, notwithstanding the fact that it is very evident here that the "shaking time" has begun, and some are falling away. This is leading all to study the foundation principles of this truth more closely, and a more complete consecration of all to God and to the rapid spread of the message of salvation is the result. This can not but

strengthen our work, instead of weakening it; and I praise the Lord for the experience. It is sad to see any turning away from the only hope of salvation; but the Lord must purify his people, and we are assured that, "Yet shall not the least grain fall upon the earth." The Lord's "fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Elder Parsons and his mother, who are working at Hull, report that they have arranged a baptismal service for Sabbath, January 9. The work is onward there. The Lord is blessing the labors of Elder Haughey, at Manchester, where we expect to organize a church in a few weeks. Elder McCord and Sister Sanders are working in Birmingham, with an increasing interest. New ones are constantly joining the ranks of God's people there, and the church is in a healthy condition spiritually. Brother Brandt has been working at Leeds for some time, with some success. The church there has been passing through the fire, but they are coming out purified.

I am glad to report that Sister Castle started our first church school in the kingdom last Monday, January 4, at Kettering, where one of our strongest churches is located. I have not yet had a detailed report of its beginning, but I understand that it started very encouragingly. We hope that this will be but the beginning of a great work.

Monday, December 28, I had the privilege of baptizing five candidates at Leicester, where we have been working through the summer. We trust that others will soon follow these.

Brother and Sister Marchus and Sister Bacon are beginning a work at Nottingham and Derby that gives promise of yielding fruit in the near future. Elder Altman and family were there for a short time before leaving for South Africa. We have been closely associated with them in labor for nearly five years, having come to England together in May, 1899. We shall miss their help in this place very much indeed; but the field is the world, and they felt that the Lord was calling them to Africa.

We ask all to pray that the Lord may bless the workers in this field, that there may be many laborers raised up here to join the force of workers in the distant fields, that the coming of the blessed One may be hastened.

E. E. ANDROSS.

## Spain

**BARCELONA.**—As we read and reread the readings for the week of prayer, we were impressed with the necessity of being rightly related to God and his truth, in order that we might not fail in doing our part in giving the message that must go to all the world in this generation. We are indeed thankful that efforts are being made to find more help for Spain. Our prayer is that the Lord of the harvest may impress the hearts of many of the American laborers with the needs of this field, and that they may not rest until they have landed on Spanish territory, to assist in heralding the good news to the almost twenty millions of this country.

It is very evident, from the way things are turning, that the days of toleration for those who keep the commandments of God are almost at an end in Spain. Just a short time ago a bill was intro-

duced in Congress which called for a very rigid law. A newspaper of November 5 says, "Senor Dato has instructed the president of Congress with reference to the immediate approval of the project of the law of Sunday rest." An amendment was introduced by several other prominent men, "making extensive the prohibition of work on the *fiestas* of precept (which are Sundays and all other feast days or rest days commanded by the church), without distinction of occupation, whether laborers in the cities or farmers, neither of sex, age, nor state of the laborers." Thus it goes. So we see that the enemy of God is working on the same general plan here in this stronghold of Catholicism that he employs in other countries.

We were favored with a visit from Professor Wilkinson about two weeks ago. We appreciated his counsel very much. He spoke at two of our regular meetings, Friday evening and Sunday forenoon, and his words of cheer were well received. We have three preaching services each week, and two regularly appointed Bible studies. One of these studies is the Sabbath meeting, the first of which was held a week ago today.

Several women in this place have begun the observance of the Sabbath, and others seem much interested. An intelligent woman, a native of Castilla Vieja (Old Castle), has attended several meetings lately, and seems deeply interested in the different points of truth, as they are presented to her. She was present at the study this afternoon, and it was with rapt attention that she listened to an explanation of the truths portrayed in Matthew 24. She wished to know what we thought about baptism, so arrangements were made for a study on that subject. We pray that she may have sufficient faith and courage to decide in favor of the truth.

We have received a number of subscriptions for our Mexican paper, *El Mensajero de la Verdad*, and our list is gradually increasing. We hope soon to begin an active tract campaign. We can not find time to do all that we would like to do. There are cities and towns all around us, but our company of workers is so small. May we have an interest in the prayers of all of God's people? If there are any who are anxious to gain an experience in pioneer work, Spain affords such an opportunity.

WALTER S. BOND.

### India

CALCUTTA.—The Lord is graciously blessing us with health and strength, and we are of good courage. The hot and rainy seasons are passed, and we are now enjoying the refreshing cool of an Eastern winter. During the hot season we all lost a little flesh; but now we are gaining again, and feel much refreshed.

We have just closed a general meeting which lasted ten days. All our workers gathered in from their fields of labor, and we united in seeking the Lord for his special visitation to us at this time. Day by day, as the meetings progressed, each one felt that the Lord was signally answering our prayers and the desire of our hearts, in pouring upon us his Holy Spirit.

We opened each day with a devotional service. At this meeting many who had become weak in spiritual things sought the Lord for special grace. We all looked forward to this hour with great

pleasure. Next came a meeting of the workers, when the different phases of our work were considered. We met again at twelve o'clock, for a canvassing class. The canvassing work was studied from the light given in recent Testimonies, and a new spirit of work came into the hearts of those who go from door to door. We were able to make arrangements to clear our book shelves of all our books now lying in the office.

At 1 P. M. each day we had a health meeting, and interesting and profitable instruction was given by those of our workers who are closely connected with this department. At 5:45 we all came together for a short prayer service, before our evening meeting. The Lord blessed very much in the evening service in presenting truths for these times. We conducted a study showing from the different lines of prophecy the time in which we are living and the work for this time. Many hearts were much encouraged and strengthened. I never enjoyed any meetings more than I did those which have just closed.

A distribution of the laborers was recommended at the meeting to cover as nearly as possible the field before us. While it is sad to see so few laborers in such a needy field, we are thankful that the Lord has given us willing workers, who are ready to give their lives for the truth's sake.

Our printing department is making progress. Besides printing our *Oriental Watchman*, we have other work coming in all the time, which keeps our employees busy. We are about to buy a job-press, having received contributions sufficient to cover the expense of the purchase. This will increase our facilities for doing outside work.

The Lord has blessed in the sanitarium work. With care and wise management, we believe it can be used in giving the truth to the world. Some of our sanitarium nurses who have been engaged so long in the institution will now take up field work. We believe this will be a help to them in many ways, especially healthwise. All in this department are of good courage.

In the opening providence of God, there are some persons here who have come forward with their means, which they have dedicated to the native work. A few thousand rupees have been given, and other evidences of the Lord's leading have led us to retain the Karmatar property, and secure some additional land which can be cultivated. We plan to make this an industrial native training-school. The European school formerly conducted at Karmatar will be removed to Calcutta, and the work at Karmatar be devoted to the natives.

We are about to establish a place for Bengali workers in Calcutta. A liberal donation has come in for this also, for which we feel thankful. My heart burns with a strong desire to see some of these native people established in the truth, that they may be pillars in this field. At the close of our general meeting I baptized eight native converts.

We are much encouraged by the removal to Washington. The pillar of cloud and fire is still leading the people of God.

HARRY ARMSTRONG.

WE have a letter from Dr. J. M. Keichline, who went to Egypt as a medical missionary more than a year ago, reporting progress. He is having many

good missionary experiences with Moslems, Copts, Syrians, etc., through his work. He is becoming acquainted with students. He writes: "I am of good courage, and digest my Bible much better than in America, and I pray much more earnestly. So you see I am not growing weary." His burden is to establish a work in Cairo, where the natives, especially those prejudiced against Christianity, may find rest, physically and spiritually, through the truth God has given us to give to the world at this time.

### Nova Scotia

HALIFAX.—After long and earnest effort, with much prayer and supplication, the little company of believers in this city rejoice in the possession of a house of worship. The building was finished by December 12, but the dedicatory service was not held till January 10. All plans had been made to have Elder W. H. Thurston preach the dedicatory sermon, January 3, but a severe storm on that date caused us to defer the service till January 10, when only Brother F. R. Tracy and the writer could be present. With the burden resting thus heavily upon us, we sought the Lord earnestly for his blessing and presence.

January 10 dawned mild, with now and then a flurry of snow, but He who holds the winds in his hands heard our prayer, and a blessed day was given us. At five minutes past three o'clock the house was filled, and all those acting on the program were in their places as the organ sounded the first notes of hymn 238, and the service, which was to dedicate the new building and its furniture, together with the hearts of the faithful, to the service of the living God, had begun. For one hour and a half the people sat in rapt attention, as one part after another of the program was carried out.

The dedicatory sermon consisted of three parts, setting forth, first, the fact that a house of worship is built that God's children may have a special and sacred place where they may meet with God, and learn his plans for the salvation of men; second, that they may be able to meet in the presence of God for counsel, and to provoke one another to love and good works; and, third, that those who have been made partakers of God's love and promises may have a place where sinners may be invited to come to hear God's message of love, and receive the pardon of their sins.

A collection of thirteen dollars was received when the plates were passed, and the service closed with hymn 310.

My soul greatly rejoices that the standard of truth is being reared in this place. Interested souls are already attending the special meetings that are in progress.

Please bear with me while I tell you of my great burden for this church, which is composed mostly of sisters. These dear souls have all been very faithful, but in spite of their best efforts a debt of \$487.82 still remains on the church. This is a heavy burden for them, and the Lord has impressed me to call your attention to the "Testimonies," Vol. VI, page 101, first and second paragraphs in the center of the page, and ask you to help us raise at least one half of this debt. I am sure that this is God's will, and could you be here and understand the situation,



you would say, We will raise not only one half, but all, and leave them free to put forth their best effort for the advancement of the message, and to enjoy the bliss of sending their donations to help in the regions beyond.

Send all money to the General Conference, 222 North Capitol St., Washington, D. C., or to Elder Wm. Guthrie, 282 Maynard St., Halifax, Nova Scotia. Send by express or postal order. May the Lord greatly bless you for all your sacrifice to help the dear, struggling souls in this field. WM. GUTHRIE.

### Our New Center of Light

As the time draws near for the collection which is to be taken up the first Sabbath in February to aid the new enterprise in College View, the International Publishing Association, we wish again to call the attention of our people to this new center of light. With this article we furnish an illustration which will give the readers some idea of the

The pressroom is large and convenient, about twenty-two by twenty-eight feet. Here will be located the No. 1 Miehle press which we have already ordered, also a small job-press, and a large paper-cutter. In this room we have also installed an electric-light dynamo of sufficient power for eighty lights. We also expect to have place in this room for our raw stock.

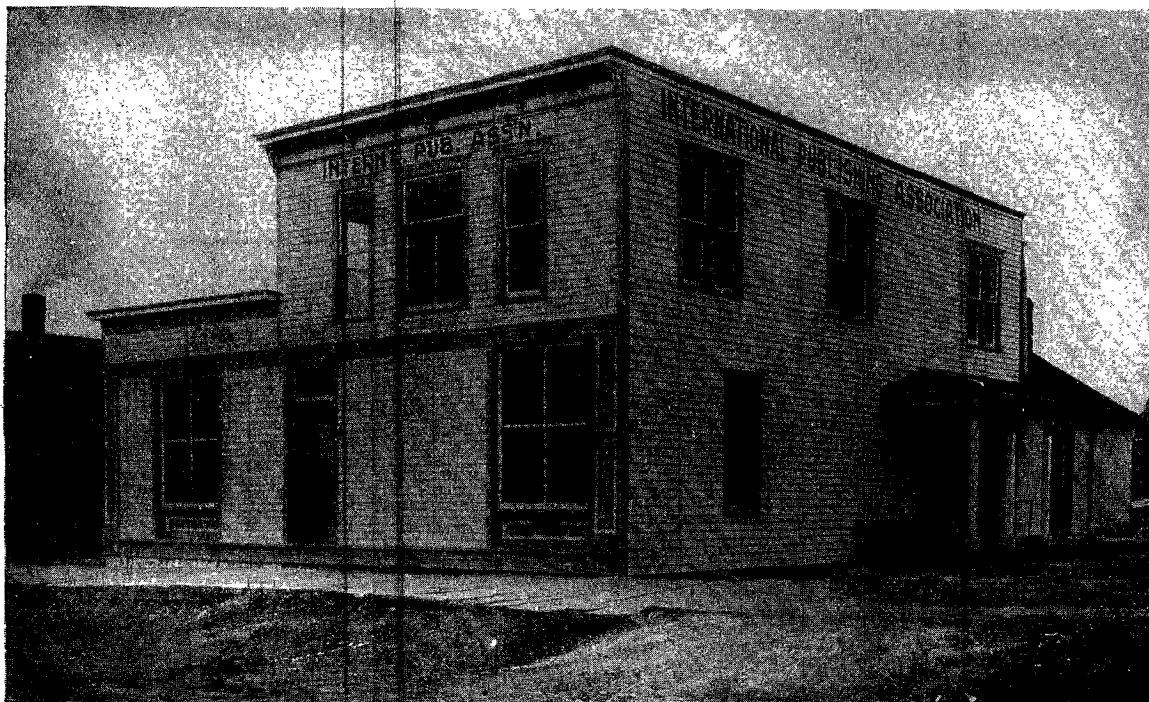
From the pressroom we can enter the folding and type room, a large, well-lighted room built on to the main part on the west side. This room is sixteen by fifty feet, has a large window in front, an ordinary window in the rear, and five half windows on the west side, besides three skylights. This is one of the most pleasant rooms in the whole establishment. Over twenty typesetters and folders can be accommodated here. This room also opens from the front hall.

Going up-stairs, we find on the east side three commodious rooms which constitute the three editorial departments of this institution. Opening from the

our expenses, and have avoided going in debt for anything. Our German and Scandinavian brethren and sisters have nobly helped us. It is wholly from their contributions that we to-day are supplied with the type we need to set all our foreign papers, with a stitcher and large paper-cutter, and other necessary things, as well as with the building in its present stage of completion. When the fire swept away the Review and Herald plant in Battle Creek, Mich., we stood entirely bereft of everything, and with scarcely a dollar to our credit; but as soon as our foreign brethren learned the situation, they responded liberally, and they are still manifesting the same liberal interest in our work. We praise God for what has already been done, and we hope to see this work grow and become a powerful factor in the closing work of the third angel's message. We yet have to pay for the press, which will be installed this month, and this will take two thousand seven hundred and fifty dollars. We also have a payment to

meet by the first of April on the stock of foreign books we have purchased from the Review and Herald. Thus our brethren and sisters will see that we need the means we expect to receive from the collection on the first Sabbath in February. We hope all our church elders have taken this matter under due consideration, and have already announced this collection, so that all our brethren and sisters may be prepared to donate liberally to this worthy enterprise.

We hear nowadays a great deal about foreign missions, and published from time to time to aid mission work in foreign countries. But is it not a fact that we have a large foreign mission field right here in our own country? We may talk of the work in Sweden, and donate to help further our work in that country, but we have a Sweden in America, as there are about as many Scandinavians in this country as there are Swedes in Sweden. The same can be said in regard to Danes and Norwegians. When we speak of the German work, we must remember that this country has Germans by the tens of millions. In one State alone, Wisconsin, seventy-six per cent of the population is German, and a very large share of these can not be reached through any other means than publications in their own language. This is true of all nationalities. While we are interesting ourselves for foreign mission work in other countries, let us also remember our foreign mission work in this country. Many of us have foreigners for our next-door neighbors. Are we doing anything to enlighten these regarding the truths of the third angel's message?



OFFICES OF THE INTERNATIONAL PUBLISHING ASSOCIATION

appearance of our new printing plant. The full length of the building is sixty-eight feet, and the full width is forty feet.

As we enter the main entrance in front, we come into a hall from which a wide stairway leads to the second story. On the right is a door which opens into the business office. This has a large window in front, and one on the side. It is nicely adapted to its purpose, and will be occupied by the persons who have charge of the circulation department, and also by the bookkeeper.

Immediately back of this room is the storeroom for our finished stock, and next to that is a room intended for a mailing and shipping department. The location of the stock-room, between the general office and the mailing and shipping room, makes this part of our plant very convenient. The last-mentioned room is large enough also to accommodate a wire stitching machine, which we have already purchased, and a book trimmer, which we intend to put in. This room opens to the west into the folding department, and to the north into the pressroom.

front and back rooms are small rooms which may be used by assistants or stenographers, or for other purposes. The front suite is occupied by the German editor and his assistants, the middle room by the Swedish editor, and the rear rooms by the Danish editor. These rooms may all be entered from the small hall at the head of the stairs, and may, if necessary, be used together by opening the doors between them.

On the whole, we think we have succeeded in remodeling the old building we bought for nine hundred dollars (the price was \$1,150, but Brother Schee donated two hundred and fifty dollars to the association) into a very convenient and pleasant printing plant. The expense has been rather more than we at first expected; but all completed, with a good furnace in the basement, with a gasoline engine, and an efficient electric-light system and other necessary additions to the building, the cost will not exceed three thousand dollars for the whole plant. We have endeavored to use the utmost economy consistent with time and labor-saving convenience.

So far we have been able to pay all



The new printing plant in College View is established for the express purpose of devoting its entire energies to extend the cause of present truth among the foreign elements of this country. We need your prayers for its success. We need your assistance in means to get started on a solid basis. We further need your co-operation in the dissemination of our literature. All the agents in the country who are selling books treating on the different phases of the third angel's message should remember this plant as well as our English publishing houses, and whenever they come in contact with foreigners, endeavor to sell them the books, pamphlets, and tracts that we already have in the languages spoken by them. Our foreign agents should do the same with regard to English-speaking people. Thus no one need be passed by. We can all co-operate to further the work in all its branches among all nationalities of this country.

With these remarks, together with the description we have given of our new printing plant, we wish to remind our people everywhere of the collection to be taken up the first Sabbath in February, and trust all will then be prepared to give liberally for the upbuilding of this important branch of the work of God.

A. SWEDBERG,

Secretary International Pub. Assn.

### Greater New York Conference

THE second annual session of the Greater New York Conference was held Nov. 12-17, 1903. The President, Elder H. W. Cottrell, presided throughout the session, and there were seventy-eight delegates seated, representing eight churches, and including the delegates at large.

The Chairman appointed the following committees: On nominations, E. H. M. Sell, A. G. Daniells, J. J. Kennedy, O. E. Reinke, Lewis Hansen; On Plans, C. H. Edwards, E. E. Franke, G. E. Langdon, Louis Klebahn, E. H. Hall, R. H. Martin, G. M. Chaffee, A. Anderson, G. A. King, J. C. Hennessy; Credentials and Licenses, J. L. Johnson, Chas. Eliason, J. M. Calvert, Steen Jensen, D. MacPherson.

Among the resolutions adopted during the session were the following:—

"Whereas, The prospering hand of God has been with us during the past year, in spiritual blessings and in an increase of means, therefore,—

1. "Resolved, That as a conference we hereby express publicly our gratitude to the Lord for this prosperous year, and we hereby pledge ourselves to a new and more complete consecration to his service, and we humbly pray that the same prospering hand may be with us in the year to come.

2. "Resolved, That the conference ascertain if possible what work has already been done in the sale of 'Christ's Object Lessons,' and that the work of disposing of our quota be vigorously pushed, and we recommend that all our laborers and church elders take an active interest in finishing the work to the glory of God.

3. "Resolved, That we give special attention to the Capital and Labor number of *The Signs of the Times*; that we encourage every member of every church, and all the children as well, to place this special copy in the homes of the people, and that all who circulate this paper be instructed to keep a record of the places in which it is left, so that an effort can

be made to secure yearly subscriptions; and further, that we hold ourselves responsible to furnish a copy of this issue of *The Signs of the Times* to the editors of the papers in Greater New York, and to all the ministers of all denominations and nationalities in this city.

"Whereas, The REVIEW AND HERALD is our recognized church organ, and *The Signs of the Times* is our pioneer missionary paper, and the *Atlantic Union Gleaner* is the official paper of the Atlantic Union Conference, and the *Bible Training School* is a valuable Bible workers' help, therefore,—

4. "We recommend that our people subscribe for these papers, and we further recommend that our workers report more frequently through the *Gleaner*.

"Whereas, The foreign papers *Christlicher Hausfreund* (German), *Sions Vaktare* (Swedish), and *Evangeliets Sendebud* (Danish) are our pioneer missionary as well as church papers among those nationalities, therefore,—

5. "We recommend that the workers among these nationalities do all in their power to encourage their circulation.

"Whereas, The General Conference Association has invited the union conferences to assume their *pro rata* of the old debt, therefore,—

6. "Resolved, That this conference assume its *pro rata*, the same as our neighboring conferences have done.

"Whereas, We believe the Sabbath-school to be the nursery of the church, therefore,—

7. "We recommend that more interest be taken in this branch of the work by our brethren and sisters, and that Sabbath-school conventions be held as often as convenient.

8. "Resolved, That this conference encourage the formation of Young People's Societies to be conducted on a strictly Bible plan, and that the general organization be under the supervision of the conference Sabbath-school secretary.

9. "We recommend that the Home Department of the Sabbath-school be given more attention in the future, to the end that absent members may be encouraged to retain their membership.

10. "Resolved, That in consequence of the departure of the Pacific Press Publishing Company from this city, this conference shall organize a tract society, the headquarters to be located as centrally as possible.

"Whereas, The Testimonies state that treatment rooms are of great assistance in setting forth the principles of health reform, and as they are an important means of presenting present truth, therefore,—

11. "We recommend that steps be taken at as early a date as possible to follow the plans laid down in the Testimonies, and that our people as a whole give this move their hearty financial support.

"Whereas, The Lord has spoken of the importance of establishing church schools; and, whereas, there is and has been for years past a real need of church schools in this conference, therefore,—

12. "We recommend that early steps be taken to carry out this work, and that we invite our people to assist in it.

13. "Resolved, That a competent field secretary who will devote his time and energies to the work of reviving and carrying forward the canvassing and colporteur work be employed by this

conference as soon as practicable, and that he be given liberal moral and financial support.

14. "Resolved, That we pay the salary of a teacher in the South Lancaster Academy for the current school year, not to exceed twelve dollars a week."

The following-named officers were elected for the ensuing year: President, Elder C. H. Edwards; Recording Secretary, R. H. Martin; Corresponding Secretary and Treasurer, E. H. Hall; Executive Committee, C. H. Edwards, O. E. Reinke, L. H. Proctor, Steen Jensen, R. H. Martin, E. H. M. Sell, E. H. Hall, L. Klebahn, G. M. Chaffee. Medical Department: Committee, G. M. Chaffee (chairman), R. Bryant Leake, H. P. Vaughan, J. A. Wood, O. E. Reinke. Sabbath-School Department: Secretary, Mrs. L. H. Proctor. Educational Department: Secretary, R. H. Martin.

The following-named persons were granted credentials: C. H. Edwards, O. E. Reinke, G. E. Langdon, A. Anderson, L. H. Proctor. Ministerial license was given to G. A. King; and missionary licenses to J. J. Kennedy, J. C. Hennessy, J. K. Humphrey, G. A. Roggenkamp, P. L. Hoen, Mrs. R. Leo, Mrs. E. H. Hall, Miss Bessie Shonsbye, Miss Carrie Wentland, Miss Alice Williams, Miss Bessie MacPherson.

Much of the session was taken up with reports of workers; these were very encouraging. The Secretary's report showed a net gain in the conference membership of ninety-two during the conference year.

The following General and Union Conference workers were present at all or part of the session: Elders A. G. Daniells, R. A. Underwood, J. E. Jayne, and Brother F. E. Painter. We also had a visit from our old friend, Elder C. H. Keslake.

H. W. COTTRELL, *President*,  
R. H. MARTIN, *Secretary*.

### Contribution to the Foreign Publishing Establishment

SABBATH, February 6, is the day appointed on which to take up a collection for the purpose of establishing the foreign work on a firm footing. It is expected that all our churches throughout the country will contribute liberally toward this work. We have no doubt that this will be done. We know, dear brethren, that you have always had a great interest in the foreign work. You are the very persons who caused the first tracts, papers, and books in these languages to be printed; and since you have seen the work rise in this country, and spread to other lands, until it has reached large proportions, I am sure your interest in this great work has not abated.

The only foreign publishing house of Seventh-day Adventists in the United States is now located at College View, Neb. This is in the very heart of this great commonwealth. This publishing house must deal out rich blessings to the foreign element in this great land. I believe that our people will not let this establishment languish. We can not think that this will be done. It will, however, be necessary for all to lift, and lift together, in order to help the International Publishing Association in its present need.

The association has purchased a building in College View, but it was neces-

the building, machinery, and stock. You can easily see that some one will have to look this way with a liberal heart. I believe that all our people ought to do this. Our foreign people have lifted in every plan you have presented to them, and they will continue to do so. It will cheer them wonderfully if you will now help in that which pertains to their work. The money we have so far used has been donated by our foreign brethren. They have taken hold of this work nobly, and they will continue to lift with heart and hand until the work is done.

If you will give us a little help, we shall rejoice and go forward with courage. The students in the college are receiving benefits by the publishing plant here. Some are learning typesetting, others are folding and wrapping papers. There is also a German stenographer connected with the plant. A class in German stenography will be organized.

I hope that none will think it a mistake that this plant has been founded here at College View, because it is not. Sister White has expressed herself in favor of this move. We have taken all her books that have been published in the foreign languages. You will hereafter receive these books from us. If you pay of your money, you are really the ones who are putting these good books out before the people. You must not be ashamed of such work as this.

Your gifts are very much needed just now. Remember the International Publishing Association the first Sabbath in February.

F. H. WESTPHAL.

### Our Children for God

LAST evening we heard of the death of our dear son, Mr. Watson. We know that it is well with him; for it was his love for the cause and work of God, and his devotion to it, that caused him to accept what he believed to be a call from God to go into the heart of Africa. We tried to dissuade him, on the ground that he did not have the physical constitution for such a climate; but he would not be turned from his purpose, so we could only bid him Godspeed, and hope and pray, which I have ever done; that he might be successful in bringing some of the natives of Central Africa to the knowledge of a soon-coming Saviour. We now mourn their loss, and then, too, our aching, bleeding hearts go out for our dear daughter and our little boy in that far-off land, with no friends or relatives to administer sympathy and comfort and advice in this sad experience. She will have to lean the more heavily upon God. And how long will be the two months she will have to wait before she will have any word from home; and we, too, must wait as long before we shall learn any of the sad particulars of his death.

It shall now be the purpose of my life to see that our little boy receives that training and education that will enable him to do something for the cause of God; and perhaps he may yet accomplish what I have all my life longed to do, but keenly felt my inability to do; for we read in "Great Controversy" that God made use of the children in the carrying of the first message; and will he not do the same in the closing message?

The following I had already written, and was intending to send it to the REVIEW this week. This sad news only intensifies the thoughts which I have

tried to put in writing, perhaps for the benefit of some other parents who may be called to part with their children for the cause and work of God, and so I send it without change:—

It was my privilege to be present at the reception given to Dr. George and Dr. Thomason prior to their departure for their foreign fields of labor. This reception was held at the Sanitarium, and a mention of it is found in the last number of *The Medical Missionary*, which caused me to think that perhaps I might be allowed, through the REVIEW, to give expression to some of the thoughts which came into my mind as I listened to the remarks of those who spoke on that occasion.

I was there not as a member of the Sanitarium family who had come to say good-by to those with whom I had been associated in a professional way, either as physician or nurse; but I was there because I was more intimately related to one in whose honor the assembly was called, and who was so soon to sever his connection with his fellow laborers, and with the institution he had learned to love, for a similar work in a foreign field.

If there is anything on earth that we hold dear more than another, and with which we are loath to part, it is our children; and we are now called to part with the last we have, and this makes six—all for Africa: Dr. Thomason and his wife and little girl, and Mr. Watson and his wife and little boy, who are already in charge of our mission at Cholo, British Central Africa.

The words of Jacob when about to send Benjamin with his other sons to Egypt, where Simeon was already detained in prison, came forcibly to my mind: "If I be bereaved of my children, I am bereaved." In referring to these words of Jacob, I would not leave the impression that I was not willing to part with them. I can not say, as did Jacob, "All these things are against me;" for I call to mind how many, many times upon the bended knee I have given my children to God, and asked him to use them in some way for the furtherance of his cause and work in the earth.

Allow me to make one more comparison from the life of Jacob. God called his children down into Egypt. I trust he has already called mine out of Egypt. He has now called them from their country and from their kindred, and has pointed them to the land of promise that Abraham saw afar off; and they have made one more dash for Canaan,—this time, if I may so express it, by way of Africa,—and I can only hope that, as God blessed Abraham, so he will bless them, and make them a blessing.

We read that "children are an heritage of the Lord," and in the same connection it says, "Happy is the man that hath his quiver full of them." There is joy and happiness in taking care of God's heritage even while they are children; but there is somehow a comfort and consolation that comes in bereavement when we realize that our efforts to train them for God have been so far successful that they are willing, if need be, to go to the ends of the earth for the cause of God. From our recent experience in parting with a small family, we can only judge of the happiness of those parents who have trained a large family for God. But though the quiver is now empty, the happiness still continues as we watch these arrows sent so

far away, and pray that they may bring some good results to the cause of God.

We read, too, concerning Jacob, that he was permitted to go to his children, where his last days were his best days, and where he was not only a blessing to his family, but to all Egypt. And even the father of Abraham was permitted to go with his son when God called him from his country and from his kindred. So if God has work for me to do where he has called my children to work, well and good; or if he chooses to use me elsewhere in his cause, I can only say, "Thy will be done."

H. M. ALDRICH.

### "My Reward Is With Me to Give Every Man According as His Work Shall Be"

WE rejoice for the great good that has been accomplished, and the relief given to our schools from the sale of "Christ's Object Lessons." Our brethren and sisters who have engaged in this work have testified to rich experiences and blessings gained in this personal work, and, best of all, precious souls have been led to Christ and his truth for this time by the sale of this book.

All our brethren and sisters acknowledge that all this is so, yet only about one half of the debts against the schools have been raised by the plan so clearly outlined by the Spirit of God. With a plan that was heaven-born, and every effort signally blessed of God in its execution, we are led to ask, Why has not the sale of "Christ's Object Lessons" cleared the schools of this denomination from debt ere this? If God has ever called upon a people to unite in accomplishing a work, it has been the work to clear our schools from debt by the sale of this book.

It was first thought by our brethren in charge of the plans to accomplish the sale of this book to clear the schools from debt, that, if each one of our people would sell six books, the debts would be lifted, and our schools could sing the song of jubilee. Our brethren and sisters generally assented to this idea, and all were urged to sell the quota of six books for each member of the church. The results have been that a few among the many have sold considerable more than their quota of six books. Instead of continuing in this good work, as a rule, these have settled down with the feeling that they have done their full share of this work, and are giving the subject but little further thought. Another class worked faithfully till they had sold just six books, and then, with a feeling that they had done their duty in this matter, have rested at ease over the subject; while in most places a much larger number felt an interest in the work, but for some reason have failed to sell more than one or two books. There is yet another class in some localities, numbering not a few, that have never sold a book. These persons seem to feel little or no responsibility in the matter. With this state of things, which is the actual condition in many conferences, it is well to inquire, What can be done to cause the work so nobly begun to be finished, and all our schools be set free? We must have clearly in mind the divine plan for the sale of this book, and the work it was designed to accomplish. We have this quite fully and clearly stated in an advance sheet from "Testimonies

for the Church," Vol. VIII, soon to be published. Under the heading "The Future Use of 'Object Lessons,'" are the following paragraphs:—

"The use which should be made of 'Object Lessons' in the future has been made clear to me, and I must write to my brethren in regard to it. Letters have been received from our canvassing agents in which they say that they think it would be a good plan for 'Object Lessons' to be handled as a regular subscription book as soon as the relief-of-the-schools' campaign is finished. . . . As my son read me one of these letters, the thought came to me: 'Here is an opportunity for me to get out of debt. Is not this the right thing to do?' . . . then I sent to heaven the prayer, 'Lord, teach me to speak right words.' Quickly the answer came. In an instant the light given me at the first regarding 'Object Lessons' flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, 'God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange his plan for human devising? This book is to be treated as a sacred offering made to God; and as his plan regarding it is unselfishly carried out, the result will be wholly satisfactory.' . . . The plan for the circulation of 'Object Lessons' is not of human devising; it is God's plan. He signified that this book should be a gift to our schools. Thus far it has done its work, and God has set his approval on the self-sacrificing efforts of his people. Shall we mar his plan?—No, no! Until the Lord shall come, and our present system of school work shall be ended by our entering the higher school, 'Christ's Object Lessons' is to stand as a gift to our educational institutions."

Let all the people say, Amen. With this clear instruction as to the future work of this book, to my own mind several things are made clear. One point that stands out prominently is that as long as our educational institutions are in need of funds to aid them in their work, "Christ's Object Lessons" is to be a source of revenue. Another thought suggested by this instruction is that God has never placed a limit of any specified number of books to be sold by an individual, church, or conference as his or their "quota." But the needs and opportunities of the educational work are the measure of the personal self-sacrificing efforts to be made by individuals, churches, and conferences in behalf of the sale of this book till the end of time, and this embraces the measure of the value of the souls that will be saved as the result of the personal efforts made to sell this book; for I read in this same Testimony that "many will shine in the kingdom of God whose conversion was the result of the efforts of our brethren and sisters to sell 'Christ's Object Lessons.'"

It is not my purpose to criticize any plan that has been thought best to recommend for the advancement of this work, but however well the specified quota of six books for each member has served in the past, it seems to me that this plan must soon give way to a broader one. So far as I have read what the spirit of prophecy has said about the sale of this book, I have never seen a statement that recommended the quota plan. This plan doubtless has served to stimulate some, hence served a good purpose in the beginning of the work with this book; but if it is made the ideal

measure of our efforts, the plan itself will defeat the purpose of God. It is clear from the preceding instruction that God's purpose in the sale and circulation of this book is as broad as the needs of the educational work, also an important means in the salvation of many souls. With this thought in view, who shall say, when he has sold a specified number of books, My duty is done? What church or conference can say, We are released from the sale of "Christ's Object Lessons," though the given quota of six books for each member has been sold?

There are souls to be won and saved through the personal efforts of some one. What conference, church, or individual that may have been the instrument used by God in the salvation of a certain number of souls, perchance its quota, would say, I am through, so long as there was a soul to be saved?—Not one; so it seems to me in this work on "Christ's Object Lessons." If we have sold six or more, we should keep on, as individuals, churches, and conferences, till the Lord gives us our release at the coming of Christ. If we have not sold six books or more, we certainly ought to pray for courage and strength to do the work God has called us to do, for our children's sake, and for the sake of the unsaved about us. The King's business requires haste. May we do quickly the work of to-day, for he comes soon to reward every man according as his work shall be.

R. A. UNDERWOOD.

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### "I-Have" and "O-Had-I"

In an old school reader, which I used when a boy, there was a poem with the above heading which impressed me then with its bird figures, but later I learned that it contained valuable lessons which have often helped me in my life-work.

The poet pictured two great figures as birds, the first of which he named, "I-Have," and the second, "O-Had-I," and the poem opened something as follows:—

"There are two little songsters abroad in the land;

Their names are 'I-Have' and 'O-Had-I.'

'I-Have' will come tamely and perch on my hand;

But 'O-Had-I,' he mocks me most sadly."

Those wonderful songsters still live. The heaven in which they fly is the human mind. One or the other, or both, have been within the mental horizon of every son of Adam. Their songs have cheered or mocked us according to the training to which we have been subjected, or to which we have subjected ourselves. Many are to-day listening to the sad, tantalizing mockings of "O-Had-I," who might arise and move steadily forward with determination, and see "I-Have" come tamely and perch on their hand.

There are doubtless thousands of people who have a desire for a better position, a better education, in fact, a better life, who go right on in the same old way. With long-drawn sighs they hear

the mocking song of "O-Had-I, O-Had-I," and their refrain often is, "It is just my fate. Others can have education and position, but it is not my lot." This is certainly a miserable bird; and he has a doleful song, and it was time for him to migrate long ago. Methinks that the sound of one strong, firm whistle from "I-Have" would drive him from our "lot" any day in the year. Do you ask how "I-Have" shall be secured? Cease to listen to the mockings of "O-Had-I," get off the hard seat of "fate," and make it your business to go after "I-Have." Call him by name again and again, and be assured that at the top of the hill "Difficult" you will see a gate marked, "Success," which will open before you, and as you pass through, "I-Have" will come tamely and perch on your hand with a song that will gladden your life forever.

"O-Had-I" is helpful to the extent that his song stirs the body and soul to activity. It is a good thing to desire a good education, a good, honest position, etc., but let all who wish for them remember that "O-Had-I" does not bring the coveted treasure. Desire to be at the top does not put any one up the ladder. We must climb there round by round. Heights worthy of attainment are reached only by patient, painstaking effort. I firmly believe that we have, and shall have, that for which we truly fit ourselves. At the threshold is "grace according to the measure of the gift of Christ." Are we willing to use it in a legitimate way? It is ours.

I have often heard the expression, "I wish I knew the Bible as well as you do. You seem to turn to any scripture you want, and have it at your tongue's end." If the wish would give it, we would all have it. But the question is, Do we really wish it, in view of the long hours and weeks, yes, years, of hard study mingled with prayers and tears that accomplished it in the one we admire? We can doubtless have it at that price.

We listen to the enchanting music which seems literally to run from the nimble fingers of the accomplished pianist, as they glide so rapidly and gracefully up and down the ivory keys. We draw a long breath, and enthusiastically exclaim, "O-Had-I." How I wish I could play like that! I would give anything to be able to play like that. Isn't it perfectly wonderful? Yes, it is wonderful, and in our admiration of the wonderful we fail to see or appreciate the hours spent with awkward thumbs and stiff fingers, the long hours of tedious practise on major, minor, and chromatic scales, and almost endless work with harmony and technique, and, by the patient toil and polish of years in the life of another, we feel ourselves lifted from our very seats to a pinnacle of ecstasy, and we exclaim, "O-Had-I," and dare to wish to remain as a companion and equal with this polish of hard, long years without paying the price. But when the sermon or the music is over, we gradually find ourselves back on the same old earth once more, and face to face with the problem, "Shall I pay the price?" If any wish to buy it, let him know at once that wealth will not purchase the gift. Your name or family does not bring it. No artifice or deception can catch it. In a word, there is no "royal road" in this matter. We must rise by proper growth to the level of our good desires, or we can never reach them. It is useless to wish if we

are unwilling or do not intend to pay the price.

While music, painting, or any of the fine arts of the day are desirable, and properly used are blessings to those who reach them, the pearl of great price is the perfected life of the true Christian. Nothing can stir the soul with such power and lasting effect as the polish of a Christian life. There is where the major and minor chords reach a rhythm, the depth and richness of which thrill the hearts of angels, and cause even the great God and Father of all to "hearken."

A. E. PLACE.

(To be concluded)

### Our Intermediate Schools

(Concluded)

INTERMEDIATE schools are not supposed to do the work of our colleges. Another part of the communication from which we quoted last week, says: "The Word of God is to lie at the foundation of all the work done in these schools. And the students are to be taught the true dignity of labor. They are to be shown that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work. As the teachers do this, they will gain a valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching." "Some will desire an education in the higher branches of study. For these our colleges have been established. It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully considered by our responsible men in each union conference. All the educational interests should be given careful consideration, and then each school should place its work on a proper basis."

In these schools careful attention should be given to a proper balance in education. They should be Christian, both in matter and in method. The time in which we live and the work to be accomplished, should ever be kept before the students.

These schools are to be Christian industrial institutions. In all the work that is done, and in all the lessons taught, teachers and learners should find Christ as the way, the truth, and the life.

Regarding the study provided in the field, the following is given: "Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon."—*Vol. VI, page 179.* "Some do not appreciate the value of agricultural work. These should not plan for our schools." Other industries can be planned according to the resources at command.

Properly to balance physical and mental effort is an important problem given to our educators. The work should be such that the student will continue to advance after the days of his class recitations have expired. If students find the golden mean between muscle and mental effort while in our schools, that balance can be maintained by them in later years.

The schooling which the world has given causes men to look upon labor as drudgery, and the laboring man as a kind of slave. It seems to elevate the man of letters far above his brother who

handles the plow and the hoe. True education, if heeded, would unify the situation, and show that the best-educated person is capable in the greatest number of respects.

The Lord's system of education, when followed, sends forth students who labor with their hands, and yet they continue to advance in literary accomplishments. The spirit of their school work is the spirit of Christ, and it abides with them through life. They are always in school.

The first aim of the school should be to have the students get hold of the Great Teacher. When this aim succeeds, the victory is gained.

WM. COVERT.

### Current Mention

—Seven men were killed by a boiler explosion in a sawmill at Newbern, N. C., January 18.

—Six men were killed and six others injured by the breaking of a large fly-wheel in one of the Cambria steel mills at Johnstown, Pa., January 21.

—A cloudburst destroyed more than a hundred buildings in Bloemfontein, South Africa, January 17. Thirty persons were drowned, and several hundred were left homeless.

—Reports from the British expedition into Tibet state that the Tibetans have assumed a hostile attitude, and the priests threaten to appeal to Russia if the expedition continues to advance.

—A serious Hottentot rebellion is in progress in German Southwest Africa. The lives of white settlers and missionaries in the affected district are believed to be in jeopardy.

—A dispatch from Montevideo says that a revolution of serious dimensions has broken out in the Department of Maldonado, and that a state of siege has been proclaimed throughout the entire republic of Uruguay.

—Stephen Joice, of McLennan County, Texas, recently made affidavit that he was 148 years old, having been born in Louisiana province under the dominion of Spain in 1756. If this is true, he is the oldest man in the world.

—Emperor William is still troubled by the disease which some time ago appeared in his throat, according to late reports from Berlin. The emperor's sister, Princess Charlotte, is suffering from an ailment of a malignant nature, presumably cancer.

—A bill to fine people for not voting has been introduced in the New York Legislature. It imposes a fine of not less than five dollars nor more than ten dollars upon legally qualified voters who remain away from the polls whenever State or county officers or members of Congress are to be elected.

—It is reported that the British government will push the project of the Cape to Cairo Railway during the present year, and will build about 20,000 miles of railway in Africa before the present undertaking is completed. A million Chinese laborers have been imported from China and India, which are to be sent back to those countries at the end of three years.

—The director of the Kansas State employment bureau, in his annual report recently submitted, says farm laborers in

that State are leaving the farms and going into the cities to work, and that men will have to be imported to do ordinary farm work. The girls likewise, he says, are leaving the farms because they dislike to be called servants.

—The prospect of war in the far East is believed to be slightly less threatening than was the case a short time ago. It is reported that France has informed Russia that her attitude in the event of war will be one of neutrality, even though Great Britain should come to the aid of Japan. Japan is continuing her preparations for war with unabated vigor. The action of the United States in concluding a treaty with China concerning trade privileges in Manchuria without obtaining Russia's consent is commented on by Russian papers as being an unfriendly act, and in other European journals the relation of the United States to the far Eastern controversy is treated as a matter of much importance.

—A judge of the Federal court in Denver, Colo., has refused to interfere in the controversy between miners and mine owners in that State, which has led to much rioting, and in some places to a complete paralysis of civil government. A habeas corpus action was brought by the miners' union to secure the release of one of their number from the military "bull pen" in which he is confined, he having been placed there without a warrant. The judge of the Federal court in which the action was brought ruled that the Federal government could not interfere with a State in the execution of its laws, and that the use of the militia by the governor of a State is proper and binding upon him whenever he finds the assistance of the military power necessary to enforce the laws.

—General Nelson A. Miles, who for a number of years was head of the military forces of the United States, in a speech at a mass meeting in Washington in the interests of arbitration, January 12, called attention to the present worldwide preparations for war. He said: "In this enlightened age of progress and intelligent, refined civilization we would be glad to believe that the burdens and dangers of war have been lessened; yet, strange as it may seem, there never has been a time in the world's history when so much wealth was squandered in preparation for war, nor when so many millions of trained, skilled, and disciplined men, armed with the most destructive weapons, were taken from the avenues of peaceful industry, as at the present time."

—The year's record of disaster by storm and flood is beginning early. The village of Moundsville, in western central Alabama was almost obliterated by a tornado which struck the place near midnight, January 22, thirty-eight of its people being killed, and twelve others fatally injured. Floods and floating ice in the tributaries of the Ohio River have caused property losses to the extent of about \$1,000,000, the situation at Pittsburgh and vicinity being for a time very serious. There was a sudden flood in the Cuyahoga River at Cleveland, Ohio, January 22, caused by the breaking of an ice gorge. Several large steamers were swept from their moorings and carried against a bridge, vessels and bridge being seriously damaged.



## NOTICES AND APPOINTMENTS

### Cavassers' Institute for Tennessee River Conference

An institute for the benefit of the canvassers of our conference is appointed at Trezevant, Tenn., beginning March 1, 1904. For those who will engage in the canvassing work for a reasonable length of time, the traveling expense will be paid to the institute and to the field. Board in the homes of the brethren will be furnished at one dollar a week. The institute will continue four weeks. The only expense to those who attend is the nominal price of board. Instruction in Bible study and the theory and practise of canvassing will be given by those of experience. We expect this to be a larger and more interesting convention of canvassers than any yet held in our conference. We have room and good territory for many more canvassers than are in the work. Those intending to attend are requested to write to Geo. W. Rich (canvassing agent), Trezevant, Tenn., or to the writer, at 1025 Jefferson St., Nashville, Tenn.

N. W. ALLEE,  
Pres. Tenn. River Conf.

### East Michigan, Notice!

A Young People's Convention will be held at Owosso, February 4-8. This convention is planned for the territory nearest Owosso, including the following-named churches: Du-  
nd, Fenton, Flint, Flushing, Hazelton, Luce, Burr, Chesaning, St. Charles, Leutz, St. Louis, Alma, Sumner, Ithaca, Oia, Greenbush, Ovid, St. Johns, Westphalia, Lansing, Williamston, Morrice, Bancroft, Alaiedon.

The Owosso church has kindly offered to furnish board and room to the visitors, and extends a hearty invitation to all. We appeal to the brethren in the churches named above to take special pains to encourage and help the young people in this territory to attend this meeting. It will be a meeting of special importance to the young. We hope to have help from abroad, and everything being done to provide for a successful meeting. The first meeting will be held at seven o'clock Thursday evening, February 4. No young man or woman within this territory should fail to attend this meeting. Arrangements have been made for church-school teachers and such of their students as will attend to be at this meeting. We extend an invitation to the young to attend, praying for the Lord's special blessing.

E. K. SLADE.

### 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 omitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—Home for girl of 13, preferably in country, with school privileges. Address J. McDowell, 113 Edison Ct., Waukegan,

FOR SALE.—A nearly new No. 6 Remington Typewriter. This is a splendid opportunity for any one who wants a high-grade machine; price, \$60. Address Mrs. J. W. Hill, Box 186, Boulder, Colo.

WANTED.—An Adventist girl or woman for general housework for a family of three adults. Eastern girl preferred. Fare added to right person. Address Mrs. Frank Owen, Winters, Yolo Co., Cal.

WANTED.—Married man to work in nursery and on farm. Must be Sabbath-keeper, have experience in nursery management. Salary and part profits of nursery. Dwelling-

house furnished; one-half mile to church and church school. Address J. B. Weaver, Prop. Union Nurseries, Union, Ore.

WANTED.—Employment where the Sabbath can be observed by young married man, book-keeper, eight years' experience, will do any honorable work, best reference. Home is in Harvey, Ill. Address E. R. Brown, North Egremont, Mass.

WANTED.—A fireman, who also understands something about engineering and electrical work, at our Chicago Branch Sanitarium. Applicants should give full particulars in reference to their experience, etc., when writing. Address David Paulson, 28 33d Place, Chicago.

WANTED.—To exchange farm of 120 A., valued at \$2,500, 4 mi. from railroad town containing seven grain elevators (just the place for truck gardening), for property near church school and good market, west of Mississippi River. Address Benj. Banks, Box 47, Westhope, Bottineau Co., N. D.

FOR SALE.—Ripe olives and honey. Olives are 50 to 60 cts. per gal., as to size; 5 gal. packages and upward. Directions for summer keeping. Freight on olives, \$1.25 per 100 lbs. to the East; 10 gal. weigh, boxed, 105 lbs. Pure mountain honey 6 1/2 to 7 cts., as to quality; 60 lb. cans. Freight on honey is higher. Will answer questions. Address W. S. Ritchie, Corona, Riverside Co., Cal.

### 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.

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

Mrs. A. McKinnon, Fort Payne, Ala., REVIEW, Signs, Life Boat.

M. L. F. Sparhawk, Waldo, Ore., Signs, Life Boat, health journals, and tracts.

M. S. Allis, 1039 First Ave., Cleveland, Ohio, REVIEW, Signs, Sentinel, new or old copies.

## Obituaries

HAMMEL.—Died at her home, at Pitts-ville, Wis., Oct. 30, 1903, of dropsy, Sister Emily Hammel, aged nearly 75 years. Sister Hammel accepted the Sabbath and kindred truths under the labors of Elder A. J. Breed about twenty-two years ago. She leaves an aged companion and several grown sons and daughters to mourn their loss. Funeral services were conducted by the writer; text, Rev. 22: 14. J. C. MIKKELSEN.

HOLMES.—Died at the home of her son, in Hartford, Conn., Dec. 16, 1903, of heart failure, Sister Louisa Holmes, in the sixty-seventh year of her age. She accepted the truth of the soon-coming King under the labors of Brother A. H. Clark, about ten years ago. She had been feeble for several years, but bore her suffering with patience. Her faith in God was strong. We laid her to rest in Zion's Hill Cemetery to await the Master's call. G. E. LANGDON.

STURDEVANT.—Fell peacefully asleep in Jesus early on New Year's morning, 1904, Sarah Jane Sturdevant, aged 68 years. The last seven years of her life Sister Sturdevant was a devoted believer in the third angel's message. The last two years were years of great suffering, which was borne with wonderful patience. The immediate cause of her death was acute bronchitis. A husband, six children, and five grandchildren are left to mourn their loss. The funeral text was Rev. 14: 13. S. S. SHROCK.

Dow.—Died at Detroit, Mich., Dec. 15, 1903, of paralysis, Brother Orrin E. Dow, aged 47 years, 3 months, and 26 days. He was converted in 1893. In his last hours of consciousness he expressed his confidence in God. He leaves a companion and three daughters to mourn their loss. O. F. BUTCHER.

YOUNG.—Died in Hastings, Mich., Jan. 9, 1904, of consumption, Mrs. Mary E. Young, aged 65 years, 10 months, and 15 days. She accepted the Saviour when about sixteen years old, and united with the M. E. Church, in which she retained membership until about twenty-five years ago, when she heard the message of her soon-coming Lord, and accepted it with joy. Sister Young was a devoted Christian. She leaves a sister, two brothers, and two nieces to mourn their loss. Words of comfort were spoken at the funeral by the writer, from Rev. 14: 13 and Ps. 116: 15. W. C. HEBNER.

CADWALADER.—Died at Battle Creek, Mich., Dec. 30, 1903, Sarah H. Cadwalader, aged 51 years, 6 months, and 24 days. At an early age she united with the Presbyterian Church. When about twenty-five years of age, she received a knowledge of present truth through the labors of Elder D. T. Bourdeau, and united with the Seventh-day Adventist Church. She was always an active worker in the cause, never wavering for a moment, and died praising the Lord. She leaves two sons and one daughter, a mother now eighty-six years of age, a brother, and four sisters to mourn her death. \* \* \*

THRONE.—Died at Sanitarium, Cal., Dec. 11, 1903, of cancer and valvular heart trouble, Sister Lenora Throne, in the forty-fifth year of her age. Not realizing the seriousness of her ailments, she failed to seek medical aid until too late. Sister Throne was a widow for more than eleven years, and was esteemed very highly by the brethren and sisters of the Napa (Cal.) church, her one desire apparently being to perform faithfully the duties of the Christian life. By her death three sons and two daughters are called to mourn the loss of their only parent. The funeral services were conducted by the writer. C. L. TAYLOR.

STRIMMEL.—Died at her home in Dayton, Ohio, Jan. 13, 1904, of asthma, Amanda L. Strimmel, aged 72 years and 13 days. She was converted in 1856, and united with the German Reform Church. About eight years ago she became interested in the third angel's message, and joined the Seventh-day Adventist Church under the faithful ministry of Elder W. L. Iles, who is now sleeping in Jesus. She possessed a quiet, meek spirit, and was a beloved companion, devoted mother, and worthy member of the Dayton church. She leaves a husband, two sons, and two daughters to mourn their loss. The funeral service was conducted by the writer, using for his text John 11: 11-16. Interment took place at Fairfield Cemetery. F. H. HENDERSON.

MORRISON.—Died at Pasadena, Cal., Dec. 7, 1903, of la grippe, Emily Morrison, aged 74 years and 11 months. Brother and Sister Morrison were among the first to accept the truth in California under the labors of Elder J. N. Loughborough, and in the early struggles of the cause on the Coast were pillars in its establishment and support, contributing liberally to both the Pacific Press and the Healdsburg College. Sister Morrison's death was as quiet and peaceful as her life had been. As some of the children and relatives were in Pasadena and others in Healdsburg, services were held in both places, the body being shipped to the latter place to be buried in the family plot where rest the husband and some of the children. Eight grown sons and daughters are left to mourn the loss of a kind and patient mother. Five of these and Elder Wm. Healey (son-in-law) attended the services held by the writer at Pasadena. Over that loved form they comforted one another with the blessed hope in Christ Jesus. O, what a glorious reunion there will be at the soon coming of Jesus, if the living are only as faithful as the dead have been! RODERICK S. OWEN.





WASHINGTON, D. C., JANUARY 28, 1904

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

THE Central Union Conference will be held at Omaha, Neb., beginning Friday, March 4.

BRETHREN A. G. DANIELLS and J. S. Washburn have been attending the Southern Union Conference at Nashville, Tenn., during the past week. They will return to Washington the latter part of this week.

At a general meeting held recently in one of the Western States, a brother, referring to the establishment of our headquarters at this place, was heard to say, "There has not anything occurred in the history of our work for twenty years that has encouraged me like the removal to Washington." The counsel of the Lord in regard to this matter has been abundantly justified.

A LETTER from Japan reports an addition to the medical force of Dr. Tatsuguchi, formerly of California. He goes to engage in self-supporting work among his own people. The sanitarium workers have been encouraged by the arrival of Brother and Sister Earl Rees, nurses from Portland, Ore., Sanitarium who went out in company with the party for China.

WITH its issue of January 20 the *World's Crisis* rounds out a half century of its history, and it celebrates its fiftieth anniversary with a special illustrated number, in which brief sketches are given of men who have been prominently connected with its editorial and business management. As a supplement it issues an exact reproduction of the first number, dated Jan. 18, 1854. The half century has brought many changes.

THE February number of the *Sabbath School Worker* has appeared promptly, and it contains a variety of helpful matter bearing upon the Sabbath-school work. The quarterly summary of Sabbath-school reports for the quarter ending Sept. 30, 1903, is worthy of study. From the totals in the summary we learn that there were 2,783 schools with an enrolment of 58,731, and that the contributions were \$13,893.74, of which \$3,429.74 was used for expenses. The *Worker* is heartily welcomed in the field, and it ought to have a large circulation.

SPECIAL attention is called in different articles in this issue to the International Publishing Association of College View, Neb. In the reorganization of our denominational work this association has been established to develop the interests of the publishing work among the foreign nationalities in this country. It is proper that all the people should have a part in sustaining this work, and with this in view a general collection will be taken on Sabbath, February 6. We hope the response will be liberal.

WE announce with sincere regret the death of Elder Joseph W. Collie, which occurred at Boulder, Colo., on Sabbath, January 16. Brother Collie was compelled to leave his work in Ontario, where he had been chosen president of the conference, and to seek the milder and more favorable climate of Colorado about a year ago. The outlook for his recovery seemed quite favorable at times, and the sad news of his death came as a surprise to us. His letters have indicated an unwavering faith, and he rests in hope. By earnest prayer and labor we who remain may hasten the glad day of reunion when the Life-giver shall appear.

WE learn from the *Minnesota Worker* that Elder C. W. Flaiz, the president of the Northern Union Conference, is at the Madison (Wis.) Sanitarium, where he was taken about three weeks ago, and that his condition was so serious at one time before his removal to that institution that his life was almost despaired of. The physicians who have examined him say that the present acute difficulty is due to a rheumatic condition of the diaphragm and pleura, also affecting the lungs. They think that good treatment and rest will restore him to health again. We earnestly hope that Brother Flaiz may be speedily restored to his place in the work.

### Praying, Giving, and Going

A SISTER enclosing her quarterly instalment of twenty-five dollars for the China fund, and two dollars, her monthly payment toward the Nyassaland educational fund, writes:—

I was grieved to hear of the death of Brother Watson. It seems so strange, something that we can not understand, why God permits those who have given up home, friends, and paying positions, to enter his service in heathen lands, and who are so entirely consecrated to him, to be obliged to lay down their lives so soon. But he knows best, and we must bow in submission to his will. I sometimes think that we in the homeland do not pray as much as we ought that the lives of the missionaries might be spared, and that the life-giving power of Christ might so fill them and abide with them that disease would have no power over them.

I am rejoiced to hear that there are prospects of a large missionary offering. I can not see how any one can read the REVIEW AND HERALD from week to week with the news from all over the world of the progress of the message, without being thrilled through and through with a desire to do all that is possible to help the work along, by praying, by giving, and by going.

### German East Africa Fund

LAST week Elder Conradi reported the opening of the new German mission in East Africa, the workers having found a good location. On the \$5,000 fund asked for from this country to assist the German Union Conference in this undertaking, the following amounts have been received by the treasurer of the General Conference, 222 North Capitol St., Washington, D. C., to whom gifts should be sent:—

Miss M. Tasto.....	\$ 50 00
Wilhelmine Brunjes .....	50 00
S. B. Leighton .....	1 00
Wm. H. Mills.....	5 00
W. A. Spicer.....	5 00
Miss Kittie Turney .....	5 00

### The Death of Brother Druillard

IN our issue of January 7 we made a brief announcement of the death of Brother A. Druillard. Since that time we have received further particulars of the sad event. The cause of his death was peritonitis. The funeral services were conducted in the chapel of the new Study Hall building of Emmanuel Missionary College, Friday, January 1, and were attended by the entire school and faculty. The burial was in Rose Hill Cemetery at Berrien Springs. Brother Druillard accepted the truths of this message in 1879, and was actively engaged in the work nearly all the time for about twenty-five years, eight of which were spent in South Africa. For about a year and a half he was connected with the work at Berrien Springs. We quote the closing paragraphs of the brief tribute read at the funeral:—

"He dearly loved this place, and the principles for which this school stands, and he is the first of its pioneer workers to fall at his post. One of the last desires he expressed was that he might live to see the present unhewn and unfinished condition of things incident to the establishment of any missionary enterprise of this character transformed into symmetry and beauty in every department. 'The summer assembly grounds,' he said, 'must look better next year when the teachers come here in June. I must get all these old trees out, and some flowers planted.'

"In a broader, kindlier, Christian sense, we must not, we can not, mourn his loss, for to him to live was Christ, to die was gain. Our voices must mingle with that of the Master when he spoke of Lazarus to the messengers sent by Mary and Martha, saying, 'Our friend sleepeth.' Brother Druillard was indeed 'our friend.' He sleeps, but his spirit has returned to God who gave it, and his life for a little while is hid with Christ, to be returned again, when many of those who sleep in the dust shall awake to everlasting life."