

The Advent
And Sabbath
REVIEW HERALD

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THE FIELD
IS THE WORLD

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No. 10



From "The Four Track News"

KHYBER PASS, BERMUDA

Publishers' Page

Conducted by the Department of Circulation of the Review and Herald Publishing Company

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BY MRS. E. E. KELLOGG

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THE type is all set, except the index, and several forms are off the press at this writing (Feb. 19, 1904). The complete book will be ready for the market within a very short time.

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THE question, "What shall be the sign of Thy coming, and of the end of the world?" was not only in the minds of the disciples as they sat overlooking Jerusalem on that day so long ago, but was and is the one great question which interests all. The Saviour's answer as recorded in the twenty-fourth chapter of Matthew is, therefore, of interest to every individual. Its exposition as given in the work entitled "Matthew Twenty-Four" is complete, thorough, and readable.

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As long as they last, they will be sold for 60 cents a copy, postpaid. Order of the Review and Herald, Battle Creek, Mich.

Order of State Tract Societies; Review and Herald, Battle Creek, Mich.; Review and Herald, Washington, D. C.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.

The Advent And Sabbath REVIEW HERALD

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

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Editorial

Within or Without?

WHERE shall we look to find the God of our salvation? Shall we look within or without? Is the power for righteousness developed from within, or is it a gift from without? In the gospel according to man we are instructed to look within, and to develop the power within. In the gospel according to God we are invited to accept power from without. "Power belongeth unto God." "Except one be born from above, he can not see the kingdom of God." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." "The bread of God is that which cometh down out of heaven, and giveth life unto the world." "He that hath the Son hath the life." We may well be afraid of any teaching which leads us to look within for salvation, even though it claims to find God within. Such teaching is simply a variation of Spiritualism, and will lead us finally to despair. That God who created all things, whose throne is in heaven, and whose kingdom ruleth over all, the giver of life, is the only Saviour. To his throne of grace he invites us to come that "we may receive mercy, and may find grace to help us in time of need." "Cursed is the man that trusteth in man," even though that man be himself. "From within . . . proceed . . . wickedness, deceit, . . . pride, foolishness: all these evil things come from

within." "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

Heaven's Pledge

THERE is no possible excuse for weakness and failure in the Christian life. Every provision has been made for success, and he who accepts the gospel of Christ, "the power of God unto salvation," may have the constant assurance that he is more than conqueror. In entering into covenant relationship with God through faith in Christ we become connected with infinite resources, which can be drawn upon in time of need. This is the pledge of heaven which is given to us as we become united to Christ in his experience of death and resurrection by being "buried with him by baptism." "As a Christian submits to the solemn rite of baptism, the three highest powers in the universe—the Father, the Son, and the Holy Spirit—place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God. He is buried in the likeness of Christ's death, and is raised in the likeness of his resurrection. He went down into the grave, but he rose from the dead, proclaiming over the rent sepulcher, 'I am the resurrection, and the life.' The three great powers of heaven pledge themselves to furnish to the Christian all the assistance he requires. The Spirit changes the heart of stone to the heart of flesh. And by partaking of the word of God, eating the flesh and drinking the blood of his Son, Christians obtain an experience that is after the divine similitude. When Christ abides in the heart by faith, the Christian is the temple of God. Christ does not abide in the heart of the sinner, but hearts that are susceptible to the influences of heaven's instrumentalities, and have been sanctified by obedience to the truth, are representatives of his righteousness. The light that shines forth from the lives of such ones testifies to their humility. Self is hidden from view, and Christ is revealed by good works." How wonderful is the loving-kindness of the Lord! How complete is the provision for our salvation! How full of meaning is that gospel ordinance, when we are truly baptized "into the name of the Father and of the Son and of the Holy Spirit"! "Oh that men would praise the Lord for his goodness!"

The Setting up of the Kingdom of God

THE gospel which Jesus preached during his ministry was the gospel of the kingdom of God, the good news of the coming of the kingdom of righteousness and peace and joy. During the forty days between his resurrection and his ascension, he talked with his disciples of "the things pertaining to the kingdom of God." The gospel of the kingdom has been the theme of his disciples and their successors during all the centuries since the great commission was given by our risen Lord, and the hope of the faithful has centered upon his second coming as the time when the saved of all ages would enter upon the full possession of the kingdom.

The prophecies of the Bible deal very fully with the question of the kingdom of God. They set forth with much definiteness the rise and fall of the kingdoms of earth, and point to the time when all these earthly kingdoms will pass away, when a new heaven and a new earth will be created (Isa. 65:17; Rev. 21:1), and when the kingdom of God will fill a renewed earth. The book of Daniel is largely occupied with prophecies of this character, and will richly reward the patient effort of the thoughtful student of the Scripture. In the second chapter of this book we have—

A Remarkable Line of Prophecy

in the dream of Nebuchadnezzar, the king of Babylon, and the inspired interpretation of the dream, as given through the prophet Daniel. "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became, a great mountain, and filled the whole earth."

The Inspired Interpretation

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly brittle. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2: 31-45.

The Dream in History

The inspired interpretation of the king's dream is so plain that it is only necessary to call attention to its perfect fulfilment up to the present time, and the nearness of the final event predicted—the setting up of the kingdom of God. According to the prophet's interpretation, Nebuchadnezzar's kingdom, Babylon, was represented by the head of gold. "Thou art this head of gold." After Babylon there would arise "another kingdom." This was fulfilled when Babylon fell in B. C. 538, and Medo-Persia became ruler of the world. The "third kingdom of brass" was Grecia, or the Macedonian empire, which was fully established in the sovereignty in B. C. 331 by the issue of the battle of Arbela. Then came "the fourth kingdom . . . strong as iron." This was none other than "the iron monarchy of Rome," which became the undisputed

ruler of the world in B. C. 168 after the victory at the battle of Pydna. Of this fourth kingdom it was said, "The kingdom shall be divided." This points out the downfall of the Roman empire, and the division of its original territory into ten kingdoms, corresponding to the ten toes of the image. This overthrow of the fourth kingdom was accomplished during the years A. D. 395-476 by the repeated inroads of the barbarians of the north, and particularly by the Visigoths under the leadership of Alaric, the Vandals under Genseric, the Huns under Attila (who styled himself the "Scourge of God"), and other barbarians under Odoacer. And so, when the last vestige of the Western Empire of Rome had vanished, the territory was found partitioned into exactly ten parts occupied by exactly ten independent nations—no more, no less. Named in order from the northern to the southern limits of the Western Empire, these ten, as they stood in 476 at the extinction of the empire, were as follows: (1) the Angles and Saxons in Britain; (2) the Franks in all Gaul north and west of the river Moselle; (3) the Alemanni in north Switzerland, Swabia, Alsace and Lorraine; (4) the Burgundians in west Switzerland and the valleys of the Rhone and Saone in southeast Gaul; (5) the Visigoths in southwest Gaul and Spain; (6) the Suevi in that part of Spain which is now Portugal; (7) the Ostrogoths in Pannonia—what is now Austria; (8) the Lombards in Noricum, between the Ostrogoths and Alemanni; (9) the Heruli in Italy; (10) the Vandals in North Africa, with their capital at Carthage.

The Kings of To-day

Three of these ten were afterward "plucked up by the roots," according to another prophecy, leaving seven kingdoms still remaining, and these seven are in that territory to-day, and are the powers of Western Europe to-day. The Saxons, the Franks, the Alemanni, the Burgundians, the Visigoths, the Suevi, and the Lombards are the powers respectively of the Britains, France, Germany (in the French language, and with the French people of to-day, the Germans are only *Les Allemands*, and Germany is only *L'Allemagne*), Switzerland, Spain, Portugal, and Italy of to-day. These nations, just according to the interpretation of the dream, are "partly strong, and partly brittle." And it is further true that the rulers of these kingdoms are closely related through intermarriages ("they shall mingle themselves with the seed of men"), and yet these ties are not sufficiently strong to unite them in anything like a common kingdom, "even as iron is not mixed with clay."

The Fifth Kingdom

There is only one specification of the dream as yet not a matter of history—

the smiting of the image on the feet. This is still future, and is interpreted as meaning that "in the days of these kings shall the God of heaven set up a kingdom, which . . . shall break in pieces and consume all these kingdoms, and it shall stand forever." Other prophecies, some of which have already been cited in these studies, enable us to determine with certainty when we have reached the generation which will witness the breaking in pieces of these earthly kingdoms and the setting up of God's everlasting kingdom. It is evident that it will not be accomplished by the conversion of the world to the principles of truth and righteousness. The fifth kingdom is not established by gradually absorbing the kingdoms represented by the image, but by breaking them in pieces together. It is the stone which fills the earth, and this stone is not even composed of the materials which constituted the image when it was smitten.

The Everlasting Kingdom in this Generation

The signs in the heavens (Luke 21: 25), the signs upon the earth (verses 25, 26), the lack of spiritual life in the church (2 Tim. 3: 1-5), the swide-spread departure from the true standards of the faith (1 Tim. 4: 1), the heaping up of riches (James 5: 1-3,) the scoffing at the doctrine of the nearness of the second coming of Christ (2 Peter 3: 3, 4), the increase of violence and crime, such as marked the times of Noah and of Lot (Luke 17: 26-30)—all these signs, and others as well, mark the present generation as the last, and as the one in which the God of heaven will set up his kingdom. "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

"Perilous Times"

In a recent issue of *The Independent* one of the foremost educators of New York City, Mr. Charles B. Hubbell, calls public attention to a new national peril,—the cigarette habit. Twenty-five years ago, says Mr. Hubbell, the cigarette was almost unknown in this country, its use being first observed at a polytechnic school at Troy, N. Y., among students from Cuba and South America. "The cigarette habit and the inhaling habit spread from that point until now it is more devastating to the health and morals of boys and young men," he says, "than any habit or vice that can be named."

It is a strong statement to make, that within the last twenty-five years a vice more deadly than any previously known has arisen in, and is fastening its hold

upon the young people of, this country; but make by such authority, its truth is hardly open to question. The visible effects of this vice in the public schools have amply demonstrated its nature and possibilities. Mr. Hubbell continues:—

The astonishing feature of the situation is that so comparatively few people realize the inroads that it has already made on the health, morals, and possibilities of usefulness of our American youth. One explanation of this, in my opinion, is contained in the fact that a very large number of physicians in every community are addicted to the cigarette and the inhaling habit, and naturally are handicapped in the influence that they should exert in advising and suppressing this alarming evil. It is seldom that one meets a medical student who is not banefully addicted to this vice, and once the cigarette habit becomes established, its servitude is almost certain and unending.

The greater evil of this form of tobacco indulgence over other older forms of its use is due to the "inhaling habit," to which it naturally leads. "The juvenile cigarette smoker," Mr. Hubbell says, "almost immediately learns to inhale the smoke. Not one cigarette smoker in twenty, I venture to assert, uses them in any other way, and when once the victim has acquired the inhaling habit in connection with cigarettes, he can seldom secure any satisfaction with pipe or cigar without indulging his inhaling propensities." The difference between this inhaling and ordinary smoking, Mr. Hubbell explains, is that the inhaler draws the smoke into the upper air-passages of the lungs, instead of simply into the mouth. In the lungs the deadly products of the smoke, chief among which is carbon monoxide gas, are taken up and carried into the circulation, producing a slight dizziness and a mild but very fascinating intoxication.

Of the effects of this vice observed upon boys in the public schools, our authority says:—

Boys of ten, twelve, and fourteen years of age, naturally bright, were observed to be losing the power of concentration and application of mind. Nervousness, listlessness, and a tendency to truancy were associated with the names of nearly every one of them. Further investigation disclosed the fact that very many of these boys stole money from their parents, or sold all sorts of articles that they could lay their hands on, in order that they might gratify an appetite that fed on its own indulgence.

A justice of the supreme court of this State, since deceased, told me that in his last year that he was practising at his bar, he had had nine office boys in his employ who had been discharged for stealing postage-stamps, it having been proved in every instance that the boys stole in order to purchase cigarettes.

The police magistrates of this and other cities have stated again and again that the majority of juvenile delinquents appearing before them are cigarette fiends, whose moral nature has been warped or destroyed through the instrumentality of this vice. The mana-

gers and trustees of institutions for the correction and reformation of youthful offenders have the same story.

Mr. Hubbell says that so far as his information goes, "there is not a college in the country where any effort has been made to stamp out the cigarette inhaling habit, and little or no effort has been made to warn college students who are leaving our academic institutions every year by hundreds, with health more or less shattered, as a direct result of four years' indulgence in the inhaling habit. Many of the physicians in the college towns are themselves inhaling fiends, and are not in a position to give influential advice."

It is as a national more than an individual evil that this new vice presents its most serious aspect. What is to be expected from men who in youth had their moral natures warped or destroyed by cigarette indulgence? Are national prosperity and peace, or the reverse of these, to be expected under a government conducted by such individuals? The use of tobacco among men in this country is almost universal; it is securing a strong hold even upon women; and the cigarette is rapidly becoming the most popular form of indulgence. Such developments of evil are what we may expect in the last days, when the end draws near. They are what bring society in the last days to a condition comparable to that of the days of Noah and of Lot, as the Scripture has foretold. And in the light of such facts, how evident it is that now especially the heart of the fathers should be turned to the children, and the heart of the children to their fathers. Mal. 4:6. Fortunate are those who receive and obey special instruction from God for the safeguarding of their children in this evil time.

L. A. S.

Angry Nations and Angry Men

THE prophet John heard voices crying from heaven in the last days: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged."

The very last days, then, are specially characterized by a disposition to give way to anger and irritation. The nations are angry because there is anger in the hearts of men who compose the nations. The British statesman, Lord Salisbury, stated the case when he said:—

For years public opinion was in favor of a pacific policy, but now that state of opinion has passed away. The tide has turned. . . . If the tide has turned, we shall have to go with it. We are in the presence of forces far larger than we can wield.

The perilous times have come, and with them the "fierce" spirit that characterizes lovers of their own selves in

the last days. The tide of hate has set in. Men are impatient of restraint, and bound to have their own way. This makes angry men, and angry men make angry nations. The prophet saw the agencies of evil sowing this spirit of strife and anger—the spirits of devils going forth to the kings of the earth and of the whole world to gather them together to the battle of the great day of Armageddon.

As surely as we see the forces gathering for that conflict, it is a dangerous time now for us to give way to anger. The evil spirits are endeavoring to make everybody angry and irritable. The agents of evil are going abroad not only to the kings of the earth, but to the peoples of all the world. Wherever a soul is cultivating an irritable disposition, and giving way to angry passion when something crosses the will, there we see the working of the spirits of evil. The angry disposition not overcome will surely line up every one who possesses it in the devil's side at the great day of Armageddon.

Those who have seen the papers of late must have been struck with the frequency of crimes committed in a sudden fit of anger, the criminal himself confessing that there was no settled motive for the act. Something let loose the evil temper, anger unbalanced the mind, and before the culprit could recover his senses, the evil deed was done. The devil had taken full possession.

No soul can safely harbor an irritable, sensitive disposition. Once let the temper be humored and nursed into a habit of irritation and anger, and the poor victim is ready to be led about a slave to the fleshly mind. There is deliverance from the angry passions of the carnal mind in absolute surrender to the love of Jesus. Then in the strength of Jesus we may fight the evil to the end.

The enemy's plan of campaign in this time is to make people impatient and cross. Against this tide of irritation that is coming in like a flood, making all the nations angry, the Spirit of God lifts up a standard. As the third angel's message is accepted, the heavenly watchers cry, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Whenever the demon of impatience and anger springs into the life, think of the angry nations and their fate at the swift-coming Armageddon, and in the name and strength of Jesus crush down the evil thing. We have enlisted in the ranks of the patient ones.

W. A. S.

"LOOKING on the bright side" is easy when we keep in view the love and mercy of God. In the light of God's goodness the bright side will always appear.

A Glorious Opportunity

HAPPY is he who lives in this day, beholding the working out of God's great purpose. Happy is he who sees with understanding eyes and believing heart the fulfilment of the word of prophecy.

It has been a blessed privilege in every time and age to have a part in God's work. But how glorious the opportunity, not only of seeing the last great message rising to a position where it can finish its appointed work; not only of seeing, but, by voice or pen or by the God-given talent of money, of actually *proclaiming* that message at the very head of the nation that leads the world.

Our church paper, the REVIEW AND HERALD, is now issued from 222 North Capitol St., the old "Washington House," the very house which the "father of his country," the founder of American national liberty, chose as his capital home in the early days of the republic. Is it not significant that from this very building, now the headquarters of the representatives of the third angel's message, is to-day sent forth the great proclamation of eternal liberty, not only to this nation, but to all the world?

From this building, looking south, as I write, the magnificent Capitol building, the actual seat of the United States government, less than one block away, fills all the vision. The bold statue of Freedom, with drawn sword, aloft on the towering dome, stands out against the southern sky.

Within a stone's throw of each other are the headquarters of the —

Last Great Nation

on earth, and the headquarters of the denomination representing the last great proclamation of God's message to a fallen world—the one representing the last, the highest effort and attainment of human law, the other bearing aloft the law of God, the King of the universe.

Across the Capitol and Library grounds is the building used as the headquarters of the International Reform Bureau, the organized society, under the leadership of Mr. W. F. Crafts, to destroy American liberty.

This is not a dream. This is the actual, the literal situation. Does not this situation appeal to every Seventh-day Adventist who has read the thirteenth chapter of Revelation and the "Great Controversy"? We are here because we believe the Bible and the spirit of prophecy. We are here because God has seen that the time has come when his message must be brought to the front. He has not brought us here in vain.

The soldiers of the Lord are wheeling into line, literally taking position, securing vantage-ground for —

The Final Conflict

Here at the head of the nation that has been the cradle, the stronghold, of this great truth, a mighty conflict must

be fought. Here on this battle-ground Romanism, Spiritualism, Christian science, theosophy, and many other ancient and modern delusions are strongly entrenched. Here where the legions of darkness will make a last desperate stand, the mighty God of battles, the Lord of hosts, is planting his banners, marshaling his forces to stand in the evil day, to conquer, to win the victory that shall be final and everlasting.

A Definite Prophecy

made many years ago is just being fulfilled. Note the Testimony: "I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time. God will then send some of his servants *in power* to visit places where little or nothing can now be done."

Never have I seen a place so free from prejudice as is Washington, D. C., at the present time. One of the leading papers of Washington stated that the "coming of the Adventists to Washington is to this city one of the most important events of the year." The people have received us with open arms. God has certainly opened and prepared the way in the East. And notice, too, that the work shall go "*in power*."

In a letter of instruction, written July 5, entitled "Our Work at the Nation's Capital," after quoting Acts 1:13, 14, and 2:1-5, 9-11, a parallel is drawn between Jerusalem and Washington as centers of influence, between the early and the latter rain of the Holy Spirit, in these words, "In the days of the apostles, Jerusalem was a great —

Center of Influence

and in this place, light from heaven was to shine in its most powerful rays upon the Lord's witnesses who were to bear the gospel message.

"Read the whole of the second chapter of Acts, and see if you are not convinced that there has been a decided failure to understand that one of our first duties is to make at the nation's capital a special presentation of the truth for this time." Dear reader, study the significance of this statement.

We are sure that every loyal Seventh-day Adventist who keeps the commandments of God and believes the spirit of prophecy will rejoice to help in the establishing of the —

Sanitarium, School, and General Conference Offices

to be located here. Those who have read the articles by Elder Daniells in recent numbers of the REVIEW will fully understand that the General Conference council in Washington, October, 1903, without a dissenting voice fully indorsed the raising of one hundred thousand dollars for this purpose. We believe that the hearts of all our people who were repre-

sented at that council are with us in this work, and as surely as it is true that "where your treasure is, there will your heart be also," just so surely where your heart is, there will your treasure be also.

From all parts of this country, and from foreign lands, comes to our ears with united voice the testimony that this move to Washington is of God. This leads us to believe that our loyal people will respond to this call; for it means as never before in the history of this work, that God will do a new thing; that this money will be raised quickly, and that these institutions will be built without paying interest on borrowed money. The glorious opportunity is now given to help build these institutions, so that the item of interest will not enter into the expense account. You can help decide that this shall be.

The wonderful response to our appeal for help in paying for the Memorial church, assures us that vastly deeper interest will be manifested by our people in these institutions, which are of much greater importance. The church building was paid for Nov. 13, 1903, and almost enough has since that time been sent us to make the recent alterations. We believe the Lord will move on hearts to supply the amount yet needed, and more, so that a good balance may be left for the —

One Hundred Thousand Dollar Fund

If all who have sent money to help pay for the church will send ten times that amount, the money will easily be raised. A few may not be able to do this; many can do even more. We believe that many who did not send money for the church will help these more important enterprises. We earnestly trust that the Lord will put it into the hearts of some who read this appeal to give from five to twenty thousand dollars. Surely there are a goodly number who will give one thousand dollars. Many will give from one to five hundred, and we trust that every man, woman, and child throughout our ranks will have something invested in these heaven-appointed institutions.

Let no one fear that the raising of this fund at once, will reduce the offerings to missions and other enterprises. When the health of the heart is sound, new, strong life will flow through every artery. When the work is established strongly, firmly, at the center, then the life-line will be thrown with sure aim to the sinking souls, far and near.

Mark this statement from the spirit of prophecy: "The Lord calls on us to awake to a realization of the opportunities presented before us, to let our light shine in the city of Washington by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people." This is truth.

O! who will help at once to light the light that shall shine to the ends of the world? Twenty-five thousand dollars should be raised by the first of May with which to begin the work of building economically these institutions, directly indicated by the spirit of prophecy. While the Testimony has spoken plainly concerning the erecting of buildings that will rightly represent the work in this important center, it has also given plain directions concerning economy. Some statements from these Testimonies will be published later. Those who have the work in charge are adhering to these directions very carefully.

Will not our people look on it as a great privilege to provide the means now while we are waiting? The matter is in your hands to decide how much we shall be able to do. We believe that all our people will respond freely, quickly, and unitedly. The last call to give to the work will soon be heard; the door of the last glorious opportunity will soon be closed forever. A late Testimony says: "Ministers and people, wake up. Be quick to seize every opportunity and advantage offered in the turning wheel of providence."

We trust we shall be able to start our published list with a donation of at least one thousand dollars from some brother or sister who believes that this message is of God. We wait with confidence. May God speak to hearts!

Send all money to W. T. Bland, 222 North Capitol St., Washington, D. C.
J. S. WASHBURN,
Financial Secretary.

Note and Comment

"THE Japanese dynasty," according to the *New York Christian Advocate*, "is much older than the present Chinese dynasty. The present emperor is the direct descendant of the Emperor Jimmu, who ascended the throne 2,564 years ago; hence it is claimed by some that have made figures on the question, that this dynasty is older than any other dynasty that exists or ever did exist. The word 'Japan' comes from the Portuguese pronunciation of the Japanese characters Ni-Hon, this meaning the land of the rising sun."

"THE year 1904 promises to be a record-breaker for atrocities," says the *Northwestern Christian Advocate*. In justification of this statement the *Advocate* then mentions two recent cases of lynching, in which negroes who had committed murder were burned at the stake, in one instance an innocent woman being burned with her husband. Very little mention of these affairs was made in the daily papers, for such occurrences do not excite the feeling now that they did a few years ago. It is quite conceivable that burning at the stake may soon come to be the usual form of punishment—and that, too, without a trial—for certain species of crime in some localities in this republic.

CONCERNING the "Yellow Peril" about which much has been recently said both in this country and in Europe, the *Church Standard* offers the following, which presents the subject in a new light, yet one which is strongly supported by facts:—

That is what Russia is fighting for, and what she hopes to gain—the conquest of China and the absolute control of the far East. Men talk of "the Yellow Peril." They do not seem to see that it is through Russia, and through Russia only, that the yellow races might become a peril to the world at large. Give Russia control in China, and without spending one ruble of Russian money it might have at its command an additional army of a million men thoroughly drilled in all the arts of war and officered by Russians or other Europeans. With such a force in hand, Russia, half-civilized, half-savage Russia, with its ingrained despotism and hatred of the very name of liberty, would speedily be seen in her true colors as the enemy of the human race, commanding the obedience of mankind, with *Vae Victis* on its banners. That is the true "Yellow Peril;" not from a union of China with Japan.

AN event of some note is about to occur in Rome. President Loubet, of France, is to make his long-expected visit to the king of Italy, and state officials are busily preparing for his reception. The papacy holds coldly aloof. The French president, comments the *Catholic Mirror* (Baltimore), will be "the first head of a Catholic state to enter the Eternal City as the guest of the Houses of Savoy since the pontiff was despoiled of his rights. For over three years continual efforts have been made to obtain the acquiescence of the pope for this visit. This has been refused from the beginning, and it is refused now."

The Vatican, says the *Mirror*, touching the reason of this refusal, will not change its fixed code of etiquette "just to oblige France. That country knows the rules of the Vatican quite well; that the heads of Catholic nations visiting Rome will not be received by the pope if they go previously to the Quirinal. For this cause the emperor of Austria and the king of Portugal carefully avoid a visit to the Eternal City. If M. Loubet does not choose to follow their example, he must take the consequences. If he visits the king of Italy, he will not visit the pope. He is the head of a Catholic country, and as such must fall into line with the requirements of Catholic custom."

It was in 1870 that the pope was deprived of his temporal power, and this visit of President Loubet will be the first instance of the visit of the head of a Catholic nation to the Quirinal since that time. President Loubet has evidently decided not to be bound longer by the Vatican's code of etiquette, and his example will perhaps be followed by other Catholic powers.

NEWSPAPERS of March 2 chronicle the death of Noah Raby, of Piscataway Township, New Jersey, who at the time of his death was nearly one hundred and thirty-two years of age. For many years past "Uncle Noah" had been an inmate of the county poorhouse. His father was an Indian, and his mother a white woman. He was never married. Mr. Raby's memory went back to events connected with the Revolutionary War. The event that remained most firmly fixed in his early recollections, he said, was a speech he heard General Washington make at Norfolk, Va. The general was very earnest in his remarks, and at one point in his speech touched on the danger of politics getting into the pulpit, saying that if this should occur, there would certainly be very serious trouble.

What the father of his country might be moved to say if he could see what has gotten into the pulpit in these latter days, must be left to the reader's imagination.

SECRETARY-OF-WAR Taft, recently governor of the Philippines, is quoted as having made some interesting statements at a recent social function in Philadelphia concerning Protestant mission work in the islands from which he has just returned. He is quoted as saying that the present is no time for proselyting, such Protestant missionary work as he would approve being confined principally to gifts of money. Of the friars he is quoted as saying, "Justice demands that we acknowledge our indebtedness to the friars and other priests of the Roman Catholic Church, who have given to the United States Christian material from which we can make a self-governing people."

The ex-governor, as quoted, "did not think the time was ripe for proselyting," but "believed that more good could be done for the Philippines by sending money for hospitals, schools, and churches." Ninety per cent of the population, he said, lives in dense ignorance." He added also that the hygiene of the native "is dreadful."

This speech will no doubt have the approval of Catholics, who from the first have upheld the friars, and sought to discourage the idea of Protestant missionary work in the islands. The Catholic regime in the islands appears to have the passive support of the government, and the Catholic Church may be counted on to use every means to secure the active as well as the passive support of the civil power. Protestants are told that the present is not a good time for Protestant missionary work, and the papacy may be counted on to see to it that no more favorable time than the present shall ever arrive. But the gospel of the kingdom must go to every people on the earth, and the appointed time has come for the last gospel message to be given. That message no power on earth can now stop.

L. A. S.

General Articles

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

The Lamp

HAST thou a lamp, a little lamp,
Put in that hand of thine?
And did He say, who gave it thee,
The world hath need this light should be,
Now, therefore, let it shine?

And dost thou say, with bated breath,
It is a little flame;
I'll let the lamps of broader wick
Seek out the lost and cheer the sick
While I seek wealth and fame

But on the shore where thy small house
Stands dark, stands dark, this night,
Full many a wanderer, thither tossed,
Is driven on that rock and lost
Where thou hast hid thy light.

Though but a candle thou didst have,
Its trimmed and growing ray
Is infinite. With God no light
Is great or small, but only bright,
As is his perfect day.

The world hath sorrow, nothing more
To give or keep for thee;
Duty is in that hidden flame,
And soaring joy; then rise for shame
That thou so dark shouldst be.

Rise, trim thy lamp—the feeble past
Behind thee put and spurn.
With God it is not soon or late,
So that thy light, now flaming great,
Doth ever fiercer burn—

Fierce with its love, and flaming great
In its humility,
Shunning no soul in sinful need,
Fearing no path where he may lead,
Glowing consumingly.

—Sarah Pratt McLean Greene.

Laborers Together With God

MRS. E. G. WHITE

TO MY MINISTERING BRETHREN: I entreat you to rise to your high calling in Christ. The prayer of Moses, "I beseech thee, show me thy glory," is recorded for our benefit. We need to present ourselves before the Lord every day, praying with earnest soul-hunger, "I beseech thee, show me thy glory."

What was God's answer to Moses?—"I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner is as verily the glory of the Lord as is the manifestation of his mercy.

"Thou shalt worship no other god: for the Lord, whose name is Jealous, is a

jealous God." The Lord God of Israel is jealous for his honor. How, then, I inquire, does he regard the inhabitants of this world, who live in his house, and from his liberal treasury are provided with food and clothing, but who never so much as say "Thank you" to him? They are unmindful of his goodness. They are like the inhabitants of the antediluvian world, who were destroyed because they worked continually in opposition to their Creator.

Of the antediluvians we read: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Christ said, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all."

God warned the inhabitants of the old world of what he purposed to do in cleansing the earth of its impurity. But they laughed to scorn what they regarded as a superstitious prediction. They mocked at Noah's warning of a coming flood.

When Christ was upon the earth, he gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that God had sent. But his warning was unheeded.

The Lord has sent us by his ambassadors messages of warning, declaring that the end of all things is at hand. Some will listen to these warnings, but by the vast majority they will be disregarded.

When Lot warned the members of his family of the destruction of Sodom, they would not heed his words, but looked upon him as a fanatical enthusiast. The destruction that came found them unprepared.

Thus will it be when Christ comes. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and upon them the day of the Lord will come as a snare.

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch."

To Every Man His Work

To every man there is given a work. This point I wish to impress on all. Each child of God has a work to do for him. But while some are engaged in giving the last message of mercy to our world, others are living in careless indifference to God's requirements.

It is our duty to watch and pray and work. Our lives are not to be spent in idle expectation. Vigilant waiting and

earnest watching are to be combined with faithful work, in expectation of the solemn events so soon to take place. The end is near. The commission given by Christ to his disciples is to be fulfilled. To all people the gospel is to be preached.

Upon every one who knows the truth for this time rests the responsibility of making it known to others. The servants of Christ are in a large measure responsible for the well-being and the salvation of the world. They are to be co-laborers with God in the work of winning souls to Christ.

"We Preach not Ourselves, but Christ"

The fourth chapter of Second Corinthians contains a lesson that should be carefully studied by all. "We preach not ourselves," Paul says, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Those who minister in word and deed are to exalt Christ. If their hearts are filled with the love of the Saviour, their lives will reveal that love. Through them it will speak in its tenderness. But self too often interposes between the soul and God. It is made so prominent that perishing souls can not see Jesus.

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving power from above. God works through his faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears his indorsement.

God's messengers are to hold aloft the standard of truth until the hand is palsied in death. When they sleep in death, the places that once knew them know them no more. The churches in which they preached, the places they visited to hold forth the word of life, still remain. The mountains, the hills, the things seen by mortal vision, are still there. All these things must at last pass away. The time is coming when the earth shall reel to and fro, and shall be removed like a cottage. But the thoughts, the purposes, the acts of God's workers, although now unseen, will appear at the great day of final retribution and reward. Things now forgotten will then appear as witnesses, either to approve or to condemn.

Love, courtesy, self-sacrifice,—these are never lost. When God's chosen ones are changed from mortality to immortality, their words and deeds of goodness will be made manifest, and will be preserved through the eternal ages. No act of unselfish service, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved.

Trusting in Christ

In order to fight successfully the battle against sin, you must keep close to Jesus. Do not talk unbelief; you have no excuse for doing this. Christ has made a complete sacrifice for you, that you might

stand before God complete in him. God is not pleased with our lack of faith. Unbelief always separates the soul from Christ.

It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet he has reached out his hand to save me. I have told him all about my mistakes. I have confessed with shame and sorrow that I have dishonored him. I have looked to the cross, and have said, All this he suffered for me. The Holy Spirit has shown me my ingratitude, my sin, in putting Christ to open shame. He who knows no sin has forgiven me. He calls me to a higher, nobler life, and I press on to the things that are before."

Christ Our Efficiency

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Man is here cautioned against boasting. Christ is his efficiency. God uses human beings as his instrumentalities, to do his work. Our capabilities and talents are all to be held in trust. They do not originate with us. They come from God, and are to be consecrated to his service. To the one who does this the Lord will give higher abilities.

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can then be said, "The Spirit never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. Each message of correction and counsel he received as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak to him in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He did not think of resting, but sought constantly to attain to the wisdom and righteousness of Christ. Ever he pressed toward the mark of the prize of his high calling in Christ."

This experience every one who is saved must have. In the day of judgment the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that he can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.

Called to Service

Now, just now, is our time of probation, wherein we are to prepare for heaven. Christ gave his life that we might have this probation. But so long as time shall last, Satan will strive for the mastery over us. He works with power to lead men to become absorbed in money-getting. He invents many kinds of amusement, so that their minds may be engrossed with worldly pleasure. He would have them forget all about the inward adorning,—the adorning of a meek and quiet spirit, which in the sight of God is of great price. He is determined that every moment shall be filled with efforts to carry out ambitious projects or to amuse and gratify self. He is determined that men shall find no time to study the Word of God, no time to realize that they have been bought with a price, even the blood of the Son of God.

Satan uses his influence to drown the voice of God speaking to the soul; and the world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using.

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done to-day that will live through the eternal ages. As watchmen entrusted with a special message, we are to keep before the people the nearness of the end. "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

The fast-fulfilling signs of the time declare that the great day of the Lord is right upon us. In that day shall it be said of any of us, "This man was called by God, but he would not hear, he would not give heed. Again and again the Spirit moved upon his heart, but he said, 'Go thy way for this time; and when I have a more convenient season, I will call for thee.' This man saw the Saviour's sacrifice in a beautiful light; but some matter of minor importance came in, and his heart was captivated. When the Spirit spoke again, the call was not respected. Every gracious, heavenly influence was dismissed?"

The Coming of the Kingdom

It should not be forgotten that he who utters the petition taught us by our Lord, "Thy kingdom come," is by it logically committed to a Christian life. That kingdom will not come by slow, insensible changes independent of conscious volition. Whatever we have seen of God's kingdom so far emphasizes our Lord's declaration that it is the reward of force. Every triumph of righteousness has cost blood, and has been won by men who counted not their lives dear.

Error has never given up the ghost because pricked with a pin. The man who is not prepared to do something to bring in God's kingdom has no moral right to pray for its advent. Every step of its progress is marked with the blood of the bravest. It cost the life of half the "Mayflower" passengers to plant the seed of civil freedom in American soil. It cost tens of thousands of lives to make the whites of this nation free, and hundreds of thousands of lives to raise labor from the degradation of the slave pen to the responsibilities of citizenship. The kingdom of God can not be established or widened in any community by men in their slippers or women wholly devoted to their clubs. It will take prayer and labor and self-denial, and sacrifice of much that is held most dear, to bring that kingdom in for which we pray. A life divided between business and amusements never yet brought in God's kingdom anywhere; and God's people are called, especially now at the beginning of a new year, to decide whether they will cease to offer the petition or do something to make the prayer effective. — *The Interior*.

Scientific Idolatry

L. A. REED

THERE is that in man which tends to carry him away from God. Forever there is a downward pull that, without conscious effort on his part, will carry him into the deeps of woe. There is a mighty tide that flows darkly to the shoreless sea of despair. The carnal mind is not subject to God, neither indeed can be. Rom. 8:7.

Ever since the time when man hid from God amid the trees of the garden, he has sought to avoid the searching eye of the Sinless One. And though God comes seeking him, and, with a voice of pity and compassion, asks, "Where art thou?" man still seeks in vain to hide his life from the scrutiny of God.

Ever since evil came into the world, there have been substitutes for God. In every age there has been a strong tendency for man to exalt something into the place that belongs alone to the Creator. Ages ago it was all the fashion for humanity to worship some visible form instead of the invisible God. When the children of Israel had reached the foot of Mount Sinai, so strong was this tendency with them that God wrote on imperishable stone: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

And when God spoke these words while "the mountain burned with fire unto the midst of heaven," he intentionally did not appear in visible shape to their eyes. Moses, reminding them of the occasion, says, "Ye heard the voice of the words, but saw no similitude; only ye heard a voice. . . . Take ye therefore good heed unto yourselves; for

ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female."

By this we see that God designedly allowed them to see nothing of himself, lest they should make this *appearance* the foundation of a new form of idolatry; "lest," as the Scripture says, "ye corrupt yourselves, and make you a graven image, the *similitude* of any figure." It would be gross idolatry for them to use for religious purposes a *likeness* even of God. And so the Lord avoids presenting to them any likeness, similitude, or tangible manifestation of himself.

But the principle goes even further. God avoided giving them any visible token of himself, not alone to keep them from making images, likenesses, or similitudes; but it was also to prevent them from using, for religious purposes, the things that were already made, even though these had been created by God himself. They were to take heed to themselves and make and worship no images; but they were also to take heed to themselves lest they worship those very things of creation which are the manifestations of God. "And," says Moses, "lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath imparted unto all nations under the whole heaven."

Those days are past, but something of the fashions of those times still lingers. There may be those who are still worshipping the sun, or the moon, or the stars. In so doing they are violating this very same principle. Idolatry assumes many forms. It is as insidious as is its author. It is as varied in its forms as are the temperaments and environments of men.

As we have seen, it is idolatry to have gods that have been fashioned by the hand of man. But the Scripture also shows that it is idolatry to have, as gods, sun, moon, or stars, in fact, anything that in the mind of man takes precedence of God.

Some men may pride themselves on the fact that they do not as the heathen did. They may boast that they are wise above the worshiping of wood or stone or the shining hosts of heaven. And yet these same men, even more persistently than the heathen, seek to conduct God, so to speak, to the borders of creation, and bow him out of his own dominions.

Ages ago an idolatrous city built an altar to the Unknown God. And in these later days Herbert Spencer has written volumes, attempting to show that God is unknown and unknowable. And in these same books of his we find countless things which to him are fully sufficient for the work of creation. Without hesitation we are frank to say he has worshiped and served the creature (created things) more than the Creator.

La Place invented the nebular hypothesis in order to account for the crea-

tion of the universe without the necessity of God. He told Napoleon that he had no use for the hypothesis of a god. And yet this was the very thing that he did need; for, after a hundred years, scientists, many of them undevout, find that his hypothesis is utterly incapable of explaining the origin of the universe. Says Asa Gray, himself a scientist of no mean reputation: "An excellent judge, a gifted adept in physical science and exact reasoning, the late Clerk-Maxwell is reported to have said, not long before he left the world, that he had scrutinized all the agnostic hypotheses he knew of, and found that they, one and all, needed a God to make them workable."

Some men deal with the things of nature, realizing nothing of God, explaining the various phenomena of nature by such terms as force, law, affinities, attractions, repulsions, media, fortuitous concourses, physical bases, and the like. And one who is thought to be a scientific guide has sought to account for the origin of things as being "a change from an indefinite, incoherent, homogeneity, to a definite, coherent, heterogeneity, through continuous differentiations and integrations." It is difficult to put this into plain English; for actually it amounts to very little.

Said Cecil Rhodes, the late magnate of South Africa: "I believe in Force Almighty, the ruler of the universe, working scientifically through natural selection to bring about the survival of the fittest and the elimination of the unfit."

The ostrich seeks to hide from its enemy by shoving its head in the sand; and so men seek to avoid the real Cause of things by hiding behind mental conceptions and impossible things. After all, it is but a species of idolatry; for it places nature and force and law and other things in the place of God.

Nature still speaks of her Creator; but men are dull of hearing. It is said that there is a marble tablet in the wall of the observatory at Williams College upon which are chiseled the words from Isaiah: "Lift up your eyes on high, and behold *who hath created these things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." This is a call from God which man will do well to consider. A noted scientist once said, "The undevout astronomer is mad." And it is indeed strange that one can study the machinery of the heavens and be unimpressed.

Says David, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him?" While sailing down the Mediterranean beneath the glories of the evening skies, some of Napoleon's officers engaged in dispute, and denied the existence of a Creator. Finally the great general, wearied with their babble, pointed upward to the numberless stars above them, and said, "All very well, gentlemen, but who made all these?" They looked and were silent.

When the French infidel said to the

Vendean peasant, "We will pull down your churches, destroy your pictures, and demolish everything that reminds you of God," the peasant replied, "But you will leave us the stars!"

Now, as of old, "the heavens declare the glory of God; and the firmament showeth his handiwork. . . . There is no speech nor language, where their voice is not heard."

"In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
'The hand that made us is divine.'"

"Not One Thing Hath Failed"

T. E. BOWEN

JOSHUA was about to die. Faithfully he had served the Lord. He was prominent in Israel early in life. God had even directed Moses to associate him with his own work and share with him his responsibilities. At the death of Moses, Joshua was selected by the Lord to lead the children of Israel into their promised home.

Joshua was a man of unflinching faith in God. He had great confidence in that God who could divide a sea, after spoiling the mightiest of earth's nations, and through the opening that delivered the captive seed of Abraham make a trap to finish, as it were, despoiling the mighty men of Pharaoh. Joshua was a young man in this host that passed through the Red Sea. He also witnessed the mighty acts of God in Egypt. He heard Moses and Aaron recount to Israel how God purposed to lead them into a land of their own, a land he would give them for an everlasting possession. He believed that what God had promised he was able also to perform.

At the time of his death he gathered the elders of Israel unto him, and began to recount God's wonderful dealings with his chosen. As he reviewed it all, and saw what had really been done, he said: "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

This is a wonderful testimony. Israel had said they could not go in to possess the land. Caleb and Joshua said they could, with the good hand of their God upon them; and God was pleased with their faith. This is shown by the fact that he permitted this servant to live and see all the good promised Israel come to pass.

In this dying testimony of the only man then living (except, perhaps, Caleb) who could span the entire history from the leaving of Egypt unto the settling of the tribes in their inheritance, is some most excellent counsel, and that, too, applicable to the Israel of to-day, who soon hope to enter upon the real rest of which that inheritance was but a type. Joshua said: "I am old and stricken in age; and ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God

is he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the Lord your God, he shall expel them from before you, and drive them out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: but cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong: but as for you no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they unto you: know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you."

What a grand picture is here held up for Israel to view of the goodness of the Lord God of Abraham! How sad to think that the evil here mentioned came upon them, and that the remnant of these nations became a trap, a snare, and thorns to them simply because they *did not* take good heed to cleave unto and love the God that had been so good unto them. One could chase a thousand, and no enemy, however strong his boasts, could stand before that people whose God was the Lord, so long as they served him with all their hearts and obeyed him implicitly.

Upon us the end of the world is come, and great is our need of this genuine faith in God and his power. All that he has promised will be performed. The same Captain that led Joshua has charge of the closing conflict against the hosts of sin and darkness. Unto him has been committed all power. Our success lies not in numbers, in riches, nor in anything we of ourselves can do, but in humbly walking with Christ, and letting him fight the battles for us. Our part is to take heed not to copy the sinful ways of the world, not to become entangled in alliances with it, and to take good heed to love the Lord our God, and obey him in all things. This is our glory. God will see to it that the people who thus honor and serve him shall not be abased in the sight of those who serve

him not. Shall we not be faithful now? Can any who have seen the wonderful providences of God in leading out a people in these last days, a people to keep the commandments and have the faith of Jesus, turn away from him now just before the fulfilment of the rich promises? Would not this certainly be foolish? What can be compared to the exceeding great and rich reward promised? May God grant that *nothing* shall eclipse this; and, too, that nothing shall cause us to cast away our confidence—faith—in this closing work of God; for in this lies the "great recompense of reward." Not one good thing promised by the Lord our God will fail to come to pass.

Two Thanksgivings

For all the past, my tender Father, God,
I thank thee: for the joy, the love,
the pain,

The rapture of the soul, the thinking
brain;

Yea, for the smiting of thy thorny rod,
I thank thee, as a child would grateful
say

Grace after meat before he went to
play.

And for my future, cloud or sunshine
sent,

Alike slide down from heaven's high
battlement;

I fear not, but as patient pilgrim waits
Outside the portals of some city's
gates,

I linger for thy opening hand to show
The unknown paths down which my
footsteps go.

I thank thee, Lord, for all that is to
come—

I say this grace before my meat, and then
am dumb.

—The Churchman.

Make Haste

"Some years ago," says Dr. Bonar, "when traveling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get low ere we caught our first glimpse of Jerusalem, and, on reaching the plain of Rephaim, we had to increase our speed. In a little time the sun set, and we saw a man come out from the Jaffa gate and stand upon a hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?' we asked our guide.

"He is shouting, 'Yellah! Yellah!'"

"What does that mean?"

"Come along! Come along!"

"We now found we were about to be shut out, and this messenger had come to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time, no more. We entered, and the gate closed behind us. 'The door was shut.' Matt. 25: 10.

"The lesson we learned was 'Make haste!'—a lesson which some of us

never forgot. So near being shut out of the earthly Jerusalem! What if it were to be not almost but altogether shut out of the heavenly city! No time to lose. Too much lost already!

"A few days after, a similar incident occurred, which furnished another lesson. We had been wandering all the afternoon on the Mount of Olives, not heeding the time. But at last we saw the sun going down. We hastened to the nearest gate, on the east side of the city. It was closed. There was no admittance. We hastened round the walls to the other gate, which we knew to be kept open a little longer. When we reached it, we found ourselves excluded. The gate was shut. We were told, however, that possibly the gate-keeper might relent and let us in. Alas! the keys had gone to the governor.

"What were we to do? It was suggested that a piece of silver might soften the guard's heart, and bring the keys back again. So we thrust a suitable coin in at the keyhole and waited. In a few minutes the gate opened, and we passed in. The bribe had prevailed. But our admission was against law.

"The lesson for us was, 'Be on time.' The gate stands open. The entrance is free. The way is plain. Lose not a moment. Upon one lost moment eternity hinges; and 'it is no trifle to lose eternity.'—Common People.

"I Shall Not Want"

"THE Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."—Mrs. John R. Mott.

THE sweetest thing that God can give

To me, in all my earthly life,

Is not in freedom from its ills,

Its pain and sorrow, toil and strife,

But, O! it is the grace I need

To live for him from sun to sun,

Through pain and weariness and loss,

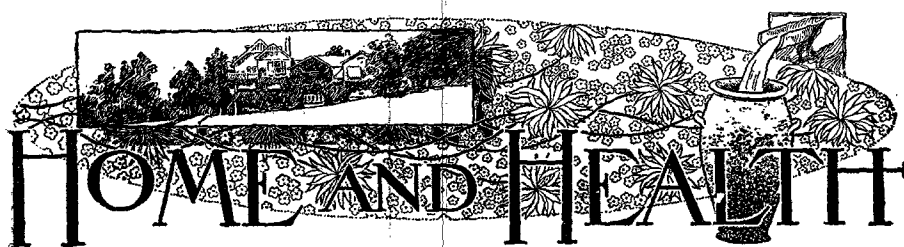
And say, "Thy will, not mine, be done;"

To do my work, to bear my cross,

With all its stings that so annoy,

And still to trust him in the grief,

As perfectly as in the joy.



When Things Go Wrong

Do not spend your time in fretting;
Spend it rather in forgetting
Little things that wound you so.
Do not let the whole world know
That you'd rather sit a-grieving;
When you might be out relieving
Pain and care. Rise up, be true!
Just find something good to do.

When your days are full of sighing,
Don't give up, but keep on trying
Some good cause to help along.
You will soon forget the wrong
That the dismal days are bringing,
If you time your work to singing.
When your skies are dark in hue,
Just find something good to do.

— Benjamin B. Keech.

The Purpose of Life

“FORENOON, afternoon, and night;
Forenoon, afternoon, and night;
Forenoon, and — what!
The empty song repeats itself — no
more?
Yes, this is life. Make this forenoon
sublime,
This afternoon a psalm, this night a
prayer;
And time is conquered, and thy crown
is won.”

Two young men, both early in life's forenoon, sat one summer evening under the branches of an elm in one of our Southern States. As they watched the setting sun, they talked of life — its possibilities, aims, and ambitions. One said, “Although poor, obscure, only a clerk, I am determined to overcome all obstacles, and gain wealth and reputation and power.” The other said little, but thought a great deal.

The first realized his ambitions. From a poor clerk he came to be the president of several corporations and a man of wealth. He made financial gain the object of his life, and by his perseverance and shrewd business methods succeeded. That his scheme caused thousands to suffer was no concern to him. But in old age the consciousness of having gained wealth alone did not satisfy, and on his death-bed he felt that he had succeeded in business, but failed in life.

The other young man sat long after his friend had left, and the moon had risen and thrown its soft radiance over the earth. One close enough would have heard the following soliloquy: —

“What purpose has God in my life? Poor, unknown, comparatively unlearned, of what use can I be to the world? We have heard that the Father has a work for each one. That he had express purposes in the lives of some, it is plain to see — Moses, Daniel, Job, and Christ, for instance.”

Long he sat and thought, but finally

continued the argument with himself, thus: “What was the purpose in the life of these men? For what did Christ leave heaven and come to this sin-cursed earth? — That he might save us from our sins. True, his work made it possible for the billions that have lived on the earth to escape death. But he would have done as much for one. Surely I can be the means of bringing some soul to him. Then life will not have been a failure.” Naturally came to his mind the following verses: —

“There's never a rose in all the world
But makes some green spray
sweeter;
There's never a wind in all the sky
But makes some bird wing fletter;
There's never a star but brings to
heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-like gladness voicing.
God gives to all some small, sweet way,
To set the world rejoicing.”

“A little spring had lost its way
Among the grass and fern;
A passing stranger scooped a well,
Where weary ones might turn.
He walled it in, and hung with care,
A ladle on its brink;
He thought not of the deed he did,
But judged that toil might drink.
He passed again, and lo! the well,
By summers never dried,
Had cooled ten thousand parching
tongues,
And saved a life beside.”

From that night this young man lived a life of service to God and humanity. He comforted the sorrowing, cared for the sick, closed the eyes of the dying, aided the destitute, and pointed all to the Lamb of God. His life was so noble and Christlike that scores were won to Christ by his efforts. His influence was also felt in educational circles. He was a teacher.

At his death he was mourned by friends, students, contemporary teachers, and those he had befriended. His name was not written in the hall of fame, but it was surely in that better place — the Lamb's book of life. And was not his conception of the purpose of life correct?

There are many and varied aims; social, political, financial, and literary careers are marked out by many, and success in the chosen line is made the one object of life. What should be the purpose of life if not to glorify our Creator and bless our fellow men? This was the object in Christ's sojourn here. It matters little what our profession is, whether our sphere is large or small, if we accomplish this.

Rev. J. R. Miller in his excellent little

book, “Summer Gathering for Winter's Need,” gives the following helpful advice to the young: —

“Youth should gather into its heart the thoughts, lessons, memories, and truths which will make both warmth and life when old age draws on. Read good, cheerful, helpful books that will leave lofty and inspiring thoughts in your mind. Especially read the Bible daily. Study it, and have its divine words in your heart. Do beautiful things, — things of love, of unselfishness, of helpfulness, — things that are true, honorable, just, pure, holy, and lovely. Gather about you, too, gentle and worthy friends. Above all, gather into your soul the sweet friendship of Jesus Christ, and let his words bless your lips and fill and sweeten your heart.

“Not a day should pass in which we do not lay up something for the future, — some new bit of knowledge, some new lesson of experience, some new word of God to rest upon in trouble, some new joy of pure friendship to warm the heart, some new strength received by overcoming, some new meaning of love or beauty. This is the way to grow strong and rich and good and helpful.

“Then this world is a place to gather in for heaven. Our crown there will be woven of the blessedness of obedience to God, and service of love for our fellow men.”

If this is followed, will not the forenoon be sublime? and the afternoon will naturally resolve itself into a psalm of praise to God for life and its opportunities. And how easily at night the prayer will shape itself, “Let my works live before thee;” “I have not lived unto myself.” “Time is conquered, and thy crown is won.” Then, indeed, is the purpose of life accomplished. — Amy E. Light, in *The Southern Watchman*.

The Old Father's View

TWENTY years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

“Well, son,” he said, “how are you getting along?”

“I'm not getting along at all,” was the disheartened answer. “I'm not doing a thing.”

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the Free Dispensary, where the young doctor had an unsalaried position.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to his task; but hardly had the door closed on the last patient, when the old man burst forth: “I thought you told me you were not doing anything,” he thundered. “Not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something.”

"There isn't any money in it, though," exclaimed the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "What is money in comparison with being of use to your fellow men? Never mind about the money; you go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as I live."

"That speech," I said to a friend of mine, one who has spent many years as a conspicuously successful teacher, "went into the bones of the young doctor's life, and strengthened him for a life of unselfish usefulness."

"Ah!" said the professor, "that one speech was worth years of text-book teaching! And yet it was made without an instant's preparation."

"Far from it," I answered, quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in the paths of righteousness, bearing the cross, following hard after the perfect Man, to prepare that old Christian to make this speech. Then the moment came, and he was ready to teach the glorious lesson."—*Our Young Folks.*

Nervous Capital Used Up

VITALITY is the available working energy of the body; it is to the body what steam is to a locomotive. Between the human body and the locomotive there is, in many respects, a perfect analogy. The locomotive is merely a mechanism by means of which the energy latent, or stored up, in coal and air and water may be converted into energy exhibited as heat and work. Now, the human body, like the locomotive, is a mechanism for the conversion of energy. Food and air and water contain stored-up energy. This energy, latent in the food, air, and water, is converted by the human body into energy manifested as heat and work. Exactly as the power of the steam-engine depends upon the amount of energy it can produce from its fuel, so the power of the man depends upon the amount of energy he can produce from his food. That is to say, "vitality" as applied to a man corresponds exactly to "horse-power" as applied to a steam-engine.

The body, then, acting upon food and air and water, produces. Certain acts and influences draw upon that vitality. The greater the amount of vitality made, and the less uselessly expended, the more will there remain to be expended in the chosen work of the individual.

The whole matter may be reduced to a very simple equation. Let us suppose the amount of vitality generated by the body to be one hundred per cent. In moving about, in digestion, respiration, etc., one uses up, we will say, eighty per cent of this vitality, which is, so to speak, his nervous capital. This leaves twenty per cent which he can devote to his chosen work. Such a condition of things means physiological balance; that is, health. But what if he devotes to work more than twenty per cent of the vitality made by the body; in other words, if he overworks? In the case of a man who

expends in his daily work vitality equal to thirty per cent of that made, there is left for the bodily functions only seventy instead of the eighty per cent which they need. The vitality-making organs deprived of ten per cent of the motive power needed for their work, produce less than the one hundred per cent needed by the body as a whole—say ninety per cent. Of this ninety per cent, thirty is being consumed by the daily work, leaving for the motive power of the organs only sixty per cent, instead of the eighty required. That is to say, the organs which produce vitality need vitality for their motive power. If this motive power be deficient, they will make less and less vitality until the zero-mark is reached. This zero-mark means insanity, nervous prostration, or, at the very least, such a lowering of the vital resistance that the body falls a prey to some wasting disease. Occasionally, the enforced rest enjoined by the disorder affords the vitality-making organs a chance to "catch up." Usually, however, the illness is fatal, owing to lack of constitutional strength. Few persons, save those who have suffered from it, have any idea of the horrors of nervous prostration. Few persons realize that the causation of nervous prostration may be expressed by a simple formula, as explained above.—*W. R. C. Latson, in Success.*

The Effects of Impure Air

MLEBLANC states that the odor of the air at the top of the ventilator of a crowded room is of so noxious a character that it is dangerous to be exposed to it, even for a short time. The organic matter of respired air "contains minute cellular bodies named putrefaction cells, and in sick rooms it is associated with pus cells and other emanations of disease." Tomlinson says: "If respired air be passed through pure water, the water soon exhibits all the phenomena of putrefactive fermentation."

There are scores of churches whose sextons, after keeping all means of ventilation closed during service, when the congregation has dispersed close the doors, turn the key, and leave the foul air safely housed, to be rebreathed when the worshipers shall return. Such places always have a disagreeable odor. The most thorough airing will scarcely be able to rid them of the offensive smell that has been produced by the decaying organic matter that permeates the breath. Who has not seen this loathsome vapor condensing on the walls and windows, and trickling down in fetid streams?

"As much as forty-six per cent of organic matter has been found in plaster taken from the walls of a hospital ward in Paris." Statistics tell us that it is not uncommon to find air in public assembly rooms, and even in dwellings, containing from ten to fifteen times the amount of carbonic acid found in pure air. Of this gas Tomlinson says: "It acts as a poison. If we attempt to inhale it, by putting the face over the edge of a beer vat, the nostrils and throat

are irritated so strongly that the glottis closes, and inspiration becomes impossible." One need remain but one-half hour in an unventilated room to have inhaled six hundred times of the foul and poisonous fluid; the blood will have carried it to every portion of the body, and the entire system will have become saturated.

Who has not felt his mental and bodily energies deadened, and found himself unable to resist the chilliness which seizes him upon emerging from such a place? "Indeed, the effects are visible in the expression of the features; either a relaxed sallow paleness of the surface, or the hectic flush of fever is observable." Headache often follows, which may last for hours and end in a bilious or nervous attack.

In a report of the army sanitary commission, it is proved beyond question that the excessive mortality from consumption among the soldiers was due to lack of ventilation in the barracks; a reformation brought with it a material decrease in the number of cases of this malady.

Fresh air is one of nature's germicides, a great natural disinfectant. Yet some persons are as much afraid of fresh air as victims of hydrophobia are of fresh water. "I myself," says Benjamin Franklin, "had formerly this prejudice, this aerophobia, as I now account it, and dreading the supposed dangerous effects of cool air, I considered it an enemy, and closed with extreme care every crevice in the rooms I inhabited. Experience has convinced me of my error. I now look upon fresh air as a friend. I even sleep with an open window."

In order to maintain a degree of purity of the air necessary to perfect health, Wilson and others insist that we must be supplied with three thousand cubic feet of pure air per capita per hour, and that a space of at least one thousand cubic feet should be allowed per capita in buildings permanently occupied. If gas is burned in the room, each jet requires the same provisions as are necessary for five persons. We inhale on an average twenty-six cubic inches of air (I wish I could say pure air) at a breath. Oxygen is food to our lungs, blood, and tissues, and should be as free from poison as any other food of the body. "We shun impurity in every form," says Steele, "we dislike to wear the clothes of another, or to eat from the same dish; we shrink from contact with the filthy, and yet sitting in the same room, inhale their polluted breath."—*Mrs. D. W. Rose, in Good Housekeeping.*

Thy cloud that meets me in the day
Is but the shadow of thy wing,
Concealing from my sight the way,
That faith alone may homeward bring.

Thy fire that meets me in the night,
Is the full brightness of thy face,
Revealing through my tears a light
That leads me to thy dwelling-place.

—George Matheson.

THE WORLD-WIDE FIELD

A Journey in Northwestern Rhodesia

Notes From My Diary

W. H. ANDERSON

JULY 23. This was a usual winter day in Buluwayo. The strong trade-wind was blowing a cloud of dust through the town. The train for the Zambesia was due to leave at 7 A. M., and as I was late, it left on time. The guard's whistle blew as I paid for my ticket. I hastily bade my wife and child good-by, and boarded the train after it was in motion.

An uneventful ride through uninteresting country in a compartment with five Italians who could speak no English, brought us to Mbanji, one hundred and sixty-six miles from Buluwayo. This is the end of the Cape Cairo line at the present time. We were met at the station by a native who had lived with us at one time. He seemed glad to see me, and taking up my blankets and rifle, showed us a retired place in the bush near the water, where we could sleep for the night. We had a very comfortable night, and felt quite rested at dawn.

July 24. I found in making up my loads that I had five carriers and six loads. I spent the morning looking for a carrier, but found none. In the afternoon I found a boy who agreed to carry thirty-five miles for me. I hired him, but, as it was near the Sabbath, we could not start until Sunday. I arranged everything for an early start on Sunday morning.

July 25. We had a pleasant Sabbath, with prayer and social meeting at the beginning of the Sabbath, Sabbath-school at 10 A. M., and prayer at the close of the day. One of the boys was drawing water from a well, and the rope broke, and our bucket was lost. I borrowed a rope to go down after it, but the rope was too short. We then cut a long pole and dropped it down; by going as far as the rope would reach, we could then go down the pole the rest of the way, and were soon in possession of our bucket.

July 26. We started very early and walked six miles to Jacob's old kraal. Here we found plenty of water in the river, so we stopped for a while. We had an early dinner, and went on again at 1:30 P. M. We traveled ten miles, and made our camp for the night. I found that two of my carriers were not

in the camp when I arrived. I inquired about them, and learned that one of the boys from the mission had remained behind to watch the boy that I had hired at the end of the railroad. The mission boy soon arrived, and reported that the other had run away with his load. Thus my bread, sugar, salt, caramel coffee, fruit cocoa, dried apples, towel, and soap disappeared. As salt was very scarce in the country north of the Zambesia, we made the entire journey without it. I was able to get a little sugar at Victoria Falls by paying thirty-five cents a pound for it. I had to wash without soap, and use an undershirt for a towel.

July 27. I walked on to Wankie's kraal. We bought some corn-meal and a



ON THE VELDT.

few peanuts for food. I had some fever. I think it was due to traveling in the hot sun. The country was very hilly, almost mountainous, so it was hard climbing for the carriers with their loads.

July 28. We left Wankie's early in the morning to go across country to the coal-mine. I had breakfast with an American contractor who is working on the railway. I saw the native commissioner about the boy who stole my load. He promised to arrest him, and to recover the goods. A short walk in the evening brought me to the coal-mine. I was kindly received by the manager, Mr. Price. He gave me a good dinner and a comfortable bed. These two things are always gladly received here. This was the last night in a bed for many weeks. After leaving Wankie's, we put down the blankets on the ground where night overtook us, and slept until morning. There are no hotels in this country, and if there were, it would be too expensive for a missionary to put up at them.

July 29. I spent most of the day looking round the coal-mine. There are forty or fifty thousand tons of coal on the embankment. They will start screen-

ing soon. It is a good quality of soft coal. I did not enter the mine, as it is very dirty. There is a great scarcity of native labor at present. The natives have two objections to working at the mine. One is that their food is very coarse, and as a result many have dysentery. They also object to going into the hospital when they are ill. The mine managers thought it would be a very humane thing to erect a hospital, and have a doctor and a trained nurse to look after the sick. This was done in a very creditable manner. But the superstitious native has a horror of going into a hospital. He prefers to stay in the bush to die alone, rather than go into what he calls the "house of death." He also prefers the native remedies to the white man's medicine. As a result of these conditions it is difficult to get the required labor for the mines. Missionaries often make the same mistake of trying to bend everything to the white man's ideal, which is often nearly as far from perfection as is the native's ideal.

July 30. I started on at 10 A. M. In two hours I came to the Daka River. We stopped for dinner here. I met the post cart from Victoria Falls. It was a Scotch cart drawn by eight oxen. When they arrived at the kraal to exchange the span, it was found that the herdboys had lost the oxen. There was a delay of three hours until they could be found. This was sufficient for the passengers to miss the train that left for Buluwayo that night, and they had to wait four days for another. One must learn to go slowly in this country. If you walk, you can go three miles an hour. If you go on the mail cart, you travel two miles an hour, and pay fifty cents a mile for the privilege of being delayed.

July 31. We traveled only about ten miles, and stopped for the Sabbath. We saw three hyenas in the road in the afternoon. One of the carriers shot at them, but as usual he missed the mark.

August 1. We had our usual Sabbath services. We enjoyed much of the blessing of God. It is good to praise the Lord in the woods. Here we were far from civilization, and miles from the habitation of man. There are no natives in this section of the country, but God seemed very near. We had a praise service to thank him for his care thus far on the journey.

August 2. We walked ten miles before breakfast, and camped on the Mtetsi River. This is a nice stream, and has some beautiful farm land in the valleys. We had a long walk, fifteen miles, in the evening, and encamped at a post kraal. There was no water after we left the river, so we were thirsty. We begged a drink at the post kraal, and learned that the water was three miles off the road. We preferred thirst to going after it.

August 3. We had a pleasant early morning walk of three miles. There was a well near the road where we stopped for breakfast. The water was scarce and dirty, but it was that or nothing, so we had to use it. I met three white men at this well. They were on their way to

Buluwayo. One of them was an American, who had been north of the Zambesia in search of gold. Being taken ill with blackwater fever, he became delirious, and was picked up by the natives as he was lying unconscious in the veldt. They carried him to the mission station, where kind Mr. and Mrs. Chapman nursed him back to health. After breakfast we had a long walk, and a longer one at night brought us to Victoria Falls. Two man-eating lions had been making trouble near this place. I am thankful to say that they did not come where we were.

August 4. We went to see the falls early in the morning, but we could see only very little of them on account of the spray. The river is at least six feet lower than it was when I was here two years ago. The drought that affected South Africa last year must have extended to the head waters of the Zambesia also. It was the first time that the carriers had ever seen a large river, and they were filled with wonder. We walked four miles up the river to the crossing, but we had to wait all day for a boat. It was very hard for the carriers, as they had no food. The river is one mile across. One of the boys asked if the sea was much larger than this river. He wanted to know if I thought he would be seasick in crossing. I had dinner and spent the evening with Mr. Clark, with whom I was acquainted. He is ferryman and forwarding agent for all supplies that enter Northwestern Rhodesia at this place.

August 5. I met Mr. Van Blerk this morning. He kindly offered me his horse to ride to the district commissioner's camp. I declined, as the distance was only four miles, and I was accustomed to walking. I found that Mr. Sykes, the district commissioner, had visited our station near Buluwayo, and was in perfect accord with our plan of work for the natives. He kindly gave me much information, and assistance in the way of a guide and carrier. I met Dr. Middleton here. He has been over all this country as far north as the Congo. He gave me much information in regard to the country and the people. He travels as I do, on foot with carriers. We left in the afternoon for Kalomo, one hundred miles to the northwest. This is the present capital of Northwestern Rhodesia, and the residence of the government officials. The country here is wooded, with sand ridges and open valleys along the rivers. The water is scarce along the native foot-path, but is plentiful along the wagon road. I prefer the foot-path, as it is ten miles shorter.

August 6. We spent most of the day in a dirty Batoka village. I bought eggs, peanuts, and meal for food. These people were carrying their water three miles. They make their gardens among the sand ridges, as they are too lazy to dig in the harder black ground along the rivers. Last year there was little rain, so there is great scarcity among them. I camped for the night in an old store. The wind was high, and it was very cold. It is contrary to my custom to

sleep in such places, but under the circumstances I thought it would be justifiable. I soon found my mistake, as it was alive with vermin. I preferred the cold outside.

August 7. I traveled about five miles in the morning, and camped at a mission station for the Sabbath. It is under control of the French Protestant Society. There were six boys in attendance at the school. There is a native teacher in charge. He has a comfortable house and clean surroundings.

August 8. We had a good Sabbath. The Lord came very near and blessed us abundantly. We studied the experiences of Paul on his way to Rome. One of the boys had fever.

(Concluded next week)

The Annual Meeting in Hungaria

GUY DAIL

THE territory which we term the Hungarian Mission consists of that part of the Austria-Hungarian empire which is known as the kingdom of Hungary. It has a population of nineteen million three hundred thousand. Austria is itself



GENERAL VIEW OF BUDAPEST

a separate mission field, known as the Austrian Mission. Austria, with Bosnia, contains twenty-eight million inhabitants. The empire-monarchy of Austria-Hungaria comprises "five kingdoms, one principality, two archduchies, eight duchies, two margravates, four counties (provinces ruled only by counts), and several lordships—in all fifty-six States." Twenty different languages are spoken here; half a dozen coinages are in use. There is no common bond of nationality or speech to hold the people together; they were formerly compelled to combine against the Turk, but now the Hapsburgs alone hold them in a state of confederation.

The empire is seven hundred miles wide from north to south; from east to west it is nine hundred miles long. It contains two hundred and forty-one thousand square miles. It is made up of the three mountain systems known as the Eastern Alps, the Bohemian-Moravian mountains, and the Carpathians; the plateau of Bohemia; and the vast plain of Hungary.

Among the cities are Prague, "the town of the hundred towers," with four hundred and ninety-six thousand inhabitants; Trent, where the great church council assembled in 1545-63; the strong fortress of Peterwardein, called after Peter the Hermit, as he here marshaled the thousands who went on the first crusade (in 1095); the two famous watering-places of Carlsbad and Toplitz; Salzburg, where Mozart was born in 1756; Crawcow, near which are the famous Wielicza salt-mines, whose galleries are more than fifty miles in length, containing a "chapel with pulpit, crucifixes, and statues that have been cut out of the solid rock salt;" on the Danube, that mighty commercial artery of the country, and lying in the plain where the three mountain systems of Austria meet, is Vienna, the capital of the empire, whose one million seven hundred and sixty-two thousand inhabitants are supplied with pure Alpine water by an equeduct fifty-six miles long, while a little farther down is the twin-city capital of the kingdom of Hungary—Buda on the right bank, and Pest on the left bank of the river, with

seven hundred and thirty-two thousand people.

There are three well-defined climates in the empire. On the northern slope the chief crops are wheat, rye, hemp, and flax; farther to the south is the middle zone, where we find maize and wheat on the plains, and the vine on the southern slopes; while on the Mediterranean slopes the vine, maize, and the olive, and the

silkworm are found, and even tropical plants grow well in some parts. There are forests of oak, ash, elm, and beech; in the extreme south the orange, lemon, and pomegranate flourish. There are mines of iron and silver and lead and quicksilver and gold, and especially of rock salt.

On the Hungarian steppes, "troops of horses pasture in battle array; herds of oxen are scattered over the plain; buffaloes rest in the swamps. Now and then a stork or long-shanked crane is seen."

Such, in part, is the great country of Austria-Hungary, a land where European and Asiatic, and German and Magyar, and Slav and Italian live together as neighbors, the one often compelled to learn the speech of the other. Be the mother tongue Czech, as in Bohemia, or Polish, or Ruthenian, or Romanic, we know that the message is to be proclaimed in all these languages.

The state religion of Austria is Roman Catholic. There is said to be complete toleration, but we find Catholicism here, as everywhere, intolerant toward true

Protestants. Although Hungary is mostly Catholic, yet there is no established church. Hungary contains three million six hundred thousand Protestants.

After this brief glimpse of the country, we will now speak of our own work. Here we have a membership of one hundred and fifty-eight; one hundred of these are Hungarians, thirty are Germans, and twenty-eight are Rumanians. Representatives of these three nationalities, as well as a few Servians, were at the annual meeting of the Hungarian Mission field, which was held in Arad, November 4-8. About ninety of our brethren were here. There was a good outside attendance at the evening meetings. Five were baptized in the Maros River. One of these was a Servian, to whom a knowledge of the truth was brought by a backslidden brother, who would draw disciples unto himself. He taught the obligation of the Sabbath, but held to various unscriptural doctrines. He visited the Servian village, and found there a company of about twenty people who had at one time belonged to the Nazarenes, but had formed an independent organization of their own. They heard from this man about the binding claims of the law of God, but were also taught that it was unnecessary to pay tithe, "as the Adventists do," and they were asked to receive certain meaningless forms and ceremonies into their worship. They saw that some things which he taught were true, and accepted them; they also imbibed some errors. They believe that it is wrong to say that we should not eat swine's flesh; that we do not need to pay tithe; and that a minister of the gospel should work without any salary. It is now two or three years since this company first became acquainted with our work, and some of them have all this time been convinced that we have the special truths for this time. Those who believed as we do did not wish to go forward and be baptized until their fellow worshippers would come with them. But one of these, who has believed the message ever since becoming acquainted with it, resolved to go forward, not waiting for the others. This is a very intelligent, simple-hearted, devout young woman, about twenty years of age, whose calm and peaceful face reveals a deep Christian experience. We hope that her example will prove an encouragement to the other members of the little group, and that ere long others will follow in her steps.

As to the statistics of this field: During the last nine months (the first three quarters of 1903) the tithe was three hundred and seventy dollars; Sabbath-school donations amounted to fifty-four dollars; First-day offerings to seven dollars; thirty-four persons were baptized, and four received by vote.

Our force of Hungarian workers has been augmented by the coming of Brother K. Reifschneider, from South Russia, a licentiate; there is also but one ordained minister, Brother Huenergardt, the superintendent; there are five Bible workers.

The resolutions passed expressed thankfulness for God's blessing during the year; recommended the renewal of our earnestness in scattering our literature, both health and evangelical; called upon us to remember the poor fund; to sell as many as possible of "Christ's Object Lessons," for the help of the Friedensau School; and to increase the First-day offerings, which were dedicated to the East African Mission.

The outlook for Hungaria was never brighter for our work. We believe that this is a promising field. Although there are many things here which one does not have to contend with in countries that have not been under Catholic influence, yet our brethren are of good courage, and go forth to their work with more determination than ever to succeed. We are just now entering Budapest, and hope that a good church may be raised up there.

A word may not be out of place about the Austrian Mission. The field is as yet young, and newly entered. We have about twenty-one members here. Brother L. Mathe is in charge. He is assisted by a Bible worker, in Vienna. Elder Conradi, en route from Hungaria to Germany, was able to speak to a small company of fifteen in that city. There are two other Bible workers in Austria. Canvassing is not permitted there at all. In two places near the German border, the truth crossed over, and so we will have a few additions to the Austrian Mission during the present quarter, from this source. There is not so much liberty granted to our workers here as in Hungaria. During the first nine months of 1903, the tithe of the Austrian Mission was one hundred and twenty-one dollars, Sabbath-school donations, seventeen dollars.

We trust that these two large mission fields will prosper. Let them be kindly remembered by our people.

Women of Cataluna, Spain

MRS. WALTER BOND

THE women of China suffer all through life from pinched, cramped feet, but here a worse custom prevails. More vital organs are interfered with. From the cradle the bodies of little girl babies are incased in that fearful invention of the enemy of all mankind, the corset. As they grow into girlhood, very few of them have the privilege of obtaining an education. As soon as they are old enough, the daughters are placed in factories, where they earn a few cents a week to help support the family. Thus they are forced to go through life without learning to read or write. Every member of a poor family has to begin work at as early an age as possible, in order to make a living, wages being so small.

The women work hard all day in the factories, beginning at half-past five in the morning and working till seven in the evening, and after this they have the housework, the cooking, and the washing and ironing to do, while the men smoke, drink, and gamble. But the

worst part of it all is that so few of them know of a living Saviour. Among them are thousands of warm-hearted souls, who long for something better. Shall we who have light keep others in darkness?

We are glad to have the privilege of working among this people who have so long been under the influence of Rome. Who will come over and help us? Surely the night is far spent, and day is at hand. The Master says at the eleventh hour, Why stand ye idle all the day? Go work in my vineyard. We are praying the Lord of the harvest to send more laborers. Who will come?

Mission Notes

Nor more than one Chinese man in a hundred, taking the empire through, can read, and still fewer can write a letter. Of the women, not more than one in a thousand can read.

THE first direct effort made in behalf of the native women in India by a Christian woman was embodied in the day-schools of Perampore, opened by Mrs. Hannah Marshman, in 1800 and 1807.

THERE are some beautiful examples of Christian heroism among those who died for their faith during the Boxer troubles in China. One of the finest examples of this was a faithful Chinese servant in Shansi. A little child of one of the missionaries had seen his parents cut down before his eyes. When he saw in the crowd his faithful Chinese servant, he piteously called to him. This devoted man walked calmly into the midst of the circle of cruel murderers, clasped the child in his arms, and died with him.

THE British and Foreign Bible Society celebrated its one hundredth anniversary March 7. The first Sunday in March is to be quite largely "Universal Bible Sunday" among the churches in England. When this society was organized in 1804, there were about fifty translations of the Bible, many of these in European languages. During its history it has promoted the translation and distribution of the Scriptures in more than three hundred and fifty foreign languages and dialects.

FIVE missionaries of the English Church Missionary Society penetrated the heart of Hausaland in 1900, a difficult journey of six hundred miles, as far as Kano, a city of two hundred thousand. But the king, fearing that the "praying men" would try to break up the slave traffic, expelled them. They retreated to a small town of five hundred people, where one of their number died, and another was sent home an invalid. After eight months their mission house was burned, and the survivors were obliged to withdraw. In February, 1902, one of the party, Dr. Walter Miller, obtained permission from the king to return, and is now trying to establish a mission on the spot where the first attempt was made.



THE FIELD WORK

Bermuda

We find our hands full of work. The Lord is abundantly blessing. Almost daily we are given some precious experience which shows that the Lord is working with and for us. He is blessing in our Sunday evening services. A dear white lady has just taken a public stand for the Sabbath. We have been working and praying for her for some time. She is a member of the Presbyterian Church, and quite an active worker.

We believe that the end is near, and that our time to labor is very short. When we see so much to be accomplished, we often wonder how the Lord can come so soon. Then we remember that he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth. Remember us and the work here in your prayers.

MRS. J. A. MORROW.

Louisiana

BATON ROUGE.—Having closed our public services in Music Hall on February 20, we are now doing house-to-house work, holding Bible readings, selling literature, and visiting the poor and the sick wherever opportunity is offered. This seems to be the only practical way of reaching the people at Baton Rouge at the present. The attendance at the public services was small.

Several barrels of food and clothing have been sent us, some coming even from Minnesota, Colorado, and Illinois. Our work for the poor has given us the respect of the people. Committees of societies of other churches, who have been our worst theological enemies, have come to us and asked for co-operation in charity work. They see that our message has a practical as well as a theoretical side. Several doors are now being opened for Bible study, as a result of the influence of Christian Help work. We thank the brethren who sent us these donations. They will share with us in the fruit of the harvest. We could use many more such barrels to God's glory in this needy field. We could also use clean, late copies of our papers, especially *Signs*, *Little Friend*, and *Life Boat*, also tracts on the law and the Sabbath, or on temperance.

C. A. WATKINS.

Box 385, Baton Rouge, La.

Basutoland Mission, South Africa

I REGRET very much to announce that the hand of death has taken away my senior laborer, David Kalaka, the first man who accepted the truth in this country. Brother Kalaka seemed well on Sabbath afternoon, when, with his family, I had the usual study of the Senior Sabbath-school lesson. He and others were particularly impressed with some points brought out of the lesson, especially that God is allowing Satan to develop his character as the usurped ruler of the world, and the terrible condition resulting from his rule.

Brother Kalaka took ill during the night after Sabbath with cramps in all the muscles of the body. I visited him, and prayed with him. He died on Monday night. The last words on his lips were, "Blessed is the one whose sins are forgiven."

He was a capable man, well known in the country, and had ability to do a great work in giving this last message. He was about sixty years of age, a man of large proportions and splendid address. I shall miss him very much. It is difficult to realize he is dead; it came so suddenly.

J. M. FREEMAN.

The Council Meeting in Fiji

It was with feelings of gratitude and thankfulness to God that we as workers in Fiji left our different stations and gathered in council at Suva Vou. Our hearts were cheered to see our dear Brother Fulton once more, and to have his counsel. This was our first general council in Fiji. We felt that we must have the special guidance of the Holy Spirit. As the details of the work necessarily fell into our hands as laborers, one committee did all the preparatory work. In each session all our brethren were invited in to take part in the discussion of each point. Truly, we sat together in heavenly places, for not a note of discord marred the sweet influence of the Spirit. The effect of this gathering will be to unify the work and workers; and we can expect to see great advancement in union and strength. The minutes of the meeting show that although we have made a small beginning, we have a great work to do.

We are all of good courage, and in good health, and as we again separate to our different fields, it is with a determination to hasten the completion of the third angel's message.

C. H. PARKER.

Jamaica

LIKE other tropical countries, the island of Jamaica abounds in a large variety of fruits, which are in season throughout the entire year, making it very favorable for those who delight in the healthful and delicious dishes of nature. It is very mountainous and picturesque, with verdant fields, purling streams, and small villages here and there among the mountains. On the whole, the island is healthful. There are not many large trees, the cedar (greatly inferior to those of Lebanon) the fig, bully, broadleaf, and cotton being of the greatest size. The latter is the largest of all, some being mammoth trees. The only use that is made of it is for canoes. There is quite a superstitious legend connected with this tree. It is generally believed by the natives that it is the abode of the *duppies* (spirits of the dead); and they can not be persuaded to fell one, without indulging in a free use of rum, some of which they throw around the root, believing that otherwise the duppies would haunt them. If the tree falls, they are afraid to pass by after dark. Such is the baneful

result of decades of erroneous teachings.

But praise the Lord, this darkness and superstition are being gradually dispelled as the light of the third angel's message reaches the hearts and homes of these poor, benighted souls. There are about one thousand baptized members who are rejoicing in present truth,—one thousand to help in sending the message to those who are still groping in darkness. The calls for help are already coming from every side, but our laborers are few, and the means limited. Who is willing to help? who is ready to invest in a most prosperous business? The income is great — eternal life, and a home of boundless joy and happiness, with treasures of untold value.

HUBERT FLETCHER.

Mexico

We are glad to report that the Lord is blessing the seed sown in this hitherto apparently unproductive part of the vineyard. Never before have so many letters been received from interested ones who are reading the *El Mensajero*, and are anxious to help in circulating it. Our literature is doing its work, but, O, what a pitifully small amount we have compared with the great field that is to be covered! The revision of "Steps to Christ" is now finished, and we hope that it can be published soon.

We have two or three good men, who understand the Spanish language and are ready to enter the field as colporteurs, but we have no means to sustain them in this work, and no adequate supply of literature for them to use. Brethren, how long shall we have to wait for this means? Your liberality in giving to the missionary offerings will answer this question, which is a vital one to those who are struggling along in mission fields. We have received from friends in the United States about one hundred dollars American money for our printing-office. For this we are very grateful, but we need at once about four hundred dollars more to put up our little building before the rainy season begins in May. This little printing plant is free from debt, is dedicated solely to the work of printing the message, and will surely be a great factor in getting the truth before the people of Mexico. Are there not some who read this who would esteem it a privilege to invest five or ten dollars, or even more, in this institution, which by the blessing of God will be a beacon-light whose rays will lighten many a darkened mind?

Brother Bodwell has been working in the States of Puebla and Morelos, with his usual success. He finds many of the people who desire to learn the truth for this time. Brother Placencia visited Guanajuato and neighboring towns, securing quite a number of subscriptions for *El Mensajero*. He was forced to retire from the field on account of a fever, from which he is now nearly recovered. Brother Harrman has been working for the paper and books in Tacubaya, with good success.

I spent a few days during the week of prayer at Guadalajara, and was much pleased to find that some of the sanitarium workers who had been in a back-slidden condition had taken a new start for the kingdom. The meetings were well attended by all who were able to be out. English services were held at the sanitarium, and Spanish at the mission, each evening. The consecration service, in which all participated, was espe-

cially marked by the presence of the Lord.

A Mexican who was a patient at the sanitarium recently began the observance of the Sabbath, and went to his home determined to be true to all the light he had received. He said he could not sell wine and tobacco any more (he kept a small store), and would eliminate these articles from his stock. If he proves faithful, as we believe he will, he will be a light to the people around him.

The sanitarium patronage was light at the time of my visit, but the institution was paying its running expenses. Some plans were laid by the sanitarium board at its meetings held while I was there, which we trust will place the finances of the institution on a better basis. The medical mission is having a better patronage than for some time in the past, and is more than paying all expenses for rent, nurses, and incidentals.

Brother M. V. Erkenbeck has been doing faithful work in Guadalajara, with literature, visiting the penitentiary and the homes of the people. He has found some who really desire to know the truth.

The annual offerings of our brethren in this field amounted to three hundred and twenty dollars Mexican, which is a little more than one hundred and forty dollars American money. With the approval of the Mission Board, we wish to use this in the production of literature. Brethren, pray for the work in this great field.

GEO. M. BROWN.

Scotland

EDINBURGH.—We have just closed the first workers' institute and canvassers' school in the Scottish field, and can only praise the Master for the many blessings granted, and for the good spirit that was with us from the first meeting.

Elder O. A. Olsen and Brethren Sisley, Ritchie, and Scott, besides the writer, were in attendance. The instruction given was witnessed by the power of the Spirit, and all experienced an increase of zeal and courage in the work of saving souls.

The meeting convened in Glasgow, January 10-18, and consisted of daily instruction in the canvassing work, which was appreciated especially by several who were just entering the work; Bible studies on the message and our special work as a people; methods of work; Bible readings; Sabbath-school work; and house-to-house work with the papers. In the evening we had services for the public. This work will be continued by Brother and Sister Ritchie.

A tract and missionary department was added to the general work, to develop the interest which may be awakened by the canvassers, it being the purpose to carry on a systematic work with all who will read and study the tracts and books. Sister Ritchie was chosen secretary of this department.

Each day had a period of four and one-half hours for work in the city, and many hundreds of *Present Truth* were thus sold. We have had a steady increase in the ranks of the canvassers, and the special help given them at this gathering was much appreciated.

Although our funds have not been sufficient to keep all the men at work, still the blessing of God has attended the efforts put forth. During the holi-

day season all were busy with the special edition of our British paper, *Present Truth*; and perhaps in view of the general effort in America on behalf of the special *Signs*, a few figures may be of interest. Our membership consists of seventy-five or eighty, an increase of thirty during the past season. This number, including all ages of both sexes, sold of this special number seventeen thousand, or a little more. This means about two hundred and fifteen per member; or, estimating the number of Seventh-day Adventists in the States as seventy thousand, it would mean an edition of fifteen million and fifty thousand for the States. This is besides a weekly sale of about twenty-six hundred. But, brethren and sisters, the message must go, and to this end all must work constantly. One brother made a record sale of twelve hundred and sixty papers in eight days' work. He writes, "God sold the papers, I simply handed them out to the people;" and again, referring to his effort to let the light shine and bring men to a knowledge of the truth, he adds, "I must, I must, I must;" and yet six months ago this brother did not know a thing about the message. The book sales for the past quarter have amounted to \$3,650.

At this meeting we studied the field, and decided to run two tents the coming season, if possible. We have only two preachers, but each will have the help of a Bible worker. The past season has demonstrated that tent-meetings are a good means of placing the truth before the people of this country, and we are anxious to do all we can in this way, but the funds are short. As the week-of-prayer readings intimated, Europe did not begin to get the amount that had been expected. Hence we shall be unable to do the work we hope to, unless a tent is given us. We now have one ready for work, kindly given by New York last year. Are there not some who can help us to get another tent, and thus have part in the work in the land of the covenanters? Eighteen thousand martyrs attested their faith with their blood near this place, and will not God repay Scotland with the light of this last glorious message? We believe he will.

The field is ripe, and there is much to be done. May God lead each one to realize that this is indeed a work in which each must do his part, or be shut out. We are of good courage in the Lord, and are anxiously waiting for the time when the children of the King will be gathered where the sorrows of sin will not hurt nor defile.

W. A. WESTWORTH.

First Session of the Northern Union Conference

THE Northern Union Conference was organized in the spring of 1902 at the first session of what was known as the Northwestern Union Conference held in Des Moines, Iowa. At that meeting a constitution was adopted, and officers were elected. The territory was composed of the States of Minnesota, South Dakota, and North Dakota, and that part of Canada known as Manitoba and Alberta.

The first regular session of this union conference was held at Milbank, S. D., Feb. 17-22, 1904. The attendance at this session was not confined to the delegates required or permitted by the con-

stitution. By definite arrangement nearly every conference laborer in the union attended the meeting. This was a wise arrangement. The laborers of this union conference are scattered over a large area. This was the first session of the conference. It was necessary for the best interests of the field for the workers in all parts and of all branches to meet together.

Because of long-continued and serious illness, the president, Elder C. W. Flaiz, could not be present. His absence was a serious loss to the meeting, and was deeply regretted by the laborers. It also threw upon the delegates the responsibility of putting forth special efforts to make the conference what it should be, a responsibility which they discharged earnestly and successfully.

All things considered, this was the best conference session I have attended for years. When it was decided to hold the conference in Milbank, the little church of that town undertook to provide the building for the meetings, and rooms for all who should attend, free of all expense. Their efforts were remarkably successful. Nearly all the citizens of Milbank opened their homes, entirely free, for the entertainment of our people. Bankers and merchants, as well as others, placed their spare rooms at our service. The Congregational and Methodist ministers each entertained delegates during the entire session. They both found time to attend some of our meetings. The Congregational church gave us the free use of their commodious, well-furnished building for all our services, and the pastor assisted us in the Sunday night service. Many of the people with whom our people stayed attended the evening services. Sunday night every seat in the church was filled. It would, perhaps, be improper to detail here the many courtesies shown us by those who entertained us. In the parting farewells many of the citizens expressed the pleasure it had been to entertain their guests, and gave the most hearty invitation to stop with them again if another conference should be held in Milbank. Altogether, this is the most remarkable experience I have ever had of this character. Why should it not be repeated in many places? Instead of holding our gatherings among ourselves, or in large cities, where all arrangements must be of a commercial character, why not go to places of two or three thousand inhabitants, and come in close, personal touch with the people? The people of Milbank said they were glad to become better acquainted with our people. I may here state that one of the important secrets of this pleasing experience in Milbank is the faithful, upright life of our little church there.

But a small portion of the time of the conference was devoted to business affairs. Time was taken for prayer, counsel, and the consideration of the gospel principles upon which our whole work should be based. There was no apparent haste, and yet good progress was made every day. All questions that came before the delegates received calm, deliberate, thorough consideration. There was no scheming, no pulling, and very little inharmonious discussion. The broad, brotherly, unselfish views entertained by the delegates enabled us to reach prompt decisions.

As the secretary has all the recommendations passed and other data of the proceedings, I must leave this part

of the proceedings to be reported by that officer. The reports of various features of administration up to Dec. 31, 1903, were very encouraging, as were also the general reports of the conference presidents. The finances of the union conference are in good condition, and the offerings to missions from the local conferences very encouraging.

Owing to the state of his health, it was thought best not to place any conference responsibilities upon Elder Flaiz. Instead of placing burdens upon him, the nominating committee brought in a recommendation that Brother Flaiz make it his first duty to seek for the restoration of his health, and that sympathy and required financial support be extended to him while making the effort to regain his health. Deep feeling was manifested when this recommendation was read, and it was adopted by a rising vote of the entire congregation.

Elder R. A. Underwood was chosen to take the place of their disabled leader, as president. Elder C. A. Burman was chosen vice-president. The other officers were generally the same as last year.

The session closed just before midnight of the twenty-second, with a most touching and encouraging testimony meeting. The laborers returned to their fields, so they said, with the best courage of their lives, to push this work to a speedy conclusion. My interest personally was greatly increased in this part of the great harvest field by this association with its workers.

A. G. DANIELLS.

Union College Young People's Society

OWING to hindering circumstances, our Young People's Society did not obtain a very early start this year. In a school of this kind a large per cent of the membership changes so often that it is almost necessary to reorganize at the beginning of every year. This always takes time, and this year especially it was retarded by circumstances beyond our control. However, we are now quite well organized.

Our officers consist of a president, with first and second vice-presidents,—these form a committee on plans,—a secretary, a treasurer, and an assistant secretary and treasurer. These, with the heads of the various committees, form the advisory committee. Our regular committees consist of a Sabbath program committee, a missionary committee, and an invitation committee, besides various committees to which special lines of work are delegated. Our plan is to hold two meetings each week. The one on Sabbath afternoon consists of a program of historical, field, and biographical studies, and occasionally of a consecration service. At the opening of each Sabbath meeting a few minutes are spent in reviewing texts assigned the Sabbath previous upon some one of our peculiar points of doctrine. We believe that the man of God should be thoroughly furnished unto all good works, and able always to give an answer to every man who asks a reason for the hope that is within him. Members as well as officers appreciate the value of these drills.

Our aim has been to distribute the work as much as possible, both as regards programs and practical missionary work. On Wednesday forenoon we hold a missionary meeting, at which missionary projects are discussed, work assigned,

and reports given. Music forms a part of this program, as well as of the Sabbath program. Some of these hymns are arranged especially for the occasion. This adds much to the interest, and is one way in which we may offer praise to our Creator.

Being located in an educational center having several institutions of learning, with large enrolments, besides several church societies, our first practical missionary work was to become acquainted with these young people, and for this purpose a committee was appointed to visit them, attending their young people's meetings, and taking part when opportunity was given. We have been gratified with the reports from this committee thus far. In nearly every instance our members have been invited to participate, and in some instances have led their meetings. In no better way can we work for these young people than by attending their meetings, and helping them in a kindly, Christian way. It is not so much what we say, as our personal demeanor and conduct. At the same time we must ever be ready to study with them any question that may arise, and always show them that we have a living connection with the Source of all power and wisdom. Those who have composed this visiting committee have testified to the good done their own souls by coming in contact with these young people, many of whom are longing for more light, and all were gratified with the genial, friendly spirit with which they were received in every instance.

We have done some periodical work. A large number of the special *Signs* was taken by the society, and sold in the surrounding territory, or mailed to interested persons, and followed by letters showing our interest in them. We are mailing a club of *Signs* each week to persons with whom different members of the society are to correspond. If sufficient interest is shown, the papers will be continued; if not, they will be sent to other persons. A young man of our number is using a club of fifty copies of the *Life Boat*, ten of the *Signs*, besides other of our periodicals, furnished him by the College View missionary society, in his work at the penitentiary and the jails of Lincoln. In our periodical work we have found it the most satisfactory plan to secure from the conference presidents the names of individuals in some locality where the conference intends to send laborers; thus we may prepare the minds of the people by paving the way with the printed page.

A few weeks ago a plan was set on foot to organize a foreign mission band. At one of our midweek meetings the plan was unfolded, and an opportunity given for those interested in the study of foreign fields with a view to becoming foreign missionaries at some future time, to hand in their names. As the result thirty persons responded, and were organized into two bands. In these meetings, held weekly, the fields in which different members are interested are studied, all joining enthusiastically in the study. Whenever a foreign missionary visits the school, he is invited to speak to the two bands. The different members also correspond with foreign missionaries already in the field. It is intended to read the replies to these letters to the bands. A movement has already been set on foot to improve the condition of a former fellow student who is now a missionary in an undesirable and uncongenial local-

ity. Our society has also been able to raise some funds for needy fields. An offering of one hundred and forty dollars was raised during the week of prayer. A weekly freewill offering is taken in the chapel to defray our society's expenses, and the surplus donated to some needy enterprise. Recently twenty-five dollars surplus was donated toward the purchase of a much-needed printing-press for our mission in Porto Rico. We have also sent a collection of reference books to Colegis de Camaras, Argentina.

The foreign departments also do much among those of their own languages. The Scandinavians have a regular club of fifty copies of the *Sendebud*, correspondence being conducted with those who receive these papers. They also sold many of their special number of the *Sendebud*. The Germans hold their regular weekly meetings each Friday evening. They have a club of seventy-five copies of the *Hausfreund*, which they send out every week, and conduct correspondence with those to whom they are sent. They have also sold many of their special number of the *Hausfreund* in and near the city of Lincoln.

These are some of the visible results of our college missionary society. As to those which our finite minds can not fathom, only time and eternity will reveal. We, as young people, are thankful for the opportunity of preparing ourselves for a place in our Saviour's vineyard, and of doing some work for him at the same time. Practise is and should be a part of the thorough workman's course, and it is only thus that we may become efficient laborers.

J. I. BEARDSLEY, *President*.

Donations for the Memorial Church, Washington, D. C.

SINCE the last list of donations for the Washington Memorial church was sent in, \$19.50 has been received. These last donations are as welcome as the first. They indicate that there are those who desire to see a work so well begun, actually finished, completed, and this memorial of God fully fitted up for the work, and a surplus for the other greater institutions to be established here in Washington. These givers will surely be rewarded. To those who planned to help in this work, I will say it is not too late even now, but that immediate donations to complete the necessary alterations will be most highly appreciated.

Following is a list of donations received since the last report was written, January 13:—

Previously reported, \$8,703.18.

Louis Klebahn, \$1; Mrs. Annie Sufficool, \$2.50; Illinois friends, per tract society, \$16.

The following donations were received in March, 1903, in addition to those previously reported:—

March 13: Elizabeth Franks, \$3; K. Oertley, \$1; Grace S. Welty, \$1.

March 14: Mrs. E. R. Davis, \$5.

March 16: Two friends, 35 cents; Mae Lair, 50 cents; Eliza Lair, 50 cents; L. L. French, \$1; W. H. Lord, 50 cents; Hans Omodth, 50 cents; Mrs. Anna Sanders, 25 cents; Mrs. Eugene Breed, \$5; J. M. Remington, \$1; Mrs. J. F. Ferris, \$1; C. H. Ferris, \$1; H. McConnell, 50 cents; M. Bessie DeGraw, \$5; Hazel L. McLean (8 years old), 30 cents; M. W. Lewis, \$1.50.

March 17: Mrs. Harriet S. Davis, 26 cents; Mrs. Lucy L. Loomis, 75 cents;

Miss Adella White, \$1.50; Mrs. J. H. Peckham, 50 cents; Mrs. Brennen, 25 cents; Jennie E. Loomis, \$5.

March 18: Mrs. Mary Page, 25 cents; Mrs. Eugene Aveline, \$1; Albany (Ore.) church, by J. B. Coney, \$2.25; John M. Downs, \$1; a brother (70 years old), \$1; friends in the James White Memorial Home, by E. M. C. Kelsey, \$3; Grimes (Pa.) Sabbath-school, by Mrs. Ella Irons, \$1; Wm. Fox, \$1; Granton (Wis.) church, \$4.60; Mrs. J. E. Green, \$2; A. Thompson, \$10; Mauston (Wis.) church, \$2; Albany (Wis.) church, 50 cents; Green Bay (Wis.) church, \$9.22; Frank Howe, 25 cents; Ruth Howe, 25 cents; Hattie Maynard, 25 cents; Viola Tombleson, 25 cents; Hundred Mile Grove (Wis.) church, \$20; H. E. Eighme, 50 cents; Racine (Wis.) church, \$2.32; a friend, \$1.50; a brother, 25 cents.

March 19: Mrs. Orin G. Phillips, \$1; Miss Emma Shaw, \$1; Miss C. Bush, \$1; Mrs. Betsy Jane Carpenter, \$3.

March 20: Mr. and Mrs. H. Coney, \$1; L. C. Sherwood, 50 cents; W. P. McCrillis, 25 cents; Mrs. J. M. Sampson, \$5; Mary A. Carr, \$1; Elder S. B. Horton, \$1; a sister in New Orleans, \$1; W. H. and Katie Kinney, \$2.

March 21: C. F. Barr, \$5; S. K. Ross, \$7.30.

March 23: J. H. Calkins, \$1; N. H. and Florence Wyatt, 50 cents; Miranda T. Young, \$1; Permelia Nickerson, \$1; W. H. Farley, \$5; Mrs. Samuel Pratt, \$2; Dodge Center (Minn.) church, \$4.03; Amy Cook, \$1; Mr. and Mrs. R. W. Freen, \$2.50; Geo. Sargent, 50 cents; Alfred Anderson, 50 cents; Mrs. S. J. Crandell, \$1; Artichoke (Minn.) church, \$12.20; Anoka (Minn.) church, \$1.50; St. Cloud (Minn.) church, \$3.09; Sauk Center (Minn.) church, \$1.50; Wm. Asp, 50 cents; A. Glate, 25 cents; W. J. Davis, 25 cents; J. H. Hodge, 25 cents; Mrs. J. H. Hodge, 25 cents; Mrs. J. Gotzian, \$16; A. M. Winegar, \$2; Mrs. Sadler, \$1; Miss Steel, 50 cents; Felix Pabosky, 25 cents; Dr. Heald, 25 cents; W. H. Brinkman, 50 cents; A. W. Everts, 25 cents; C. L. Taylor, \$5; Brother Nelson, 25 cents; Brother Winkler, 25 cents; A. Boeker, 50 cents; Z. Thorp, 50 cents; C. R. Oliver, 50 cents; H. E. Ross, 25 cents; V. McPherson, \$1; H. B. Steele, 25 cents; T. A. Kilgore, 50 cents; a friend, 25 cents; Mrs. Hannah Rasmussen, \$5; Anna Rasmussen, \$5; Mrs. E. G. White, \$20; *Signs of the Times*, per E. A. Chapman, \$86.18; Hagerman (N. M.) church, by M. C. Corbit, \$5.90.

March 24: W. J. Maxwell, \$1; Hannah Neilson, \$2; John Collison, 25 cents; D. H. Kneeland, 25 cents; W. J. Kneeland, 25 cents; Alta Kneeland, 5 cents; Coila Kneeland, 5 cents; Raymond Kneeland, 5 cents; Sister Davis, 95 cents.

March 25: Willis Meeker, 50 cents; Thomas and Margaret Jane MacMillan, \$5; J. R. Peterson, \$1; Mr. and Mrs. B. V. Finn, \$5; Sam Meddler, 25 cents; Wm. Huggins, 25 cents; Lottie Huggins, 25 cents.

March 26: Mary A. Knoe, 50 cents; J. M. Adams, \$1; Mr. and Mrs. H. L. Parish, \$2.35; T. E. Morey, \$1.

March 27: Mr. and Mrs. L. L. Stone, 50 cents; Mrs. M. L. Crimer, 25 cents; Mrs. Chambers, 25 cents; Mrs. R. J. Logan, 50 cents; Celia E. Parsons, 50 cents; Miss Mary Jensen, 35 cents; Dr. J. D. Elliott, \$5; W. A. Gosmer, \$5; James Plummer, \$1.

March 28: A friend, 10 cents; V. O. Cole, \$1; Mrs. M. Mitten, \$2; Julius Hansen, 25 cents; Bert Cox, 50 cents; C. A. Jorgensen, 50 cents; J. H. Frank, \$1; Mrs. Laura Hansen, \$1; Wm. Frank, \$1; John C. Frank, 75 cents; LaGrange (Wis.) church, by Mary E. Grovesteen, \$3; Franklin Furnace (Ohio), by Jennie C. Howell, \$1; Mrs. White, 25 cents.

March 30: Mrs. S. N. Young, \$2; Dr. L. A. Reed, \$5; Mrs. E. J. Moffitt, 40 cents; Isabel Reith, \$2.50; G. A. Slade, \$2; Dr. J. H. Neall, \$15; Mrs. M. A. Neall, \$5.

March 31: Mrs. J. S. Tucker, \$5; Edward House, 25 cents; Gilman Moorehead, 25 cents; Frank Davis, 50 cents; Judson Downs, 50 cents; Nettie Magary, 25 cents; Wm. Magary, 25 cents; Miss Mabel Cracker, 25 cents; Mrs. Emma Cracker, 25 cents; G. A. Thompson, 50 cents; a friend, \$1; Bertha Brooks, \$1; P. Brooks, \$1; Mr. and Mrs. E. H. Little, \$8; Clara Straugh, \$1; Laura Straugh, 50 cents; Willis Estell, 5 cents; J. R. Elliott, \$2; Mr. and Mrs. R. P. Zirkle, \$1; Mr. and Mrs. Geo. Zirkle, 50 cents; Jessie Herfield, 50 cents; Mary Herfield, 10 cents; Mrs. N. A. Goodwin, \$1; Alice Ashhurst, \$3.

Total reported, \$9,155.38.

J. S. WASHBURN.

1728 Fourteenth St., N. W., Washington, D. C.

Field Notes

A CHURCH of fourteen members has been organized at Great Bend, Kan.

BROTHER J. G. WILLIAMSON reports three new Sabbath-keepers at Poetry, Tex.

ELDER F. M. ROBERTS reports twenty-two new Sabbath-keepers at West Lebanon, Ind.

ELDER LOCKEN reports twelve for baptism in connection with his work at Clear Lake, Wis.

THE church training-school at Battle Creek now has an enrolment of one hundred and fifty.

At Elgin, Ohio, five adults who are heads of families have recently begun the observance of the Bible Sabbath.

THE Dakota *Worker* reports that Elder C. W. Flaiz is gaining strength, and expects to return soon to his field of labor.

MRS. ANNA SUFFICOL reports six having lately accepted the faith in connection with her Bible work at Rhineland, Wis.

BROTHER D. E. SCOLES reports seven having signed the covenant to observe the requirements of God's law, at Norman, Mo.

THE total number baptized at Battle Creek, Mich., since the revival effort was begun, is two hundred and seventeen. There are still others who expect baptism soon.

THE publication of "Christ Our Saviour" in the Zulu language is to be undertaken by our workers who have gone to proclaim the gospel of the kingdom to that people.

BROTHER J. B. STUYVESANT reports eleven additions to the church at Carthage, Mo., where he has been laboring for the past two months, nine of these being new converts to the truth.

FOUR were baptized by Elder N. P. Neilsen at Milwaukee, Wis., Sabbath, February 6. About the same number of candidates are waiting for baptism in the same church, but prefer to go to the river when the ice melts.

THE *Indiana Reporter* says: "From many letters we are receiving we have reason to believe that our brethren and sisters are of better courage in the work, and that the message is rising in Indiana. Let us praise God and take courage."

STEPS are being taken for the erection of a church building at Lexington, Ky. A lot has been secured, and the aim will be to have the building completed by next fall.

THE company at Cashion, O. T., has been strengthened by the recent addition of eight to the number of those believing the message of present truth, five of these having been unconverted children of Sabbath-keepers.

As a result of work done at Meno, O. T., since December 20, the church at that place has been reorganized, and its membership increased from five to twenty-nine, seventeen of this number being new Sabbath-keepers.

A LETTER from Porto Rico reports Brother Connerly out in the field doing personal work among the people. The paper has opened the way; and wherever he goes, he finds friends. The workers are hoping soon to be able to hold public meetings in the Spanish language.

BROTHER GEO. F. ENOCH and wife have gone to Bridgetown, Barbados, where they hope by careful living to get rid of the malarial fever, from which they have been suffering for some time. Brother Enoch continues his work as editor of the *Caribbean Watchman*, and writes that the December number went quickly. They are expecting materially to increase the circulation during 1904.

AN interesting series of meetings and canvassers' institute combined are in progress at Monroe, Wis. The ministers in charge of this work are Elders H. R. Johnson and F. Stebbeds. R. A. Phelps, the State canvassing agent, is in charge of the canvassing work connected with the institute. The laborers report this form of meeting as being ideal, and as soon as they close the meeting there, they expect to go to Stoughton to conduct similar services in that city.

BROTHER CONRADI sends word that the brethren who have recently gone to East Africa have secured a location about one night's ride from the future terminus of the railroad now in process of construction. The Lord has opened the way before them by his providence. The brethren write that scarcely a European has been there, and no missionaries whatever are operating in that district, although the missionaries on either side are expecting to enter. The language spoken is the Kip Pare. Elder Conradi is planning to visit this field soon.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Agricultural Education

All Our Schools to Be Agricultural

It is an inspiring thought that in our educational work, as we pray, plan, and work, we are being used of God in the development of his ideal in education, the excellence of which is to attract the attention of the world to the last great effort to save the perishing. That we are being led in new ways, none question; but that God is leading, we have full assurance. The development of the educational reform is doubtless, in some respects, at that stage where our health reform work was at one time, when in its humble character it attracted little attention other than ridicule. The living principles upon which we are working, however, will in their fruitage be seen in their excellence as truly as has been the case in our sanitarium work.

A Model School

As an end toward which we are to work, there has been placed before us a model school. "The system of education instituted at the beginning of the world, was to be a model for man throughout all after-time."—"Education," page 20. The work of the third angel's message is to bring a people into harmony with God's original purposes, and this directs our attention to the original system of education. While we have not always been accustomed to think of our first parents as being students in a school, we are told that, as an illustration of the principles of the divine system of education, "a model school was established in Eden." "The garden of Eden was the school-room, nature was the lesson book, the Creator himself was the instructor, and the parents of the human family were the students."

While there is much in these statements for profitable study, our attention must be directed to simply one phase of this school work. In the Bible record concerning this school we read: "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." The duty assigned to our first parents in this garden was "to dress it and to keep it." Gen. 2:8, 9, 15. This school, which was to be "a model for man throughout all after-time," is clearly seen to be an industrial school, and the industry selected by the all-wise Creator was agriculture.

"It was his purpose that, as the human family increased in numbers, they should establish other homes and schools like the one he had given. Thus in course of time the whole earth might be occupied with homes and schools" of this character.

The ideal school, then, is an agricultural school. This should be the character of every school among us. Is it too much to say that this is what all our existing schools, though established otherwise, must become? Certain it is that we must never again establish another school without making it industrial, with agriculture as the first and chief employment. We may here ap-

propriately quote instruction found on page 178, of "Testimonies for the Church," Vol. VI: "Some do not appreciate the value of agricultural work. These should not plan for our schools; for they will hold everything from advancing in right lines." No one is qualified to act on the board of management or the faculty of any of our schools who does not feel the importance of this matter.

It may be supposed by some that the entrance of sin has necessitated a change in the original plan of education, and that the foregoing conclusions may not be correct. Regarding this we read that "under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school." This was recognized after the fall by those who were loyal to God. "The people who were under his direction still pursued the plan of life that he had appointed in the beginning. Those who departed from God built for themselves cities, and congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of to-day the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil, and keepers of flocks and herds; and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God, and taught their children of his works and ways." These words impress upon us, as we seek to return to God's original way of living, that our teaching must be such as to draw people from the cities, impart to them a love for nature and agricultural pursuits, and teach them how to obtain the necessities of life by the cultivation of the soil. The wonderful possibilities of such school work are evident when we are told that "thus might be set on foot influences that would go far in turning the tide of migration which now sets so strongly toward the great cities. Thus also our schools could aid effectively in the disposition of the unemployed masses." Surely the serious conditions of the times demand that there be no longer delay in walking promptly in the direction marked out by the Lord for our schools. No longer can we establish schools in towns or near city influences. We do well also to take heed to the oft-repeated instruction that "extensive lands" be provided for our schools.

While agricultural education is an imperative demand of the times, we should also remember that this is a part of the preparation for our future life. The idea of our teaching our children "farming" as a preparation for the kingdom of God was at one time novel, to say the least, but our study of original conditions to which we are to return enables us to appreciate the statement that our students are in this way to be prepared "for a place on the Lord's farm in the earth made new."

Elementary Schools

It may be asked, Does this apply to our primary schools as well as to our institutions? The reply can only be, Yes, in principle. Some of the preceding statements must be modified; for it is evident that we can not at present dispense with all primary schools in the cities. We should, however, be working to the end that even these may be in the country. Important instruction is given on page 179 of Volume VI regarding agricultural instruction for the children. "A return

to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined." "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."

"Nature was the lesson book" in the model school in Eden. "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance." This is instruction which we can hardly be said to have yet carried out in our schools generally. That proper nature study is intimately associated with agricultural work is indicated under the heading, "Nature Study Made Practical," in "Education," page III: "As parents and teachers try to teach these lessons, the work should be made practical. Let the children themselves prepare the soil and sow the seed." On page 119 we read: "Thus while the children and youth gain a knowledge of facts from teachers and text-books, let them learn to draw lessons and discern truth for themselves. In their gardening, question them as to what they learn from the care of their plants." Other instruction also indicates that we must plan for our primary schools in the same manner as for our institutions, and consequently many of the conclusions drawn in following articles may be applied to the school work for our children.

H. A. WASHBURN.

Some Helpful Books for Our Schools

ONE of the crying needs of our school work to-day is that of books. There is no material thing which will so greatly strengthen our schools as will good books—books which express the gospel in revelation, in nature, and in God's dealings with men. There is no book upon the general subject of education to which the attention of our people should be more forcibly drawn than to "Education," by Mrs. E. G. White, and none should be studied more closely. It contains the most important truths for this time upon educational matters. Every believer in this message should read this book. It can be ordered of all tract societies.

It may not be generally known that a new series of lessons upon New Testament history has been prepared by Prof. M. E. Kern, a teacher of Bible and history in Union College, College View, Neb. Many students consider the Bible an "easy" subject of study because they are not required to "put to the stretch" their mental and spiritual powers to master it. The Bible is without a rival as an educational power. But this can be true only when there is thorough and definite work done. It is with these thoughts in mind that the author has prepared this series of lessons. These lessons are the result of actual class work. They are highly indorsed by those who have examined and used them. They are published in three volumes, and can be purchased of the author. The price is 50 cents for Parts I and II and 25 cents for Part III. The price of the set is 65 cents. Postage, 4 cents per volume extra.

"How a Little Girl Saw Africa, Told by Herself," is the title of a book written by Leona M. Bicknell, and now being published by Lee and Shepard, of Boston. In it she tells in her own childish way, with help from her mother, of the things which interested her most during her journey to, and while living in, the "Dark Continent," where she went with her parents, who were missionaries. It is a most instructive and entertaining work, written in a simple, clear style, and can not fail to fascinate both old and young. At the same time the accuracy of an actual experience, and the vivid descriptions of many places, with which every child should be familiar, make it most instructive as well as entertaining. It will contain thirty-two full-page pictures taken from photographs, thus giving a true glimpse of African life. Advance orders should be sent to Mrs. P. F. Bicknell, Portland, Maine, and will be filled for 80 cents per copy. Reduction for church school supplies.

There is no subject upon which our children should be better informed than upon the prophecies. They are not beyond the comprehension of children. "The Story of Daniel the Prophet," by Elder S. N. Haskell, is written in such a simple style that a child can read and understand it, and yet it can be read and studied by the adult students with the greatest profit. This book should find a place in all our schools. It can be ordered of all State tract societies. Price, one dollar.

Current Mention

—Trackless trains are being run in the streets of Paris. The first train of this kind consisted of a motor carriage similar to an automobile, and five cars.

—A large section of Oklahoma was swept by a prairie fire, March 2, Comanche and Kiowa Counties sustaining the chief damage. Many villages were destroyed, and three lives were lost. The property loss is estimated at about \$500,000.

—Serious rioting is reported from the interior provinces of Russia, of such a character as to give rise to reports of an impending revolution. "Starving rustics," it is said, "maddened by the excessive use of vodka, or Russian rye whisky, are plundering estates and burning outlying homesteads, murdering landowners in all directions."

—Three soldiers were killed and two more made fatally ill at New London, Conn., by drinking wood alcohol, which they obtained at the military barber shop. They were told that the alcohol was a deadly poison, but would not believe it. It is reported that since the abolition of the army canteen, the men have been drinking almost anything they could get that contained alcohol in any form.

—By the collapse of the steel framework of a hotel which was being erected in New York City, March 2, fifteen workmen were killed and many others injured. Adjoining buildings were damaged, a woman who was dining in one of them being killed. Ten stories of the framework had been erected. The accident was due to gross negligence on the part of the builders.

—A serious epidemic of typhoid fever exists in the city of Cleveland, Ohio. During the month of February there have been 465 cases and forty-five deaths, according to official returns. A similar epidemic threatens the city of Philadelphia, where there are now an average of thirty new cases per day.

—Attorney-General Knox has advised President Roosevelt that no legal barrier remains to the completion of the deal with Panama regarding the construction of the canal, the principal items in which will be the payment of \$10,000,000 to the Panama republic, and \$40,000,000 to the French company from whose hands the canal project is taken by the United States.

—The cause of woman suffrage is put at some disadvantage by facts which are coming to light in Colorado, where women are permitted to vote, revealing what are called "outrageous election frauds" in recent elections in that State. "The most unfortunate feature of it," remarks the *Pittsburg Christian Advocate*, "is that the women, who vote there, did not exert the expected refining influence, but some of them were as deeply concerned in the crookedness as any of the men."

—Discussion of a bill brought before the Massachusetts Legislature to restrict vivisection in that State, called out some sensational testimony on the subject, March 2, it being alleged that vivisection is practised in Boston not only on brutes, but upon children as well. Mr. Herbert Ward read from an article published in the *Boston Medical and Surgical Journal* in 1896, describing about forty "experiments" made on living children, consisting of puncturing the spinal cord; the experiment being followed by death in a number of cases.

—Turkey has refused permission to the Russian Black Sea fleet to pass the Dardanelles, presumably having been pressed to this refusal by some of the European powers. The Russian fleet at Port Arthur appears to be either locked in the harbor or too seriously crippled to be of use against the enemy, and that at Vladivostok is blockaded by a Japanese fleet. Thus Japan seems to have full control of the sea bordering the scene of military operations. Both Port Arthur and Vladivostok are in a state of siege. A Shanghai dispatch states that "confidence is growing that the war will shortly involve China. Troops and money are being steadily drafted northward."

—M. Hanotaux, ex-minister of foreign affairs of the French republic, in an article contributed to a French journal on the far Eastern policy of the United States, characterizes that policy as being one of the most noteworthy features of the present time. The president of the United States, he says, "is precipitating in all directions such territorial occupations as he deems indispensable, evidently by virtue of a prearranged plan." In the present foreign policy of the United States the ex-minister sees "the creation of settlements and stations for provisioning the approaches to the great highway of the New World, as England has done for the great highway of the Old World. It is all being done openly, and it justifies the conclusion that the policy of intervention as regards the future destinies of the Pacific Ocean is in favor of the White House."

Summary of the Canvassing Work Reported for January

Atlantic Union Conference			
	AGENTS	ORDERS	VALUE
Maine	1	16	\$ 42.50
New York	2	15	7.25
Vermont	1	25	56.00
Eastern Pennsylvania	4	123	121.12
*Western Pennsylvania	6	157	592.20
Central New England	1	7	26.00
West Virginia	2	51	156.85
Southern Union			
Georgia	1		135.25
Tennessee River	6		328.00
Alabama	3		119.50
Florida	3		203.85
Cumberland	2		274.10
Carolinas	4		97.38
Louisiana	2		254.10
Mississippi	1		140.25
Lake Union			
Indiana	5		89.65
Southern Illinois	6	103	245.15
Northern Michigan	1	5	5.50
Wisconsin	5	98	94.50
Superior	3	66	218.00
Central Union			
Iowa	3	1	1.50
Kansas	5	159	156.60
Missouri	9	190	135.00
Nebraska	10	86	490.70
Northern Union			
Minnesota	8	49	106.25
European General			
Great Britain	70	798	1,178.80
Germany		612	2,894.40
Finland	8	143	110.55
Australasian Union			
Australia	55	1,215	5,003.26
New Zealand	15	371	1,201.86
South America			
Brazil	4		176.10
Summary			
A. U. C.	17	394	1,001.97
S. U. C.	22		1,552.58
L. U. C.	20	272	652.90
C. U. C.	27	436	783.80
N. U. C.	8	49	106.25
E. G. C.	78	1,553	4,183.75
Australasian U. C.	70	1,586	6,205.12
South America	4		176.10
Grand totals	246	4,290	\$14,622.47

*Two months.

NOTICES AND APPOINTMENTS

Hollandsville Church, Notice!

THE absent members of the Hollandsville (Del.) Seventh-day Adventist church are requested to report before the next quarterly meeting, at which time the names of those not so reporting will be dropped from the church records. Address the church clerk, Mrs. J. House, Greensboro, Md.

Pacific Union Conference

THE regular biennial meeting of the Pacific Union Conference of Seventh-day Adventists, is called to convene at Healdsburg, Cal., at 9 A. M., March 18, and to continue until March 27, 1904, for the purpose of electing the officers and the executive committee of the Pacific Union Conference of Seventh-day Adventists, who will serve during the next biennial period, and for the transaction of such other business as may properly come before the meeting. Each local conference and mission field in the union is entitled to one delegate in the sessions of the conference, without regard to numbers, and an additional delegate for every three hundred church-members.

W. T. KNOX, *President*,
J. J. IRELAND, *Secretary*.

East Michigan

A YOUNG people's convention is to be held at Hillsdale, Mich., March 10-13. The first meeting will be at 7 p. m., Thursday. The Hillsdale church has kindly offered to entertain those attending this convention, which will greatly lessen the expense of those coming from other churches. We earnestly request the young people from the following churches to attend this meeting: Jefferson, Prattville, Clayton, Hanover, Napoleon, Spring Arbor, Jackson, Rives, Bunker Hill, and Leslie. We hope that there may be a full attendance from that part of the State.

E. K. SLADE.

Arizona Conference

THE Arizona Conference of Seventh-day Adventists will hold its third annual session at Phoenix, April 15-21, 1904. This is a very important meeting for our young conference, as we shall not have a camp-meeting this year.

I hope all our churches will be well represented. The Phoenix church will arrange to care for all who come from the churches of the conference to attend this meeting.

In connection with this meeting the Arizona Medical Missionary and Benevolent Association will hold its annual election, and attend to any other business coming before them at that time.

We expect valuable help from the Pacific Union Conference in these meetings. Bible instruction will be given each day.

A. J. HOWARD,
Conference President.

East Michigan Conference

THE annual State meeting of the East Michigan Conference will be held at Ithaca, Mich., March 17-21. The Ithaca church has kindly extended an invitation to the conference to hold this meeting in their city. All the conference laborers are requested to attend. Let all come praying that the Lord will meet with us, and greatly bless the presentation of truth at this time. Special meetings for the public will be held each evening, when the vital points of faith will be presented, including the Eastern question, which occupies so large a place in the public mind at this time. Elder J. G. Lamson has been asked to present this subject. It is expected that Elder Wm. Covert, the vice-president of the Lake Union Conference, will attend this meeting. We hope for a large attendance and a profitable meeting.

J. D. GOWELL, *President*,
E. K. SLADE, *Secretary*.

Address

THE permanent address of Elder H. J. Dirksen is 895 N. E. Sixth St., Portland, Ore.

Business Notices

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

WANTED.—Young man and wife who desire to enter treatment-room work. Right party may secure part interest. Academy and church-school privileges. Address W. L. Secor, 130 S. Main St., Mt. Vernon, Ohio.

FOR SALE.—Bath fixtures, household goods, established trade of six years, small health food store; location good, 50,000 inhabitants. Splendid chance for two or three nurses or doctor. Good opening for restaurant and bakery. Will sell cheap. Address, at once, G. W. Mann, 136 W. Washington St., Ft. Wayne, Ind.

FOR SALE.—House and lot in Battle Creek, Mich.; nine rooms, closets, and bath. Finished in oak, convenient to sanitarium and church school, twenty fruit and shade trees, fine poultry house and park. Address J. Augustus Starr, 35 Congress St., Battle Creek, Mich.

THE Southern Missionary Society, Nashville, Tenn., continues to receive inquiries about, and orders for, their \$25 stereopticon outfits. As the tent season draws near, ministers and workers are beginning to realize the value to them of such an outfit in their field work, and many are planning to have one.

Among the latest to begin the use of a stereopticon are Brother M. J. Fritz, Patchogue, L. I., and Elder J. E. Tenney, Graysville, Tenn.

The former writes: "I gave a lecture with it in a parlor last night. Everything worked all right."

Elder Tenney says: "I think the stereopticon will be all right. I have tried it the second time, with no difficulty." He also sends twenty photos to have slides made from them.

Prof. B. E. Nicola, Oakwood Industrial School, Huntsville, Ala., has also ordered an outfit, and has it in use in his work.

Letters of inquiry are coming from all States, from Maine to California, and ministers all over the country are becoming interested in stereopticons as a means of attracting attention to the truth. These outfits have been on trial for more than a year, and not a single case of failure has been reported. They are easily operated, and are safe and inexpensive.

Obituaries

SEAMANS.—Died at her home at Willis, Mich., Feb. 17, 1904, of heart-disease, Mrs. Sarah Theresa Seamans, aged 67 years. She experienced religion in 1852, and accepted the faith of Seventh-day Adventists about fifteen years ago. Since then she had been a faithful, devout member of the church at Willis, Mich. Her joy was in spending her life for her neighbors and the needy. She leaves one brother, four sisters, and five children to mourn their loss. The funeral was conducted by the writer.

ANDREW J. HARRIS.

CHAPMAN.—Died at College View, Neb., Feb. 18, 1904, Warren Dean Chapman, aged 46 years, 2 months, and 8 days. Brother Chapman accepted present truth in the early history of the Nebraska Conference, under the labors of Elders A. J. Cudney and Geo. B. Starr. He occupied several positions of trust in the conference, and in 1890 joined a company of canvassers for England. Soon after returning to America, he contracted the dread disease, tuberculosis, which, with heart trouble, resulted in his death. Funeral services were conducted by the writer.

L. A. HOOPES.

EAGER.—Died near Plainfield, Wis., Jan. 28, 1904, Sister Flora Eager, *nee* Farrar, aged 39 years, 11 months, and 3 days. She was taken ill with measles and pneumonia, which resulted in her death. She gave her heart to God in early youth, and was baptized and united with the Seventh-day Adventist Church. She was a devout Christian and faithful member of the church until death called her away. She leaves a husband, father, mother, and two brothers to mourn their loss, but not without hope. The funeral services were conducted by the writer; text, Rev. 14:13.

N. P. NEILSEN.

WILLOUGHBY.—Died at Cambridge, Idaho, Sept. 6, 1903, James Earl Willoughby, oldest son of Elder J. M. and E. A. Willoughby, aged 19 years, 10 months, and 10 days. His death, which was sudden and unexpected, was a heavy blow to his parents, sister, and two brothers left to mourn their loss, but we look forward in the hope of being a united family in the kingdom. He was greatly beloved by all who knew him. He was converted and baptized at the age of twelve years. At the funeral, words of comfort were spoken

by Brother Arthur Moon, from Isa. 43:1-4. With sorrowful hearts we laid him away, await the coming of the Lord, who will store all things.

J. M. AND E. A. WILLOUGHBY.

WOODRUFF.—Died at her home in Topeka, Kan., Feb. 8, 1904, of *la grippe*, Eliza Ann Woodruff, aged 86 years, 6 months, and 8 days. Sister Woodruff was converted at an early age, and united with the M. E. Church. At the age of fifty she became connected with the Seventh-day Adventist denomination, of which she remained a faithful, devout member until her death. Two sons and two daughters are left to mourn the loss of a kind and loving mother. At the last gathering around that loved form, we comforted one another with the blessed assurance that if we are only as faithful as she had been, we shall enjoy a glorious reunion at the soon coming of Jesus. Words of encouragement were spoken by the writer, from Job 14:14.

N. B. EMERSON.

CHANTLER.—Fell peacefully asleep in Jesus, at Knoxville, Tenn., Feb. 20, 1904, Charles Chantler, aged 84 years. Brother Chantler was born in England, of Quaker parents. At an early age he united with the Baptists. About thirty years ago he united with the Seventh-day Adventists, serving as deacon of the church at Traverse City, Mich. Five years ago he removed to Knoxville, where his consecrated life and earnest devotion to the cause of his Master won the respect and love of all who knew him. Nine days before he died, he fell and broke the hip bone, which rendered him helpless, and subjected him to excruciating and almost continuous pain. But he bore all with patience and heroism, and every waking moment, when not racked with severe pain, was spent in praise to God. He leaves behind a companion, six children, and quite a number of grandchildren and great grandchildren. The funeral was well attended by the neighbors, who kindly ministered to him during his last sickness, and who had learned to love him for his gentleness and Christlikeness of character. Words of comfort were spoken by the writer.

W. C. WALES.

Death of Elder G. B. Wheeler

ELDER G. B. WHEELER, secretary of the New England Religious Liberty Association, was born in Warwick, Mass., in 1840, and died Feb. 7, 1904, at his home in South Lancaster, Mass. He was converted when about twenty-seven years of age, soon after returning from the war. His parents being Baptists, he joined that denomination. After his mother's death, he disposed of his business, which was quite a prosperous one, and entered the Baptist theological seminary at Newton, Mass. He was with the Baptist ministry for about fifteen years; but during the last few years of his association with them he investigated present truth, his sisters in Vermont having accepted the message. After a thorough investigation and a candid and careful consideration of the truth, he decided to cast in his lot with the Adventists. It was at a great sacrifice he did this, but he was assured that it was the truth of God for these times. He was an earnest, faithful, devoted worker. He loved the truth with all his heart, and labored with his whole soul in the religious liberty work, for which he was eminently fitted. His last illness was short, about four days. He was first taken with *la grippe*; an abscess formed in his ear, finally breaking within, which was followed with meningitis. Soon after the abscess broke, he lost his mind, and for twenty-four hours before his death he was unconscious. His decease is a great loss to us as a conference, and to the religious liberty work in New England. Funeral services were conducted at the South Lancaster church, in charge of Elder A. E. Place, assisted by the ministering brethren of the conference. We laid him to rest in the same cemetery where sleep many other dear saints of God, who will appear when the Life-giver shall come. May the Lord hasten the day. A widow, two sisters, and three daughters are left to mourn the loss, but they sorrow not as others who have no hope.

F. G. C.



WASHINGTON, D. C., MARCH 10, 1904

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

Don't spend too much time studying over the question of the best way for you to begin work for the Lord. The essential thing is to *begin it* in some way, and begin *now*. When you have done that, the question of the best way will be easily solved.

ON February 28 Dr. A. J. Hetherington and his wife sailed from New Orleans for Central America. He went out to the Bay Islands last spring, and returned this winter for his marriage. A needy field lies before these workers, and they ask us to remember them and the work in prayer.

THE many calls that are being made at this time for funds to advance the work of proclaiming the gospel of the kingdom, would not be heard if there were but little life in the movement to which this denomination stands committed. The more there is being done, the faster this movement is going, the more opportunities will there be to give for its advancement. And the more we give to God—the more faithfulness we show as stewards of his goods—the more will he commit to our trust. For we give only what he gives first to us.

DR. H. W. MILLER writes from Inland China, December 24:—

Yesterday the Lord manifested his power before us in a mighty way. Sister Pilquist had become so low with tuberculosis that there seemed to be no hope of her recovery. We told her so, and then all united in a season of prayer, that we might know the Lord's will concerning her. Sabbath morning we anointed her, and prayed in faith, and God healed her. The fever left her. She had been able to speak only in a whisper, but after the prayer she sang two hymns. Her night sweats left her, and she slept nine hours last night. We praise the Lord for his power.

Under date of January 26, a month later, Dr. Selmon wrote: "Sister Pilquist is improving every day. There is no mistaking the Lord's healing work in her case."

THE recent great fires in this country have greatly disturbed insurance men, says the *Washington Times*. All calculations have been upset. The Rochester fire, following so quickly the Baltimore fire, has "shaken confidence." "Many insurance men," says the *Times*,

"will be nervous, dreading a great fire in the business center of some other city. The destruction of the Granite Building, in Rochester, is a great shock, because that building was regarded by insurance men as entirely fireproof. Rates in that building were extremely low. This fire may cause the companies to raise the rates for many buildings in this city which are of modern fireproof construction."

The events of the last days, when the judgments of God are in the land, will continually upset human calculations, and set at naught the safeguards men may throw around life and property. God designs to teach men at this time that in turning unto him is the only safety.

An Appeal for the Orphans and the Aged

What Shall Be Done for Our "Homes"?

THE James White Home for Aged, and the Haskell Home for Orphans and Dependent Children, have been a blessing to hundreds of those whom the Lord has committed to our care. They have provided shelter and home privileges to many who had nowhere else to go. They have so far been sustained by the donations of the friends of the friendless, who have each year contributed just what was necessary for the sustenance of the Homes and their inmates. It has been regarded as something providential that each year, by close economy, the committee has been able to carry on these institutions without incurring indebtedness. Last spring the misfortune of fire deprived the Haskell Home of its lighting and heating and laundry plant. Through the summer it did without these, but they had to be replaced in the fall, and the cost was three thousand dollars more than the insurance money. It was necessary to take this money out of the maintenance fund.

It was hoped that in view of the misfortune, the last semiannual offering would be sufficiently increased to make up for this loss. Instead of this, the offering was cut in two, and about half the usual amount was sent in. A long, severe winter has followed, and bills have been contracted which are unpaid and unprovided for. The children and aged people and their teachers and guardians are in need. The winter is not yet gone, and it will be some time before food can be gathered from the ground. The treasury is empty, and those who have the work in hand are distressed to know what to do. They have asked me to write this appeal, which I do in the name of Him who is the Father of the fatherless. Contributions of food or of cash are urgently needed.

There is a family of one hundred children with their teachers, and nearly

forty aged people with their guardians, to be cared for. What shall be done with these dear ones? Let the love of Christ constrain your answer in this matter. The managers do not ask to be set free from care and anxiety, but they do ask that the hand of sympathy and co-operation shall still be extended to them in caring for our own institutions. It will make their hearts glad to receive your responses.

The regular time for the semiannual offerings for these Homes is the first Sabbath in April. It is earnestly hoped that at that time our people will consider the poor, and make a generous offering. It will be difficult to wait for that time to come before receiving some relief, so any who may have ready help at hand will please send it in at once. Donations may be sent to the Haskell Home, Battle Creek, Mich.

G. C. TENNEY.

THE following letter from Brother Jasper Wayne, of Iowa, shows how one can often interest even strangers in our foreign mission work. This may be one of the ways by which we shall swell our gifts to missions during 1904:—

I have had a peculiar experience in selling the special number of the *Signs*, which will doubtless interest you. The thought occurred to me to make this a missionary enterprise, therefore when offering the paper, I make the statement, asking for a donation of twenty-five cents. I find it is a grand success, as one hundred and fifty copies have netted twenty dollars for the Foreign Missionary fund. I can take in from one to two dollars a day to put into this fund, while pursuing my ordinary business. It also adds special interest in the paper, as people always value a thing by what it costs them.

God has greatly blessed me in the effort, and my heart burns with an indescribable desire for the salvation of souls. My experience with the people brings to mind Judges 13:19: "The angel did wonderously; and Manoah and his wife looked on." This is certainly a grand opportunity for all our people to gain an experience that will be of untold value to themselves as well as help fill the depleted treasury of our Foreign Missionary Society. I am so glad the kind Heavenly Father has put something in my hand that will help swell the loud cry.

German East Africa Fund

[THE following further gifts have come for the \$5,000 fund voted by the General Conference to aid the German Union Conference in establishing mission stations in German East Africa. Gifts should be sent to the Treasurer of General Conference, 222 North Capitol St., Washington, D. C.]

Amount previously reported	\$200 47
Battle Creek Tract Society	1 00
May Wakeham	3 00
Miss Myldred Kelley	3 50
Mary Spencer	5 00
F. J. Harris	1 00