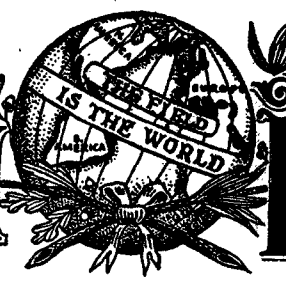


The Advent
REVIEW
AND SABBATH
HERALD



Vol. 81

WASHINGTON, D. C., THURSDAY, MAY 5, 1904

No. 18

Reverie

(Awakened by a Robin)

MRS. H. I. FARNUM

When twilight falls, and mem'ry calls
Dear forms long hid away,
Enchanting song is borne along
As dawns or wanes the day.

Mid the sighing and the dying,
The sorrow, pain, and blood,
With lashes wet, we might forget
That erst all things were good.

But that clear trill when all is still
Floats on the summer air,
And visions rise of paradise,
When earth was young and fair.

And then I seem as in a dream
To view a vista, vast,
Long rows of years in mystic tiers—
The ages of the past!

And all the sheaves the dead past leaves
In annals, true, are traced
For good or ill. All human skill
Is powerless to deface.

How many eyes have scanned these skies
As sunlight crept away!
How many heard the robin bird
Alike as we, to-day!

Now, they are not, save lonely spot
Perhaps, without a trace
To tell the tale, or mark the vale—
Their silent hiding place.

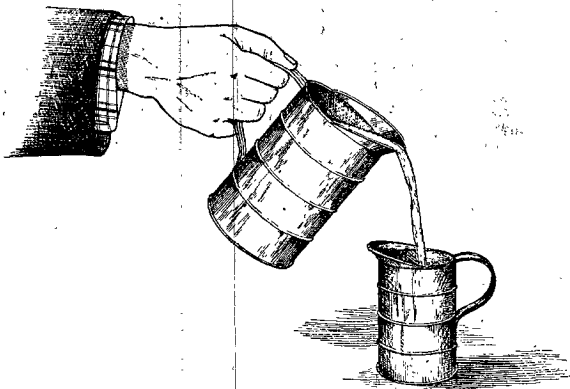
We view the sod, but hid in God
Are many pass'd away,
Who faithful wrought, his wisdom
sought,
And duty, day by day;
Ah, they will live and sing
When "Morning" plumes her wing!

O, gladdest prime! Earth's gala time,
'Tis coming, sure and fast!
Unwelcome fears, unbidden tears
Forever overpast!
The bruising of the wicked cease,
And weary ones find perfect peace.

Then, ever, song will glide along
Without a touch of pain,
Where all is good. There mem'ry's
flood
Includes no minor strain.

Peterboro, Ontario.

Accomplished at Last!



A Quart in a Pint—A Bible Wonder

MANY persons, perhaps unawares, have in reality asked as impossible a feat as that of putting the contents of a quart cup into a pint measure. How?—They want a Bible with very large type, and yet small enough in size to put into a pocket, not realizing that the larger the type, the larger must be the size of the page, and the larger the book.

However, this glad consummation has now practically been reached, for we are able to furnish a Bible but 7 inches long, 4 7/8 inches wide, and 1 inch thick, printed in heavy black-face Brevier type. Read the sample of type given below, and see if it does not read as if much larger in size, because of its bold, clear face.

Portion of Page Showing Exact Size of Type

The blessedness

PSALMS.

of God's chosen.

5 My soul shall be satisfied as with ³marrow and fatness; and my mouth shall praise thee with joyful lips:
 6 When ^bI remember thee upon my bed, and meditate on thee in the night watches.
 7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
 8 My soul followeth hard after thee: thy right hand upholdeth me.
 9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
 10 They shall fall by the sword: they shall be a portion for foxes.
 11 But ^cthe king shall rejoice in God; every one that ^dswareth by him shall glory: but

² Heb. their women shall be.
³ Heb. fatness.
⁴ Prov. 18. 7.
⁵ Ps. 42. 8 & 77. 2, 6 & 119. 55 & 130. 6.
⁶ Heb. They shall make him rise out like water by the hands of the sword.
⁷ Ps. 40, title.
⁸ Ps. 61. 6.
⁹ Deut. 6. 13.
¹⁰ Heb. is silent.
¹¹ Ps. 62. 7.
¹² Ps. 107. 42.
¹³ Job 5. 16.
¹⁴ Rom. 3. 19.
¹⁵ Ps. 50. 14 & 132. 2.
¹⁶ Ps. 95. 9.

with an arrow; suddenly ²shall they be wounded.
 8 So they shall make ^atheir own tongue to fall upon themselves: all that see them shall flee away.
 9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
 10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM 65.

¹ David praiseth God for his grace. ⁴ The blessedness of God's chosen by reason of benefits.
 To the chief Musician, ⁵A Psalm and Song of David.
PRAISE ⁶waiteth for thee, O God, in Sion: and unto

This Bible is printed on the famous India paper, and is the latest production of the Oxford University Press, the greatest Bible manufacturers in the world.

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What Is Said About Testimonies, Volume VIII

I HAVE read a copy of "Testimonies," Vol. VIII. It certainly contains a burning message to the church of to-day. No Seventh-day Adventist should be without it. R. A. UNDERWOOD, Pres. Northern Union Conf.

The copy of the "Testimonies" has been received, and I desire to express my sincere and heartfelt thanks to you for the same. I have looked forward with much desire to the reading of the volume. We will advertise the book thoroughly in our *Union Record*, and assure you that we shall spare no pains in recommending it, and in calling the attention of others to it. E. HARRIS, Sec. Texas Tract Society.

From what I have been able to see in the book thus far, I conclude that Volume VIII holds within its covers, perhaps, the most important information ever written for the denomination. A. J. BOURDEAU, Sec. California Tract Society.

Received yours of the 11th inst., also "Testimonies," Vol. VIII. I thank you very much for the copy. I have read Section V with much interest, and esteem it a privilege to write a note concerning the value of this book, to be published in the *Atlantic Union Gleaner*. H. W. COTTRELL, Pres. Atlantic Union Conf.

Your letter, accompanied by Volume VIII of the "Testimonies," duly received. I feel very grateful to the Pacific Press for the precious little treasure which has been presented to me. I have always been a great lover of the writings of Sister White, and can most sincerely and heartily recommend what she has written, and shall take pleasure in calling the attention of the people of the West Michigan Conference to Volume VIII. A. G. HAUGHEY, Pres. W. Mich. Conf.

We are in receipt of the complimentary copy of the "Testimonies," Vol. VIII, for which we are very thankful. We appreciate the work very much, and will do our utmost to give it a large circulation in the conference. E. A. BRISTOL, Sec. N. Mich. Tract Society.

Your kind favor of the 11th inst. duly received; also Volume VIII of the "Testimonies." It surely is a very pretty and neatly bound volume, while its teachings are simply invaluable. I shall do all I can to dispose of a goodly number of these books among our people throughout the conference. The instruction it contains is timely, and therefore of special importance to our people now. Sincerely yours, S. G. HUNTINGTON, Pres. W. Va. Conf.

I thank you most heartily for the thoughtfulness in sending an advance copy of Volume VIII. I quite agree with you as to the timeliness of the Volume, and shall do all I can to emphasize the fact. W. A. SPICER.

Price, in cloth, 75 cents; limp leather, \$1.25.

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 REVIEW AND HERALD And Sabbath

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

VOL. 81.

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No. 18.

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Editorial

"Blessed Is the Man"

THERE is no greater blessing that can come to the poor child of fallen Adam than the blessing of forgiveness. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile." Forgiveness is the all-inclusive blessing in which is involved the whole experience of redemption. To save his people from their sins was the mission of Jesus to this lost world, and in him "we have our redemption, the forgiveness of our sins." We can not fully appreciate nor adequately describe the blessedness of the one whose life record of evil has been covered, who has been clothed "with the garments of salvation." "Blessed is the man." Jesus "died for us, and now he offers to take our sins and give us his righteousness. If you give yourself to him, and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." With what fulness of meaning we can say, "Blessed is the man." "Jesus loves to have us come to him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love and to bind up our wounds, to cleanse us from all impurity." What a wonderful Saviour!

"The sweetest frame, the most heart-enduring frame that possibly a Christian can get into while in this world, is to have a warm sight of sin and of a Saviour upon the heart at one time." Ah, "blessed is the man."

It Will Come

THE day of the Lord will come. It has been long delayed, but it will come. It is now almost exactly threescore years since the definite time passed which it was thought would usher in that day, and although the believers of that time were sorely disappointed, yet it will come, and it is threescore years nearer now than it was then. The scoffers may mock, and may ask, "Where is the promise of his coming?" but "the day of the Lord will come." The evil servant may say in his heart, "My Lord tarrieth," and he may "begin to beat his fellow servants," and he may "eat and drink with the drunken," but the day of the Lord will not always be delayed. It will come. And we have reached the time when we may with assurance take up the promise, "There shall be delay no longer," and we may declare by the word of the Lord that those now living, even some who are already crowned with the snowy crown of threescore and more years, will "remain unto the coming of the Lord." To the scoffer we say, It will come. To the careless and the indifferent we say, It will come. To those who have just learned of this blessed truth we say, It will come. To those who have waited long and patiently for their returning Lord we say, It will come.

"Our Lord is now rejected,
And by the world disowned;
By the many still neglected,
And by the few enthroned;
But soon he'll come in glory!
The hour is drawing nigh,
For the crowning day is coming by
and by."

Half the Battle

It is an old proverb that courage is half the battle. There is much truth in it. He who begins the conflict with a strong assurance of victory is much more likely to win than he who yields to his opponent before they join forces in actual combat. So when Joshua assumed the leadership of the Lord's hosts; both the Lord and the people filled his heart

with courage: "Be strong and very courageous, . . . be strong and of good courage; . . . only be strong and of good courage." Under the inspiration of this threefold exhortation to courage, Joshua led the people into the promised land. We stand to-day near the borders of the heavenly Canaan. We are living in the time of the promise. We must go up and possess the land, but difficulties, like the giants of old, threaten to defeat our best efforts. How shall we face the situation? Relying upon the promises of God, we must first settle it in our own hearts, as Abraham did, that what God has promised, he is able also to perform, and then we must be strong and of good courage. It is not the greatness of the difficulties, but the greatness of the power available with which to meet the difficulties, which will determine the result. We must realize "the exceeding greatness of his power to us ward who believe," and then we have a sound basis for good courage. "Be strong, and let your heart take courage, all ye that hope in Jehovah."

Three Essentials and Their Sign

IN writing "unto the churches of Galatia" of the utter insufficiency of a merely ceremonial religion, the apostle Paul said: "As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creation." According to this form of statement, neither the careful performance of a ceremonial nor the studied avoidance of a ceremonial is of any value in the way of salvation. There must be "a new creation." This led David to pray, "Create in me a clean heart." That same creative power which brought the world into existence in the beginning is the power of the gospel, and through the working of this power alone can man be restored.

In the same letter to the same churches the same apostle gave expres-

sion to the same principle in another place in these words: "We through the Spirit by faith wait for the hope of righteousness. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." It is here affirmed again that neither performing nor avoiding a ceremony is a means of salvation, but the essential experience demanded is "faith working through love." This is in harmony with the teaching that "without faith it is impossible to please God." "For by grace have ye been saved through faith." "It is of faith, that it may be according to grace."

In his first letter to the church at Corinth the apostle Paul again inculcates the same lesson about ceremonialism: "Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." Rotherham renders the last verse as follows: "The circumcision is nothing, and the uncircumcision is nothing; on the contrary, a keeping of God's commandments is everything." Thus for the third time is the statement made that it is not by doing or refraining from doing some outward act that we obtain salvation, but it is expressly declared that keeping God's commandments is the essential thing. "Fear God, and keep his commandments; for this is the whole duty of man." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

If we bring these three principal statements together, we find that they all agree in saying that there is no power unto salvation in ceremonialism, whether performed or omitted, but each emphasizes a different experience as essential. According to the first it is "a new creation." According to the second it is "faith working through love." According to the third it is "the keeping of the commandments of God." A little consideration of the subject, however, will make it clear that these three statements are not in any sense contrary to one another, neither are they descriptive of different and disconnected experiences, but they present simply different and closely related phases of the same experience. The gospel is "the power of God unto salvation." This power is creative power. Without this creative power we have no gospel, even though we have abundance of form and ceremony. "Wherefore if any man is in Christ, there is a new creation." This is the essential and fundamental truth of Christianity. This distinguishes a genuine Christianity from all false religions and from all mere formalism in professed Christianity.

But this creative process touches each individual only through the exercise of personal faith. Creative power has been introduced into sinful flesh by the gift of the Son of God to share our nature. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." The benefit of this gift is enjoyed by each individual only as he accepts it through a personal faith in Christ. It follows therefore that while there must be "a new creation," yet "faith working through love" is an essential factor in the problem. Both are essential, and they are the complement of each other. There can be no salvation when either is lacking.

It is also worthy of note that the only channel through which this creative power can reach the sinner is the Word made flesh. We may behold and admire the working of this creative power in the grass, the flowers, and the trees; we may study its marvelous manifestation in the animal kingdom, from the mote in the sunbeam to the leviathan of the deep; we may lift up our eyes on high and "see who hath created these, that bringeth out their host by number;" but through none of these channels can there come to us the application of this same creative power to save us from sin. There is great danger lest we fall into a fatal error here. Some are to-day substituting nature study for a personal faith in Christ. Such will meet with disappointment and eternal loss. It is true that it is the power of God which is seen working all about us, but we may thus behold it on every side, and still remain in the bondage of sin. Only through Christ is the power which builds the flower and the tree brought near enough to us so that it can build a character in us which is after the similitude of the divine. In him humanity is brought into saving touch with divinity. He is "able to save to the uttermost them that draw near unto God through him," but through no other avenue can we find our way unto God and salvation. Jesus said, "I am the way."

When through personal faith in Christ the creative power of God works in the life, the fruit is seen in "the keeping of the commandments of God." This is the evidence of a genuine Christian experience. The law of God is the transcript of his character. This character was revealed in Christ. Through personal faith in Christ this character is both imputed and imparted to the believer. The proof of this is seen in the fact that the life of the believer is found to be in harmony with the law of God. He is a commandment-keeper.

Thus we find that there are three essential experiences for the Christian,—

"a new creation," "faith working by love," and "the keeping of the commandments of God." It is also clear that these three experiences are, after all, only three phases of the same experience. There must be a new creation, but this is brought about only through the faith of the individual, and the result of such a faith is seen in keeping the commandments. Herein we see the true relation between the law and the gospel. In the gospel is found the creative power which when applied to individual experience through faith brings one into harmony with the law.

The Lord gave the Sabbath as the memorial of the original creation. "In six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." The Lord gave this same Sabbath to his children as a sign of the new creation—his sanctifying work. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them." Thus the Sabbath becomes the sign of all that is connected with the new creation. It is the sign of righteousness by faith, and the mark of true commandment-keepers.

In this closing message it is necessary to emphasize these three essentials in their relation to one another, and the Sabbath as the sign of them all as parts of one complete experience. This will "make ready for the Lord a people prepared for him."

Lawlessness, Anarchy, Despotism

For some months a reign of lawlessness has been in progress in the very heart of the American republic; not lawlessness of the sort that one finds on the border line of civilization, where the laws and officials of civil government are set at defiance by a few reckless individuals, but lawlessness on the part of the government itself, or of those forces upon which law and order depend for their preservation. The story of this lawlessness is told by Mr. Ray Stannard Baker in the May issue of *McClure's Magazine*. No one class of the people, Mr. Baker shows, have been responsible for it. It is not the lawlessness of any one party, but of all parties, exhibited through their representative organizations. Two mining regions of Colorado, Cripple Creek and Telluride, constitute the scene of this strange disturbance in the course of American free government. Four parties have been participants in the events that have taken place—the mine owners, the miners' union, the militia under orders from the government, and the citizens' alliance. On

each one rests the guilt of lawlessness, says Mr. Baker.

The miners' union has broken the law, there have been dynamiting and assassination; the corporations have broken the law, there have been bribery and corruption; the citizens' organizations, representing in some degree the great third party—the public—have broken the law; even the legislature itself, wherein the law is made, has been lawless. We have to-day, indeed, in certain parts of Colorado, a breakdown of democracy, and through anarchy, a reversion to military despotism.

The parties concerned in this lawlessness have not even professed to be observing the fundamental rules of republican government. Constitutional law is openly violated and scoffed at.

The trouble began with an attempt by the Western Federation of Miners to force several non-union mines in Cripple Creek to come into the union; that is, to discharge all their employees who were not union men. The Federation also had in mind the forcing of a universal eight-hour day in the mining industry. The attempt brought on a strike, which involved a number of large smelting mills in various parts of the State, but was not successful. The miners' federation attempted to shut off the supply of ore to the non-union mills, by ordering the miners to refuse to work in any mine shipping ore to these mills. Under this order the mines in Cripple Creek and Telluride were closed down, about five thousand miners being thrown out of work. By this action, dictated to the miners, who had no grievance against their employers, by a few men who had secured despotic power in the miners' organization, one of the chief industries of Colorado was seriously affected, and the prosperity of the State was threatened.

In making this demand for an eight-hour day, the miners' union was asking what the State legislature had in 1899 granted them, but which, despite this fact, the miners had never been able to obtain. When an attempt was made to enforce the law, says Mr. Baker, "the smelter trust, the coal operators, and other interests fought it before the State Supreme Court, which finally declared the law unconstitutional, although the United States Supreme Court had already approved a similar law passed in Utah."

The union then began the work of getting an amendment to the constitution. In November, 1902, the question was submitted to the people of Colorado, and an amendment carried by the tremendous majority of 46,714 votes. Both Democratic and Republican parties solemnly pledged themselves in their platforms to execute the will of the people and make laws to enforce this amendment in the legislature of 1902-03.

When the legislature met, a powerful lobby representing the mining corporations, appeared at the State capital, and

through its efforts the legislature finally adjourned without passing the amendment. "Rarely, indeed," says Mr. Baker, "has there been in this country a more brazen, conscienceless defeat of the will of the people, plainly expressed, not only at the ballot, but by the pledges of both parties."

The effect of this defeat upon the unions may well be imagined. They had worked long and hard to secure this legislation, they had voted for pledged legislators only to see the plainly expressed will of the people deliberately defeated! Is it a wonder that they were discouraged, even desperate? Here they were compelled to strike to enforce what should have been a State law. It is just such doings as these that drive men to socialism. We preach to the agitators: "Your remedy is the ballot; vote and get your rights."

Here voting did no good. In nearly all the strike speeches I heard in Colorado, this defeat of the will of the people was the strongest argument that could be used. I heard President Moyer say in a speech at Pueblo:—

"What is the use of your ballots anyway? You might as well tear them up and throw them in the gutter."

The conclusion drawn by the leaders is that union men must vote the Socialist ticket.

To fight the strike, the mine owners organized, and secured from the governor State troops to protect their mines while being operated with non-union men. But in connection with this move an unprecedented and significant thing appeared—the mine owners advanced the money to pay the troops. The *Army and Navy Journal* said of this act that it "virtually placed the troops, for the time being, in the relation of hired men to the mine operators, and morally suspended their function of State military guardians of the public peace."

The troops, says Mr. Baker, "sided openly with the mine owners, were paid and directed by the mine owners." "The troops came out not merely to prevent violence, but to break the strike." "On the other hand," Mr. Baker adds, "no one who knows anything of the history of the miners' union in Colorado can doubt that there would have been violence and assassination if the operators had attempted to open their mines without military protection."

Martial law was declared in Cripple Creek in December, 1903, and in Telluride one month later. This was after there had been assassination and dynamite outrages by the miners' union, or for which at least the union was responsible.

Martial law was but another name for military despotism. The office of the *Victor Record* was visited by an army officer, and a military censorship established. Free speech and a free press were suppressed, as is done in Russia. Citizens were "arrested without warrants and without charges, locked up in

an unsavory place called the Bull-Pen, and kept *incommunicado*, often for weeks." Decrees of the civil courts were disregarded; the writ of habeas corpus was suspended; small boys and even women were arrested and thrown into the Bull-Pen for speaking disparagingly of the soldiers. This was in the Cripple Creek district. In Telluride citizens long resident in the town, owners of property, were arrested on a charge of vagrancy, and set to work in the chain-gang. In January twenty-six men, some being well-known citizens, were escorted under military guard to the border line of the county and ordered not to return, although in some instances they were leaving property and families behind.

Concluding, Mr. Baker inquires, "Who is to blame for this condition of anarchy?" and says:—

We hear the military forces roundly abused for their despotism; but without wishing to excuse any of their usurpations or excesses, it is yet pertinent to inquire whether they have done anything that the citizens have not long been doing. Has not the union broken into the homes of citizens? Has not the union interfered with the personal liberty of many a "scab," driven him from his home and his work, as many a strike leader is now being driven by the bayonet? Has it not even killed its enemies?

Have not the corporations of Colorado defeated the will of the people? have they not broken laws every day without punishment? Have not the citizens' alliances driven men from their homes and their families?

Has not even the legislature itself broken the highest law of the republic, the will of the people, for private, or political, or selfish ends?

The significance of the situation in these Colorado districts is best expressed by the question whether what has resulted there is a sample of what may result elsewhere and everywhere throughout the country from the unstable industrial conditions that so generally exist in these times. Is what is now seen on a small scale in Colorado, to be seen ere long on a large scale, perhaps a national scale, in this country? Is there to be anarchy followed by the establishment of a military despotism? This is not an idle question. Truly we are living in most serious times, when he who would be safe must be sober and be guided by the higher Wisdom that has foretold the perilous character of these days, and pointed out the way of escape from coming destruction.

J. A. S.

Plans for the Work in Washington

WHEN we moved our headquarters from Battle Creek to Washington, D. C., we expressed strong confidence that the providence of God was leading. We have been here about nine months, and have had many excellent opportunities

to test this matter. Our observations and experiences thus far all confirm us in the assurance we had that the Lord led us to this city. We have not met with a reverse, nor suffered a disappointment regarding any features of this change. To-day the outlook in Washington is brighter and more encouraging than at any time since the decision was made to come here.

The wisdom of making the national capital our headquarters grows more apparent each month. The opportunities for rendering valuable service to those who do not know this truth, in connection with our office work, seem to multiply as we gain a better knowledge of the city. The advantages of our rural surroundings are greater than we realized when we selected our grounds. We can truthfully say to all our people that we have not found one thing to cause us to regret having come here.

Since coming we have found it necessary to make careful preparation for the building we are required to do. As we have had all the regular work pertaining to the office to keep up, we have not made the progress in building that we desired. But we are now almost ready to break sod for the first building. We hope to be able to make quite a full statement of our plans next week.

The special object of this article is to place before our readers some steps we believe should be taken this summer to give the people of this city the message God has committed to us. We have here three hundred thousand persons. Through the city papers the attention of thousands of these is being called to us and our work. Now is the most favorable time there has ever been for presenting our message to them. This is the opportunity for doing an effective work in this place.

The work we shall be able to do with the two tents which we plan to use will be very small, compared with what should be done. We ought to canvass every house with our denominational books. We ought to work up a large sale of our denominational missionary paper, *The Signs of the Times*. Millions of pages of tracts explaining our message should be placed in the hands of the people. Thousands of Bible readings should be given to those who are willing to open their homes to us.

All this could be done if we could have the workers to do it. We think we see a way to secure the workers, if we only had the money to support them. Recently we have been considering the following plan:—

1. Make a call to the most advanced, mature, and capable young men and young women in a number of our training-schools to spend the coming summer in Washington, doing the work suggested above.

2. Ask the fathers and mothers of the young people they have been sending to our schools for several years, to support, as far as possible and necessary, their sons and daughters in practical, useful work in this city during the coming summer.

3. Organize thoroughly in this city, to give these young people the very best instruction possible in Bible work, canvassing, paper-selling, and missionary visiting.

4. Direct this whole movement to the point of training and preparing our young people who have about finished school, for practical work in mission fields.

We can see great possibilities in this plan. At the close of each school year scores of young people go to their homes and lose the summer, simply because they have no direct line of work to follow in the cause. Many drift out of the cause. The parents of many could, with a little sacrifice, send them to Washington and help to support them here in this practical training-school during the summer. Next summer a strong company might be sent to another city.

We expect to be able to give exceptional advantages this summer. Sister White is now with us, and will probably remain in the East through the summer. We hope that she will be able to meet these workers every week, when she is in Washington, and give them the rich instruction she has received from the Lord. We shall have able and experienced Bible teachers in the city. And we can make arrangements for experienced leaders in canvassing, periodical-selling, and Bible-reading work, to spend the summer with us.

We present this much of what seems to be a feasible plan, for our brethren and sisters to study. We shall be glad to hear from young people and parents who would like to join us in this work. In writing, tell us just what you are ready to do in making this large missionary effort self-supporting. Address the writer at 222 North Capitol St., Washington, D. C.

A. G. DANIELLS.

The Pacific Union Conference

THE Pacific Union Conference was one of the first union conferences organized in the United States, and was among the first to develop its various departments and important features. Its first session was held at Portland, Ore., early in 1902. The meeting was well attended, and was counted as one of the best union conference sessions of 1902.

The second session was held in Healdsburg, Cal., March 18-27, 1904. Considering the long distances to be traveled by the delegates, the attendance at the Healdsburg Conference was excellent. This brought together for mutual confer-

ence and co-operation, representative men from the distant conferences both north and south along the coast. The Pacific Union Medical Association held a session of its organization in connection with the conference. The publishing, medical, and educational institutions were all well represented in the gathering. Sister White was present, but owing to a cold she contracted at the beginning of the meeting, and the continual rain, she spoke only twice during the conference. Her second sermon was given the last Sunday afternoon of the meeting. Notwithstanding a heavy downpour of rain at the time, the large building was filled with a deeply interested congregation. The message borne was as clear and forceful as ever from this servant of the Lord.

Elder W. T. Knox, the president of the union, had the general charge of the meetings. Reports were presented by conference presidents, heads of departments, and managers of institutions, giving an account of the work of which they have had charge during the last two years. Although none of our reports can be considered altogether satisfactory, yet they are full of interest and value. They recount the experiences through which we pass, and record the progress we make. Were these facts all studied as carefully as they should be, most important lessons would be learned from them. The reports of this conference were in many respects encouraging. These, with the proceedings of the conferences, will be prepared for publication by the officers.

One of the most excellent features of this conference was the series of Bible studies conducted by Professor Prescott. The epistle to the Hebrews was chosen as the basis of these studies. Christ, the Son of God and Son of man, was presented as the central theme of the epistle. The study of his ministry in the heavenly sanctuary brought out the fundamental truths of the third angel's message. It was made very plain that every feature of this message is necessary and harmonious with every other feature; that the integrity and continuance of the whole message is involved in the genuineness of any of its parts; that the rise of this message in 1844 was a part of the plan of redemption, and absolutely necessary to save men from the sophistries and the delusions that are even now deceiving the world. These Bible studies were held at the best hour of the forenoon, and were attended by the entire conference, and the senior students of the school. When the time came to close the session, it was found that nothing had been lost by devoting an hour and a half in the forenoon, and also each evening, to the study of the Scriptures. A prayer and praise service was held each morning at eight

o'clock. The entire business of the conference was disposed of when the hour for adjournment arrived. Much is lost by allowing the business of a conference to drag along and crowd out the Bible studies and devotional meetings.

The finances and general business affairs of the conference showed careful management on the part of the officers. In the election of officers for the ensuing term, but little change was made. There was general and deep regret among the delegates that Elder Knox felt compelled to decline re-election to the presidency of the union conference. Although pressed to continue in office, Brother Knox could not consent to do so. He was placed on the committee, and will give his associates the benefit of his experience in the general work. Elder W. B. White, of Montana, was chosen president. He will have the hearty support of the brethren on the coast. That conference covers a vast stretch of territory, and holds a very important relation to the Pacific mission fields. Its opportunities and responsibilities are great, and so also are its resources.

A. G. DANIELLS.

Note and Comment

ACCORDING to authorities quoted by the *Literary Digest*, there is a revival of Romanism in Norway. Of all European countries, Scandinavia has since the Reformation been most free from the grasp of Rome, but in the lapse from true godliness which is characteristic of the times the world over, the way is prepared for new triumphs of the papacy everywhere, since it is faith alone that can overcome the papal power. In Norway out of a population of 2,300,000 about 2,000 people profess the Roman Catholic religion, of which number nearly one half are in Christiania. The minister of education, Dr. Sverdrup, is a Catholic, and through him Rome exerts a considerable influence upon the nation.

"FIFTY years since," says the *Missionary Review of the World*, "the average number of colporteurs employed by the British and Foreign Bible Society did not exceed 150, and the average yearly circulation by colportage was about 150,000 copies. To-day the society's colporteurs distribute by sale one out of every three copies issued, and the 870 men employed throughout 1902 circulated no fewer than 1,833,000 copies, in over two hundred different languages. Of these colporteurs, twenty-nine were at work in Turkey and Greece, forty-seven in Austria-Hungary, fifty-one in France, fifty-one in Korea, eighty-eight in the Russian empire, one hundred and fifty in India and Ceylon, and two hundred and thirty-eight in China."

THE question whether liquor dealers are disqualified for membership in the Christian church was recently seriously discussed in Brooklyn, N. Y., where it was raised by the admission of a wine merchant to membership in a Congregational church. The pastor of the church justified the act as being "in accord with the spirit of Jesus and the teaching of Paul," but the assistant pastor and several members of the congregation protested against it by resigning. The *Brooklyn Presbyterian* is "inclined to believe" that applications from liquor dealers to join the church "should as a matter of Christian expediency not be encouraged." It would seem that but one answer could suggest itself in any Christian mind to the question whether a man engaged in a business engineered by the devil is a fit subject to be received into the body of Christ.

THE independent Catholic Church in the Philippines, otherwise commonly designated as the Aglipay movement, has taken at least one million Roman Catholics out of the old Roman Church, says the *Missionary Review of the World*. "Whole provinces have 'gone over' to the new church, taking with them their members, priests, and church property." A feature of this movement which separates it in character from the papacy and allies it with Protestantism is that it seeks to make the Scripture the basis of faith and the guide in morals. "Archbishop Aglipay and his supporters have bought and put into circulation among their people thirty thousand Scripture portions since Nov. 1, 1903. Some of his bishops are prescribing the New Testament as the book which all candidates for confirmation must study until such time as they have a regular catechism."

ONE of the chief assaults of the devil upon Christianity at this time, for which the way is open in these degenerate days, consists in an effort to tear down and obliterate the distinction between the true and the false in religion,—to submerge Christianity in the ocean of paganism which so nearly fills the world. The very air seems full of the taint of the idea that all life is one, and all religions are one in essence. Such quotations as the following from the *Literary Digest* of April 16 are current illustrations of this sort of teaching. The Rev. R. Heber Newton, of New York, attempting to show that every religion proves itself, in the light of scientific study, to be an expression of some necessary phase of religion, says:—

Each subserves a use in the evolution of the fruitioning of humanity; each will find its permanent value preserved and its transient uses discarded in the attained unity of the flowering soul of man.

As they [the various religions] grow, they grow together. . . . In their higher reaches they strain toward each other. The flowering of all beliefs is in one faith—all religions seeding down one religion. So, beneath the variant and discordant beliefs of the present the germs of the future universal religion can even now be traced.

The ideals of character vary in varying lands, but only as the refractions of the same light falling in different angles of the same prism will vary. It is one and the same light of life through all the variations of the spectrum. The human ideals are one everywhere. Purity and justice and truth and temperance and charity,—these need no translation from the speech of the pagan to the tongue of the Christian.

Saints are of blood kin the world over. There is nothing alien to the truly devout Christian in the devoutness of the Hindu Guru, or of the yellow-robed saint of Japan, or of the mystic worshiper among the Isawan Mountains. . . . In the presence of the man of the spirit, be his name what it may, we know that he is of our family and household of God.

Whoever is familiar with the teachings of Spiritualism can easily recognize the spiritualistic character of these quotations. There is not one word in all the teaching of this sort that exalts Christ or the doctrine of salvation by faith in him. The whole effort is just the contrary to this. The atoning work of Christ is treated as of no consequence.

The true religion, in which alone there is salvation from the wrath of God and from eternal death, always exalts Christ and emphasizes the truths of the total inability of man to save himself, and the sufficiency of Christ's atoning work in his behalf. Every teaching which tends either directly or indirectly to obscure these truths, by that thing proves itself to be a phase of antichrist.

A RECENT decision by the Minnesota Supreme Court touching the Sunday law in that State, holds that tobacco is a necessity, and hence that the sale of tobacco on Sunday can not be interfered with by the statute. This is in line with decisions that have been given in other States. We do not know of any Sunday law which cuts off the sale of tobacco. It is all right, from the Sunday-law standpoint, to prohibit honest work; that is not a "necessity." It is not, from this same standpoint, a necessity for a poor man, who perchance may observe the seventh-day Sabbath, to work on Sunday to support his family. It is not a necessity that the rights of conscience should be respected; it is not a necessity that the principles of free government, separating between the civil power and religion, should be upheld. But that men should indulge in the use of a noxious, poisonous weed, conducive only to unclean and unhealthful habits—that is a necessity! The law must not forbid that! What a commentary on the divine(?) wisdom which such legislation embodies!

General Articles

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

Pure as the Snow

PURE as the white, white snow,
Drifting the vale below,
Thou, Lord, canst make, I know,
Pure as the snow.

Wash from my heart all sin;
Cleanse it of every stain;
Make me all pure within,
Pure as the snow.

O'er life's dark, troubled way
Be thou my guide and stay;
Keep me, dear Lord, each day
Pure as the snow.

To thy dear arms I flee,
Take me, O Christ, to thee,
Where I shall ever be,
Pure as the snow.

—N. Elizabeth Hall.

The Blessing of Service

MRS. E. G. WHITE

God's people are to place in his treasury all the means that they can spare. For this means, needy, unworked fields are calling. From many lands is sounding the cry, "Come over and help us." Our church-members should feel a deep interest in home and foreign missions. Great blessing will come to them as they make self-sacrificing efforts to plant the standard of truth in new territory. The money invested in this work will bring rich returns. New converts, rejoicing in the light received from the Word, will in their turn give of their means to carry the light to others.

The Lord is calling upon his people to take up different lines of missionary service. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time.

Let those who take up this work make the life of Christ their constant study. Let them be intensely in earnest, using every capability in the Lord's service. Precious results will follow sincere, unselfish efforts. From the Great Teacher the workers will receive the highest of all education. But those who do not impart the light they have received will one day realize that they have sustained a fearful loss.

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The work of the canvasser-evangelist whose heart is imbued with the Holy Spirit is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, humble, heartfelt prayers, and a simple

presentation of truth in the family circle, many will be reached. The divine Worker will be present to send conviction to hearts. "I am with you alway," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage.

The monotony of our service for God needs to be broken up. Every church-member should be engaged in some special service for the Master. Let those who are well established in the truth go into neighboring places, and hold meetings. Let God's Word be read, and let the ideas expressed be such that they will be readily comprehended by all.

There are others who can visit the people in their homes, and speak to them of the love of Christ. By such labor souls will be convicted and converted. Those who do this work should be able to speak and read with clearness and feeling.

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage and pray for those who have opportunity to do this work, and they can give of their means for its advancement.

Medical Missionary Work

When Christ sent his disciples out on their first missionary journey, he said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Of the disciples after Christ's ascension, we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

To Christ's disciples to-day there come countless opportunities to minister to sin-sick souls and to those in need of physical healing. Physical healing is bound up with the gospel commission. Medical missionary work is the pioneer work of the gospel.

God's people are to be genuine medical missionaries. They are to learn to minister to the needs of soul and body. They should know how to give the simple treatments that do so much to relieve pain and remove disease. They should be familiar with the principles of health reform, that they may show others how, by right habits of eating, drinking, and dressing, disease may be prevented and health regained. A demonstration of the value of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless every one who will go forward humbly and

trustfully, seeking to impart the truth for this time.

Establishing Sanitariums

Sanitariums are to be established in many places, to stand as memorials for God. I know that the truth will reach the hearts of many who, but for the agency of these institutions, would never be enlightened by the brightness of the gospel message. Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. They are to take up this work, not with the hope of gaining financial advantage, but because their hearts are weighted with the burden of the message for this time. They are to be willing to sacrifice personal gain and personal convenience for the sake of saving souls.

A Work Demanding Sacrifice

The work of God is to be carried forward in self-denial and self-sacrifice. "Whosoever will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Christ became poor that we might be partakers of the "far more exceeding and eternal weight of glory." We are to practise the same self-sacrifice that led him to give himself up to the death of the cross to make it possible for human beings to have eternal life. In all that we do or say, in all our expenditure of means, we are to strive with full purpose of heart to fulfil the purpose of him who is the Alpha and Omega of medical missionary work. Beside all waters we are to sow the seeds of truth, winning souls to Christ by tender compassion and unselfish interest.

We are to seek to understand the necessities of those with whom we are brought into contact, and to obtain their confidence. People are eager to hear the truth from those whose lips are governed by the law of kindness. The divine word, spoken by such messengers, will be as music in their ears. Thus many of those whose minds are now filled with prejudice against present truth may be won to Christ.

Our work is a great and solemn one, and it needs men who understand what it means to give themselves to unselfish effort for the saving of the lost. But there is no need for the service of men who are lukewarm. Men and women are needed whose hearts are touched with human woe and suffering, men and women who have heard a message from heaven, and whose lives give evidence that they are receiving and imparting light and life and grace.

Our Efficiency

Our faith is to be broader, deeper, more trustful, than it has been. We are to bring all our necessities to Christ, knowing that he will supply our need. The deeper our appreciation of his love, the keener will be our sense of need, and the stronger our faith. And we shall receive according to our faith.

Our belief in Christ is not to be a casual belief, but a belief that enters into every part of the life. Such a belief leads us to ask for his help because we realize that he is our only dependence. A casual belief admits that he is the

Redeemer, but does not honor him by receiving him as a friend, a helper. Those who have such a belief work at a great disadvantage; for they do not take Christ into their confidence.

Shall we not avail ourselves of our high privilege in Christ,—sanctification through the truth? O, how greatly our souls need to be revived, quickened, spiritualized, filled with a love for the Saviour that leads us to choose his society, saying with real satisfaction, "In the Lord will I rejoice. His Word is my comfort and my guide." A constant reliance on Christ for success gives an abiding satisfaction. It is a source of peace that the world can neither give nor take away.

Laborers Together With God

By pen and voice, by the circulation of literature, by the preaching of the word, by medical missionary work, by every other agency that can be employed in consecrated service, the work of warning the world is to be carried forward. Every church-member is to do something. God's people are to be laborers together with him. As they take up his work, there will be a manifest increase of faith and piety. There will be greater readiness to offer prayer and praise in the testimony meetings held.

Our ministers may visit our churches, and may offer public prayer to God for the comfort of the sorrowing, asking him to dispel doubt from their minds, and shed light into their darkened hearts. But this will not be so effective in helping these sorrowful, doubting, sin-burdened ones, as to lead them to work for those more needy than themselves. The darkness will be dispelled if they can be led to help others.

Which Is the Greater Sacrifice?

GEO. F. ENOCH

NOT long ago, we had occasion to write a letter to the homeland, acknowledging a gift sent by some of our loyal young people for the regions beyond. In writing that letter, one thought was uppermost, and that was the necessity of having sturdy, faithful believers in the homeland, "holding the ropes," refusing to be turned aside by any of the side-tracks which are now running so close to the trunk line of the advent faith.

The laborer in the message, toiling in a strange land, beneath a tropical sun, by the side of pestilential swamps and rivers, has frequently pressed upon him the question, "If I fall in the heat of the battle, are re-enforcements behind, ready to step forward and grasp the standard as it falls from my lifeless hands, and keep the banner from trailing in the dust?"

He has noted those who have fallen in like circumstances, and the tardy way in which the gaps have been filled. He has noted the thousands of young people passing through the doors of our sanitariums and colleges, only to be apparently swallowed up in the great rushing world, and has wondered if they have forgotten the motto, "The Advent Message to the World in This Generation." Does the

fault lie with our institutions, our young people, or the homes of our people?

Such thoughts seemed to have stirred this Young People's Society, and one member with a tender heart said that as he saw what sacrifice others were making for this work, it seemed to him that he had never sacrificed very much for it. That came to us as an odd statement of the case, and we thought on this wise:—

What Has the Toiler in the Mission Station Sacrificed?

As we thought it all carefully over, we were surprised to see how small was the list of real sacrifices. The only thing we could find was the loss of not being permitted to gather with father or mother, brother or sister, at the home circle. But that had but little weight, as, after all, whether at home or abroad, we can not stay beneath the home roof, but each one must pass out into the busy world to make his own way. Then the separation is only temporary, as there will be a glad reunion in the near future, for which the world can not look.

What, then, does the missionary sacrifice? Is it gold or silver? Is it fame or honor? Is it the privilege(?) of joining the mad rush in the battle for bread, in which the majority are wrecked, with blasted hopes and blighted lives, and the few who succeed find the prize swept from their unwilling grasp by the pitiless monster, death? All this is nothing.

But What Do They Gain?

They gain, first of all, the blessed privilege of walking in the footsteps of their beloved Master, and enjoy the fellowship of his presence, which comes through wearing his yoke. The Lord makes friends for them wherever they turn, in the person of those whose hearts he opens; they are sharers in the joy that thrills heaven when the lost sheep returns to the fold; and when this short life is ended, they receive the crown of life, and enter the eternal home, where throughout eternity they will find joy inexpressible, in the midst of such splendor and beauty as the richest magnate of earth has never conceived. Do not name such a life a life of sacrifice.

What Do Those Who Stay With the World Sacrifice?

They sacrifice the eternal world for a few short years in such a world as this; they sacrifice immortality for mortality; life for death; the joys of eternity for the pleasures of sin, which are but for a season; the wealth of earth made new, and the beautiful city of gold, for the gold and silver of this world, which are of no value when life is finally ebbing away; the undying friendship, love, and home of the purified throng, for the selfish friendship of this present evil world; the privilege of being honored by the King of the universe for the empty honors of earth!

And What Have They Gained?

Nothing. Like the wise man, they can only say, "Vanity of vanities, . . . all is vanity." To such a one the words of Jesus are, "Thou fool, this night thy soul shall be required of thee." His sun

then sinks behind the clouds of despair, only to set in unending night.

The missionaries at the front do not wish to hear anything about their sacrifices. Let us hear no idle talk, asking if our missions really pay. When the missionaries in other lands faint beneath the burden of the day, let none wisely shake their heads in condemnation. Let us allow these worn and weary toilers to enjoy the rest they have earned with heaven's blessing upon them, and let us fill the gaps, pressing the battle to the very gates, with our faces set as flint Zionward. Then when the work is done, we shall all rejoice in the harvest home.

Sabbath-Keepers in Scandinavia Before and After the Reformation—No. 2

L. H. CHRISTIAN

IN Finland and Sweden the movement in favor of the Bible Sabbath assumed very large proportions, especially after the Reformation. Many historical writers have wrestled with this religious phenomenon, which seemed so strange to them. The Sabbath-keepers in Sweden appear to have published several small books in their defense; but here in Denmark I am unable to secure a copy of any of these writings. Consequently all I can write about the Sabbath-keepers of Scandinavia must be gathered from books whose authors were more or less prejudiced against them. One well-known historian who regards the Sabbath movement as a return to Judaism, writes as follows:—

"We can find traces of these Judaizing doctrines throughout all Sweden, as it then existed from Finland, northern Sweden, Dolurne, Westmanland, and Neriko down to Westgothland and Smaaland. Even King Gustaf I (1544) wrote a special letter warning the people of Finland against the then widespread error that 'people, because of the famine, ought to become Jews, and rest on Saturday.' The king states in this writing that many among the common people refused to work on the Sabbath, but lived like Jews under the Old Testament law of Moses. They even claimed to have received this Sabbath doctrine through visions and revelations. The letter is in itself quite a theological argument by the old king against this erroneous teaching."

"The next trace of Judaism [Sabbath-keeping] is seen in Westeraas in 1597. The church records of the cathedral at this place contain an account of several trials in which two Jewish teachers—a rich citizen and a peasant—were examined."

"On the sixth of April and the fourteenth of May the church dignitaries placed the wealthy citizen, Hans Jonsson, on trial because of his religious convictions. He promised to reform. On the basis of these promises a sealed agreement, a compromise, which he accepted, was made; on the seventh of November this was read and ratified in the presence of the bishop, priests, city mayor, and council. The case of Hofdesta Peter,

the peasant, was also settled in a 'conciliatory spirit' during the same year, and he was allowed to partake of the communion on the condition that he would continue in the true faith."

"In the archbishopric of Upsala the peasants also decided to keep Saturday instead of Sunday. In a few places they pressed the matter so urgently that their priests even agreed to grant their request by beginning to hold public services on Saturday. During the reign of King Gustaf Adolph we find this marvelous belief in many parts of Sweden."

"About the year 1625, when the religious revival and unrest had reached its highest point, we hear from Westgothland, Smaaland, and Ueriko of revelations and visions wherein angels had spoken of the great importance of keeping Saturday and of warning against the sins that were so common. The movement in these districts became so strong that not only a large number of laymen, but even many of the Lutheran priests began to keep Saturday, which, so it is said, gave rise to no little dissension."—*Norlin's "History of the Swedish Church," Vol. I, page 357 f., and Vol. II, page 256.*

The origin and cause of this Sabbath-keeping in Scandinavia is a much disputed point among historians. One writer thinks the doctrine was taught by and came from the Catholic Church; another, disagreeing with this unfounded supposition, claims that it was imported into Scandinavia from Russia. But that this was impossible is shown by one author who proves by the clearest evidence that Saturday-keeping existed in Scandinavia *before* it was found in Russia. One of the best of the Swedish church historians admits that he is unable to explain the cause of this belief in Saturday as the Sabbath, and declares that no other Protestant country has witnessed a religious phenomenon so startlingly strange as the Sabbath movement of Sweden; for, says he:—

"It does indeed seem most inexplicable that doctrines as strange as these could spread with so great rapidity among the people, and could exert such a mighty influence over the believers that many of them, as was seen in the reign of King Adolph, *would rather suffer death than deny their faith in these (Sabbath) doctrines.*"

The historian Anjon, a very careful writer, and for several years chief bishop of Sweden, gives quite another origin, and the truer one, of the Sabbath movement in Scandinavia. He thinks that it was a natural result of reading the Bible, which, after the Reformation, became quite a common custom in Sweden. These are his words:—

"The belief in the sacredness of a certain Sabbath day could without any connection with the religious movements of earlier times very easily raise the question if it wasn't Saturday that ought to be kept holy. The people very naturally began to think that the Sabbath law really had no binding force unless it was applied to that particular day which the Old Testament designates. The

great liberty that seemed to be connected with Sunday-keeping, the close application of the Old Testament which in those days was customary at the church services and Bible readings, and especially the common practise of following even in civil cases at law the law of God as given by Moses,—all these things led the people to study the commandment that demands the keeping of Saturday. One thing is certain: this belief in Saturday as the Sabbath did not generally stand alone; it was a part of the revival work of those days, and was taught in connection with a message of warning against common sins and vices."—*L. A. Anjon's "History of the Swedish Church," page 353 f.*

To those who have studied the Sabbath in history this Saturday-keeping in Scandinavia does not seem a strange, unheard-of religious phenomenon. They know that a Sabbath movement similar to the one in Norway, Sweden, and Finland has been seen in nearly every country of Christendom. And they fully agree with Archbishop Anjon as to the origin of such a movement—that people began to keep the Sabbath because they began to read and follow their Bibles. True Sabbath-keeping of to-day has precisely the same origin.

(To be concluded)

Seeking After God

HARRY ARMSTRONG

"I AM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts."

It is true, that there are many, even multitudes, outside of those who are known as Christians, who are seeking after God. They are crying out for him in the bitterness of their souls, even as did Job and the psalmist David, saying, "Oh that I knew where I might find him! that I might come even to his seat." "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

As the Lord causes the dry, barren ground to desire, that he may visit it with refreshing showers, even so he causes the barren soul with its unsatisfied longing to feel and sense its need of him, so that he may supply the need according to his riches in glory by Jesus Christ.

There is nothing that gives the Lord more pleasure than to make himself known to his children. He loves the companionship of man, to dwell with him and to walk with him. He does not wait until the man expresses his desire to find in words, but he answers the soul's need, and responds to the unsatisfied longing. He says, "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name."

Where We May Find God

"Then Paul stood in the midst of Mars Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things."

In this scripture the apostle Paul declares "the Unknown God" to be the creator of heaven and earth, the "God that made the world and all things therein." And then he shows where he does not dwell, saying, he "dwelleth not in temples made with hands." Stephen, the martyr, also uttered the same truth in his "apology," saying, "But Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet." Turning to the prophecy referred to, we read: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

God in His Dwelling-Place

The Lord does not look to the heaven or to the earth for a dwelling-place or sanctuary; for he says, "All those things hath mine hand made, and all those things have been, . . . but to this man will I look" for a dwelling-place. The Lord desires to dwell in man, to tabernacle in the flesh, for he dwelleth not in temples made with hands, but in the temple of the body. . . . "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

And so the apostle continues, saying, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

Christ the Word Is Nigh Thee

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth,

and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Why Men Can Not Find Him

"I have spread out my hands all the day unto a rebellious people which walketh in a way that is not good, after their own thoughts." This is what hinders men from finding God, even walking after their own thoughts. So long as a man follows the path of his own choosing, he walks in the wilderness of sin. "It is not in man that walketh to direct his steps." "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It is not until a man is willing to give up his own thoughts, his own way of thinking, and forsake his own way, that he finds God. Therefore since it is true that as man "thinketh in his heart, so is he," to give up his own way of thinking means a complete denial of self, a complete surrender of all that he is.

When such a surrender is made, the man sees no man save Jesus only. The self life is crucified, and Jesus is raised from the dead to dwell in his own tabernacle of flesh. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Seek Ye the Lord

"Those that seek me early shall find me." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Walk in Wisdom

To what extent a Christian should associate with those who are without is an important question. To withdraw altogether from those who are not Christians is not the best way. By so doing one will miss many opportunities to do good, and create an unfavorable opinion concerning the religion of Christ. To associate with such persons chiefly or very considerably may be harmful in another direction. Each one must decide for himself. But we are not without important help. Jesus is our example. He went into the house of a Pharisee to eat, and accepted the hospitality of a publican. He attended wedding feasts, and mingled freely with those who were of the earth earthy. But in doing so he never gave the impression that he was worldly

minded. Perhaps the chief thing to be considered is our deportment while we are in the company of those who do not believe. If our conversation is exclusively worldly and trifling, we may be sure we are wrong. If we can not carry our religion with us, we are out of place. If we can not manifest our religion among unbelievers in such a way as to commend it, we would be better off in some other company.—*Selected.*

"I Am Afraid of the Jews That . . . They Mock Me"

T. E. BOWEN

THE words at the head of this article were spoken by King Zedekiah to Jeremiah the prophet in his last secret counsel with him.

The time was a most critical one for Israel. The destiny of the city of Jerusalem, as well as of the whole Hebrew nation, hung on this decision. The word of God, by the mouth of Jeremiah, was clear and distinct, telling the king explicitly what he might do to save both himself and his people. But the real reason for not obeying the word of God to him is found in this poor flimsy excuse: "I am afraid of the Jews," Jeremiah, "that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me."

God's word to Zedekiah was life. The army of the Chaldeans had encircled Jerusalem. Long before this, Jeremiah had faithfully portrayed what was coming, but the people would not hear. He was ruthlessly taken and thrust into prison because he advised surrendering the city to Nebuchadnezzar's army. He was counted as a traitor, one working against Israel and for Israel's enemy. False prophets had prophesied peace, and said that God would protect them, etc. But now, notwithstanding all these quieting predictions, the words of Jeremiah were being fulfilled to that extent that the armies had encompassed the city, and the king was becoming much alarmed.

Secretly he called the faithful prophet to him, and said: "I will ask thee a thing; hide nothing from me."

Jeremiah replied, "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?"

Being assured by an oath that his life would be spared, Jeremiah said: "Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand."

By obeying the word of God, the mighty God of Israel, the Lord God of hosts, the destiny of a nation might have been at least changed; the city of Jerusalem, the pride of the Israelite, delivered; also the king's own life saved.

But rather than thus yield implicit obedience to God, thus showing that he feared God more than man, this weak, vacillating king revealed the shallowness of his character by replying to God, "I am afraid of the Jews." I am afraid they will "mock me." What a different history might have been written had God's words been implicitly obeyed.

Men even now fear the face of men, fear what men will say or think of them, more than they fear God, and what he will say and think of them.

Zedekiah lost his crown, lost his honor, and lost his life by fearing the face of man more than he feared God.

How different was the kingly life of Jesus. By fearlessly disregarding the traditions of men, and implicitly obeying the word of his Father, he earned the lost diadem that fell from Zedekiah's brow. Men might mock him and ridicule his simple life of obedience, yet he stood unmoved, like a great rock breaking the angry billows that beat against it.

Before this work closes, opportunity will be given for revealing whether our characters belong unto that class represented by Zedekiah, or whether, like Christ, we have had the fear of God before us, which alone will cause us to "stand" through the perils of the end, and to "stand" when the Son of man appears.

Give Thanks

A GIPSY boy lay dying in one of the hospitals in England. A Christian nurse bent over him, and repeated: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The boy gazed intently into her face a moment, then with his dying breath said: "And I never thanked him." O, the forgotten blessings that have so noiselessly come into our lives! We have used them to make our own way in the world, instead of making God's way into the hearts of men; never once thinking of, or even thanking, the One from whom all blessings come; seemingly taking it for granted that since God created us, it is his bounden duty to give us his greatest blessings. Is it any wonder that our spiritual growth is slow?—No, the wonder is that his Spirit still hovers over us. Let us give thanks to him.—*Selected.*

Reasons for Lean Christians

THEY own Bibles, but feed on newspapers.

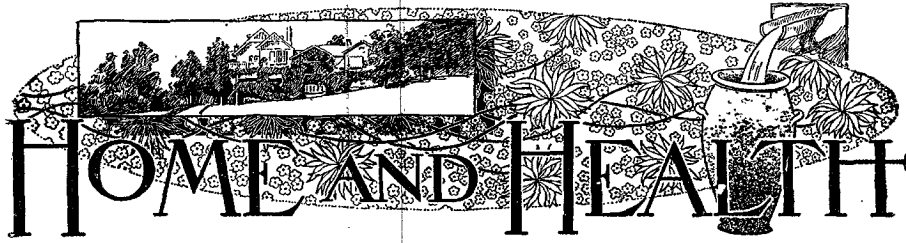
They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things he did to be wholly impracticable now.—*Selected.*



The Croaker

ONCE by the edge of a pleasant pool,
Under the bank, where 'twas dark and cool,

Where bushes over the water hung,
And grasses nodded and rushes swung,
Just where the brook flowed out of the bog,

There lived a gouty and mean old frog,
Who'd sit all day in the mud, and soak,
And do just nothing but croak and croak.

Till a blackbird whistled: "I say, you know,

What is the trouble down there below?
Are you in sorrow, or pain, or what?"
The frog said: "Mine is a gruesome lot!
Nothing but mud, and dirt, and slime
For me to look at the livelong time;
'Tis a dismal world!" so he sadly spoke,
And voiced his woes in a mournful croak.

"But you're looking down!" the blackbird said;

"Look at the blossoms overhead;
Look at the lovely summer skies;
Look at the bees and the butterflies—
Look up, old fellow! Why, bless your soul,

You're looking down in a muskrat's hole!"

But still, with his gurgling sob and choke,

The frog continued to croak and croak.

And a wise old turtle, who boarded near,
Said to the blackbird: "Friend, see here:
Don't shed your tears over him, for he
Is wretched just 'cause he likes to be!
He's one of the kind who won't be glad;
It makes him happy to think he's sad.
I'll tell you something—and it's no joke—

Don't waste your pity on those who croak."

— Joe Lincoln.

Be Patient With the Boys

I HAVE a profound respect for boys. Grimy, ragged, tousled boys in the street often attract me strangely. A boy is a man in a cocoon,—you do not know what it is going to become,—his life is big with possibilities. He may make or unmake kings, change boundary lines between states, write books that will mold characters, or invent machines that will revolutionize the commerce of the world. Every man was a boy—it seems strange, but it is really so. Wouldn't you like to turn Time backward, and see Abraham Lincoln at twelve, when he had never worn a pair of boots—the lank, lean, yellow, hungry boy, hungry for love, hungry for learning, tramping off through the woods for twenty miles to borrow a book, and spelling it out crouching before the glare of the burning logs.

Distinctly and vividly I remember a squat, freckled boy who was born in the

"Patch," and used to pick up coal along railroad tracks in Buffalo. A few months ago I had a motion to make before the court of appeals at Rochester. That boy from the "Patch" was the judge who wrote the opinion granting my petition.

Yesterday I rode horseback past a field where a boy was plowing. The lad's hair stuck out through the top of his hat, one suspender held his trousers in place, his form was bony and awkward, his bare legs and arms were brown and scratched and brier-scarred. He turned his horses just as I passed by, and from under the flapping brim of his hat he cast a quick glance out of dark, half-bashful eyes, and modestly returned my salute. When his back was turned, I took off my hat and sent a God-bless-you down the furrow after him.

Who knows? I may yet go to that boy to borrow money, or to hear him preach, or beg him to defend me in a lawsuit; or he may stand with pulse unmoved, bare of arm, in white apron, ready to do his duty, while the cone is placed over my face, and night and death come creeping into my veins.

Be patient with the boys; you are dealing with soul-stuff. Destiny waits just around the corner.

Be patient with the boys!—*Elbert Hubbard, in the Philistine.*

The Science of Bathing

A PHYSICIAN once ordered a bath for a sick man. Making his usual visit the next day, he was greeted with the joyous exclamation: "Say! doctor, if I'd 'a' known how good a bath would make a fellow feel, I'd 'a' taken one forty years ago."

The bath as a luxury is quite well understood by the present generation, and yet it is a fact that a great proportion of people do not understand the science of bathing.

There is a right way and a wrong way even in the simple taking of a bath; and in the case of infants it is quite important that this be understood, and the right way chosen. Adults can speak their wants, or object to what does not please them: infants are obliged to accept the dictum of their caretakers, however disagreeable it may be.

In the first place, the temperature of the room in which the bath is given is of great importance. Remembering that heat is radiated much more rapidly from the body when wet than when dry, we can see that our own feelings as to the warmth of the room will hardly be a criterion for the comfort, or even for the safety, of the child.

The room should never be at a lower

temperature than seventy degrees Fahrenheit; and in the case of a delicate infant or an invalid, it may be raised to eighty-five degrees, and even then it may not be wise to expose the wet body uncovered to the air. With very delicate babies it may be needful—in order to secure the best results—to sponge the body under cover, drying in same way, instead of giving a tub bath.

The temperature of the bath, too, should not be guesswork. We use the words "cool," "warm," "tepid," or "hot;" but they have no absolute meaning unless measured by the thermometer. A cool bath is from sixty degrees to seventy-five degrees; a tepid bath, from eighty-five degrees to ninety-two degrees; a warm bath, from ninety-two degrees to ninety-eight degrees; a hot bath, from ninety-eight degrees to one hundred and twelve degrees.

But what is the mother to do who has no thermometer, and can not immediately procure one? Her hand will afford no guide to the temperature of the water, for what will seem only warm to her hand may be actually hot to the skin of the child. The elbow will give a surer indication of the temperature of the bath, as its skin is more delicate and sensitive than that of the hand.

Dr. J. H. Kellogg gives a method of approximating the temperature of the bath without a thermometer. He says: "It is a well-known fact that, at the level of the sea, water boils at two hundred and twelve degrees Fahrenheit. Well and spring water, and the water of cisterns, does not vary greatly from fifty-three degrees Fahrenheit. By combining the proper quantities of water of these known temperatures, any required temperature may be produced." Thus:—

Two quarts at fifty-three degrees added to one quart at two hundred and twelve degrees equals three quarts at one hundred and six degrees.

Two and one-half quarts at fifty-three degrees added to one quart at two hundred and twelve degrees equals three and one-half quarts at ninety-eight degrees.

Three quarts at fifty-three degrees added to one quart at two hundred and twelve degrees equals four quarts at ninety-three degrees.

Eight quarts at fifty-three degrees added to one quart at two hundred and twelve degrees equals nine quarts at seventy-one degrees.

There should be no delay in adding the boiling water to the cold water, or the temperature will not be accurate.

It will be seen that all that is needful to figure out the temperature approximately for any amount of water is to multiply the number of quarts of spring or cistern water by fifty-three, then multiply the number of quarts of boiling water by two hundred and twelve, add the two products, and divide by the whole number of quarts. This is only a makeshift, however, and not advisable except where it is not easy to procure a thermometer.

In order that a bath be successful, the mother or nurse should be dextrous

and skilful, that the handling of the child may not be productive of discomfort or of fright, and that the infant should not be chilled in the process of drying. The least possible time should be spent in giving the bath.

Care should be taken to wipe the head dry, especially if there is much hair. In such cases the child should be kept out of drafts or the head be protected until the hair is perfectly dry.

If the child looks blue or seems exhausted after the bath, you may be sure that the bath has not been given scientifically; that is, in accordance with the physical condition of the child.

The first bath of the new-born infant should be about body temperature; that is, ninety-eight degrees Fahrenheit. But the temperature may be gradually lowered, so that in a few weeks it may be from eighty degrees to ninety degrees. A very warm bath is exhausting, while a cool bath is invigorating. There is not so much danger of taking cold after a cool bath as after a hot one. If the bath is very warm at first, it should be cooled by the addition of cold water just before the child is lifted out of it, so as to secure the tonic effect.

The child should be encouraged to use his limbs vigorously while in the water, but at the same time the bath should not be unduly prolonged simply for the delight it gives the mother or other friends who enjoy seeing the little one splash. In this, as in everything else, the welfare of the baby must be the first consideration.—*Mary Wood-Allen, M. D.*

How a Quarrel Begins

ONCE upon a time a farmer said to his wife, "Suppose we keep a buffalo."

"Very good," said the wife; "only it were wise to count up the necessary cost before buying it. If we get a buffalo, we must get a peg to tie her to."

"Yes," said the farmer, "and a rope to tie her with."

"And a cask to feed her in."

"And a blanket to keep her warm."

"And a pail to milk her into."

"And a churn."

"And a butter paddle," said the wife, "and I think that is all, except that we might get a second pail so that I might give my mother half the buttermilk."

"What!" shouted the farmer, "you feed your mother on my buffalo's buttermilk!"

"And why not, pray? If my mother hadn't fed me, you would have had no wife to churn your buttermilk for you!"

"And a good thing that would have been for me. If my mother hadn't been inveigled into promising me to you—who knows?—I might have married a princess!"

"Well, since you are so grieved you got me instead of your grand princess—who couldn't milk a buffalo if you had her—I'll go back whence I came!"

Then in their overmastering anger the couple scold and shout both together, neither waiting to hear what the other is saying, until they are purple in the face, the veins of their necks stand out

like whip-cord, and at last the throat of each "sits down"—as the picturesque Hindustani idiom has it—and refuses to work longer. Then the husband, still whispering, because he has no voice with which to talk, goes out to his plowing. The wife, also whispering, gathers together a bundle of clothes, and goes away to her mother's house. There she abides for the space of three months.

When the wife's brothers see that so long a time has elapsed, and that the farmer has not come in contrition begging his wife to come home, they realize that the matter is serious, and that something must be done, or their sister will be left on their hands, and the "face" of their family will be "black" before the whole world. So, arming themselves with a stick apiece, they go to the farmer's house. Failing to find him there, they go to his field, and find him working among the corn. Then they fall upon him, and beat him soundly, saying:—

"Your buffalo has ruined our fields!"

"Impossible," says the farmer, "since I have no buffalo."

"No buffalo! Why our sister, you said, fed our mother on your buffalo's milk. So it must have been your buffalo that ruined our fields, and we want satisfaction."

"But I have no buffalo."

"Indeed," say the brothers, "you have, for it is your buffalo who for the past three months has been feeding at our expense. Come, take her away."

So the farmer goes and gets his wife, and indeed he is glad enough to have her help again. And the wife is glad enough to get back without having to apologize. Therefore, it is a lesson to both.

So the quarrel is cured—until next time.—*Hindu Folk-Lore.*

For the Home Gardener

THIS is the month in which we begin to prepare for our summer garden.

Give your house plants more water, more fresh air and some kind of fertilizer. All of them should be making active growth.

This is the month when we may root our cuttings for later use, thus getting extra plants, also pruning the original plant. I use sand kept constantly moist, and cover the cuttings with a tumbler or glass jar, and I seldom lose a cutting.

Plant your tuberous begonias and gloxinias. Give them good drainage, and a sandy, fibrous soil. Keep them in a warm place until active growth is well under way.

Have you any chrysanthemums stored in the cellar? If so, bring them up, water well, and in a short time there will be numerous sprouts all over the top. Cut such of these as you wish, and root in moist sand, then keep them steadily growing, repotting as they need it.

This is a good time to start pansies, salvias, coleus, asters, and ageratum from seeds. By the time the ground is warm enough, they should be ready to plant out.

Syringe all plants often, and be on the war-path for the insect pests on the plants and in the soil. A little care and watchfulness every day is all that is required.

An excellent box in which seeds for early flowers can be sown is about eighteen inches long, fifteen inches wide, and three and a half inches deep. This box can be placed in the window beside the cutting-box. A good soil for the seed-box is made of three-fourths soddy loam and one-fourth sand. This mixture gives a soil which drains well, and does not run together after it has been watered a few times.

In this box can be sown pansy, verbena, petunia, snapdragon, sweet alyssum, salvia splendens, or seeds of any other similar plants which will stand transplanting and are desired for early blooming. Enough plants can be grown in a box of this size to supply a good-sized flower-garden.—*Selected.*

Cure for Pneumonia

THE following was recently published by the board of health of a New Jersey town as a reliable remedy for pneumonia:—

"Take from six to ten onions, according to size, and chop fine; put in a large spider over a hot fire, then add about the same quantity of rye meal, and vinegar enough to form a thick paste. In the meanwhile stir thoroughly, letting the mixture simmer five or ten minutes. Then put into a cotton bag large enough to cover the lungs, and apply to the chest as hot as the patient can bear it. In about ten minutes apply another, and thus continue by repeating the poultices, and in a few hours the patient will be out of danger.

"Usually three or four applications will be enough, but continue always until the perspiration starts freely from the chest. The remedy was formulated many years ago by one of the best physicians of New England."

The Value of Hard Foods

HABITUALLY eating soft foods, even soft bread, to the exclusion of everything that is hard or crusty, is not only weakening to the digestive organs, but it leads to the rapid decay of the teeth. When they are not used in the mastication of harder foods, the teeth become covered with tartar, and sometimes loosened in their sockets, or the gums bleed. The use of hard bread and other substances requiring thorough mastication will do more to preserve the teeth than all other things put together. It will also tend to keep them clean; and by insuring good digestion it will help to make the breath fresh and pure. Those who suffer from indigestion seem instinctively to reject the softer, sloppy foods, as they are apt to make disturbance almost as soon as swallowed.—*Selected.*

"USE what talent you possess. The woods would be very silent if no birds sang there but those which sing best."

THE WORLD-WIDE FIELD

Our Work in Sumatra

R. W. MUNSON
(Concluded)

THE more intimately the missionary can associate with the people he is seeking to reach, the more quickly and effectually he will accomplish his object; for by familiarity with their sorrows and trials he comes to sympathize with them in all their vicissitudes; and nothing so quickly or so surely draws the hearts of men to Christ as intelligent sympathy.

Timothy and I used often to go out upon the street in the Chinese quarter, and sell tracts and Scripture portions, and preach the gospel. It was most hu-

respectful hearing. You would be interested if you could be present at one of these meetings, and could understand Timothy as he reasons with the crowd about the plain, simple truths of the Word, and hear the quaint illustrations and parables he uses,—nothing appeals to the Oriental mind so strongly as this manner of address,—and the replies he makes to objectors. It is so evident that the Spirit of God is speaking through him, that we are not surprised when men acknowledge that what he says is true, and turn away silenced.

Street preaching, however, is not the most desirable form of missionary ef-

effort was abandoned for another form of endeavor. Along the main streets may be seen small courts on either hand, in which, arranged in a square or parallelogram, are from twelve to twenty houses occupied by the poorer classes, usually all of one caste, and frequently of one family or clan. In one of these courts the missionary might stand unobserved from the main thoroughfare, and speak undisturbed by Mohammedan controversialists. The people were more disposed to listen and more readily influenced than they would be in so public a place as the bazaar or market. It very often happened also that when one man accepted the Christian faith, the whole crowd would soon follow him. The next step was to go out into the country and labor in the small villages of the cultivators of the soil.

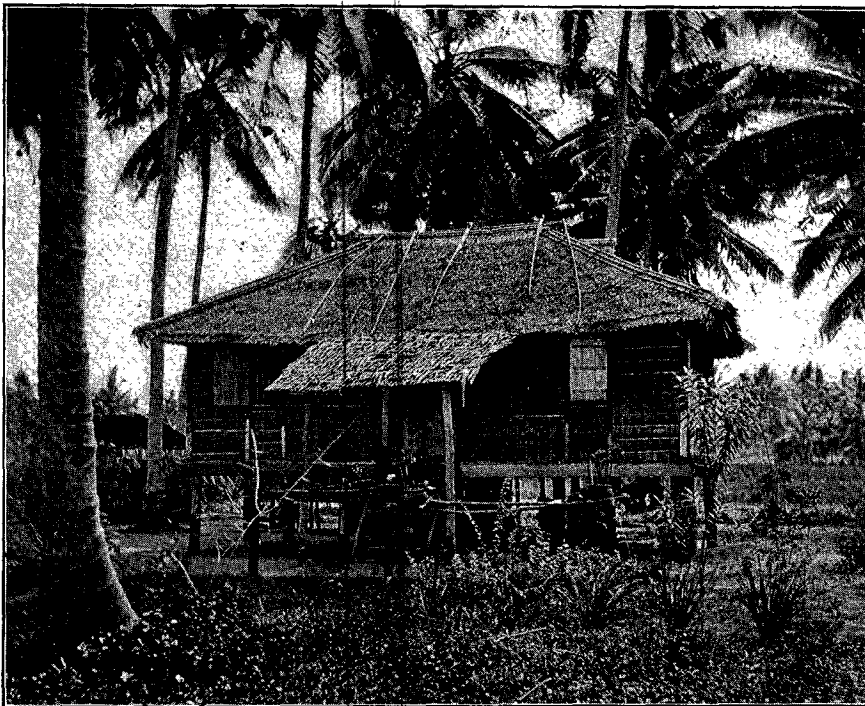
Among these Chinese people every institution of any pretensions at all is represented by some tangible monument of its power or sign of its stability. We have a score or more of Chinamen, some of them with families, who attend our services, and consider themselves as Christians, although not yet baptized. There are many others who are interested, but who are delaying because they are doubtful about the permanence or stability of our mission, simply because they see no building or church of any sort that stands for our organization. Therefore it is that we are planning to build a modest wooden structure with corrugated iron roof, which will serve the purpose of church, school, and dwelling for the Chinese pastor. Such a building will cost from four hundred to five hundred dollars.

We have already about forty dollars in hand, and we are taking up a weekly offering to help swell this amount, but it is certain that we can not raise the entire sum here in Padang. Therefore we are praying earnestly that the Lord will open the hearts of some of his dear children to contribute toward the erection of the first Seventh-day Adventist church in the East Indies. If any readers of this article feel that the Lord would have them contribute something toward the enterprise, let them send the money to the treasurer of the General Conference, and he will see that it is forwarded.

Since the outbreak of the Russo-Japanese war we feel more than ever the urgency of haste in pressing the work of the third angel's message. We are as yet the only laborers in the entire archipelago. We have been praying and hoping for help for four years, but we are no stronger than when we first came, as far as a force of missionaries is concerned. I do not forget that there are other lands in as great, or it may be even greater, need of the gospel, yet there must be workers and money for the prosecution of the work here.

O that our brethren who own property would be as wise in their generation as the children of light should be, heed the warnings God has given, and dedicate their property to the spread of the gospel message for this age!

If they were in the needy fields and



A MALAY HOME

milating to his family to have one of their members preaching on the street, and so they tried to influence him and stop his work. They also learned that a widowed relative was becoming interested in the gospel, and they felt that to have another member of the family turn Christian (the name Christian carries with it just as much reproach as it did in the days of the early Christians) would be additional disgrace; so there was also that motive for silencing our preacher. But the Lord gave him the victory.

Sometimes Mrs. Munson accompanies us with the Bilhorn organ, and we soon gather a motley crowd of Singke Chinamen, babas, and Malays, with a sprinkling of Hindus. Once in a while the face of a Eurasian (half-caste) is seen. We sing some of our gospel songs in Malay, and then we preach to them the message of salvation. Now and then some Mohammedan or baba offers a word of opposition, but as a rule we get a very

fort, and is useful chiefly in the earlier stages of the work, in order to get the attention of the people turned to the great theme. In British India in the early days of missionary work what was called "bazaar" preaching was simply street preaching in the native quarter where all the small shops were found. These open directly on to the street, so everybody inside can see and hear everybody outside. There the missionary, assisted by a native helper, would address the motley crowds that would gather around, and that would listen from the shop doors, upon the great theme of redemption. He was often interrupted by hard questions from the Mohammedan of Hindu casuist who was seeking not information, but confusion to the missionary. That some good was done by this means is not to be doubted; for in this way some, though not many, of the first converts were interested in the gospel.

After a time, however, this sort of

could see how much could be accomplished with their consecrated wealth, there would be no delay in surrendering the money which God has entrusted to them as his stewards to the great need of the hour. May the Lord open their eyes to see that they can invest their money to the highest possible advantage now. Here is an opportunity that will never come to them again. Let them not lose it by clinging to what they must soon see perish in the flames of the last day if they do not give it to God in this time of need and shortage in funds for the extension of the work.

We are in good health on the whole, and crave an interest in all your prayers, that we may be spared to remain on the field, and that the Spirit of God may move hearts to bring or send the gospel to Malaysia and its fifty million people, few of whom have any knowledge of God and his truth.

We are of good courage; for the word has been spoken that the isles shall yet hear his gospel, and we live in hope and by faith.

Lessons From the War in the East

F. W. FIELD

THE war between Japan and Russia has at last broken out, and we feel anx-

ing the war to a limited territory, and by averting complications with other powers. The student of prophecy can but recognize a power behind the scenes, working to hold in check the elements of strife, that the gospel of peace be not hindered. Let us still pray that this war may be brought to a close soon.

The Japanese hope to win by controlling the sea with their fleet. They claim to be able to place a much larger force in the field than the Russians can transport and maintain over the single line of railway through Siberia. But the Japanese admit that their weak point is their financial standing. Should the war continue more than a year, or more than eighteen months at the longest, Japan would be brought into serious financial straits. But the people are intensely patriotic, and will do their utmost to maintain their national standing. The emperor and the empress have contributed some of the imperial treasures to the war fund. At a meeting of prominent citizens held in Tokyo, a well-known bank president made a speech, in which he proposed that wealthy Japanese contribute to the war fund their costly treasures of gold coins and curios. Then he set the example by turning over to the Bank of Japan seven gold cups and a quantity of rare gold coins. This example has been followed all over the

The East German Conference

GUY DAIL

LEAVING Heilbronn early on the eighteenth of January, Elders Conradi and H. F. Schubert, and the writer, stopped in Nuremberg overnight. This city was founded about the middle of the eleventh century, and many of its ancient towers and walls have been preserved in good repair until the present day. It has two hundred and ninety-five thousand inhabitants. Watches were invented here, and were known as "Nuremberg eggs." On the high hill overlooking the town is the castle, and in one of the buildings were shown to us many of the instruments of torture that were used during the Middle Ages; among these was the famous *Eisene Jungfrau*, which, we are told, was used to punish political offenders. Over the two doors of the city hall, cut in solid stone, were the four beasts of Daniel 7, so that the people of Nuremberg have ever before their eyes an object-lesson in the study of the prophecies. As yet our work here has not received the privileges we hope it may have in the future. We had to meet in secret in the evening, because a fine of six dollars has been threatened any one who would attend our services. About forty were present. Elder Conradi was blessed in presenting the need of patient endurance in the midst of adverse circumstances.

On Tuesday, the nineteenth, we reached Dresden, the capital of the kingdom of Saxony. The following evening our East German Conference began, and it has closed tonight, the twenty-fourth. We could not have asked for a pleasanter city in which to hold our meetings. It is situated on both banks of the Elbe, and is the "most pleasant town of Germany, owing to its numerous museums and the gentle manners of its inhabitants." It has the finest gallery of pictures to be found in the empire, and has sometimes been called the "German Florence." It contains a population of four hundred and ninety-four thousand. In Saxony there are 4,200,000 people, and this small country is more densely inhabited than any other land of Europe, there being seven hundred and forty-

three persons to the square mile. A great deal of mining and manufacturing is carried on in this small kingdom, and over half the people are engaged in various kinds of industrial work. The government is Roman Catholic, and formerly we had not a little difficulty here. Even at this conference, we were always favored with the presence of the government detective, and were not allowed to take up collections, and on Sunday we did not dare have our meeting until after eleven o'clock in the morning, according to the law. We are also denied the right to baptize. The visits of the government official in no way restricted our liberty of speech, and he himself several times expressed his satisfaction at the manner in which the business meetings



From "The Four Track News"

WISTERIA AND FIRST BRIDGE TEMPLE, TOKYO, JAPAN

ious over the effect it may have upon the Lord's work in these two countries, and in other parts of the world. In fact, there seemed to be danger that other nations would be involved. So, before and since the opening of the war, we have been praying that the Lord would still hold the winds of strife. Then news came that the United States government, through Secretary-of-State Hay, had proposed to the other great powers that Russia and Japan be prevailed upon to recognize and preserve the integrity of Chinese territory outside of the disputed territory of Manchuria. The other powers have received this proposal favorably, and it has also been agreed to by the two belligerents. This will certainly tend to simplify matters by confin-

country, and large sums have been contributed. Marquis Tokugawa, former lord of Mito, contributed from the family treasures to the amount of thousands of dollars. One wealthy Japanese owns a very valuable collection of works of art—an art museum in itself. This collection is valued at several hundred thousand dollars; and the owner has offered it for sale, the proceeds to go to swell the war fund.

And this they do to win praise to the individual, and prestige to the nation. What shall we say of the wisdom of these "children of this world"? And what lesson is there in all this for "the children of light" who have treasures laid up on the earth?

Tokyo.

and the lectures were conducted. He took notes of all that went on, and in this way, I suppose, the Saxon government gets a pretty good understanding of the message for our times; for he was sent as a sort of government reporter, whose privilege it is to bring to the government a brief of our proceedings, as they advance from day to day. In the entire territory of the East German Conference, which is composed of the kingdom of Saxony and the provinces of Posen, Pomerania, Brandenburg, and Silesia, with seventeen millions of people, the work is going forward rapidly.

During the twelve months ending Dec. 31, 1903, the East German Conference tithe amounted to \$8,165.60; Sabbath-school donations to \$787.91; First-day offerings to \$312.98; week-of-prayer collection to \$508.35; 192 were baptized during the year, and seventeen were added by vote, making the present membership 784. It must be remembered that lately a new conference, the Prussian Conference, has been organized out of the former territory of the East German field, and this new conference now has a membership of four hundred and fifty-two. It received four hundred and fifty dollars from the East German Conference, besides having its laborers paid from East German funds up to Jan. 1, 1904.

That question which has aroused the deepest interest at this meeting is the East African Mission. Elder Conradi had much freedom in presenting the opening providences of God in reference to the beginning of our work in this heathen land. At this meeting the commodious hall, which is located near several of the state buildings in the heart of the city, and will seat about four hundred, was packed with enthusiastic listeners, about three hundred of whom were our own people. The latest reports received from our missionaries were read. At that time, Brother J. Ehlers was sick with the fever. After paying two tithes to the German Union, and completing its audits, the East German Conference was still able to vote five hundred dollars of its surplus tithe to the East African Mission. God has richly blessed the brethren here for their liberality and self-sacrificing spirit.

Yesterday, Sabbath, was a blessed day. Elder Erzenberger spoke in the forenoon, calling upon all to renew their covenant with God, and asking sinners to give their hearts to his service. About twenty made a start for the first time, and some who had formerly known the truth, but had become lukewarm, gave themselves to God anew. In the afternoon, after a few appropriate remarks, opportunity was given for those who desired to testify publicly of their thankfulness and gratitude to God, to rise; the whole congregation arose at once, and scores stood, waiting their opportunity to bear testimony. I had never seen a meeting like it. The Lord's presence was with us. In a few, pointed words, each one had the privilege of acknowledging God before the entire assembly. At the close of this exercise,

Brother K. Sinz was ordained to the ministry, and three local church elders and one deacon were also set apart to their respective offices, by the laying on of hands.

During the whole session there was a wide-awake spirit, a desire to learn more of the Word of God, and to appropriate the spiritual feast that had been prepared. The meeting was a real success; for God met with us. Nine were secretly baptized. The ordinances of the Lord's house were celebrated with fifteen who have recently accepted the truth—a very precious season.

All lines of the third angel's message were carefully considered. The public lectures were full of present truth. They were well attended. The conference sessions were intensely interesting. Sixty delegates were here, and they, with the more than two hundred other members, have obtained a new and clearer view of the work that they are to do at this time. Five new churches were received into the conference. Several canvassers' meetings were held, and the intercourse the canvassers had with their fellow laborers strengthened their faith, and renewed their courage. The vice-president of the union had a good, earnest talk with the workers, with reference to the importance of giving their whole attention to the work before them, and keeping themselves unspotted from the world.

The new year sees the president, Elder E. Frauchiger, assisted by two ministers, three licentiates, and nine Bible workers, in the field. They have a great work before them, and we trust they may be remembered in the prayers of all God's children. The message must go with greater power. In Berlin, where we have four churches, we are thinking of erecting a small chapel, right in the center of the city, if we can secure the site. This would be our third chapel in the German empire. Surely that great city, with its two millions of people, ought to have a Seventh-day Adventist chapel. May God help us in this effort, too, as well as in all that is to be done in the East German field in 1904.

The Marquesas

THE most easterly group of islands of any extent in the Pacific is the Marquesas. Seventeen islands are comprised in the group, the total area of which does not exceed five hundred square miles. The climate is very hot on the coasts, but as the traveler proceeds inland to higher altitudes, the tropical heat gives place to a much cooler atmosphere. Notwithstanding the heat, the climate is healthful, giving rise to little sickness either among natives or strangers.

When Captain Cook visited the group, he declared the natives to be the finest in outward appearance of all the South Sea islanders, the expression of their countenance being pleasant and open. Prior to the labors of the missionaries, they practised a form of worship similar to that of the Tahitians. Being controlled by the French government, Ro-

man Catholic teachers have had the pre-eminence; but, although the natives have nominally adopted the tenets of Rome, many of them are said to be little better than heathen savages. From contact with the customs and vices of white men, the population has been reduced to a mere fragment of what it formerly was. It is regrettable that men of such fine physique should learn, from their contact with civilized men, vices, the practise of which drives them to greater degradation than they knew even in heathenism.—*Australasian Signs of the Times.*

The Task Still Incomplete

A BRIEF survey of the conquests of the Bible over the world's languages must fill us with wonder and praise. Yet, while we thank God for so splendid an achievement, we dare not forget how much still remains undone. The enterprises and triumphs of the missionary create many new and imperious claims upon the Bible society. Each fresh tribe evangelized, each new country opened up to the gospel, appeals for fresh translations to be printed and spread abroad. Thus, some part of the New Testament has already been published in over one hundred of the languages of Africa, but this list must go on enlarging year by year. Within the borders of the Indian empire alone, no version of the Scriptures exists as yet in a hundred and eight languages, in use by no fewer than seventy-four million souls. In the islands of Polynesia and Malaysia, and on the upper waters of the Amazon, there are hundreds of languages and dialects in which the Scriptures have never yet spoken; and though many of these are local, and probably evanescent, yet scores of them remain in which the gospel must still learn to speak. And still beyond the utmost frontier of the Bible conquests lies unconquered Tibet.—*Bible Society Record.*

Mission Notes

A NEW departure for Africa's women was a Woman's Conference held recently in the West African Mission of the American Board. It was the first of its kind among these people. The great change which Christianity has wrought was noticeable in the fact that the husbands were willing to aid in the preparations for the journey, and in caring for the children and the fields during the absence of the wives.

POSTERS are being circulated in China denouncing foot-binding. The upper part of the poster is covered with a series of illustrations showing the cruelty and results of foot-binding. Beneath is a statement of the Anti-Foot-binding Society. This society has been encouraged by the fact that the dowager empress has issued a decree against this ancient practise. We have recently received the picture of our Chinese Sabbath-keeping families. The little girl's feet are not bound, and will not be.



THE FIELD WORK

Michigan

I BEGAN labor near Morley, Mich., about the middle of February. The roads were drifted with snow, and the weather was very cold. I held only four public meetings, but continued visiting and laboring from house to house until six adults have begun keeping the Sabbath. There are others in the neighborhood whom we hope to see obey all the truth. The accessions will be a real help to the Morley church, which has been weakened by removals, deaths, etc.

I expect to continue labor in rural districts adjacent to this church during the summer season, as I may have opportunity.

L. A. KELLOGG.

Oklahoma Territory

OKLAHOMA.—The Lord has been with us in our canvassers' institute, to instruct, reprove, counsel, encourage, and prepare us to do better service. Many precious testimonies were borne, some of them showing in a marked manner the Lord's care for his consecrated workers, and his willingness to specially guide them and provide for all their needs. Who that has ever proved him can be willing to remain inactive now when so much is to be done, and not rather covet a place in his vineyard, that he may be the better prepared to welcome back to earth the dearest, best, and greatest of all missionaries, and share with him in the joy of seeing souls brought back to their Father's house?

S. O. JAMES.

Chile

REUGO.—Good news comes from Argentina. Elder McCarthy reports eighteen keeping the Sabbath in a new place. There are Sabbath-keepers awaiting baptism in other places, of whom they have just learned. Two brethren are doing well selling books. Dr. Habenicht is probably on his way to Paraguay, to take his examination. If he succeeds in getting a diploma from the university there, he will be authorized to practise in Uruguay, Argentina, Paraguay, Bolivia, and Peru.

I was in Concepcion, the third city of Chile, a few days ago. I visited the Methodist school, the Lutheran and Presbyterian ministers, and some others. I found two Swiss families much drawn toward us, and held one meeting with them. The Presbyterian minister, a native, who speaks some English, was very friendly. We had a talk on the Sabbath question. This may result in a correspondence on the same question. He, together with some other native Presbyterian pastors, in a recent conference of that denomination, raised the question of infant baptism, asking proof for it. One had not baptized children during the last year, and said he would not until evidence was brought that he should. One or two others declared to the same effect. Thus in one phase or another the leaven is working. Some in these South American countries will yet stand

up and preach the message. Brother E. W. Thomann is with me. We are of good courage in the Lord. We remember our brethren in the States often in our prayers before the throne of grace, and desire to be remembered by them.

J. W. WESTPHAL.

Bay Islands

BONACCA.—I arrived here last Sunday noon, February 28, in far better condition than I expected to be. From that day till now I have gained continually. I know it is of the Lord, and I will praise him for it.

I walked up to Brother Evans's the next day after my arrival. Their new schoolhouse looks very nice, and although it is not finished, they have begun using it. The day-school is in session from one o'clock till five in the afternoon. I spent the whole time in the school, and am much pleased with what I saw there. Brother and Sister Evans and their daughter, Ada, are all well, and seem thankful for the measure of success that has come into their school work. We are of good courage. Although there is much to do in Bonacca, there are some hearts there as true as steel. I will stay here for some time.

In a letter received this morning, Mr. Allen reports a little interest in Utilla. I stopped an hour at French Harbor on my way here, and found others deciding for the truth.

H. C. GOODRICH.

Brazil, South America

LEAVING Itarare, our next stopping-place was Pirahy. On the road we made several visits, but found the people more interested in their lands and cattle than in the commandments of God and the soon coming of Jesus. At Pirahy we were rejoiced to find that a Brazilian blacksmith and his family had begun the observance of the Sabbath soon after Brother Holzle's last visit. We remained in this section four days, also visiting some other Sabbath-keepers, among whom was a leper. In the provinces of Sao Paulo and Parana are a number of lepers, who, as a rule, live isolated. The leper brother referred to above is awaiting baptism, along with several others who live in that section. But it was impossible to baptize them at this time.

From Pirahy we came to Ivahy. At this latter place we visited a widowed sister and her family, who suffer much and bitter persecution from their former Roman Catholic friends and acquaintances. While at Ivahy, we made the acquaintance of a man who informed us that he did not travel on the Sabbath. (In the Portuguese language the seventh day of the week is called "Sabbado," which is Sabbath.) Upon conversing with him further, he said that where he lived there were several families who were keeping the Sabbath. Of course we were glad to hear this, for we had not had any knowledge of these people, and I do not know that they had any definite knowledge of us. As the

time had come for me to turn my steps homeward, it having been previously arranged by our conference committee for me to conduct a canvassers' institute the latter part of January and February, Brother Holzle went with this new-found brother to visit and labor with these Sabbath-keepers of whom he told us. In a letter since received from Brother Holzle, he informs me that twelve of these are awaiting baptism. Thus the Lord is at work. The provinces of Parana and Sao Paulo are ripe for the harvest, as is also all Brazil; and as our annual conference is approaching, the great and perplexing question will be, What can we do to meet the demands of the hour? There are so few to enter the many openings that it makes one feel sad.

The brethren in the province of Rio Grande do Sul call for Brother Hipke to come there and help them, and the province of Sao Paulo, in which there is no worker, and the province of Parana, in which there is only one, also call for more workers, while in Santa Catharina, where I have been located for several years, there is also plenty of work among both Germans and Brazilians.

We find the Brazilians ready to study God's Word, the greatest drawback being that but few of them are able to read. But as the glory of the third angel's message enlightens the world, it is also dispelling the darkness of the benighted minds in Brazil, even of those who can not read. During this trip I was away from home four months, rode more than one thousand miles, baptized twenty-nine precious souls, all Brazilians, and enjoyed much of the Lord's blessing. I especially enjoyed laboring with Brother Holzle these months, and the Lord often came very near to us. There are about sixty scattered Sabbath-keepers in the territory we passed through. These are not yet baptized, but about twenty-five of them are now ready for baptism. May the dear Lord bless and strengthen all these his children, and keep them all faithful.

F. W. SPIES.

North Carolina

NORWOOD.—April 15, in company with Elder R. T. Nash, I came to Norwood to hold a meeting in the neat little chapel which was built here last year as a result of the earnest efforts of Brother Nash. He had begun a series of meetings here last fall, and was having a good interest when the building in which the services were held was closed against him. There was no other house that could be secured, and a number of the friends of the truth said they would help build a house of worship. An acre of land in a beautiful and central location was purchased for seventy-five dollars. Then logs were donated, and these were cut and hauled to the mill, and the lumber secured for the building, while Brother Nash rived and shaved with his own hands the shingles which cover the roof. The windows are of stained glass. The building is well seated, and although it is not large, it is the neatest house of worship in the place. Brother Nash has put in considerable of his own meager salary into this property, and it has been deeded to the Southern Educational Company (our own corporation). From present indications the property will double in value in the near future.

Brother and Sister Allen came to this

place last fall to teach the school, and now they intend to locate their home here. Last Sabbath he was ordained elder of the little flock, and they are planning to open the school again. There has been much prejudice manifested at Norwood on the part of some, but since they see we have come to stay, this feeling is rapidly dying out. Our meetings have been well attended, the chapel being filled to its utmost capacity on many occasions.

I firmly believe that it is this kind of work that will give stability to our cause here in the South as nothing else can. O why is it that our brethren and sisters in the North who have means do not come to this needy southland and dot it all over with little school buildings and houses of worship, and then give themselves to the Lord to be used as leaders among the little companies of Sabbath-keepers that are as sheep without a shepherd? "It is this kind of work that makes a good impression on the minds of unbelievers," and for years the spirit of prophecy has been calling our people to come South and do this thing, but it has not been done. Our ministers can not do this work. They have neither the time nor the means. They should be preaching the gospel and sounding the warning of the third angel; and it is because of the neglect of our brethren in coming up to the help of the Lord, to the help of the Lord against the mighty, that some of the ministers have felt impelled to stand in the breach, and lay hold of this neglected work with their own hands, and the signal blessing of the Lord has followed every effort of this kind.

The time has come for our people to leave the cities, and find homes in the country, and here is a country which is needing their help, and where God is calling them to come. Men who have means and business ability are needed,—men who can teach others how to plow and sow, as well as to build churches and schoolhouses. Those of our brethren wishing to correspond with reference to these things may address me at Eufola, N. C.

J. O. JOHNSTON,
Pres. N. C. Conf.

South Africa

BROTHER MOKO and I have for some time past been making special efforts to bring the truth before the natives and colored people in and about East London. As a result, nine precious souls have decided to obey, and are now rejoicing in the hope of Christ's soon coming. Some of these are the leading colored people in the place, and were the most prominent members of the church to which they belonged.

The acceptance of the truth has been no small matter to these dear people. Some have lost their situations, and thus been brought into straitened circumstances. Others are meeting with bitter opposition in their homes. One sister has been violently treated by her husband, who has also threatened to drive her away if she persists in keeping the Sabbath and attending our meetings. Yet they all seem determined to do right, and leave the consequences with God.

At the open-air services it is inspiring to see the crowds that gather round us,—usually between three and four hundred being present,—and it is very encouraging to note the rapt attention paid

to the word spoken. At our last Sunday evening meeting, when opportunity was given to those who desired to give their hearts to the Lord to make it manifest, about fifty responded. We realize that these people are precious in the sight of the Lord, so we are very anxious to do all we can to bring them to the Saviour. Since taking up the native work, we are looked upon with more favor by some prominent gospel workers in this place who at first thought that our object in being here was to antagonize their work.

Brethren Shone and William Haupt are now connected with us in the work, and are having excellent success in taking subscriptions for the *Sentinel* and *Journal of Health*. Elder Hankins, the president of the conference, is expected in a few days, when we hope to begin a public effort in East London. We earnestly desire the prayers of God's people that the work here may be established upon a firm basis.

D. F. STARR.

Fiji

THE following letter was written to Pastor Fulton by Brother Pauliasi Bunoa, our native minister in Fiji. This brother was one of the first to obey the truth in that field. Years ago, when a minister for the Wesleyans, he spent ten years as missionary among the savages of New Britain. The Lord is making good use of this brother to make known the truth among his countrymen.

"NAMARAI, FIJI, December, 1903.
"To the Preacher of the Lord,—

"The week that you left us, we began a monthly meeting, so that we could see how the work is growing in this part, and that we might consult together over plans to carry the work to other parts of the group. The Sabbath meeting after you left was a good sight to all. Some have begun to pay tithe and put away tobacco and yaqona [native grog].

"The week after you left, a chief who had once been a government officer, came to see me about the truth. I explained the truth, and showed the great benefit to be found in following it. He was much impressed with it, and said that he would obey; and sure enough the next Sabbath he kept, and he has begun to work on Sunday. There are some with him who are of the same mind. The Spirit of God works.

"The brethren here in the several towns have requested services every Sabbath. It is more than I can do to see them all and preach to them. The towns are scattered along difficult coasts, and it takes much walking to visit them. I was a great distance from here preaching to-day.

"I was lately in Levuka, and saw two former friends of mine. They both are preachers. I told them the message. I read to them from the *Balebale ni Parofisai* [Book of Bible Readings], and they were greatly agitated. They promise to obey the truth. I then took them to Brother Hathaway and Brother Merrick. These men live on a distant island, and if they obey, it will be another light to shine.

"I beseech you, brethren in the work, to pray for Fiji that it may be enlightened. With much love to you all, I am

"Your true brother,
"P. BUNOA."

Pioneering in Cuba

THE following letter, which we quote almost entire, is from a sister who with her husband is engaged in self-supporting missionary work in Cuba:—

"Your welcome letter duly received, and I take the liberty to answer it, as Mr. Sterquel is at Bay City working, clearing woodland. Bay City is about twelve miles from La Gloria, and is an American colony.

"After we embraced the blessed truth, Mr. Sterquel found that he could not remain at his trade,—he is a machinist,—and keep the Sabbath. We had bought our land here before we heard of the truth, so, being determined to keep the Sabbath, we came here. Work was scarce, and not being accustomed to this kind of work, it went very hard. It did seem as though the Lord was trying us, for we have been through some very hard times; but, praise his name, when everything seemed so dark, with not one ray of light—and O how Satan would work to discourage us on every hand!—the Lord would open some mysterious way for us, enabling us to keep just above want; for we were determined to keep the Sabbath and obey God. And so he has been leading us little by little.

"We find great oppression here. We are trying to get work so we can make enough to get our plantation started. We have to go very slowly; but we are satisfied just to be able to keep the Sabbath, and I feel sure the Lord will open the way for us as he sees best.

"There is a great work to be done among the Cubans, but to labor for them one should understand the Spanish language. Our greatest desire is to spread the truth. We do not find many who are sufficiently interested to investigate; they soon tell us that Sunday is good enough for them, and they are satisfied. It is a sad state of affairs.

"We are trying to do what we can for our Master. We hold our little meetings every Sabbath morning, and prayer-meeting every Tuesday evening. One man has begun to keep the Sabbath, and another one comes to the meetings. Sometimes we have only three and sometimes four. LAURA R. STERQUEL."

Where Are We?

THIRTY-SIX years ago I was just forming acquaintance with the great truths of the atonement, the sanctuary, the Sabbath of the Lord, and the second coming of Christ. About that time our people employed one school-teacher, and we had one little school without a school building. We owned one small publishing house, which was publishing the *REVIEW AND HERALD*, the *Youth's Instructor*, a few trade books, and some tracts and pamphlets. Few laborers had gone outside of the United States, and in this country the work had not gone beyond the Western plains, nor south of the Ohio River.

We were then declaring that the third angel's message would go to every nation, tongue, and people, and that the second coming of Christ would take place before the decease of all who were living when the stars fell in 1833.

Though our members were few, and our facilities meager, yet we believed Jesus would not disappoint us in his coming. The work before us was so much greater than were our calculations con-

cerning it, that even then many thought it was almost done.

Not a tract society had been organized, and no canvassing had been done. We had no Bible workers, nor plan for training them. We had no stenographers, neither typewriting machines nor operators. Manifold work was unknown by us, save through the printing-press. And for the press, all type was set by hand. No electric cars nor telephones were in use. The system of tithing, as now understood and practised by our people, was not in operation among us, neither had we organization or periodical lessons for our Sabbath-schools.

We had one small sanitarium in a wooden building, and one or two physicians, doing what they could to interest people in the subjects of hygiene and hydrotherapy. We had a few conferences, but all of them east of the Mississippi and north of the Ohio, except Iowa. The entire membership of all the conferences then was about equal to the number of Seventh-day Adventists now in the State of Michigan.

The General Conference Committee was composed of three members, but we had no Mission Board, nor work in the regions beyond the operations of the conferences.

Our publishing work was all done in Battle Creek then, though the denominational office of publication had been moved several times during the very early days of the message.

Although our numbers were small, and facilities meager, yet the truth was as precious then as it is now since we number ten times as many, and our facilities for work have become so much greater.

But how has it come about that we now have 75 conferences, 45 missions, 575 ministers, 350 licentiates, 600 teachers, 2,100 churches, 77,000 members, and \$700,000 annual tithe?

Why is it that we now have tract societies and canvassers, Bible workers, colporteurs, and missionary organizations operating wherever this people is known? What has been at work to produce and build up our medical missionary work and sanitariums as far as the third angel's message is known? Why do we now have consecrated missionaries in every continent and in nearly every nation of earth?

Have not all these things been accomplished because we have a definite message to give to the world to get the people ready for the second coming of Christ? Is it not because the great majority of this people have moved together when the Lord has spoken to them?

When a work was to be done, the Lord through testimony has told the people what to do, and success has crowned the work according to the harmony and promptness with which they have obeyed.

Just now, in harmony with definite instruction, we are establishing many important interests at Washington, D. C. The Lord surely desires this work to be done promptly and well. There should be no hesitancy concerning this move. Our people can and will do this work. Instruction has gone to them, and the call for means has been made. Nothing can be gained by looking for giants and walled cities. The faith of Caleb and Joshua is needed. Call to mind the fact that these two men of faith actually got a possession in the land of promise, while all the doubters perished in the wilderness.

WM. COVERT.

From California to Washington

EARLY Monday morning, April 18, Mrs. E. G. White, accompanied by Miss Sara McEnterfer and Miss Maggie Hare, left St. Helena, Cal., for Washington, D. C. The morning train reaches San Francisco about 9 A. M., and the "Sunset Limited" leaves about 6 P. M., and thus they had the best part of a day to visit Mountain View, which is thirty-nine miles south of San Francisco, on the main line to Los Angeles and New Orleans.

Mountain View, as a location for our publishing work, impressed mother very favorably. The orchard and farming land in this section is very expensive; therefore there is little inducement for our brethren to leave their home churches, where they are so much needed, and flock to Mountain View to make a Jerusalem center. But the village is small, and for the employees of the Pacific Press who wish to have modest homes, acre and half-acre lots can be secured at reasonable prices, and within convenient distance of the location secured for the publishing house.

Mountain View is in a wealthy, populous district, and affords a most promising field for Christian work by the employees of the Pacific Press. Eleven miles to the southeast lies San Jose, a beautiful and prosperous city, and the center of the great Santa Clara fruit district. Seven miles to the north is Palo Alto; and from Mountain View can be seen the glistening domes of the great Stanford University. We trust that the removal of the Pacific Press to this populous district, which has been left largely unworked by our people, will open the way for missionary effort that will prove a blessing to the community, and to those who take part in the labor.

At San Jose the party took their places in the tourist sleeper which runs through to Washington by way of Los Angeles, El Paso, New Orleans, Mobile, Montgomery, and Atlanta. At Carpinteria, Cal., the train was delayed seven hours by a landslide, but the time thus lost was made up while running through Texas and Louisiana. At Los Angeles Brother Clarence Crisler, who had been spending a week in San Diego, joined the party; and at Redlands Junction I joined the party, having spent two weeks in Los Angeles, Fernando, and San Diego.

Mother was weak and weary when she began the journey, so she rested most of the time, reading and writing but little; and at the end of the journey she left the car rested, apparently better prepared for work than at any time for several months.

At Avondale, La., about ten miles west of New Orleans, we were met by Elder S. B. Horton, president of the Louisiana Conference, and Brother E. V. Orrell, secretary of the Southern Union Conference. Two hours were very pleasantly spent in conference regarding the interests of our work in Louisiana and in Washington.

At Atlanta, Ga., Elder H. F. Courter, Brother C. F. Curtis and wife, and Brother F. R. Shaeffer and wife, with more than a score of the members of the Atlanta church, were waiting at the station to greet us. Here, as at New Orleans, we were invited to stop off for a few days; but this we could not do, for we felt that our present work was in

Washington, and that there should be no delay.

Sunday morning, at 10:35, our train pulled into the Pennsylvania Railway station at Washington, D. C. Here we were met by Brethren Daniells, Washburn, Spicer, and Rogers, and we were quickly taken to Takoma Park, where a large and comfortable house has been rented for our use during the summer. At the house we found that busy hands had been at work, cleaning, repairing, painting, and furnishing. There was some furniture in the house when it was rented, and to this had been added that which was necessary to make the place comfortable. Here we were welcomed by Brother Ellery Robinson, who with several brethren had been putting the grounds in order, and by Sisters Daniells and Tuxford, who had led the sisters in putting the house in order, and who had prepared for us a wholesome dinner just ready for the table. Everywhere we saw the work of friendly and thoughtful hands. It was a very pleasant surprise to be led into a house all ready for use; and thus we were enabled, within a few hours after leaving the train, to enter directly into the work for which we came to Washington.

In the afternoon we visited the forty-seven-acre tract of land which has been secured for school and sanitarium work, and pointed out to mother our plans regarding the location of buildings. She was very well pleased with the tract, and expresses an earnest desire that we proceed with the work as rapidly as possible.

On Sabbath, mother spoke to our people in the M Street church. The room was full, and she spoke with unusual freedom. Next Sabbath this memorial church is to be re-dedicated.

Our hearts are filled with thankfulness and with courage regarding the work in Washington and the East.

W. C. WHITE.

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

UP to the present date, April 28, the following donations have been received since the last list was published in the REVIEW. The church is entirely free from debt, and at the time of the dedication, May 7 and 8, there will be a surplus to apply on the sanitarium, school, and General Conference office fund. The exact amount of the surplus will be stated in a later number of the REVIEW with the General Conference auditor's statement of the Memorial church fund account. If any further donations for the Washington church are received from friends outside of Washington after the date of the dedication, unless otherwise specified, these donations will be applied to the \$100,000 fund. May the Lord, who has counted the sacrifices that have been made to establish this first memorial of the third angel's message in the capital city, reward every one who has had a part in this work.

The history of this church fund has been a remarkable one. I have never seen God's providence more wonderfully manifested. Surely this first institution, free from all indebtedness, is an excellent example, a harbinger, we believe, of a new era in the building of our institutions. We believe it means that the other institutions to be established here will be entirely free of all debt.

We earnestly request that all our friends who have contributed to the church fund will also help us with the \$100,000 fund.

The total amount of the donations sent directly to me and reported in the REVIEW, up to February 22, is \$10,234.02.

Sept. 8, 1903: Mr. and Mrs. H. L. Stroit, \$1; John Galer, 50 cents; Mrs. C. Christianson, \$1; Joseph S. Fritts, \$1; James A. Witter, 50 cents; R. Graham, \$1.

September 9: J. J. and S. F. Burton, \$1; "Silent Workers," \$2; New Bedford and New Dartmouth churches, \$2.

September 10: Mariah Brown, 50 cents; C. W. Kellogg, \$1; Henrietta Schafer, 50 cents; Mrs. W. J. Wilson, \$1; Etta Marvin, \$5; Mrs. C. Anderson, \$1; Emma Anderson, \$1; M. A. Green, \$1.10; D. W. Emerson and wife, \$2.

September 11: W. W. Eastman, \$1; Mrs. E. C. Burlison, \$1; Devoy Eaton, \$1; E. A. Curtis, 50 cents; Nellie Nettleingham, 10 cents; Mrs. J. H. Brown, 25 cents; Mrs. George Vickery, 50 cents; George Vickery, 50 cents; Geo. E. Nettleingham, 50 cents; Wm. T. Hibben, 50 cents; M. V. Kimble, 50 cents; Carrie Nettleingham, 15 cents.

September 12: Elsie Bradbury, \$1; Mrs. L. Baker, \$1; J. A. Haskins, \$3; N. W. Hartwick, \$1; Mrs. M. Whistler, 40 cents.

September 13: Peter Lindro, \$1; Mrs. Eldridge, \$1.

September 16: J. W. Teague, 25 cents; Riley Smith, 25 cents; Mrs. A. M. Holtzdon, 25 cents; Mrs. Ella Champion, 25 cents; Mrs. Bettie Slaton, 25 cents; J. P. Larson, \$1; J. C. Rogers, \$1; A. Moon, 50 cents; D. Knowlton, 50 cents; R. E. Brandt, 50 cents; Sister Howland, 10 cents.

September 17: Mrs. Helan Reynolds, \$1.

September 19: Mrs. V. Batten, 25 cents; Mrs. Dora Raines, 20 cents; Mrs. Maud Butlin, 25 cents; Mrs. E. J. Batten, 50 cents; Mrs. S. C. Starr, 25 cents.

September 21: W. B. Randolph, \$1.

September 22: Sister Collier, \$1.75; "L. L. L." Vernon, N. Y., \$1.

September 23: David J. Hibben, 50 cents; Washburn (Mo.) Sabbath-school, \$1.62; Lena Whidden, 20 cents; Adella Whidden, 55 cents; W. Whidden, \$1; Leona Shepherd, 10 cents; Mrs. Jas. Hingsop, 25 cents; Melton Patrick, 25 cents; Mrs. M. A. Patrick, 25 cents; friends (Punta Gorda, Fla.), 75 cents; P. E. Tiffany, \$1; John Fishback, \$1; Mrs. S. Fishback, \$1; C. A. Tiffany, \$1; Mr. and Mrs. A. W. Carpenter, \$1; Lucy E. Wilkins, \$1;

October 25: Olive Gilmore, \$10.

November 6: Mrs. Collier, \$10.

February, 1904: J. H. Crocker, \$10; W. W. Yale, \$5.

March, 1904: J. F. Pearson, \$15; W. W. Stephens, \$5; Herman Bickle, \$5; W. B. Goodale, \$25; O. F. Allen, \$1; Mrs. Agnes Hunter, \$1; Mrs. Sarah Higgins, \$25; Mrs. Hattie L. Davis, \$1; Olive Gilmore, \$10; Abbie J. Burns, \$100; Mrs. M. J. Husk, \$20; Amy Kivett, 50 cents.

April 1-28, 1904: F. A. and E. J. Webber, \$1; Mrs. Collier, \$4; Chas. H. Tucker, \$1.50; Mrs. Octavia Bowman, \$2; Mrs. T. C. Harlan, \$1; Harry and Rebecca Onstott, 50 cents; Mrs. H. L. Street, \$3.50; Walter Harper, \$2; Harry Taylor, \$1; George A. Reed, \$1; A. C. Hudson, \$5; J. W. Bartle, \$2; friends, per Good Health Publishing Co., \$4.25; T. A. McFarland, \$1.

April 26, 1903: F. C. Gilbert (South

Lancaster, Mass.), books, "Practical Lessons from the Experience of Israel," value, \$28. Total reported to date, \$10,595.79. J. S. WASHBURN. Magnolia Ave., Takoma Park, Washington, D. C.

The One Hundred Thousand Dollar Fund

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

Previously reported	\$3,377 66
Mrs. Hattie H. Weller	1,000 00
New York Tract Society	154 00
Lewis N. Fitch	85 00
Mr. and Mrs. James K. White.	75 00
W. A. Wilcox, Treas.....	90 85
D. T. Hupp	66 67
J. Sutherland, Treas.....	63 50
W. C. McCuaig, Treas.....	56 94
J. Sutherland, Treas.....	47 50
Wisconsin Conference	42 50
A. G. Newman	25 00
T. E. Bowen, Treas.....	25 00
Wm. Johnson	25 00
Alexander Paton	25 00
J. Sutherland, Treas.....	20 00
A. H. Robinson, Treas.....	15 00
Hannah Mott	16 00
Mrs. Mary Spencer	15 00
Mrs. Amelia A. Wilson.....	10 00
C. A. Frederick	20 00
J. P. Connell	10 00
Charles Gwennymer	10 00
Mrs. Sarah E. Paulin	10 00
E. S. Heald	10 00
Alvaro D. Westcott	10 00
Rachel E. Campbell	10 00
Mrs. M. S. Carl	10 00
J. P. Connell	10 00
Mrs. Jessie E. Warner	10 00
David Wahl	10 00
A friend	10 00
Mrs. Margaret Burke	10 00
Isaac McCormick	10 00
F. E. Sauder	10 00
E. E. Nelson	10 00
C. E. House	1 00
Daniel Herring	2 00
Henry and Barbara Resz.....	1 00
Clara Miller	5 00
Mrs. Simeon Smith	3 00
E. Walworth	4 50
Truman Kettle	5 00
Mrs. Susannah Meyers	1 50
W. E. Whitmore	30 00
Mrs. J. B. Walters	5 00
Mrs. A. M. Gravelle	2 00
J. Sutherland, Treas.....	8 75
E. L. Chamberlain	1 00
Matilda Can Niman	50 00
Mrs. Alice Lawson	2 50
West Michigan Conference ...	1 00
H. C. Carmichel	5 00
Mrs. E. A. Mitchelltree	4 50
Mrs. C. D. Crawford	3 00
J. Sutherland, Treas.....	12 50
William G. Graham	50 00
N. B. Etchinson	100 00
G. N. Rich	150 00

Total reported

A further list will follow.

W. T. BLAND, Assistant Treasurer.

Field Notes

THIRTEEN persons were baptized at Eureka, Kan., April 10.

A COURSE of tent-meetings is to be held in Chanute, Kan., beginning early in May.

A CHURCH of about twenty members will be organized at Antelope, O. T., in the near future.

SABBATH, February 27, four young people were baptized, and united with the church at Calcutta, India.

EIGHT new members have been added to the Little Rock, Ark., church during the quarter ending March 31.

BROTHER J. R. BAGBY reports eight new Sabbath-keepers at Texmo, O. T., as a result of meetings held in a school-house there last March.

FROM the *Kansas Worker* we learn that there are "several new Sabbath-keepers at Hiawatha," also "some new additions at Fort Scott."

THE attendance at the Kalamazoo, Mich., Sabbath-school has recently increased from fifteen to forty members. The young people's work is also being revived.

FIVE persons were baptized at Hutchins, Tex., April 2, at the conclusion of a course of tent-meetings conducted by Brother Andrew Nelson, four of these uniting with the church at that place.

MISS ANNA KNIGHT is now connected with the Karmatar training-school. She is enjoying her work among the children, and writes that they find their hands full. They were preparing to plant fifty fruit-trees.

THE new year in Union College opened with an attendance of ninety-three students. One half of these came from the homes of people who are not Seventh-day Adventists. Fourteen of these are in the home.

A SCHOOL with an enrolment of fifteen has been organized in Rangoon, Burma. Brother Myers reports a meeting at the home of one of our Burmese sisters, where a large number of English-speaking Burmese assembled.

A COURSE of meetings at Allmon, O. T., conducted by Brother J. B. Hampton, resulted in bringing eight souls to accept the truths presented. A further effort by Brother Hampton at a school-house four miles from Allmon resulted in the conversion of two more.

BROTHER J. M. FREEMAN reports the baptism of four recently at their mission in Basutoland. The names chosen by the baptized were as follows: William, formerly Ramolise; Florry, formerly Marebuthe; Paulina, formerly Mamohloe; Adelina, formerly Mamotsetise.

ALL will rejoice to know that another city in India is soon to be entered by our missionaries. Arrangements have been made for Elder Harry Armstrong to go to Colombo, Ceylon. The island of Ceylon has a population of three million, and is without a single representative of the third angel's message. The canvassers have gone before him, so the field is ready for the harvester. We believe the blessing of the Lord will go with Brother Armstrong.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Agricultural Education

Preparation for Missionary Work

WE have before us a vast work in this world. The message committed to us is to be proclaimed by us to "every nation, and kindred, and tongue, and people." The figures representing the number of souls to whom we are to declare the glad tidings are almost unintelligible. If, among the fifteen hundred millions of souls we were to sustain ten thousand missionaries, each would have a parish of one hundred and fifty thousand. We have made a small beginning, and have scarcely touched the heathen world, but the work that we are carrying is very much crippled in its support. The supply of means at the command of the Mission Board is not sufficient for even present needs. We need a large increase in order adequately to meet present demands. What will not the demands of this work be when a sufficient force of workers is in the field for reaching every kindred! When nearly every soul is pressed into service in the Master's vineyard, there will be an urgent necessity for methods of self-support in the mission field. This is a problem to which we should be giving some attention and careful study. How may the missionary work be made self-supporting?

Again, as recently stated by a conference president of several years' experience in the foreign field, when the work in the United States is closed, as it soon will be, the work abroad will have to be on so firm a footing as to maintain itself without assistance from this country. We must now place our foreign work on this firm basis. This truly presents a multitude of problems, as the fields vary so widely, and what would be successful in one place would fail utterly in some other place. We shall have to devise various means, but, in the mind of the writer, there will be necessity for giving special attention to agricultural work as a means of self-support to the foreign missionary, as well as for our people generally, as already shown in these articles. We should give all our prospective missionaries an agricultural education as a part of their preparation. For this additional reason, "study in agricultural lines should be the A, B, and C of the education given in our schools."

It is well to note in this connection that missionaries are needed in many places to teach the people better methods of agriculture. "Men are needed in different communities to show the people how riches are to be obtained from the soil." "Men are wanted to educate others how to plow, and how to use the implements of agriculture. Who will be missionaries to do this work?" "Missionaries will be more influential among the people if they are able to teach the inexperienced how to labor according to the best methods and to produce the best results. They will thus be able to demonstrate that missionaries can become industrial educators; and this kind of instruction will be appreciated especially where means are limited. A much smaller fund would be required to sustain such missionaries, because, com-

bined with their studies, they have put to the very best use their physical powers in practical labor; and wherever they may go, all they have gained in this line will give them vantage-ground." The principles of agricultural reform are for the whole world, not for ourselves alone.

Such work as this is designed by the Lord to be a means of reaching souls in the great heathen world. "Because of sin the whole earth was cursed. But if God's people followed his instruction, their land would be restored to fertility and beauty. God himself gave them directions in regard to the culture of the soil, and they were to co-operate with him in its restoration. Thus the whole land, under God's control, would become an object-lesson of spiritual truth. As in obedience to his natural laws the earth should produce its treasures, so in obedience to his moral law the hearts of the people were to reflect the attributes of his character. Even the heathen would recognize the superiority of those who served and worshiped the living God." H. A. WASHBURN.

Home Life in Our Training-Schools

IF in our association with the youth we could keep ever before us the fact that in each individual heart there is constantly being waged the "great controversy" between good and evil, then, indeed, we should "manifest zeal and earnestness proportionate to the prize at stake." Unbending dignity and stiff formality would melt away, and we should find ourselves heart to heart with the struggling soul. Then would come to pass what we have been told: "When those in charge of our school homes appreciate the privileges and opportunities within their reach, they will do a work for God which heaven will approve."

While we should do all possible to direct the development of every noble trait, we must remember that no pressure from without can ever mold the character. Undue control sometimes defeats its own intention. The object of all disciplinary effort is to train to self-control. The first sign of self-government should be hailed as an omen of success, and encouraged and cherished as we would nourish a tender plant. On the life and healthy growth of this principle depends all the after life for good.

The one thing that is most complained of by inmates of our school homes is the continual oversight, the constant watching. This sense of having a critical eye ever upon one is unpleasant. Now, we can not afford to be careless. The oversight is necessary. Eternal vigilance is the price of safety in this work. But the wise parent watches without seeming to watch. Demonstrative oversight in a home is unnatural and harmful. It lessens self-respect as well as respect for the parent. A little care in the study of human nature—child nature—will enable us to discern beneath the surface, and well-directed tact will prevent much trouble.

And now in closing, just a mere suggestion upon another phase—a delicate phase of this subject. An old saying has come down to us from our Saxon ancestors that "every man's home is his castle." No element foreign to the best interests of that home should ever come in to meddle with its supervision. The loyalty of all members of the home

should serve as an impregnable and perpetual safeguard against interference by any alien influence. This principle of loyalty should be respected by every one outside the sacred precincts. Those living in proximity to our school homes can do much toward making them ideal training places for those upon whom the burden of our message is soon to fall.

HELEN C. CONARD.

Tree and Shrub Planting

THIS month is the time for planting hardy flowering shrubbery and ornamental trees. As we all mean to conduct our church-schools in just the right way, let us give some thought to the beautifying of the grounds.

First, I will give directions for properly planting any tree or shrub. Simply because a tree does not die, is not evidence that it was properly planted. It must thrive. To secure this result dig a hole at least eight inches (a foot is better) deeper than the tree is to be planted, and large enough to extend at least six inches beyond the roots on each side. Next fill the hole with good soil until it is of proper depth to receive the tree. The tree should not have its roots exposed to the drying air. Trees are often injured by being exposed for even five minutes. After a tree has been removed from the ground, its roots should be immediately covered with some damp substance. In setting the tree, be very careful to spread the roots well, and as far as possible set them in the same position they were in before the tree was dug. Then fill the hole with good loose soil. When the hole is filled, tramp the soil firmly about the tree and roots. Water thoroughly. The best way to do this is to make an opening at the extreme edge of the hole, and pour in water as long as it will sink in. Fill in enough dry dirt to prevent the soil from baking. It is not absolutely necessary to take so much trouble in setting trees, but it will pay in the small percentage of trees lost, and in the more rapid growth they will make. It may be asked why so large a hole should be made. It is simply this: in digging the tree the large roots and most of the small ones have been broken. When they start into new growth, they are very delicate, and do not readily penetrate the hard soil, yet the plant must have all the nourishment it can get to enable it to recover the shock of its removal.

Another question many will ask is, How much of the top of a tree should be removed in transplanting? To answer this I will first consider why any of the top should be removed. The top bears leaves as soon as the tree starts growth. Leaves throw many times their own bulk of water into the air every month. If this water is not supplied by the roots, the stem will dry out, and the plant die. So, remove the top in proportion to the climatic conditions, and the amount of root that has been removed. More needs to be removed in dry weather than in damp. In general, remove all branches and the top of the trunk from trees, and two thirds of the top from shrubs.

The next question is, What shall we plant? I would suggest the sycamore, elm, maple, or any other native tree. I wish to call attention to *catappa speciosa*. It is a hard wood tree of great beauty both in shape and blossom, and will grow

an inch in diameter each year, from seed. Do not confuse it with the Japanese catalpa in general use.

Of shrubs I would suggest the snowball, both the common and the double Japanese, syringias, lilacs in their hundred varieties, and that most beautiful hardy shrub, azalea mollis. Hydrangia grandiflora is also one of the most satisfactory hardy blooming plants. It is not necessary for me to enter into a detailed description of these plants; for teachers can obtain many suggestions from seed catalogues.

FLOYD BRALLIAR.

Current Mention

— A \$500,000 fire visited Providence, R. I., on the night of April 30.

— A reign of terror prevails in Warsaw, Poland, the city being at the mercy of gangs of ruffians who commit murder with apparent impunity.

— Pope Pius has sent a protest to the Catholic powers against the visit recently made by President Loubet of France to the king of Italy.

— The Louisiana Purchase Exposition was opened in St. Louis, April 30, at noon, the machinery being set in motion by an electric current started by President Roosevelt in Washington.

— Cattle are dying by the hundreds on the ranches in western Texas for want of water and grass. The drought is the severest experienced in that section for many years. Thousands of head of cattle are too weak to be moved to more distant pastures, and they have been abandoned to die on the range.

— There is trouble in Wyoming between cattlemen and sheepmen. Near Laramie, April 27, cattlemen tied fifteen sheep herders to trees, burned their camp and equipment, and killed 3,000 sheep. Further trouble is expected, as the sheepmen say they will refuse to be run out. All parties are armed, and a clash may occur at any moment.

— It is stated that the British government has decided to withdraw from Tibet. Colonel Younghusband's peace mission, with its military escort, reached Gyantse after a second conflict, similar in its results to that at Guru on March 31; but it will go no farther, nor will there be a resident imposed at Lhasa, nor such interference as was first contemplated by Lord Curzon in the internal affairs of Tibet.

— The first St. Louis fair excursion wreck, one of a number of which we are unfortunately likely to read before the fair is over, notwithstanding its Sunday closing feature, occurred at Wickes Station, twenty miles south of St. Louis, on the Iron Mountain road, Saturday morning, April 30. Eight persons were killed, seven others fatally hurt, and others received more or less serious injuries. The accident was caused by an open switch.

— Russia has secured a war loan from France of \$160,000,000. The Russian Vladivostock squadron made an enterprising excursion along the Korean coast southward, during which it encountered and sank a Japanese collier with several hundred troops on board, a large part of whom went down with the ship. The

Russian squadron regained Vladivostock harbor safely, aided by a fog. The Japanese have crossed the Yalu River near Wi-ju, after a serious fight, and fighting between the opposing lines of troops seems to have been continuous for several days. Japan has called out the third army reserve.

— Congress adjourned April 28, which date is earlier by about two months than the usual date of adjournment. It appropriated during this first session about \$800,000,000. The expenses of running the government are rapidly on the increase. A review of appropriations for the past twelve years, submitted in the Senate by Mr. Culberson, covering the last administration of Mr. Cleveland and the McKinley and Roosevelt administrations, shows that the total expenditures under the Roosevelt administration have been \$2,640,000,000, or \$211,000,000 greater than those of the four years of the McKinley administration and \$883,000,000 greater than those of the last Cleveland administration.

— The tornado season has opened in the West, reports from Indian Territory and neighboring sections of the southwest showing fifteen persons killed and scores injured by tornadoes which swept over that country, April 24. At Fairland, I. T., the record was seven killed and ten seriously injured; at Pryor Creek, I. T., six persons killed; two fatalities were reported in Arkansas. Heavy rains followed the tornadoes, and as a consequence many rivers are near the danger mark, and scores of smaller streams have overflowed their banks. Nebraska and Iowa were on the edge of the wind-storm, and flood conditions now prevail in many parts of those States. In many places houses were swept away. Thousands of acres of farm lands, especially in the bottoms, are under water, and much damage has been done to wheat and other growing crops.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE

- Central New England
- Chesapeake May 10-16
- Eastern Pennsylvania
- Greater New York
- Maine
- New Jersey
- New York
- Southern New England
- Vermont
- Virginia
- West Virginia
- Western Pennsylvania June 16-26

CANADIAN UNION CONFERENCE

- Maritime
- Ontario
- Quebec
- Newfoundland

SOUTHERN UNION CONFERENCE

- Alabama
- North Carolina, Statesville June 1-10
- Cumberland
- Florida
- Georgia
- Louisiana
- Mississippi
- Tennessee River
- South Carolina

LAKE UNION CONFERENCE

- East Michigan

- Indiana
- Northern Illinois
- Northern Michigan
- Ohio
- Southern Illinois Aug. 17-28
- West Michigan
- Wisconsin

NORTHERN UNION CONFERENCE

- Manitoba June 28 to July 10
- Minnesota, Stillwater May 27 to June 5
- North Dakota, Harvey June 20-27
- South Dakota, Canton June 13-19

CENTRAL UNION CONFERENCE

- Colorado Aug. 18-28
- Iowa, Colfax June 2-12
- Kansas Aug. 25 to Sept. 4
- Missouri Aug. 11-21
- Nebraska Sept. 1-11

SOUTHWESTERN UNION CONFERENCE

- Arkansas, Russellville, Pope Co. ... Aug. 11-21
- Oklahoma Aug. 25 to Sept. 4
- Texas, Keene July 27 to Aug. 7

PACIFIC UNION CONFERENCE

- Arizona
- British Columbia Last of September
- California, Berkeley June 2-12
- Montana, near Helena June 16-26
- Southern California Aug. to Sept.
- Upper Columbia
- Utah
- Western Oregon, Corvallis. . . May 26 to June 5
- Western Washington, S. Tacoma. . . May 19-29

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

Notice!

THE first annual meeting of the members of the corporation known as the Review and Herald Publishing Association, of Washington, D. C., will be held at Berrien Springs, Berrien Co., Mich., on Tuesday, May 17, 1904, at 10 A. M. standard time, for the purpose of receiving the reports of the trustees, electing a board of trustees for the coming year, and transacting any other business that may properly come before the meeting.

The following persons are members of this corporation: the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Northern Union Conference of the Seventh-day Adventists. A quorum consists of twenty-five members. A full attendance is greatly desired.

- W. W. PRESCOTT,
 - S. N. CURTISS,
 - H. W. COTTRELL,
 - W. B. WALTERS,
 - W. T. BLAND,
 - E. R. PALMER,
 - J. H. NEALL,
 - W. M. LEWIS,
- Trustees.*

Northern Union Conference Camp-Meetings

MINNESOTA, Stillwater: workers' meeting, May 22-26; camp-meeting, May 27 to June 5.

South Dakota, Canton: workers' meeting, June 9-12; camp-meeting, June 13-19.

North Dakota, Harvey: workers' meeting, June 15-19; camp-meeting, June 20-27.

Elder E. W. Farnsworth and wife, who have been laboring for several years in Australia, will attend these meetings. Elder Lewis Johnson will attend in the special interests of the Scandinavian work. The writer and others will be present to labor in these meetings. Our brethren and sisters in these conferences should put forth special efforts to attend. The Lord will be in our midst. No one can afford to lose the blessings of these gatherings. Bring the youth and your neighbors and friends.

R. A. UNDERWOOD,
President of Northern Union Conference.

Western Washington Camp-Meeting

By the request of Elder E. L. Stewart, president of the Western Washington Conference, I send for publication the following directions to those wishing to attend our next annual camp-meeting, which will be held in South Tacoma, May 19-29:—

Those coming on the cars should get off the train at South Tacoma station. The camp-meeting grounds are situated two blocks north of the station. All persons coming by boat should take street-car at dock, and transfer to South Tacoma car-line; this will bring them, without further change, to the grounds. All baggage checks should be held, and given to those authorized to handle the same.

T. H. WATSON.

Business Notices

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

WANTED.—A good hygienic cook. Steady employment to right person. Address, at once, Iowa Sanitarium, Des Moines, Iowa.

WANTED.—A Sabbath-keeping woman of middle age who would like a place as house-keeper in small family. For particulars, address C. T. Jeffers, R. F. D. 1, Fruithurst, Ala.

FOR SALE.—Country home 7 mi. from St. Augustine, Fla., 15 A. good fruit land—grapes, pears, peaches, plums, persimmons. Good water in kitchen. Will take \$250. Address Felix Capman, New Augustine, Fla.

WANTED.—Sabbath-keeper experienced in bread and cracker making. Steady employment and good wages to competent man. References required. Address, stating experience, and wages desired, Triumph Food Co. Ltd., Menominee, Mich.

WANTED.—To trade new 8-room house and 4 lots (2 lots in fruit) in Battle Creek, Mich., 3 blocks from new church-school and within 5 min. walk to car-line (not in corporation), for property in College View, Neb. Address J. M. Triplett, R. F. D. 7, Battle Creek, Mich.

Publications Wanted

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

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

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

Mrs. E. G. Owens, Portage, Wis., *Signs, Life Boat, Good Health*.

Frank Jeffers, 923 Fourth St., South Santa Rosa, Cal., *Apples of Gold Library*, and tracts.

Miss Minnie Robbins, Cottonwood, Tex., *Good Health*, and other health publications.

Mrs. Oscar Taplin, Portland, Ore., *Sanitarium, Signs, Life Boat, Little Friend, Instructor*, etc.

J. W. Buckland, Box 218, Great Bend, Kan., *REVIEW, Signs, Instructor, Little Friend, Life Boat*, tracts.

Mrs. C. B. Webb, R. F. D. 6, Madison, Wis., *REVIEW, Signs, Southern Watchman, Bible Training School, Life Boat, Apples of Gold Library*, etc.

Obituaries

SECRET.—Irene Secrest, infant daughter of Brother J. W. and Josie Secrest, was born Jan. 12, 1903, and died April 13, 1904. We laid her away in the hope of soon seeing her again. 1 Thess. 4:13 was the basis of a few remarks by the writer.

D. H. OBERHOLTZER.

CORKINS.—Died in Bennington, N. Y., April 22, 1904, of consumption, Howard W., son of Brother and Sister M. P. and Cora I. Corkins. He was not seventeen years old yet, but he sought and found pardon of his sins. There was a large attendance at the funeral.

A. O. BURRILL.

SHAW.—Died in Howard City, Mich., April 19, 1904, of pneumonia, Frank B. Shaw, in the sixty-ninth year of his age. The deceased accepted the doctrines held by Seventh-day Adventists about fifteen years ago, and he ever tried rightly to represent them. He sleeps in Jesus. At the funeral words were spoken by the writer, from Isa. 57:1, 2, and Rev. 14:13.

L. A. KELLOGG.

HICKS.—Died at Floral, Kan., April 15, 1904, Mary A. Brown Hicks, on her seventy-second birthday. Sister Hicks, though isolated, was faithful to the last to the cause she loved. On the funeral occasion the writer spoke in the Baptist church on the Christian's hope through the resurrection, from John 11:23-26. We hope to meet her when the Life-giver comes.

D. H. OBERHOLTZER.

JONES.—Died April 21, 1904, Sarah Katharine Jones, nee Strahan, aged 66 years, 6 months, 29 days. In 1857 she was married to Dr. W. B. Jones, at Tilton, Ky., and to them were born seven sons, all of whom are yet living. She joined the Seventh-day Adventist church at Galena, Kan., Jan. 6, 1898, remaining a faithful member until death. Words of comfort were spoken by the writer, from Ps. 116:15 and Rev. 14:13.

D. H. OBERHOLTZER.

ELMONDORF.—Died in Talmage Township, Kent Co., Mich., March 17, 1904, Mrs. Maria Elmondorf, aged 79 years. Sister Elmondorf was the mother of eight children, seven of whom survive her. She fell asleep perfectly reconciled to God's will, and we laid her to rest in the Wright Cemetery, to await the coming of the Lord, whose voice shall awaken all his sleeping saints to everlasting life. Words of comfort were spoken by the writer, from Job 14:10.

W. D. PARKHURST.

COOK.—Died at Biloxi, Miss., April 20, 1904, Elder C. D. Cook, aged 74 years. The deceased was born in New York State in 1830, but lived for many years in Akron, Mich., and for seventeen years he labored in the Southern States as a missionary in the cause of present truth. We believe that he fell asleep in Jesus, and will come up in the first resurrection. Words of comfort were spoken by the Rev. Dr. Searcy (Baptist), from Job 14 and Rev. 14:13.

FRANK M. COOK.

FOX.—Died at his home near Berlin, Mich., April 22, 1904, Silas L. Fox, aged 55 years, 7 months, and 24 days. Brother Fox was brought up by Adventist parents, and at the age of eighteen years was baptized by Elder I. D. Van Horn, and united with the Casnovia church. He afterward transferred his membership to the Wright church, of which he was a devoted member for over thirty years. He was chorister of the Wright church for many years, and superintendent of the Sabbath-school at the time of his death. While his family, the church, and a large circle of friends mourn their loss, they sorrow not as others who have no hope. His last words were, "Lord, thy will be done." Words of comfort were spoken by the writer, from Ps. 39:7.

W. D. PARKHURST.

DAVIS.—Died in Eddington, Maine, March 31, 1904, Samuel G. Davis, aged 76 years and 10 months. Brother and Sister Davis accepted present truth when it was preached in Maine during the early years of the mes-

sage. They ever afterward lived strictly within the teachings of this belief, and were earnest laborers. Twelve years ago Sister Davis died. For five years and five months past he had been an invalid, during which time he was tenderly cared for by his only surviving sister, Miss A. E. Davis. Two brothers also survive him. He was a regular subscriber for the REVIEW for many years, and in his last days was especially delighted to receive its visits. In the absence of a Seventh-day Adventist minister, the pastor of the Methodist church spoke words of comfort on the funeral occasion.

A. F. CLARK.

WILLIAMSON.—Died at the home of his mother, Mrs. E. A. Evans, near Manchester, Tenn., April 4, 1904, Sherman H. Williamson, aged 42 years, 8 months, and 24 days. He was born in Oskaloosa, Iowa, July 11, 1861, and united with the Baptist Church at the age of sixteen years, but accepted the light of the third angel's message in 1895, living a consistent Christian life, being a model husband and loving father. Bidding his loved ones Good night, he fell asleep at 3 A. M., to await the glorious appearing of our soon-coming Lord. He leaves a wife, a daughter, a mother, and a sister to mourn their loss. Words of comfort were spoken by Brother Richard Alderson, from those scriptures which hopefully point forward to the glad reunion in the first resurrection. We laid him to rest in the New Hope Cemetery.

MRS. D. B. LANCHAS.

GATES.—Died at North Creek, N. Y., April 8, 1904, of pneumonia, Brother Henry Gates, aged 63 years. While helping to care for others suffering from the same disease, he was taken down, and although willing hands did all they could, nature was unable to rally. Through the larger part of life he paid little heed to the Saviour's claims upon him, but when, through the silent ministry of the printed page, the light of truth came to him, he gladly broke away from habits which had long bound him, and took a firm stand with the people of God. The light of truth was so precious to him that he lost no opportunity to tell others of its beauty. Six years ago he followed his Lord in baptism, and with his faithful wife united with the North Creek church. Two years later she was laid away to rest, and while he felt the loss keenly, he was sustained by the Christian's hope.

E. M. TYREL.

CHRISTIAN.—Died at Skodsborg Sanatorium, Denmark, from pulmonary tuberculosis, Sister Mabel Christian, nee Royce, March 14, 1904. She was born Jan. 28, 1877, at Ann Arbor, Mich., where her father was studying medicine at the time. Many friends will no doubt remember Mabel Royce from the time she attended Union College, where she made the acquaintance of her husband, Brother Lewis H. Christian. In the latter part of 1902 Elder Christian with wife and a little daughter, now about four years old, came to Denmark, where he has been doing work in the gospel ministry in the city of Copenhagen. Of our deceased sister it may truthfully be said that she gave her life and all to the Master's service. She faithfully shared her companion's labors, willingly denying herself in order to make it possible for him to supply himself with such books and literature as would help to make him as successful and efficient in his work as possible. She willingly left her relatives and her native country, and her desire was to get fully acquainted with the Scandinavian people, their language and customs, and then together with her husband return to the States still better prepared to assist in the work among those nationalities. But in this distant field she fell asleep. We deeply sympathize with our dear, bereaved brother as well as with her parents and her sisters in America in their great loss. But with them we look forward to a soon-coming reunion in the glorious resurrection morning. At the funeral service, March 17, words of comfort and encouragement were spoken by Elder J. C. Raft, from Ps. 116:15; and by Dr. Ottosen, from John 15:13, after which she was laid away in Sollerod Cemetery.

ERIK ARNESEN.



WASHINGTON, D. C., May 5, 1904

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

THE latest addition to our force of workers in Washington was made last week by the arrival of a party of five from California. Brother W. C. White tells of their journey on page 19.

THE April number of the *Caribbean Watchman* is a "double issue" devoted especially to the subject of the resurrection. It contains also a variety of interesting articles in the usual departments, and is a readable and instructive number.

A CARD just received from Brother L. R. Conradi announces the arrival of the mission party at Mombasa, British East Africa, early in the morning of March 26. Their boat was to sail that same evening for Tanga. All were in good health and full of courage.

A NEW educational journal will be issued at Union College, College View, Neb. It will consist of thirty-two pages, magazine form, will be published semi-monthly, and will be called *The Union College Messenger*. The price is thirty-five cents a year. Sample copies are furnished on application.

IN every church there should be some suitable person appointed whose duty it should be to canvass all the members for "Testimonies for the Church," Vol. VIII. This book ought to be read by every Seventh-day Adventist, and to circulate it will be good home missionary work. We hope our church officers will act promptly upon the suggestion which we have made.

THE twenty-first annual conference of the National Florence Crittenton Mission was held in this city last week. Dr. A. J. Read and wife, of Philadelphia; Dr. Mary B. Nicola, of Melrose, Mass.; and the Drs. Paulson, of Chicago, were in attendance during a portion of the time, and a hygienic luncheon was served on Thursday under their supervision.

ON Sunday last Brother W. A. Spicer, the secretary of the General Conference, left Washington to spend several weeks on the Pacific Coast. He will be at Walla Walla (Wash.) College during the closing days of the school year, speaking before the students on the last Sabbath of the year, and delivering the

annual address at the closing exercises. Later he will attend the camp-meetings in the Western Washington, Western Oregon, and Northern California Conferences. He will be absent about six weeks.

UNDER the title "La guerre dans l'Extreme Orient: ses causes et son denouement" ("The War in the Far East: Its Causes and Its Outcome"), Brother B. G. Wilkinson has written a pamphlet of sixteen pages which has been published by the International Tract Society of Paris. The pamphlet has a neat cover, and contains a map of the countries more or less directly involved in the issues of the conflict. We should expect such a publication to have a large circulation.

AFTER several years of experience in the management of vegetarian restaurants on the Pacific Coast, Mr. E. G. Fulton, of San Francisco, has prepared, and the Pacific Press Publishing Company has issued, "The Vegetarian Cook Book." Those who wish to dispense with flesh foods and still to provide a liberal and appetizing bill of fare will find practical help in this book. It contains a large number of tested recipes so printed that the ingredients in each recipe readily catch the eye, and the instructions for combining the ingredients are expressed in clear, simple language. This is an important feature. The language of a scientific address is not appropriate for a cook-book. The usual departments of cookery are covered in the table of contents, and the number of recipes is sufficient to allow a wide latitude in selecting. A good index, occupying fourteen pages, will be appreciated by the busy housekeeper. The book contains 266 pages, and the price is seventy-five cents, postpaid. It can be obtained through the usual channels.

A New Health Association

UNDER the heading, "Free Hospital Chartered. Will be Under Control of Seventh-day Adventists," the following item of news appeared in the *Philadelphia Public Ledger* of April 26:—

The Pennsylvania Sanitarium and Benevolent Association, which conducts a hospital for the free treatment of non-contagious diseases, at Eighteenth and Wallace Streets, was granted a charter yesterday by Common Pleas Court. The institution is under control of the Seventh-day Adventists, and is a branch of the church's principal hospital at Battle Creek, Mich. According to the papers filed, not only a free hospital will be maintained, but a home for the needy poor also. It is intended to build a larger hospital in the suburbs. The incorporators are Rufus A. Underwood, of Williamsport; Dr. Albert J. Read, 1809 Wallace St.; J. Edward Jayne, Paterson, N. J.; William J. Fitzgerald, 1942 North Seventeenth St.; Dr. Joel P. Bradford, 1809 Wallace St.; V. Herbert Cook, Williamsport; Dr. John W. Wilkins, 1914 Arch St.; and Charles H. Keslake, Trenton.

Washington, D. C.

THE church building purchased from the Methodist Protestant church, Nov. 1, 1902, will be re-dedicated to the work of God as the Seventh-day Adventist Memorial church, of Washington, D. C., on Sabbath and Sunday, May 7 and 8. Services will be held on Sabbath at 11 A. M., Sunday at 3 and 7:30 P. M.

At the morning service, on Sabbath a brief statement of the purchase of the church and the providences that have guided our work since that time will be given. The principal address will be made by Mrs. E. G. White. A statement of the account will be made at 3 P. M. on Sunday. An address on the special work of Seventh-day Adventists and the reasons for the transfer of our headquarters to Washington, D. C., will be given by A. G. Daniells, at the same hour. On Sunday, at 7:30 P. M., W. W. Prescott, editor of the REVIEW, will speak on the subject of the Third Angel's Message.

All who are interested, and are able to come, are most cordially invited to these services. We regret that the notice is so short, but it has been impossible to have these services later, owing to important meetings that will soon call away some of those who will be able to take part in the services on May 7 and 8. We call attention to the final list of donations to this fund on page 19.

The Sunday Law

The first session of the present Congress adjourned at 2 P. M., Thursday, April 28. We learned by inquiry at the Senate Committee room that the Sunday law, of which we have written in previous numbers of the REVIEW, was not reported to the Senate. We are greatly relieved that the Lord has stirred up his people to send in petitions and letters protesting against the passage of this bill to such an extent that the committee has seen that it was unwise to attempt to force it at the present time; but the bill will come up at the closing session of this Congress next December, and will stand before the committee ready to be taken up at a moment's notice until the close of that session in March. We trust that during the little time given us our people will collect a large number of petitions against this measure; these will be presented at the beginning of next session. The sword hangs, as it were, suspended over us. Let us work while the day lasts. Surely the night is soon coming when no man can work.

Another Gift of \$1,000

We publish on page 20 another partial list of donations to the One Hundred Thousand Dollar Fund for building the sanitarium, training-school, and General Conference offices in Washington, D. C. We are very thankful to God and deeply grateful to the loyal friends of the work in the nation's capital that we are able to head this list with another donation of \$1,000, and to close it with a donation of \$150. May we not hope to be able to publish each week at least one donation of a thousand dollars or more? We appeal to every one who reads this note to send in large donations at once. God has gone before us to establish his work. Who is there who would not rejoice at the privilege of being a worker together with God in the carrying out of his glorious purpose for his people in this hour of crisis and of opportunity?

J. S. WASHBURN.