

The Advent
And Sabbath

HOLY BIBLE

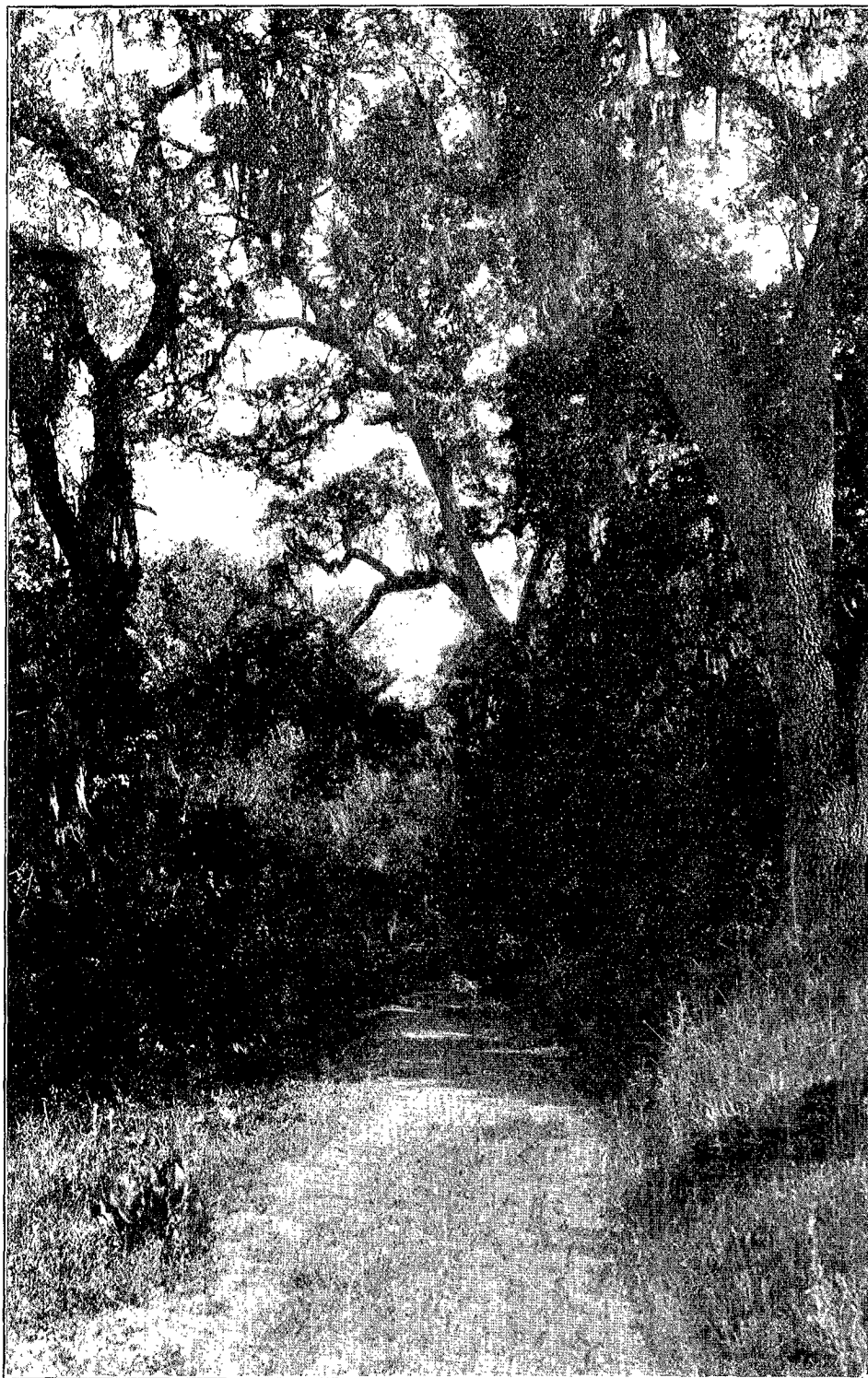
THE FIELD
IS THE WORLD

REVIEW HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, MAY 12, 1904

No. 19



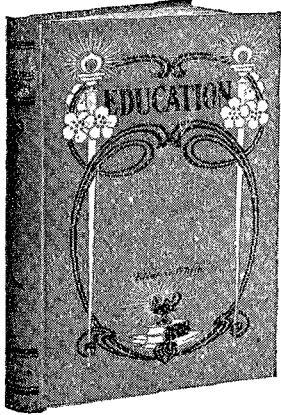
From "The Four Track News"

A CALIFORNIA ROAD

Publishers' Page

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"A Preparatory Course"



THIS world, with its trials and temptations, with its joys and sorrows, is a school of experience, in which the actions of daily life are recorded for merit or demerit.

"Education," by Mrs. E. G. White,

is a beautiful and instructive book dedicated to all in this preparatory school, to aid them in securing development and joy in service here, and a fitness for the higher course in the school of the hereafter. It is a book for the times, and is suitable for parents, teachers, and students. Price, \$1.25, postpaid. Write for discount to resident canvassers.

Testimonies for the Church, Volume VIII

THIS volume of the Testimonies is now ready. It contains 350 pages, and is bound in two styles,—cloth and limp Russia leather. The prices are 75 cents and \$1.25.

Inasmuch as the preface of this volume clearly reveals its importance and its contents, we quote it as follows:—

"In the preparation of another volume of 'Testimonies for the Church,' an effort has been made to select those things, both new and old, that would help our brethren and sisters to see where we stand in the closing conflict between the powers of light and the powers of darkness; and to comprehend the riches of the grace of God, freely provided, that we may be more than conquerors through Christ Jesus.

"The calamities that have recently befallen our largest institutions, and the efforts of some of our brethren to arouse from their drowsiness and self-serving, and to go forth into the unworked portions of the Lord's great harvest-field, have been but imperfectly understood. In order to understand clearly our work as the people of God and the conflict in which we are engaged, we need, under the guidance of the Holy Spirit, to study diligently the prophecies, the experiences of the church in all ages, and the counsels given to the church in our own day.

"But few are familiar with the testimonies,—the instructions, the warnings, and the great encouragements,—given during the last fifteen years to the leading men in our conferences and institutions. For this reason it is now necessary to publish many of these testimonies, for the benefit of all the church, and especially for the guidance of our younger ministers, physicians, conference officers, and managers of institutions. These young men must come forward in large numbers to bear the burdens of the

work; they will be called to pass over the same ground, and to meet the same problems and difficulties, as did those to whom the messages of instruction were first given; therefore the counsels addressed to the pioneers in the work are now published for the guidance and encouragement of these younger co-laborers.

"From a large number of manuscripts, those portions have been selected that are of general interest and importance. The readers of this book are asked to study its contents in the spirit of Christian love and fellowship, bearing in mind that we can understand aright the messages given for our guidance and edification only as we study them in the light of the love of Christ our Lord.

"With the hope that the instruction herein given may help many to understand more clearly the responsibilities and duties of the church, this book is sent forth upon its mission."

Now Owned by the Denomination

THE readers of the REVIEW will be interested to learn that the *Family Bible Teacher*, formerly published at Cincinnati, Ohio, has been sold to the Southern Publishing Association, so that now this publication is owned by the denomination.

For the benefit of any who may not have seen a set of the *Family Bible Teacher*, we will say that it is a course of printed Bible studies embracing twenty-eight lessons, each lesson being on a separate sheet of four pages. The purpose of the author was to produce a course of lessons which would take the place as nearly as possible of the living teacher. They cover the subjects usually presented in a series of lectures, or a course of oral Bible readings, and are designed particularly for house-to-house work. The price of the entire course is only ten cents, postpaid, with discount in quantities.

From the vast amount of good which these lessons are accomplishing it is evident that they are a most effectual means of giving the truth to the masses. Bible workers are finding them of inestimable help, enabling them to reach, and that effectively, hundreds of people whom they otherwise could not reach. This course of studies affords each one, no matter how weak or inexperienced, an opportunity to do real, successful work in the advancement of the message.

Announcement of the Revision and Completion of the Series *Easy Steps in the Bible Story*

FOR a number of years the publishers have been studying how to meet the growing demand indicated practically in the following oft-repeated expressions written them by parents in search of a simple, pure, and connected story of the whole Bible:—

"We want a book that will give our children a clear, clean, and connected conception of the Bible story. We wish the children were taught the story of the Bible in a simple, connected way. When we were children, we were taught the Bible consecutively from Genesis to Revelation, and we knew it, too."

In the study of the books now published by the denominational press one

was found in which the supplying of this demand was contemplated and successfully begun, but through the oversight or neglect of the publishers it had never been completed. After bestowing careful study on the *plan* and the *nature* of the book, and receiving safe counsel, it was decided to ask the author of this book, "Easy Steps in the Bible Story," to complete her first plan, and to produce a full story of the Bible for children, in a series of *six books*, 6½ x 9¾ x ½ inches in size, printed on good quality of paper, in new, large, open-face type, profusely illustrated with original, full-page drawings, colored plates, and new attractive marginal illustrations that *really* illustrate the text, every page to contain a picture made especially for illustrating and impressing the story recorded on that page, and a beautiful new cover design for the entire series.

The first volume is to cover that part of the Bible story from the creation of the world to the giving of the law—the *old book revised and four new chapters added*.

Volume two will resume the narrative, and give the story of Israel in the building of the Tabernacle and establishing its services, The Sin of Nadab and Abihu, The Numbering of the People, Israel Leaving Mount Sinai, The Sending of the Quails, The Sin of Mariah and Aaron, The Report of the Spies, The Sin of Korah, Dathan, and Abiram, Moses and Aaron Dishonor God, The Fiery Serpent, The Victory over Sihon and Og, Balaam, Death of Moses, The People Cross the River Jordan, The taking of Jericho, The Sin of Achan, and the Defeat of Ai, The Sun and the Moon Obey Joshua, The Land Divided, The Last Words of Joshua, Gideon, Samson, Story of Ruth, Child Samuel, The Ark Taken by the Philistines, The Ark Sent Back to Israel.

The other volumes will cover the remaining story of the entire Bible, with the wars, intricate and complicated narrations, only necessary for adults, eliminated, and practical moral lessons woven in where the child would not be able to draw them from the text without the aid of a more mature mind.

The work on the first two volumes is far advanced, and we are pleased to be able at this date to announce that they will be completed by August 1, and that the remaining volumes will be published as early thereafter as possible. This series of the "Child's Bible" will be bound in two styles, board and cloth, and will sell for 50 and 75 cents a copy.

Undoubtedly these will be the best books on the story of the Bible that have ever been produced for children, and the price is low for the quality.

Back to the Old Paths

In the leaflet "Back to the Old Paths," Mr. Biggs tells, in his own words, how he got back to the "old paths" from which he had strayed; also why he changed his belief in regard to Sunday observance and the immortality of the soul, etc.

The price of this 16-page tract is one cent each; 70 cents per hundred.

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.

WASHINGTON, D. C., THURSDAY, MAY 12, 1904.

No. 19.

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE
 Review and Herald Publishing Association

Terms: In Advance

One Year.....\$1.50	Four Months.....\$.50
Eight Months...1.00	Three Months......40
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Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, 222 North Capitol St.,
 Washington, D. C.

[Entered as second-class matter August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

Wonderful Possibilities

THERE are wonderful possibilities for every faithful believer in the genuine gospel of Christ. The grace of Christ transforms the character and reveals the image of the divine, so that even in this present life the Christian is introduced into a new order of existence. "If any man be in Christ, there is a new creation." By contemplating the things of God the mind is enlarged and is brought into fellowship with the divine mind. An ambition, such as meets the approval of heaven, is aroused, and every power of the being is put to the stretch in the effort to attain to the loftiest ideal of character. With such human effort there is divine co-operation, and there is a realization of such results as would be utterly impossible apart from the gospel. But this is a mere beginning, merely the preparatory work. When the limitations of this present order of things have been removed, when the redeemed are made immortal and dwell in the glory of the visible presence of "the King eternal, immortal, invisible, the only wise God," with an eternity for the development of every faculty of the mind, there is no language with which to express the possibilities presented to man restored to the image of God. Truly "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "There immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeem-

ing love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind nor exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The Yellow Peril

THE present war between Russia and Japan has revived the discussion of what is called "the yellow peril." This is the brief and rather striking expression which is used to indicate the possible danger that the yellow races of the East, under the leadership of Japan, may inaugurate a crusade against the white races, which shall overthrow the civilization of the West, and greatly retard the progress of religion, science, and the arts. To the minds of some of the statesmen of the world the problem of "the yellow peril" is a very grave one, threatening a great evil to all the more enlightened nations. It will doubtless have a considerable influence in shaping the policy of some of the great nations of to-day. But there is another yellow peril which is more widespread, and which threatens more serious results than the one just mentioned. This is the love of yellow gold. Every person in the world is exposed to this peril, and there are few who are not affected more or less seriously by it. The disastrous results of this yellow peril are thus set forth in the Scripture: "Godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many

sorrows." This is always true. When the love of money rules the life, there is little opportunity for the cultivation of the Christian graces, and little hope that the divine nature will be revealed. But in the last days this yellow peril involves serious results even in this present world. In the time of trouble just before us those who are known to possess money and the good things of this life will suffer from the violence of the lawless, who will disregard property rights and attempt to seize by force whatever they desire. To the rich in the last days these words are spoken: "Come now, ye rich, weep and howl for your miseries that are coming upon you." Now is certainly the time to heed the instruction of the Master: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." Beware of the yellow peril. It means ruin to those who do not conquer it.

The Natural and the Supernatural

IN various ways the attempt is being made to put all men in the same class in their relation to God, regardless of the question of personal faith, and thus to prepare the way for setting aside the atoning work of Christ as being entirely unnecessary. One of these ways, quite common among the teachers of the "New Theology," is to deny that there is anything supernatural in religion. This makes religious experience simply a question of evolution. According to this view, every man is on the road to perfection, the only difference being that some have advanced further than others. All will attain to the same ideal, the image of God, at some time, and if not in this state of existence, then in the future state. According to these teachers, "all natural law is spiritual law," and "religion may be defined as natural unfoldment which brings into manifestation the divine type." "In slow, wearisome stages we are pressing toward that ideal which in him [Christ] was actualized." "The supernatural of yesterday becomes, as in the process of evolution we advance from the lower to the higher, from the more material to the more spiritual, the common and natural of to-day, and

what seems to be the supernatural of to-day becomes in the same way the natural of to-morrow, and so on through the ages."

The logical conclusion from this teaching, although not always openly stated, is that there is no such thing as the fall of man ["only a delusive fall, for it was — up-hill"]; there is no such thing as sin, for all sin is only undeveloped good, and consequently there is no need nor place for the atonement. The practical result of this teaching is that man, being persuaded that there is no such thing as sin, does not lay hold upon the provision offered to him for deliverance from sin, and thus becomes hopelessly bound by the cords of his own sins. It is Satan's final effort to lull souls into a false security in the very hour of judgment.

In order to appreciate the gospel we must recognize the change which has been introduced into the world by the entrance of sin. We must admit the fact of the fall of man and the need of more than the development of his own inherent power to save and restore. An English writer has called attention to the distinction between the natural and the supernatural, in the following words:—

The first creation was a creation *in grace*, both of angels and men. The distinction between nature and grace, between the natural and the supernatural, did not exist. The natural was supernatural, the supernatural was natural. At least they co-existed, if they were not indeed identical; the supernatural enveloping and interpenetrating the natural. Such would seem to be the true, the ideal, the normal condition of created life, to be one day realized in the consummated state. The entrance of sin it was that created for man, and in man's thought, the sharp division between the natural and the supernatural, between nature and grace. The higher endowments of creaturely life in close conscious communion with God were cut off by the alienation induced by sin. The lower elements remained, constituting man's natural life and powers; so-called because they are those which belong to him by birth, and put him in relation with that visible world around him which we call nature.

The following paragraph from "Testimonies for the Church," Vol. VIII, presents very clearly the truth concerning this whole matter, and points out what is really involved in these false teachings, so pleasing to the natural heart:—

Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. This power the spiritualistic theories concerning God make of no effect. If God is

an essence pervading all nature, then he dwells in all men [this must be true if every man, saint or sinner, is the temple of the Holy Ghost]; and in order to attain holiness, man has only to develop the power that is within him. These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement, and make man his own savior.

The presentation of the pure gospel of this closing message is designed to expose the utter weakness of this false gospel according to man, and to save from its deceptive working all those who are willing to believe in God instead of in themselves. It says, "All flesh is grass. . . Behold, your God!" It says, "Ye must be born again." It emphasizes the words of Jesus, "Without me ye can do nothing." It proclaims an unchanged law, by which comes the knowledge of sin, and then preaches Jesus Christ as "able to save to the uttermost them that draw near unto God through him." And this message is the hope of the world in this generation.

The Greater Works

IN his instruction to his disciples on that last night before his crucifixion, Jesus said to them: "Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." Remembering that Jesus healed the sick and raised the dead, some have been led to inquire what these greater works could be.

If we study the whole lesson as recorded in the fourteenth, fifteenth, and sixteenth chapters of John, we shall see that Jesus is seeking to set before the disciples the privileges and blessings which would result from his ascension to heaven and the outpouring of the Holy Spirit. They must be enlightened concerning these things in order to avail themselves of the benefits resulting from his incarnation. "The Saviour was deeply anxious for his disciples to understand for what purpose his divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifest in him that he might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in him. His perfect humanity is that which all his followers may possess, if they will be in subjection to God as he was."

Although his bodily presence was to be taken from his followers, yet by his representative, the Holy Spirit, he would still be in his church, dwelling in the heart of the believer, and revealing the working of his divine power. Thus in response to the faith of each believer

there would be manifested the same works which Jesus himself wrought. In this way the works of Jesus would no longer be limited to his bodily presence, but his works would be greatly multiplied, as believers multiplied. In speaking of "greater works than these," "Christ did not mean that the disciples' work would be of a more exalted character than his, but that it would have greater extent. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit."

And we are to remember further that what was stated to the disciples is not limited to any generation or to any place. "The Saviour's promise to his disciples is a promise to his church to the end of time. God did not design that his wonderful plan to redeem men should achieve only insignificant results. All who will go to work, trusting not in what they themselves can do, but in what God can do for and through them, will certainly realize the fulfilment of his promise."

Depending upon such an assurance as this, the people of God to-day may go forward with courage to accomplish the work of warning the world of the judgment hour and the coming Saviour. In giving the great commission to his followers, Jesus said, "All authority hath been given unto me in heaven and on earth. . . And lo, I am with you always, even unto the end of the world." The faith in the church which lays hold of this promise will reveal in the church the greater works. Thus will testimony be borne to the glory of God and the salvation of souls. Thus will the coming of the kingdom be greatly hastened.

A Struggle for Control

THE great change which has come over the labor question in this country recently is shown by the fact that while the wage question was the chief point at issue when organization into unions was begun a few years ago, to-day this question has but little concern with that for which the labor unions are contending. With a realization of power has come a broadening of ambition, and to-day the unions aspire to the control of the great industries of the country, not only in respect of wages, but of all other features. This question of control is the present issue between employers and unions. A recent editorial in the *New York Times*, calling attention to an article by Mr. William E. Walling in the *World's Work*, says of the present main issue in the industrial conflict:—

The question of wages enters very little into the matter. Of scarcely greater concern is the question of hours of labor. Expressed in the simplest terms, the issue between employers generally, and trades unions as they average, is whether

hours of labor and output shall be in inverse ratio to wages paid. Mr. Walling tells of a foundry owner in St. Louis who took a contract to cast some rough iron plates, and based his estimate upon the conviction that a workman of ordinary skill could mold and pour about fourteen in a day. The man who was first selected to do this work made but one in a day, and spoiled that. He was discharged as inefficient, and the work given to the best molder in the shop. He also finished but one in a day, excusing his inefficiency on the ground that the union rule was that the first man on the job "set the pace." In the face of such conditions as this would indicate, the question of wages is without significance. Mr. W. H. Pfahler, of the National Stove Founders' Association, gives in few words the reason why manufacturers who believe in high wages object to the union control of industries: "The unions define the workman's rights, but say nothing of his duties."

The struggle for control is now raging around the question of the "open shop." A movement for an open shop, that is, for the right to employ non-union workmen, has been instituted by employers, who have banded together for mutual support against union dictation. Since the year 1900, when the first employers' association was organized in Dayton, Ohio, such associations have been springing up in various States, and these were federated together last fall at Chicago, into the Citizens' Industrial Association, which has branches in St. Louis, Indianapolis, and Cincinnati. A summary by Mr. Walling of what has been accomplished under this movement says:—

Every city where the unions have acted in concert has now its employers' or manufacturers' association or its Citizens' Alliance. The movement has been nationalized in the Manufacturers' Association, the Anti-Boycott Association, and the Citizens' Industrial Association of America.

"It is significant," says the *New York Times*, "that whereas the old trade associations were generally favorable to the unions, the new national associations, and most of those formed to protect local interests, are hostile to them. There are a great many reasons for this, the chief of which is undoubtedly the disposition of the unions to oppose every measure to which employers are actuated by the instinct of self-protection. They have used the powerful machinery of the boycott to destroy whatever they could not control, and have forced the representative men of every community which is sustained by productive or distributive industry to say in effect what was lately said by the head of one of the largest business houses in the United States: 'Some day the unions and the business community will have to fight it out to see who owns Chicago.'"

Such, unfortunately, is the prospect before us,—that of a fight "to a finish" between the business communities and the unions, to see who owns the country.

How much better if the contending parties would adjust their relations by the application of the principles of the Prince of Peace.

L. A. S.

The Church Without the Message

SINCE 1844, when the Christian churches heard and rejected the message of the hour of God's judgment, they have been drifting, like a ship at sea which has lost its chart. That message presented to the church the definite purpose of God for that time, to the realization of which the church might and should have bent all her energies. This would have brought cohesion and spiritual life. But the church turned away from the Word that came from heaven, disconnected herself from the purpose of God for the world in this generation, which was to preach the gospel of the kingdom in all the world for a witness unto all nations, and since that time has been drifting about in mist and darkness. The result has been such a spiritual declension and uncertainty of purpose and calling that the query is now being raised *in the church* as to whether the church will continue much longer to exist, and whether the church ought to try to continue her existence. This is strikingly set forth in an article recently contributed to *The Independent* by an ex-clergyman, telling "why I gave up the ministry." A perusal of some of his statements may help Seventh-day Adventists to appreciate more the clear, definite work committed to them, with the definite and mighty result to be realized by it, and to engage with greater zeal in its advancement. We quote:—

It is simply a fact that among the Protestant clergy there is an ever-increasing obscurity of conception regarding the very task itself they have before them. In the past dozen years alone that task has shaped itself differently in different periods, and is perpetually shaping itself differently to different men. Once the evangelistic method claimed the best of their attention; then great missionary enterprises found all emphasis laid on them; then came the study of sociology as the sole means toward the desired end, and then the building of parish houses, the doing of institutional church work, the raising of money for the endowment of hospitals, schools, asylums, etc.

Now, to what does all this lead? It is at this point that my doubt takes its deepest plunge, for this I believe to be the most important point of all. It shapes itself into the question, *Will the church continue to exist at all?* Of course, there are those who answer this question affirmatively, and that dogmatically, and find the reason for their answer in their conception of the church itself, its origin, and its nature. They believe that origin to be divine, and they concern themselves but little for the future of it, confident that that future will take care of itself. I wish I could be so complacent. I can not. I can find no reason for believing in the church's perpetuity apart from its mis-

sion, and the duration of its mission I conceive to be determined by its utility. If the church proves to be worth perpetuating, it will stay; if not, it must go, as have gone before it other institutions created in the service of religion, and even certain forms of that very church's own worship, such as that in monasteries and that subsequently in cathedrals. Nothing is more idle than to employ statistics to prove whether people are or are not attending church more generally to-day than they did a generation or a century ago. Perhaps they are; perhaps they are not; that is a simple question of fact. The question of more importance is that regarding the enthusiasm which they manifest in what they do when they are there. It is not so hard to see that this enthusiasm is not great, indeed that it is so trivial as to be inconsiderable. Nor is it hard to see that, while the figures representing church attendance, reckoned absolutely, may still be large, relatively the number of young people is appallingly small. This being the case, the question arises, Where is that adherence and support to come from in the next generation? Will it even come at all?

And that in turn raises one other point, embodied in one other question, *Should the church persist?* Is it not possible that things have changed even in the past quarter of a century alone, and that they are changing to-day with such accelerating rapidity that we have come to the point where it is seriously to be doubted whether the church, with its pulpit, is the best medium of expression for religious or any other opinion? The press, the public platform, and a dozen other agencies have so widened their scope and so broadened their sphere that any one, not to say all, of them have become dangerous competitors.

I know, and that right well, that at this point there are those who assert that even the preaching, teaching function of the church is not its chief function, and that, therefore, even though this one should be superseded, it has a larger, a more vital and a more peculiar function; namely, that of administering spiritual comfort and counsel and developing spiritual energy and power in the lives of individuals who are its wards. Well, just what are the facts here? To what extent do the church's members themselves to-day look to the church's clergy in their official capacity for such service? The pastor of one of the largest congregations in New York, a congregation whose nominal "membership" is reckoned in four figures, and himself an earnest, godly man, tells me, in confidence, in perplexity and despair, this. Says he: "I keep, five days in the week, throughout the year, an 'Office Hour,' partly in order to economize my time, but in larger part to give to any one who wants to see me upon any matter ample opportunity to do so freely and yet privately. In one year alone I have been interviewed by a thousand different persons; yet in only six cases, by actual count, have these callers come to me regarding spiritual matters. They have asked for money, for influence, for advice in worldly affairs, in short, for everything under the sun—except for spiritual counsel!"

What, then, is the result of this decline in both these functions of the church? Is it not this? The church, thus driven by competition to widen its field, has sent its clergy out, or at least has allowed them to go out, to do many things in the

name of religion which have nothing whatever to do with it. The clergy to-day are busy?—Yes. But busy doing what?—Not things they ever were ordained to do. They are busy as managers of institutions, as members of committees, as representatives on boards, as trustees of asylums, orphanages, schools and hospitals, dispensaries and colleges, and builders for themselves of parish-houses, where they organize and execute affairs of clubs and guilds, societies and institutes. They were not "ordained" to do these things, nor did they need years of professional training to become able to do them. Thus it would seem that those men who are busiest in the ministry to-day are busy only doing things which lie wholly outside of that especial sphere, so far as there ever was a special sphere for work in which they were especially trained, in so far as they ever were specially trained. For my own part, I must either find for myself some work in the church which is sufficiently unique to justify my continuing in the unique position of a "calling," or I must abandon the latter here, to find the former somewhere else. . . .

I differ not at all from dozens like myself, some of whom have left the church already, others who will leave it soon. . . . I feel that there is nothing dishonorable in the step that I am taking. I have simply lost my mission and my message, and have found the courage necessary to give up a lucrative position without present hope of finding even one in which to earn a living. Far has it been from my desire to say anything that may by any possibility sound flip-pant. On the contrary, these pages record a veritable soul's tragedy. L. A. S.

Sanitarium Interests at Washington

THE same instruction which indicated so clearly that the headquarters of our denominational work should be established near Washington declared that a sanitarium should be opened here, with land for cultivation, and amid rural surroundings. The providence of God has opened the way for this counsel to be followed.

What will hereafter be known as the Washington (D. C.) Sanitarium will be located on a tract of land containing forty-seven and two-thirds acres on the eastern side of the town of Takoma Park, a suburb of Washington. The avenue running along the eastern side of our ground marks the town limits in that part. The situation is such that, although we are within the limits of the town, we are entirely cut off from buildings, and are surrounded with forests.

Takoma Park lies almost due north of the city, between five and six miles from the Capitol building. It is connected with Washington by both steam and electric railways. What is known as the "District Line" runs through Takoma Park, so that as a residence town it lies in both the District of Columbia and the State of Maryland. The corporation, or municipality, is in Maryland. The post-office is in the District, and is known as Takoma Park Station, Washington, D. C.

Takoma Park has a population of from fifteen hundred to two thousand. It is a residence suburb of the city. Its elevation above the Potomac River near the city ranges between three hundred and four hundred feet. The town is in a forest. The pines, oaks, chestnuts, and other trees have been preserved as far as building operations will permit. The elevation and forest combined give a temperature from ten to fifteen degrees cooler than Washington proper. The town obtains its water-supply from Sligo Creek, which flows through the entire length of our tract of land. The analysis given by the government pronounces this water as nearly pure as can be found. It comes from springs, and is cold, clear, and soft. The dam of the pumping station is within a few feet of our north line. As the stream is kept pure above this plant, it comes to our ground free from any contamination.

In order to supply our institutions with this water, the town council has agreed to extend one of its present water pipes to and along the southern boundary of our land, which will bring it within easy reach of the proposed buildings. This will give us all the benefits of the town water system, including the proper number of fire hydrants.

The problem of providing suitable sewer facilities has been a serious one, as the sewer system had not been extended to that part of the town.

Takoma Park has two sewer outlets. One of these is located one thousand feet from our western boundary line, fifteen hundred feet from our stream of water, and two thousand feet, or more than one third of a mile, from the nearest point where any of our buildings would be erected. It is a small sewer plant, and if kept reasonably clean, it is exceedingly doubtful whether its presence would ever be detected from our location.

But at best, even a drain-pipe has its dangers. While this small sewer plant might not do our enterprises actual harm, yet any one opposed to our work could easily arouse a sentiment concerning it which would make us trouble. For the purpose of providing our place with a suitable sewer, we have arranged with the town for the extension of its sewer system, and the removal of this sewer outlet. The pipe will be extended from its present outlet down to the western side of our land, thence passing near our building sites, it will be continued to its new outlet three quarters of a mile below our nearest building, with a heavy forest between it and our property. There the town will install the most modern sewer plant known. The system will be as perfect as has yet been developed.

This change will be a great benefit to our enterprise. First, and most im-

portant of all, it will give our sanitarium and school buildings perfect sewer advantages. The fall from our buildings to the sewer main which will extend twelve hundred feet through our ground, is about seventy-five feet. And the new sewer plant will be about two hundred feet below the lowest level of our land. The advantage of draining alone in this change will be of great value to our work. In addition, it removes whatever danger there is, and all the unpleasant sentiment connected with the present outlet.

The town council and the Sanitarium trustees have agreed upon all the details connected with this change, and the mayor is authorized to execute the papers. The sanitarium and school are to pay the sum of \$1,200 without further assessment for the sewer.

In consideration of this sum, the town removes the sewer outlet, as stated above, lays the sewer main along twelve hundred feet of our land, furnishes the sanitarium with three hundred thousand gallons of water a month, free, for a period of five years, and supplies the school at a cost of seven cents a thousand gallons (the mere cost of pumping), for a period of five years.

Thus we are able to tell all our people that, although the location of the sewer outlet seemed unfortunate at first, the problem has been worked out to our very great advantage and entire satisfaction. Had the sewer been located where it is now to be placed, without passing through our land, it would have cost us a very considerable sum to have reached it.

In making this statement it is due the mayor and council, and the citizens of Takoma Park as well, that we recognize their deep interest in this matter, and their earnest efforts to effect the change. Difficulties of a perplexing character have presented themselves, but the council has surmounted them all. It will cost the town from eight to ten thousand dollars. Of course it benefits the town as well as ourselves. To show how the council were supported in the move, as well as in their entire administration, it will only be necessary to relate that while these sewer negotiations were pending, the town election was held, and all of the council except one were re-elected. The mayor did not have one opposing vote.

One rather remarkable fact regarding this Council is that not one of its members uses either liquor or tobacco. These gentlemen appreciate our decision to locate in their town, and are doing everything they can to aid us. In the last council meeting final arrangements were made for expending \$16,500 in laying new cement sidewalks in the town. This work has already begun.

With all candor, we can say to our

people that no mistake has been made in selecting Takoma Park for our buildings. The providence of God brought us here, and that same providence has been with us in a signal manner since coming here. The outlook is cheering, and our courage is good.

A. G. DANIELLS.

Note and Comment

THE settlement in England of many of the Catholic religious orders which have recently left France, is regarded as a menace by English Protestants who are planning means of resistance to this undesirable invasion. Fifty-eight "congregations," seven Jesuit schools, and twenty-nine Catholic mission residences are among the visible results of this movement within the brief period since the migration from France was begun.

EVIDENCE of the intention to use political power for the advancement of the Catholic Church in this country, crops out occasionally in the utterances of the Catholic press. The *Freeman's Journal* recently published the following:—

At the general election which has recently taken place in "Protestant" Prussia, ninety-seven Catholics have been elected to the chamber of deputies. American Catholics, please note the fact.

ACCORDING to a statement quoted by the *April Missionary Review of the World*, China is the greatest slave country in the world. It is asserted that "of a population of four hundred million, over one-fortieth are slaves. Every family of means keeps its girl slaves, and a man's position is gauged by the number of slaves he keeps. At any age from three to fifteen girls are sold, seven or eight being the age at which most of them change hands. The unfortunate slaves vary in price. The average is from two pounds to four pounds. The girls are mostly purchased to do housework, it being cheaper to buy than to hire."

THE motor-car is rapidly making its way to the most remote regions of the earth. Speaking of the motor-car as a means of travel in British Central Africa, an English journal says:—

Before many weeks have passed, a motor-car will be running on the so-called road in Uganda. Mr. George Wilson, the energetic deputy commissioner of that protectorate, who is on his way back to Africa, is taking with him a twenty-five-horsepower motor, which he intends to make use of in his tours of inspection throughout Uganda. There are now nearly six hundred miles of road in country good enough to run a motor on. The question of fuel might seem to present a difficulty, but Mr. Wilson has surmounted this by arranging for a regular supply of petroleum from

Bombay, which can of course easily be sent up country to Mombasa by the railway. In the near future motor-cars will probably be running from Uganda to the head waters of the Nile.

THE Vatican is still assiduously cultivating relations with the United States. The *Catholic Mirror* says:—

The diplomatic machinery of the Vatican has moved in a new direction within a few days, and negotiations have been opened with the United States government in an effort to secure pecuniary indemnity for the relatives and families of priests who have been killed by American soldiers in the Philippines since the American occupation. Mgr. Guidi, the apostolic delegate in the islands, has been instructed to look up the claims, which will be submitted in Washington by Mgr. Falconio.

A SERIOUS outbreak of lawlessness is threatened in the mining town of Garrett, in Somerset County, Pa. A reduction in wages at the mines was followed by a strike; non-union men filled the strikers' places. The strikers assuming a threatening attitude, the mine owners set up a search-light on their property, mounted a Gatling gun, and gave out that they were ready to give the strikers all the trouble they wanted. The strikers surrounded the mines with pickets, and a serious conflict was averted only by the presence of armed deputy sheriffs, who acted as peacemakers. The president of the Garrett local union of the United Mine Workers said he had received instructions from President Mitchell that the union miners should arm themselves, and be ready for defensive action when it shall be necessary. If it is true that the United Mine Workers of America contemplate the use of arms to secure their ends, the peace and prosperity of the country are in a state of very unstable equilibrium.

ACCORDING to the *Catholic Mirror*, one of the most famous Catholic shrines in the world—the Grotto of Lourdes—is to be closed up. The French government, which is not on good terms with the papacy, has laid its hand on this Catholic Mecca with a view of putting an end to the numerous pilgrimages of which it is the goal, whether on the ground of its fraudulent character or because of the disorder and hostile demonstrations to which such gatherings might lead, is not stated. The *Mirror* says:—

It is announced that Lourdes will be closed, and the grotto that has been the scene of such miraculous cures in the past will be erased from the map, to remain but in the memory of man.

It seems more and more probable also that the abolition of the Concordat, the century-old agreement between France and the papacy, is about to follow. The *Mirror* says that Pope Pius X has already "repudiated" this agreement, to

the surprise of the church. He is willing that it should be annulled. The recent visit of President Loubet to the Italian king, against which Pope Pius protested, has further widened the breach between church and state in France.

THE well-known Brooklyn clergyman, Rev. Newell Dwight Hillis, is urging a "consolidation of churches," as the next great step in religious progress. In an article contributed to *Everybody's Magazine* Mr. Hillis says that "the epoch of church unity has fully come." It is to be brought about by "the men who have simplified business, reorganized the banks under one management, reorganized the factory, and the store, and the shops." They are to apply the same principle of reorganization and elimination in religious affairs, and secure "church unity," or in other words, a religious trust.

At the present time there is in Dr. Hillis' view a great deal of needless church competition, resulting in a decline in religious interest and in church attendance. He believes that "either the Christian forces of the ten thousand small towns and villages of the country, must unite, or the churches will perish, and one half of the ministers die or resign, with broken hearts."

His idea of what the proposed church trust should accomplish is stated thus:—

The ideal church would be one noble building centrally situated, crowded from Sunday morning until the next Saturday night, a church that would be the center of the social, the musical, the literary, the ethical life of the community; the home of light and joy; the pride of all the people. With numbers come enthusiasm, economy, emulation, efficiency. When all the musical talent of the community is organized and unified, music, the highest of the fine arts, will become a great moral force. When all the teaching forces—and the art of teaching is a great gift, and there are only a few teachers out of two thousand that know how to impart wisdom—are united, the Sunday-school will again become popular. Instead of ten preachers there ought to be three.

There would be left, after the consummation of this great church "merger," Dr. Hillis says, "perhaps one great Protestant church, one Roman Catholic church, and one church named the Quaker, that would not believe in any form."

The small church which might refuse to come into the trust, or which the trust might refuse to accept, would, we may infer, go the way of the smaller business concerns which attempt to do business independently of the controlling trust in their line of industry. It is a scheme that promises well from a human standpoint, but does not take into account the means of Christian unity ordained by God.

L. A. S.

General Articles

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

My Saviour

UNDER an Eastern sky,
Amid a rabble cry,
A Man went forth to die
For me.

Thorn-crowned his blessed head,
Blood-stained his weary tread,
Cross-laden, on he sped
For me.

Pierced were his hands and feet,
Three hours on him beat
Fierce rays of noontide heat,
For me.

Thus wert thou made all mine.
Lord, make me wholly thine;
Grant grace and strength divine
To me.

In thought and word and deed
Thy will to do,—O, lead
My soul, e'en though it bleed,
To thee.

— Selected.

Into Clearer Light

MRS. E. G. WHITE

CORNELIUS, the Roman centurion, was not even accounted a disciple of Christ; but he had faith in God, according to the light that he had, and he was reaching out for more light. The Lord saw this man would do honor to the church, and he brought him into connection with the apostle Peter. He sent a special message from heaven to him, and by another message directed Peter to visit him, and give him light. That is God's way of working. Daily prayers for light and guidance will surely be answered.

In our world there are many such men as Cornelius, and for them the Lord desires his servants to make special efforts. The Lord showed Peter, the Jew, that there were Gentiles who were serving God as acceptably as he was. There are to-day many in the world who are nearer the kingdom of God than we suppose. They are walking in all the light they have, and in the future they will be led into clearer and still clearer light.

In this dark world of sin the Lord has many precious jewels, to whom he will guide his messengers. God will use his believing ones as his instrumentalities, through them ministering to souls fainting for the bread of life. Words of hope and cheer falling from lips that have been touched by a live coal from God's altar, will revive and comfort those who are weary and distressed.

There are many who are represented to me as being like Cornelius, men whom God desires to connect with his church. Their sympathies are with the Lord's people. But the threads that bind them to the world hold them firmly. They have not the moral courage to take their position with the lowly ones. We are to make special efforts for these souls,

who are in need of earnest labor because of their responsibilities and temptations.

We talk and write much of the neglected poor; should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, most of this class are soul-burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal appeal in their behalf?

God calls for earnest, humble workers, who will carry the truth to the higher classes. It is by no casual, accidental touch that wealthy, world-loving, world-worshipping souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor become discouraged.

There are some who are especially fitted to work for the higher classes. These should seek the Lord daily, making it a study how to reach these persons, not to make merely a casual acquaintance with them, but to lay hold of them by personal effort and living faith, manifesting a deep love for their souls, a real concern that they shall have a knowledge of the truth as it is in Jesus.

In order to reach these people, believers themselves must be living epistles, "known and read of all men." We do not represent as fully as we might the elevating, ennobling character of the truth. We are in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this.

Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure-house of mind and heart filled with "It is written." Hang in memory's hall the precious words of Christ. They are to be valued far above silver or gold.

There are miracles to be wrought in genuine conversion,—miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. They will feel that a dispensation of the gospel is committed to them for those

who have made this world their all. Time and money will be consecrated to God, means will be brought into his treasury, talent and influence will be converted to the truth, and new efficiency and power will be added to the church.

Everywhere there are those who will take their stand for present truth. Beside all waters we are to sow the seeds of truth. Let us never allow ourselves to be controlled by feelings of hopelessness. God's work will be done. The Lord knows those that are his. In his providence he will direct them as he directed Cornelius.

Have we not a work to do for the Lord? and should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand. With the Bible as our guide and counselor, let us go forth to work for the Lord, serving him in the way he has appointed, proclaiming the message of present truth in a way that will make it impressive and acceptable. We are weak, but if we will but believe, God will give us his enduring strength.

Sunday Legislation in Canada

G. B. THOMPSON

AT the present writing I am unable to find that anything further has been done by the Dominion Parliament to promote the desired Sunday legislation. Some of the members of Parliament have expressed themselves as being desirous of not meddling further in this matter if not urged to it by their constituency. The Lord's Day Alliance, however, is not idle, and its agitators, who are principally preachers, are doing what they can to stir up the people and influence Parliament to give the matter consideration. They express themselves as determined to enforce the laws already in existence, and to use every available means of securing more stringent enactments. Rev. T. Albert Moore, field secretary of the Alliance, held a meeting at Woodstock, Ontario, recently. The following item gives the attitude of the Alliance:—

"Before the evening sermon, Rev. Mr. Moore took occasion to make a short explanation of his connection with the Lord's Day Alliance. In their work of preserving the integrity of the Lord's day they have been able to prevent two hundred and fifty companies obtaining permission to work on Sundays. There were one hundred and fifty thousand people at that time working on the Sabbath, and it was their aim to prevent such desecration. It had been whispered to him that there might be work of that kind going on soon not very far from Woodstock. This would be investigated at once. If street-cars were to run, or any other form of Sunday labor were to be contemplated, the Lord's Day Alliance would put a stop to it."

The *Sentinel-Review* from which I quoted the preceding paragraph, pertinently asks, "What was Mr. Moore's meaning? Whether he had reference to

a brother who quietly works on his farm outside of the city, or to some one else, in his reference to work near Woodstock, is not known. It sounds similar to statements we have read of the Inquisitors of the Dark Ages. It certainly is the same method they used to exterminate the heretics, and the results will be similar."

One of our brethren who is himself a laboring man prepared an able paper setting forth the evil results of Sunday laws, and presented it to the labor union in Guelph, Ontario. The following, taken from a daily paper in the city, states the result:—

"A letter was read with regard to the co-operation between the labor men and the Lord's Day Alliance in Sunday legislation. It was overwhelmingly agreed that the legal observance of one set day for rest was greatly in the interests of the working men. The chief of police was asked to look into some complaints of unnecessary Sunday labor."

This gives some insight into the spirit behind the movement for the most rigorous Sunday legislation. It may be delayed now, that a further opportunity may be given to educate the people concerning the results of the thing when once it is done, but the delay is only temporary. Now is the time to work.

The question is still agitated in the press. The Hamilton (Ontario) *Spectator*, commenting editorially recently on an article in the *Toronto Star*, said:—

"And it is also true that no clique should be permitted to impose its notions of Sabbath observance upon the people. It is also true that no man should be permitted to dictate to his followers his notions of Sabbath observance. The demand for strict observance of Sunday comes from a small but active clique, the officers of which are paid to make and keep up the agitation. They are zealous and aggressive, and work without ceasing to secure their object, while the great bulk of the people mind their own business, and are content, so long as they have the liberty to observe the Sabbath as they will, to allow the same liberty to other people as they claim for themselves—the liberty to observe the Sabbath as they like, so long as they do not interfere with the right of others.

"The Sabbatarians [by Sabbatarians the editor means those who keep Sunday] are not suffering in this country. They are entirely at liberty to apply the Mosaic law to the observance of Sunday; they may be as strict in the observance of that law as they will, and no man interferes, either by word or by deed, with their right to do so. But the Sabbatarians are not satisfied to enjoy the privileges which perfect freedom gives them; they must agitate and seek legislation for the purpose of compelling others to do as they do!

"The anxiety of the *Star* grows out of the fact that in Quebec Sunday is observed in a rational way. The people attend church in the morning, and amuse themselves in the afternoon. Quebec will never consent to a Sabbatarian Sunday, and it has been demon-

strated—by the prohibition plebiscite—that when Quebec objects to something, no matter how much the other provinces may favor it, that something is not inflicted upon the people of Canada."

The Sabbath

SABBATHS, like way-marks, cheer the pilgrim's path,
His progress mark, and keep his rest in view.
In life's bleak winter, they are pleasant days,
Short foretaste of the long, long spring to come.
To every new-born soul, each hallowed morn
Seems like the first, when everything was new.
Time seems an angel come afresh from heaven,
His pinions shedding fragrance as he flies,
And his bright hour-glass running sands of gold.
In everything a smiling God is seen.
On earth his beauty blooms, and in the sun
His glory shines. In objects overlooked
On other days, he now arrests the eye.
Not in the deep recesses of his works,
But on their face, he now appears to dwell.
While silence reigns among the works of man,
The works of God have leave to speak his praise
With louder voice, in earth, and air, and sea.
His vital Spirit, like the light, pervades
All nature, breathing round the air of heaven,
And spreading o'er the troubled sea of life
A halcyon calm. Sight were not needed now
To bring him near; for faith performs the work;
In solemn thought surrounds herself with God,
With such transparent vividness she feels
Struck with admiring awe, as if transformed
To sudden vision. Such is oft her power
In God's own house, which, in the absorbing act
Of adoration, or inspiring praise,
She with his glory fills, as once a cloud
Of radiance filled the temple's inner court.

— Carlos Wilcox.

Faithfulness Rewarded

WM. COVERT

THE following is a copy of a letter from Elder Harrison Grant to Brother A. C. Woodbury, of Darlington, Wis., written in answer to inquiry made by Brother Woodbury about the incident described in the letter:—

"COLLEGE VIEW, NEB., Aug. 10, 1897.

"DEAR BROTHER: I received yours of August 1 in due time. I will say in regard to your inquiry about the grasshoppers in the year 1876-77, that the grasshoppers were in Minnesota so vast in numbers that they ate and destroyed every green thing, such as grain, grass, and vegetables, except in low, wet, marshy places. In some places, large wheat-fields from one to two feet high,

and all vegetables, were eaten up as clean as if the fire had burned them.

"At that time, a family by the name of Calkins lived in the town of Tenhassen, Martin Co., Minn. They were very poor, so the mother and two small boys did what they could to provide for the family.

"She was a member of the Tenhassen church. This mother was a very devoted, conscientious woman, and very particular to pay her tithe, or systematic benevolence, as we called it at that time.

"She had a garden—about two acres—which she and her two boys worked. God seemed to bless and care for that garden in a most wonderful manner, and saved her fruits from the destroyer. The grasshoppers came up around that garden fence, and piled up, one on top of the other, in places from one to two feet high.

"Once in a while one would fly over the garden, but not light to do any damage. So she had plenty for herself, and sold some to her neighbors.

"If we expect to be cared for through the perils of the last days, and be able to escape the seven last plagues and to stand in the judgment, we must be honest with God, and bring all our tithe into the storehouse, and then hear it said, 'Well done, thou good and faithful servant.'

"In hope of eternal life,

"H. GRANT."

Read the Promises

F. A. ZAPPE

WHEN the Christian pathway looks dark and discouraging, get your Bible and read the following precious promises which God makes to his tempted children. I know they will strengthen and encourage you to take a new stand for Jesus, and press forward toward the promised land:—

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:7, 11, 17. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." "To him that overcometh will I grant

to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:5, 12, 21.

Truly, these are cheering and encouraging promises to the tempted child of God, who is wrestling "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." They do buoy us up while passing through this wilderness of temptation and sin. It would be well for every tempted child of God, especially in this trying time when Satan is doing his very best to overcome God's people, often to read and meditate upon these comforting and strengthening promises. "The Lord will give strength unto his people; the Lord will bless his people with peace."

Dear, tempted, discouraged brother, read these precious promises carefully and often: "The Lord is thy keeper: the Lord is thy shade upon thy right hand." "He will not suffer thy foot to be moved." "The Lord shall preserve thee from all evil." Trust in Jesus fully. Believe the promises which God makes to you. "Wait on the Lord: be of good courage," brother, "and he shall strengthen thine heart: wait, I say, on the Lord."

A Minister's Experience

SOME years ago a friend of mine in Yorkshire wrote to me saying he had heard I had taken hold of some strange views regarding the doom of the finally impenitent, and he would like to know what these were. I replied that it was quite true that my mind had been changed on this sad subject. I no longer believed in the eternity of future torment, but held that the wicked would be cut off everlastingly after the judgment of the great day. I said that this light that had broken out upon me from God's Word had made our Father in heaven dearer to me than ever, and the Bible a clearer book than it had been before.

My friend immediately answered that he was satisfied with the orthodox belief upon the matter, and he was sure I ought to be. In order to win me back to the old path he would like to have a debate with me by correspondence. And as I much appreciated his candor, kindness, and Biblical knowledge, I at once asked him to begin the discussion by proving from the Bible the natural immortality of man. This would be the right course, I said, as he was going to take the side of orthodoxy, and that affirmed that all men shall live forever.

In a day or so a note came informing me that my proposal was accepted, that there were many passages in God's Word which stated man was an immortal being, and that he would prepare a list of them for me. I knew full well that he could not produce such a list; however, I waited patiently to see what he would further say.

About a fortnight after, I received a letter inviting me very urgently to go to see my friend, for he found himself in dreadful difficulty regarding the task he had undertaken. Being able to ar-

range it soon, I paid the requested visit; and never shall I forget his look when he said that, to his amazement, *he could not find a single verse in all the Book which declared man to be immortal; on the contrary, in his search many turned up which taught the mortal nature of mankind.*

He further said that the few passages which at all gave plausibility to the ordinary view of future punishment appeared now most unsatisfactory to him; and a little further conversation revealed to me the fact that he already had received the truth of immortality in Christ alone.

How Had He Come to See It?

Simply by searching the Scriptures on the subject. "These," said Jesus, "testify of me." My friend had gone to them with the theory that he had received from the instructors of his childhood, and had searched for it in vain. Then throwing all prejudice overboard, he had sought for *truth*, and was rewarded. He was by the truth made free from former error, and is now rejoicing in the knowledge that the God of love shall mercifully prevent the wicked living forever, but proffers immortality to those who obey the gospel.

Now Why Tell This to You?

First, because truth on all subjects should be published. The world is not suffering from an overstock of knowledge, and he who has any word to speak that will benefit his fellow men should out with it. Truth may at times be unfamiliar and unpalatable to the hearers of it, but he who knows he has it must still not keep it back.

In the second place, if you are a Christian, you will be thankful to have this truth presented to you; because it vindicates your God, and mightily exalts your Saviour.

By unbiased study of the Word of God you will find—

1. That man is nowhere styled immortal.
2. That he is always represented as frail and perishing.
3. That to prevent him from perishing, our Lord appeared.
4. That life and immortality are brought to light through the gospel.
5. That these are granted on condition of repentance and faith.
6. That the disobedient shall, after judgment, die eternally.

The whole is presented in that well-known passage: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Again: if unconverted yet, I tell it you that you may perceive your danger, and flee from it. So long as you think yourself immortal, you are inclined to hope that somehow or other you will get out of future retribution. I tell you, Nay; except you believe upon the Son of God, you shall surely die, and that forever. O, accept him as your Saviour, now, and rejoice with us in "life in Christ."—Rev. G. P. Mackay.

God's Personal Love

It is a delightful thought that the love of God is personal. It is not a general beneficence, but a direct personal love. "Who loved me, and gave himself for me," said Paul. The thought of the immediate and direct love of his Lord was ever present with him. Jesus declared his love for his disciples, and of one it is written, "The disciple . . . whom he loved." And everywhere in the Scriptures the thought is the same. God loves the world, his care is for all; but that is so because he loves and cares for each one. As soon as we recognize the personality of God, we become conscious of a personal relation to him; and when we receive the Lord Jesus as our Saviour, we know the relation is one of tenderest love.

This sense of the personal love of God, so that we can say as Thomas did, "My Lord and my God," brings us into close relation with the whole administration of God. All power in heaven and earth is given to Christ, and we are, therefore, allied to the whole universe of God. We look up to the heavens, they are ours; we look abroad over the earth, it also is ours; we think of the angels, they are ours—the servants of Christ to go forth as ministering spirits to minister to the heirs of salvation. What a wonderful love! What a wonderful sweep there is in this love! All things are yours, and ye are Christ's, and Christ is God's!

The assurance of this personal love gives us confidence in the providence of God. "Thou . . . holdest me for thine enemy," said Job. It seemed to him that God regarded him as a guilty one to be tracked and seized and punished; everything was against him. He never forgot those days of fearful trial, but there came a day when he praised the Lord, and lived in the assurance of his wise care. Since it is the pierced hand that holds the scepter, we may be sure that the love which redeemed us when we were enemies will govern the administration of the kingdom. He "loved me, and gave himself for me;" I know that he will make all things work together for my good.—United Presbyterian

Over and Over

OVER and over God paints the skies
Over and over he makes the sun rise,
Over and over he tints the flowers,
Over and over he sends the showers,
Over and over he guides the stars,
Over and over the dawn unbars.
If over and over God deigns to work,
Why should we faint—one duty shirk?
—Juliet Sill.

He who never connects God with his daily life knows nothing of the spiritual meaning and the uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and strength.—Canon Farrar.



Losing a Word

I LOST a very little word
Only the other day;
A very naughty little word
I had not meant to say.
If only it were really lost,
I would not mind a bit;
I think I would deserve a prize
For really losing it.

But then it wasn't really lost
When from my lips it flew;
My little brother picked it up,
And now he says it, too.
Mama said that the worst would be
I could not get it back;
But worst of all, it seems to me,
I'm always on its track.

Mama is sad; papa looks grieved;
Johnny has said it twice;
Of course it is no use for me
To tell him it's not nice.
When you lose other things, they're
lost;
But lose a naughty word,
And for every time 'twas heard be-
fore
Now twenty times 'tis heard.

If 'twere only really lost,
O, then I would be glad
I let it fall so carelessly
The day that I got mad!
Lose other things, you never seem
To come upon their track;
But if you lose a naughty word,
It's always coming back.

— Selected.

Unconscious Teaching

MRS. D. A. FITCH

"MAMA wants to go over to Mrs. Smith's a minute. Be good children, and I'll be right back." The mother left the house, not thinking of the promise she had just made, and like many another careless one, was totally unconscious of the lesson she was about to teach, which was one more added to scores of others of like character.

Five minutes pass, and the little ones wonder how long a minute really is. If it takes sixty such periods to make an hour, it is sincerely hoped mama will not ever say she is going away for that length of time. They have been taught never to meddle with the stove, but the wood has burned low, and the room is getting cold. Could the little children read the clock, they would find they had been alone nearly an hour. Some minutes more elapse, and the mother returns with never so much as an explanation of her long absence; so the children take it for granted she was gone only a minute.

It is nearing supper time, so Tom and Jennie are told to pick up and arrange their playthings, making ready for the evening meal with papa. "In a minute,"

is the prompt reply; but measuring duration by mama's scale, they think they yet have time sufficient for a long play.

The children have grown older by several years since the occurrence of the incident above mentioned, and find some of their amusements away from home with playmates no better versed in time observance than they are themselves. Having been taught to regard carelessly the passing of time, they are not to be depended upon to obey promptly or to keep promises with any degree of accuracy. These and kindred habits strengthen with their years, and go with them through life only to be reproduced in their children, unless the converting power of God's grace shall eradicate false ideas and wrong habits from the mind and life.

Parents, be careful what kind of legacy you are preparing to leave your children; for every evil trait woven into their character must be eradicated therefrom, if they are finally saved with you in the kingdom of heaven. Upon your knees confess to them and to God your mistakes, asking for help that these wrongs and their dire results may be eliminated, and a pure record be written for you and your children in the heavenly books.

Some Causes of Typhoid Fever

L. A. S.

TYPHOID fever is commonly caused by the drinking of impure water, but certain other causes of this grave malady are being pointed out, to which it is well to call attention.

Whisky Drinking

That whisky drinking is a frequent cause of typhoid is asserted by Dr. George W. Webster, president of the Illinois State board of health. In a recent address before the Chicago Young Men's Christian Association Dr. Webster said:—

"Do not drink whisky if you wish to avoid typhoid fever. It lowers the vitality and prevents perfect digestion, and there is nothing more conducive to stomach troubles than whisky. A low vitality and imperfect digestive organs invite typhoid fever."

Oysters

Evidence of the connection of this popular edible with outbreaks of typhoid is now ample and well established. Attention has been recently called to this fact in New York City, in the neighborhood of which many oyster beds have been found to be contaminated with sewage, and drainage from cemeteries. Dr. Cyrus W. Field, assistant bacteriologist of the city health department, in a recent talk before the county medical

society told of some experiments with typhoid-infected oysters at the aquarium. It was proved, he said, that oysters carry the typhoid bacilli alive for nine days. It was found also that many oysters die in transit from salt water to fresh, and in dead and dying oysters the bacilli increase rapidly.

The *New York Times*, in a recent editorial calling attention to this matter, said:—

"It is well established that the oyster may be, and frequently is, the agent in transmitting this disease [typhoid]; that when taken from polluted water, it holds the infection with considerable tenacity, and that in the presence of ice as usually employed in cooling oysters and clams for the table, the malignant energy of the bacillus typhosus seems to be at its maximum.

"To determine whether the oysters which supply the New York market are exposed to contamination an investigation was undertaken by Walter Bensel, M. D., assistant sanitary superintendent of the health department. What has already been learned is that many of the fattening and bleaching beds are covered with sewage-polluted water, and that to oysters from such beds a number of typhoid epidemics in this and other countries have been traced unmistakably. In several cases the presence of the bacillus coli communis in great quantities in the waters of the creeks and inlets used for bleaching beds was discovered.

"The investigations of Dr. Bensel were conducted along the shores of Long Island, on the west side of Staten Island, along the New Jersey coast, and up the Sound as far as New Haven and its neighborhood. Sanitary surveys were made and photographs taken, the latter showing that in a great many instances the brackish waters in which the 'drinking' beds are established are heavily polluted with sewage and filth, and that nothing which comes out of them is safe for food until sterilized by cooking. This is as far as the investigation has gone."

Prevention is always better than cure, but how very much better when it is a case of typhoid fever caused by drinking whisky or eating a sewage-polluted oyster.

A Wise Mother

"I HAVE taught my children," said a mother I know, "to come to me immediately for even a pin scratch. I do not mean to exaggerate little pains, but my father, who was a physician, taught me how easy was precaution beside cure. I always keep on hand two good antiseptics, listerine and boracic acid in solution. Every fresh wound or scratch is bathed cleanly and wrapped in sterilized cheese-cloth before a particle of dirt can enter it. One so often finds children with stubborn sores on their hands or feet, which take forever to heal. They were probably caused by a rusty nail, by the dirty sort of knife one finds in a boy's pocket, or by a broken bottle which may have held anything. The ugliest wound of this sort, if cared for immediately, will heal immediately. In nearly

every city during the winter a course is given on nursing and simple surgical work, which a mother may find both interesting and profitable. If this is not available, I would advise every mother to go to her physician and pay him a fee if necessary for a lesson on cleaning a wound and bandaging it, as well as what to do for the bruises and contusions which are of daily occurrence in the growing family.—*Good Housekeeping*.

A New-Found Sense

IF the eyes of one who had never seen were suddenly opened, the world would be a strange sight. We see not only by means of the physical powers of the eye, but by experience. A blind man whose sight is restored can not recognize his own wife until he touches her face or hears her voice. A man who had never seen until he was thirty years old has sent to the *Problem*, a magazine for the blind, a remarkable account of his experience when the bandage was drawn from his eyes in the hospital, and he was, as it were, born again into the world:—

What I saw frightened me, it was so big, and made such strange motions. I called out in terror, and put out my hand. My fingers touched my nurse's face. I knew she was there; for she had just taken the bandage from my eyes, and I knew what I was touching; but I did not know what it was I saw.

The nurse answered me soothingly, taking my fingers in her hand and moving them from her mouth to her eyes, to her nose, chin, and forehead.

"It is my face that you see. Look! You know this is my mouth, my chin, and these are my eyes."

So I knew that I was seeing what was familiar to the touch of my fingers,—a human face. But the sensation was still one of terror. I seemed so small beside that expanse of human features which was so familiar to my fingers, so unnatural to my new sense.

When the nurse moved away from my cot, I felt a new sensation, which was so agreeable that I laughed aloud. The nurse came back, but not so close as before.

"What is that?" I asked.

"You are looking at the blanket which lies across your feet," she said.

"Blankets must be very beautiful things," I said.

"It is a red blanket," she explained.

Then I thought I knew why people spoke of the beauty of the red rose. This was my first knowledge of colors.

I saw, and yet did not know that I saw. How could I know at first that those new and wonderful sensations meant the birth of a sense of which I knew nothing except in theory? Of course I was expecting to see; but was this sight—this jumble of extraordinary sensations?

The dazzling light first convinced me, for I had always been able to distinguish between night and day. But I could not recognize objects with my new-found sense until I had translated into its speech the language of the other senses.

The one lesson of the blanket was sufficient to teach me the color, red. Yellow was a different matter. The nurse brought me a cool drink. I could recognize her by sight now. The thing I saw in her hands I knew to be a tray after I had felt of it. Suddenly I felt a thrill of disgust.

"What is that thing on the tray?" I asked. "It makes me sick."

"It is a lemon. You said you liked lemonade."

"Then it is yellow. It is the color that nauseates me."

Any object close to me looked tremendously large. I had often romped with children, yet when I first set eyes on a baby, it looked gigantic.

The first day I sat by the window, I put my hand out to feel the pavement.

"That must be the pavement," I said. "I'm going to feel of it to make sure."

"O!" laughed the nurse, "the pavement is two stories below."

The first meal I ate was an odd experience. When I saw that great hand with a huge fork approaching my mouth, the inclination to dodge was almost irresistible.—*Youth's Companion*.

The Popularity of Dahlias

THE old-time popularity of dahlias is being revived. The showy and fancy dahlias were formerly the most popular types, but at present the cactus varieties are leading. They are of the easiest culture, and yield a profusion of flowers, which are very useful for decorative purposes. Some of the newest varieties are Countess of Lonsdale, with dark blossom; Beatrice, white, with shaded center; Britannia; General French; Gloriosa, very dark; and Mrs. Frances Fell.

Dahlia bulbs give better results when planted late than when set early in the spring. It will do to set them as late as the middle or last of June in the latitude of New York and Boston. Failure often comes from planting too early in May. The plants make a quick start, and in midsummer seem to be attacked by a blight, which gives them a setback, from which they often do not recover. The late-set bulbs seem to escape this, and usually give as early flowers, and of larger size and of better texture. They bloom profusely until frost kills the tops, when the stalks should be cut off and roots lifted, and after drying a few hours, stored in the cellar, either in boxes or in barrels, or on the cellar bottom. Care should be taken that they do not mildew and rot.—*American Agriculturist*.

The Pruning Season

THERE are two principal seasons of pruning with us. The first of these we would call the dormant pruning, because it is undertaken at some time while the trees are dormant. The second we would call the summer pruning. That which most persons have in mind, and which is commonly practised on all fruit-trees, as well as shade and ornamental trees, comes in the first category. Probably ninety-five per cent of all the pru-

ning done by the most successful fruit-men of the country, is done during the late fall, during open periods of the winter, or in the spring before growth starts. In our judgment, it is largely a matter of convenience. The fall season and warm weather during the winter furnish favorable opportunity, because during that time the other farm work is less pressing. However, in cold climates particularly we have seen some damage result from fall pruning. This is because the pruned portion dries out, and because it also freezes all cracks more or less. Late spring pruning is sometimes equally objectionable, because the wound is apt to bleed. Unless the pruning is done at exactly the wrong time, however,—that is to say, just at the season when growth is fairly started,—this bleeding will not be excessive, and will cause no injury to the tree.

We might summarize this discussion by saying that the common pruning which is given to fruit-trees can be carried out at any time during open weather in the winter or early in the spring, the earlier in the spring the better. We have practised pruning in June, and have found it highly satisfactory. The pruning which we do in summer, usually in June, is of another character altogether. At that period we cut only the growing shoots, not removing any of the old wood, except in very special cases. This summer pruning is intended to stop overvigorous growth, to let in light for the coloring of the fruit, and to promote the ripening of the fruit-buds.—*Country Gentleman*.

An Anti-Alcohol Congress

AT the International Anti-Alcohol Congress that recently held its ninth session in Bremen, the teachings of science concerning a moderate use of alcohol and the effect of its use on every phase of human progress were discussed. Two schools of thought were represented—the moderates, who called themselves the "Temperate School," and the total abstinensers, who called themselves the "Abstinence School." By common consent the congress passed no resolutions, but the applause for the testimony of science and experience on behalf of total abstinence showed the moderates to be in the minority. The statement of Dr. August Forel, one of the foremost authorities in the world on brain and nerve diseases, that neither science nor experience furnishes evidence to justify calling alcohol a food, called out prolonged acclamations. In a paper on "Alcohol and Art," Professor Berens, director of the German School of Art at Dusseldorf, says that alcohol, by dulling the spiritual aspirations essential to the greatest work, is an enemy of the highest attainment in art.

A paper on "Scientific Temperance Education in the Public Schools in the United States," by Mrs. Mary H. Hunt, led in a discussion in which twenty speakers took part, and nearly every one of them commended the extension of the American method for the prevention of intemperance.—*Sabbath Recorder*.

THE WORLD-WIDE FIELD

The Agitation in Favor of Sunday Legislation in Rome

CHAS. T. EVERSON

FOR a year or more there has been a strong movement in Italy favoring Sunday legislation. But in the last few weeks the agitation of the question has been receiving special attention, and has been prosecuted with great vigor.

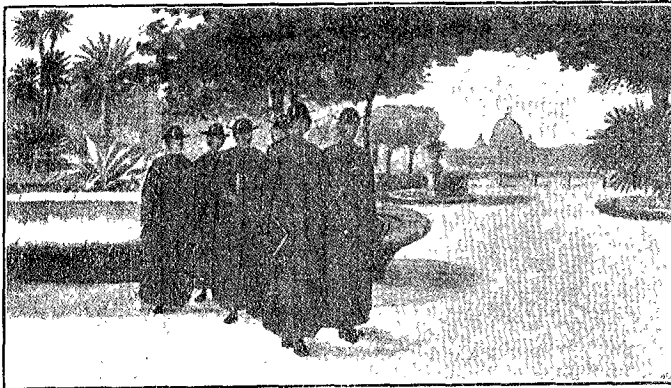
In Rome large placards were posted conspicuously in every part of the city, advertising a mass-meeting to be held in a leading theater. The subject considered at this meeting was a law favoring Sunday closing. And although the weather was disagreeable, the theater was filled to overflowing by an enthusiastic audience. Several prominent statesmen, legislators, and senators spoke on this occasion, showing the necessity of a Sunday law, and the good results to be derived from legislation of this character.

Besides meetings held in favor of Sunday legislation, the daily press has given much space to the discussion, and thereby it has been extensively placed before the public. After the question had been agitated in this manner for some

time, a law was introduced into the Italian Parliament, having as its object the strict enforcement of Sunday closing. This law was vigorously debated in several sessions of the legislature. But, of course, the same plea was used here as is urged everywhere by the exponents of Sunday legislation, that this legislation is purely civil, and has no religious significance. But the discussion of the question brought out the fact that there is a religious phase connected with it. One legislator who gave a speech on the law, which was greatly applauded, showed plainly that there is a religious significance to the question. He stated clearly that the law in its application must penetrate the consciences of the working men. He then reminded the legislators of the strong respect for religion that exists in the German and Anglo-Saxon countries, and the good results seen from it in these countries. Then as a climax to what he had said in this strain, he read a decree that was issued by Mr. McKinley, ex-president of the United States, in which the people were asked to pray to God for the prosperity of their native country. Loud applause and comments of approbation followed the reading of this decree. This legislator concluded his remarks by stat-

ing that there should be religious teaching in the public schools that would serve to re-enforce the conception of "sanctifying the Sabbath day." We also notice that in these remarks the fourth commandment itself was quoted in support of this Sunday legislation.

And another thought that should not escape our attention is the fact that right in the very halls of the Italian legislature the example of the United States is referred to when that body is promulgating a Sunday law. And in this connection we recall the words of the prophecy, which say that "he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." We know that the United States is here referred to as that power which will influ-



A COMPANY OF STUDENTS FOR THE PRIESTHOOD

ence the earth to render obedience to the papal beast. In obeying Sunday laws we render obedience to the papal power; for Sunday is a child of the papacy. And not only will the United States, according to this prophecy, enact laws in favor of Sunday in its own territory, but it will also influence the other nations to do the same. Has the United States, which has been such a potent factor in leading the nations away from Rome and from the mingling of civil and religious matters, begun to lead back to Rome? It would seem impossible, but nevertheless it is true that the example of the United States is tending toward Rome. In fact, the example of the United States is quoted in the legislative halls of Rome itself, when Sunday legislation is under consideration. Who can say that the United States is not causing the earth to worship the papal beast? Yes, and in fact it is causing the very seat of the beast, Rome, to render greater obedience to the beast.

The Sunday law has not been passed yet, owing to some disagreement concerning certain parts of the law, but it is sure to be passed before long. And the Catholic Church itself is one of the potent forces behind this Sunday-closing movement in Rome. For over a year

the Catholic Church has been waging a vigorous warfare in favor of Sunday closing. The head priests in the different parishes have instructed their members that no Catholic should buy from any firm that refuses to close its place of business on Sunday. As the Catholic trade is such a strong factor in the business of Rome, many close their doors on Sunday for fear of losing this source of revenue; but this Sunday closing is quite characteristic of the Catholic Church where religion is a matter of external forms. For while many close their places of business, yet they continue their work behind the closed doors.

When we came to Rome, we were informed that the people made no distinction between Sunday and the other Catholic holidays; but we see that the conditions have changed rapidly even during our short stay; for it seems that the prophecy must be fulfilled, and Sunday must be accorded the place that the Word has assigned to it. And it is certain that in the near future the "day of the sun" will be exalted again in the place of its birth.

Rome, Italy.

A Trip to the Fort of Fautaua, Tahiti, Society Islands

L. A. ROTH

MUCH has been said about the Society Islands, and much more might be said. Each one coming to this part of the world sees the country differently. One who loves nature will be bound to talk about the beauties of nature, and of the wonderful works of our Creator, while another will have very little to say about this, but will see other things that interest him. I have recently made a visit to the Fautaua Fort and its vicinity, a spot that is more or less visited, which I will describe.

Starting from Papeete, we follow the main island road up to what is called the Fautaua River, one of the largest streams or rivers on Tahiti; turning here toward the center of the island, we follow a valley that bears the same name as the stream. This valley is quite wide at first, but soon gets very narrow as it reaches the center of the island; three miles will take us to a place where there is just enough room for the river and the road, and a little farther on, the road stops entirely, as there is only room for the river, the mountains standing on both sides as straight and faithful sentinels. The great Fautaua Fall is about a mile farther up, so that if any one desires to reach the foot of it, he will have to do so by following the river, jumping from stone to stone, and very often will have to swim.

Where the road stops, there is a bridge that takes us on the other side of the river and also of the mountain, and this one starts right up on the other side of the river. By following a trail made by the soldiers that live near the fort, we shall soon be up in the mountains, where we shall have a grand panorama of nature all around us. On our right, and near our path, is a precipice of about

one thousand feet, in the bottom of which the river is running. In front of us we see the great six-hundred-foot fall of Fautaua, and the wall of the fort, made to blockade the trail. In this wall there are about fifteen or twenty holes where the noses of guns can be put in to defend the fort. When this fort is guarded, it is impossible for any one to go farther up, as on the left stands the almost perpendicular mountain, on the right the precipice, and the fort and the fall in front. Behind this fort is a little valley where the French people have built a home for the governor's family, and a home for the soldiers that guard the fort. In this valley grows everything that grows anywhere else in this island. The soldiers have a nice vegetable garden, containing a large bed of strawberries. This place is cooler than Papeete, and would make a nice place for a cool resort. Here are kept provisions for the French people who would take refuge here in time of war. The valley in which the fort is located is closed up on three sides by higher mountains, one of them being about seven thousand feet high, more than twice as high as the place where the fort is, and the ascent impossible on either side. By walking to the top of a hill situated on the back of the fort home, one gets a view of the surrounding country that in some respects surpasses even the sceneries of Switzerland, the rocks and mountains being nearly all covered with bushes, shrubbery, ferns, banana trees, plantains, coconut trees, orange trees, etc. This is a wonderful island. One can indeed say, How great are the works of God! how wonderful is his creation!

This walk to the fort is as far as one wants to walk in one day; with the return trip it is eighteen kilometers. One can not do so much walking here, on account of the heat, and such a walk as this will be enough for any white man. The natives do not mind long walks, as they are use to the climate, but even they will not be willing to take this walk very often.

The mountain is so steep at some places that it is difficult to keep from running when on the way down, and those who can, do run to the bottom of it. After half an hour's walk, we arrive at the bathing pool. The water is very cold here, much colder than we get at Papeete; and a good cold bath acts as a tonic to our vitality. Coming out of it, we all feel refreshed, and soon arrive at our home, thankful to the Lord for his guiding hand over us, and glad to know that we are serving such a loving Saviour.

Papeete, Tahiti.

THE progress of the gospel in Korea has been most remarkable. One missionary who had labored there twelve years says: "Twelve years ago three Koreans and I began work on this very spot. There was not a Christian church in this whole region. Now we have in this district between sixty-five and seventy independent congregations of between 2,500 and 3,500 Christians."



Jamaica

KINGSTON.—Our work is onward. Twelve were baptized here last Sabbath. Five others are preparing to receive this rite soon. I have received word that twelve or fourteen are awaiting my coming to the West End, for baptism. Many of our lay members are at work. God is blessing their efforts.

Last month was our hardest month since the storm. We do not look for much improvement before August. We are not now expecting to start our school work before fall. As yet we have no arrangements in regard to treatment rooms. We are all of good courage.

J. B. BECKNER.

Arkansas

LONDON.—Since my return to this field another sister has stepped out upon the promises of God, and has begun to keep the Sabbath of the Lord. A brother who began the observance of the Sabbath about the first of February last, laid aside his tobacco after having used it for more than fifty-two years. His neighbors look upon it as a miracle, but he tells them that the Lord is able to keep him from evil. There are several others in the valley of decision; they are convinced that they should obey the commandments of God, but the tobacco habit has such a hold upon them that they think they can not give it up. This habit is one of the worst obstacles we have to contend with in the South, as men and women use it alike, with few exceptions.

Brother W. Bender and I expect to pitch a tent at this place next week, and begin the battle for the Lord. We would be pleased to have a goodly number of our English tracts and papers sent, prepaid, for free distribution. We shall probably be in London until the latter part of June. Pray for us and the work here.

H. CLAY GRIFFIN.

Nevada

RENO.—The special meetings held in the church during the winter have resulted in nine adults accepting the Sabbath, eight uniting with the church,—seven by baptism, and one who had been immersed, on profession of faith. Others who attended the meetings are still interested, and Mrs. Leland and I are holding readings and cottage meetings with them. The Young People's Society is doing a good work with the *Signs* and other periodicals. Our church-school, which is in good condition, is being taught by Sister Lysinger.

An item of interest and encouragement to our canvassers may be found in the case of a lady whose husband came to Reno seeking employment, and while here attended the meetings, and accepted the truth. He was unable to secure a position, and decided to return to their home in Colorado; but the lady did not wish to return without being baptized, and uniting with the church; she said she wanted to return a full-fledged Ad-

ventist, and teach the truth to her relatives.

Her mother said that she would as soon have a Mormon teaching in the home as for her to come to them with Adventism, and tried to overthrow her faith. A sister said, "I was happy till you came home with this doctrine, but now I am very unhappy." The sister who had accepted the truth hardly knew how to meet their objections, but in looking over their library she found a book entitled "Bible Readings for the Home Circle," which an agent had sold her mother years before, but which she had never read. This she began to study, and found plenty of Bible proof for every position she held, and an answer for all their objections. That book, although unread for years, is now preaching the message. Paul may plant, and Apollos water, but God gives the increase.

C. E. LELAND.

Queensland

WARWICK.—After binding off the work in Maryborough, we came to Warwick, the largest town in southern Queensland. We pitched our tent, and began meetings on the twenty-first of January. The attendance was not large at first, but gradually came up to a fair hearing. The people seemed much interested, and we had been holding meetings three weeks when Mr. Hugh Paton, an evangelist who is just now drawing large crowds in Queensland, came to Warwick by invitation of the churches here. They pitched a large tent, and by the combined efforts of popular preaching, professional singing, and a big band and choir, succeeded in drawing away most of those who had formerly attended our meetings.

Mr. Paton's meetings lasted a month. At his farewell service he spoke against the Sabbath, thus warning the people against our work. We at once billed the town, and began over again, giving those who came the complete message. At present ten adults have taken their stand for the truth, among whom is a local preacher and his wife, also the wife of another minister. Others are interested, and we are continuing meetings each evening.

The third angel's message is going forth with power. There is no such thing as failure with God. Sometimes it seems as if the enemy is about to swallow us up, and the way looks dark. But in such experiences it is comforting to know that our God never changes; for with him is no variableness, neither shadow of turning. So in these hours of trial, if by careful self-examination we find that we have not changed, we may be well assured that he has not changed, and the vital union between our soul and heaven is not changed. Consequently there is no room for discouragement, murmuring, or unbelief. Simply stand by faith, and let the hurricane roar. *Faith is the victory*, and though it should take three full weeks, as with Daniel, for God to bring about the desired end for which you are praying,

know for a certainty that if need be every angel in heaven will be sent to the aid of that worker whose life is sanctified by obedience to the truth.

R. D. QUINN.

Arrival in East Africa

OUR party of five landed here safely, Sunday, March 27, one day earlier than we expected. Our missionaries, Brethren Ehlers and Enns, met us on the steamer. They both are in good health, and have made good progress in learning the Swahili and also Wapare. They report favorably as to the progress made on the farm. They have now a good road down to Kihuin, a distance of twelve miles, where there is the great caravan road. They have also turned their creek direct to their house, and have tilled considerable land. Their property is a valley three fourths of a mile long, and from two to three hundred feet wide. They secured some chickens, a few head of cattle, and here

Our brethren employ from sixty to eighty Wapares on their farm. They pay ten resas, or five cents, for grown persons, and half as much for boys; they board themselves, and are glad to have a way to earn something, and secure clothing for it.

Our mission is already well known all around here. The German Lutherans from Leipzig demanded that we leave the field or cede it to them, but they are now ready to divide. The Wapare is a special dialect, and so far but very little appears in print.

Brother Enns found it at first difficult to enter their homes, but as they became better acquainted, they began to call for him, and request medical help. Many are troubled with the sand-fleas, and he finds plenty to do. There are about two thousand persons within a circuit of three miles around their present station.

Thus far we are all well and of good cheer, and I am glad to make the trip and gain an experience in heathen mission work. In the coast towns, the mis-

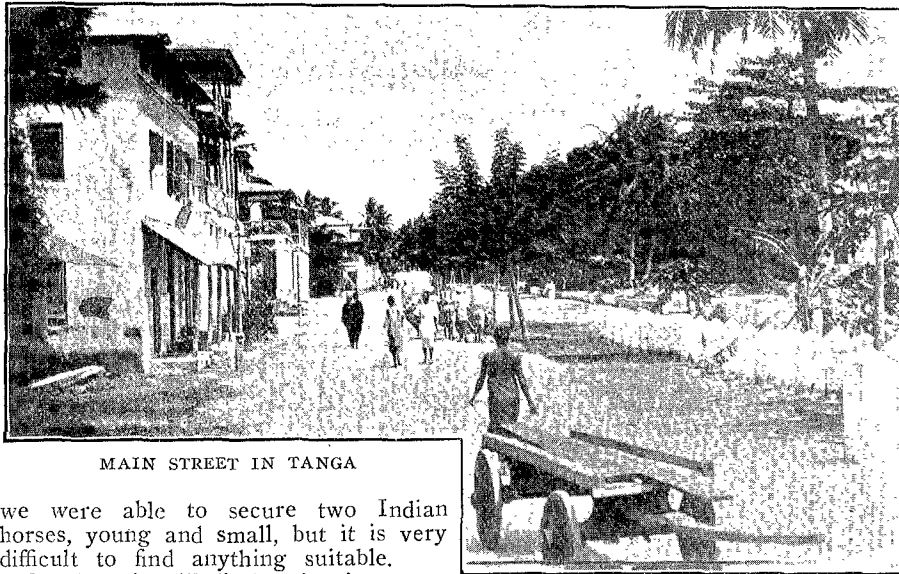
cil, asking them to remove Brother Moko. The native ministers are afraid of his influence and work. I do not know how it will terminate, but we are hoping for the best.

There are about ten thousand natives in this one locality. Some of them are well educated, and hold good positions as interpreters of the court, magistrates, clerks, etc.

If we do not hold a tent-meeting here in Stellenbosch, I expect soon to return to East London, and conduct tent-meetings there. I am anxious to see some of those intelligent natives accept the truth, and then go as missionaries to their people. It is difficult in the towns for them to keep the Sabbath, as they work largely for the government, or for large firms.

We are very glad to know that Dr. Thomason is coming so soon. There is an open door for him into a large and fruitful field. We are of good courage, for the work is the Lord's.

I. J. HANKINS.



MAIN STREET IN TANGA

we were able to secure two Indian horses, young and small, but it is very difficult to find anything suitable.

Our boat is still discharging its cargo, and if our freight is not unloaded by tomorrow forenoon, it will have to follow the next train. The train leaves three times a week. Ours leaves on the thirtieth, and takes us fifty miles. Then we have still one hundred miles to march till we reach our station. Most of the distance is through the prairie, and the third day's trip is the worst, as there is no resting-place for forty-five miles. We shall need about one hundred carriers to transport our provisions, tools, goods, etc., to the station.

The early rain has failed this year, and not until March 26 was there any sign of the latter rain. But now it has rained one whole night, and there is prospect that we shall enjoy the benefit of the tropical latter rain. The country here presents the nicest landscape I have seen anywhere in Africa. There is quite a range of mountains in full view, all wooded and covered with plantations. Here are fine palm groves, mango trees, etc. The town is well laid out, has nice government buildings, and a number of well-stocked stores and warehouses.

We have nice bananas, pineapples, mangos, etc.; but potatoes are dear and very scarce, also milk. By going with our brethren to the different business houses, one gets a better idea of prices and customs; and we have made different arrangements as to our money, supply of goods, etc.

sions do not seem to have much success. The Mohammedans are the leading ones here, and many Germans complain that the Christian boys are often worse than the pagan and Mohammedan. They need instruction in industrial work.

L. R. CONRADT.

South Africa

STELLENBOSCH.—We hope soon to open a mission station in the Colony, not very far from Lovedale. Kama, a local chief in that vicinity, has offered us a farm, and is anxious for us to come. We are now negotiating in the matter. It may be that the Lord is opening the way for us to do what we ought to have done years ago—establish a mission among natives for whom the preliminary work has been done by others, and to whom we may give the message direct, and then send them on to the interior to teach others. Brethren Shone and Tarr each have a burden for native work, and can both speak Kaffir well.

At present Brethren Tarr and Moko are conducting open-air meetings in the native location at East London. Some of the colored people have begun to keep the Sabbath, but I do not know that any of the natives have. The natives are pretty well stirred up, however, and a petition has been sent to the town coun-

Oregon

ROSEBURG.—During the time since my last report, I have not been idle. Through my labors, under God, about thirty have yielded themselves to the service of God, and last July the Roseburg church began the erection of a church building (28 x 40 ft.) under my supervision. This building consisted of a basement above ground for a church-school, and an upper story for a church. A four months' school has been held, and the services for worship have been conducted there all winter, yet the building was not dedicated until April 24. The following report was read at the dedication of this church, and was printed in a Roseburg paper:—

"Five years ago Elder B. C. Tabor, with his wife and her mother, came to Roseburg with the hope of raising up a Seventh-day Adventist church at this place.

"They organized a Sabbath-school with three members,—Sister Borego as superintendent, Sister Tabor as secretary, and Brother Tabor as teacher. The next year, or four years ago last August, a church of thirteen members was organized, and it has steadily increased until at the present time we have a membership of over forty. Many others have belonged to this church who have moved away, and taken letters to other churches.

"During these four years, by the help of the Lord, we have given \$1,702.05 to advance the cause of God in the earth. We have also sent out into the wide harvest-field five young people to labor for the Master. Two of these are missionary nurses, one a church-school teacher, one is now corresponding secretary of Sabbath-schools for the State of Oregon, and one is, in the near future, to go as a missionary to a foreign field. In addition to this we have also built this church in which we are assembled to-day. [An itemized account was read, showing the total cost of the building to be \$1,065.69.]

"For the benefit of those who so kindly helped in building our church, we wish to say that the building was dedicated free of debt, the amount still due being raised in a few minutes. We extend our heartfelt thanks to all who

gave of their means to help build this temple of the Lord.

"S. D. A. BUILDING COMMITTEE."

I have been a reader of the dear old REVIEW these last two years, and have been highly pleased with its change of location, and with the feast of good things that it spreads for its readers.

O. SOULE.

Eastern Pennsylvania

THE Eastern Pennsylvania Conference session was held at Williamsport at the time appointed. There were about fifty delegates and visitors in attendance, besides the brethren and sisters from the city. In addition to the conference laborers there were present the executive committee of the Western Pennsylvania Conference, Professor Griggs from the union conference academy, and the writer. Each one who acted a part in a public way, had the freedom of the Spirit of truth in presenting the living Word. Unity prevailed throughout all the business meetings, and they were as truly spiritual as were the other meetings. All business meetings should be characterized by the Spirit of Christ.

It has been about ten months since the organization of the conference, it being one of the divisions of the Pennsylvania Conference. The earnestness with which the laborers conducted their work, together with the visible results thereof, manifests the wisdom of the division of the conference. The reports of the laborers show that there have been about one hundred and fifty converted to the faith during this short time, and nearly all of them have been baptized and have joined the church.

Owing to the heavy indebtedness with which the conference had been burdened for many years, the resources and liabilities were not divided at the time of the territorial division. The division of the finances, however, was satisfactorily effected at this meeting. I never saw greater unanimity of sentiment in the adjustment of business problems than was manifest in these transactions.

The conference voted to indorse the action of the conference committee in accepting the Philadelphia Sanitarium, thus making the medical work a department of the conference. While this brings an additional financial burden to the conference, all present realized that it is not equivalent to incurring debt by establishing new institutions. The unanimous vote of approval gave evidence of the interest the people take in the sanitarium work.

Good instruction was given concerning the distribution of our denominational literature. We made special effort to increase the subscription list of our periodicals, receiving subscriptions before votes were taken to extend their circulation. Every department of our work received its share of attention as far as time would permit.

As Elder Underwood, who was president of the conference, had been elected president of the Northern Union Conference, Elder W. J. Fitzgerald was elected president; W. H. Smith, vice-president; V. H. Cook, secretary and treasurer; the personnel of the executive committee remains, I believe, about as before.

The brethren were sorry to be deprived of the labor, association, and counsel of Brother Underwood, but real-

izing that he was called to a larger field of usefulness, bade him Godspeed.

H. W. COTTRELL.

Pacific Union Conference

THE Pacific Union Conference is composed of the local conferences of California, Southern California, Arizona, Utah, Western Oregon, Western Washington, Upper Columbia, Montana, and British Columbia, and the mission fields of Alaska and the Hawaiian Islands. The total area is 1,841,393 square miles, with a population of 3,736,393, drawn extensively from foreign countries.

Within this territory there are 10,166 members of our faith distributed as follows: isolated Sabbath-keepers, 644; unorganized companies, 38; organized churches, 218.

The total force of laborers is 92 ordained ministers, 25 licensed ministers, 65 Bible workers, and 44 canvassers. Of this company of workers 182 are on the pay rolls of our conferences. The tithe receipts of the entire field for the past two years amount to \$235,441.02. Of this sum \$44,771.84 has been expended in other fields. The offerings for the general work for the same period are \$36,489.41.

During the past two years considerable attention has been given to awakening a deeper interest in Christian education, with the result that on Dec. 31, 1903, there were in operation 76 church-schools, with a total membership of 1,493. The colleges at Fernando, Healdsburg, and College Place, and the intermediate schools in Montana and western Oregon report a large attendance and a deep interest. The combined enrolment of these colleges and intermediate schools is five hundred and thirty-four. Steps have already been taken for the establishment of a number of industrial schools in various parts of the field during the present year.

In medical institutions the Pacific Union Conference has perhaps a greater number according to its population than any other field. Yet with all these facilities the patronage during the past year has been excellent, and the influence of the work far reaching. There are about two hundred and fifty employees connected with the various medical missionary enterprises now being operated in this territory.

At the biennial meeting of this conference, which was held in Healdsburg, Cal., March 18-27, every local conference and institution within its borders was represented by a full delegation, and it seemed to be the unanimous desire of all present that just such plans should be laid that would be for the material advancement of the work.

The officers selected for the present biennial term are as follows: President, W. B. White; Secretary, J. J. Ireland; Treasurer, E. A. Chapman; Missionary Secretary, H. H. Hall; Assistant Missionary Secretary, G. W. Pettit; Educational Secretary, M. E. Cady; General Agents, Lee Moran and S. C. Osborne; Auditors, J. J. Ireland and H. H. Hall.

The executive committee is composed of the presidents of the nine conferences, and W. B. White, W. T. Knox, T. J. Evans, W. R. Simmons, C. H. Jones, M. E. Cady, and M. C. Wilcox.

The most important recommendations adopted are as follows:—

1. "We hereby acknowledge the man-

ifold mercies and blessings of God manifested toward us during the last two years, and express our heartfelt gratitude to him for the degree of prosperity and success he has given us in our work.

"In view of the great need of more earnest, consecrated laborers in both home and foreign fields to carry this message to all the nations of earth in this generation, we deplore the fact that so many of our young men, who might be used of God in the proclamation of this message, are drifting toward commercialism, using the precious talents, given them of God, in worldly lines. That this condition may be changed and more of our young men encouraged to consecrate their lives to the gospel ministry,—

2. "We recommend, (a) That our union and State conference officers, and the ministry in general, be requested to carefully look out our young men of ability and consecration, and by personal labor endeavor to impress their minds with the great need of a larger number of faithful men in the gospel field, the greatness of the work, the nearness of the end, and the necessity of their making a complete surrender of their lives to the public ministry of the Word; (b) that we earnestly request our training-schools to give more attention to this important question, and less, if need be, to instruction along commercial lines, and we would invite the hearty co-operation of our educational brethren in the encouragement of more of our young men to enter upon public labor; (c) that in our training-schools more thought and attention be given to the ministerial course, and that more of our intelligent, consecrated young men be urged to enter this course of study; (d) that when lay brethren in our conferences, who may not have had the educational advantages of our training-schools, feel the burden resting upon them to publicly present the truth, our conference officers give careful thought and attention to such, and by counsel and advice, encourage such laborers when it may seem best to do so.

"Whereas, The Lord is calling especially upon the young people of the Seventh-day Adventist Church to enlist in the work of the third angel's message; and,—

"Whereas, Through messages from the spirit of prophecy, the young are urged to organize themselves for active effort along Christian lines; and,—

"Whereas, A large proportion of the young are being drawn away from the truth and the work to the world; therefore,—

3. "We recommend, That more earnest and persevering labor be put forth in behalf of the young people in the following ways:—

"(a) That parents everywhere be urged to study the needs of their own children and young people, and to seek to revive the true home spirit of love, confidence, and fellowship.

"(b) That our Sabbath-school officers, general and local, be asked to take up systematic work in behalf of the young people.

"(c) That the several conference Sabbath-school secretaries and superintendents of young people's work endeavor to co-operate, as fully as possible, with the general officers of the young people's department of the General Conference.

"(d) That our church-school teachers be invited to take special interest in the

young people of the respective churches to which they are called.

"(e) That our ministers and church elders seek, in every way consistent with the general good of the church, so to arrange the services and exercises that they may be more interesting to the children and youth.

"(f) That greater effort be made by both conference and local church officers to encourage the young people to organize themselves according to the plan laid down by the spirit of prophecy.

"Whereas, Our work is great, and our laborers are few; therefore,—

4. "We recommend, That, as conference officers and laborers, we earnestly seek to impress upon the minds of all our people the importance of their each taking part in carrying this message to the world, and that we assist them to do so by—

"(a) Explaining the particular fields of each of our periodicals, and urging our people to subscribe for, study, and circulate them.

"(b) Presenting the advantages of a systematic circulation of tracts on leading points of present truth.

"(c) Urging them to carefully study the principles of true medical missionary work.

"(d) Encouraging one or more in each church to canvass for our forty per cent books, beginning with their own members, and extending the efforts as their experience will permit.

"(e) Directing the attention of all our people to the importance of their circulating such books as 'Christ's Object Lessons,' 'Story of Joseph,' and 'Ministry of Healing.'

"(f) Aiding suitable persons to follow up the foregoing efforts with Bible readings and cottage meetings.

"(g) Inviting our church officers to call the attention of the conference to such openings for meetings as they feel unable to fill themselves.

5. "We further recommend, That to make the above suggestions practical and permanent, classes be organized in connection with general meetings, or in such other ways as may be thought best, at which these methods of work may be thoroughly taught by precept as well as by example; and, that we urge each church to elect to the office of librarian the person who will the most successfully lead the members into actual missionary service.

"In view of the important truths and messages of warning and instruction that are published in the REVIEW,—

6. "We recommend, That our ministers and other laborers put forth earnest effort to place this excellent paper in every family of Seventh-day Adventists in our conference.

"Whereas, There is need of a low-priced, popular health journal, on which all our people can unite in giving a large circulation; and,—

"Whereas, It should bear such a general name, and be published in such a place, as will make it a representative of the whole field; therefore,—

7. "We recommend, (a) That our brethren at Washington, D. C., be invited to publish such a journal, and that we pledge to it our hearty support; and (b) that the *Pacific Health Journal* be offered to the Review and Herald, of Washington, D. C., and that they be invited to change its name and make-up as they may deem necessary to accomplish the purpose mentioned above.

"Whereas, The book 'Christ's Object Lessons' has been to the world, to our people, and to our schools especially, of inestimable value; and,—

"Whereas, Our State conferences, which have cheerfully borne a heavy burden in this work, are looking to those connected with our schools to take a larger part in this work hereafter; therefore,—

8. "We recommend, That the managers and teachers in our schools arrange to take the lead in this great work, and with the assistance which our ministers and faithful church workers will give, strive to carry the work originally undertaken, to successful and immediate consummation.

"Whereas, There are conferences that desire to use the proceeds from the sale of 'Christ's Object Lessons' for the establishment and equipment of intermediate schools; therefore,—

9. "We recommend, (a) That these conferences which have completed the sale of their quota in behalf of the college be encouraged to sell 'Christ's Object Lessons,' using the net proceeds for their intermediate schools; (b) that those conferences that have not completed the work of selling their quota in behalf of the college, and who desire to use 'Christ's Object Lessons' for their intermediate schools, be encouraged to sell the book and divide the proceeds, retaining one half for the local schools and sending one half to the college, until their share of the college debt is paid; (c) that our schools purchase the books from the publishers at the cost of manufacture, and sell them to individual agents or to our people through the tract societies, as they may have opportunity.

"Whereas, God has made it a condition for our receiving his unmeasured blessing that we pay a faithful tithe into his treasury (Mal. 3:10); and,—

"Whereas, We believe that the recognition and practise of the tithing system by our institutions would prove a great blessing to them, and exert an excellent influence upon our people; therefore,—

10. "We recommend, That the several institutions in the conference pay a tithe of their net earnings.

"Whereas, Many of our sanitariums are embarrassed by a burden of indebtedness, and nearly all are in need of additional facilities; and,—

"Whereas, Our experience in the sale of 'Christ's Object Lessons' for the relief of our schools has resulted in placing about two hundred thousand dollars in our various school treasuries, and has suggested to our minds the propriety of a similar effort in behalf of our sanitariums; and,—

"Whereas, The forthcoming book on Christian temperance and care of the sick, by Mrs. E. G. White, entitled 'The Ministry of Healing,' promises to be a very popular work, and one especially appropriate to be sold for the financial relief of our sanitariums; and,—

"Whereas, This book has been offered to our sanitariums in the Pacific Union Conference so long as our people will handle it with vigor, as a relief enterprise; therefore,—

11. "Resolved, That we prepare for a strong campaign for the sale of this book as soon as it is issued.

12. "Resolved, That we deem it appropriate that the several sanitariums, in whose behalf the book is to be sold, should solicit the assistance of our training-schools and conferences in the selec-

tion and training of an efficient corps of missionary evangelists, who may be sent into the field to educate the people in the principles of the gospel of health, and to lead our people in the sale of the 'Ministry of Healing.'

13. "Resolved, That we ask the Pacific Press to print, bind, and supply the books to our sanitariums at moderate prices for manufacture, and that we request our tract societies to assist in handling the books for this relief work without profit.

"Whereas, The medical missionary branch of our work has been and is still being mentioned from time to time through the spirit of prophecy as a very important part of the gospel message to the world; therefore,—

14. "We recommend, That our workers throughout this union conference renew their interest and zeal in this branch of our message, and, both from the pulpit and in private homes, give due attention to the principles of healthful living and all true medical missionary work, that we may become a more peculiar people, with truly temperate lives, filled with words and deeds of Christian kindness to our fellow men.

"Whereas, There are many of our young people who are interested in taking a full course in preparation for the practise of medicine and surgery; and,—

"Whereas, There is danger that many of our bright and earnest young people, through a lack of wise counsel and advice in the selection of an institution in which to receive the necessary course of study, may make serious mistakes in this matter, and may experience perplexity and disappointment as a result; therefore,—

15. "We recommend, That our young people seeking a medical education be counseled to select only such medical colleges as are generally approved by the medical profession."

J. J. IRELAND, Secretary.

The Southwestern Union Conference

THE second biennial session of the Southwestern Union Conference (the first under its present organization) was held at Keene, Tex., February 25 to March 2. The three conferences composing this union conference were represented by the full number of delegates to which they were entitled, besides many visitors. Delegates to represent the institutions, such as the Keene Academy and the Keene Sanitarium, were also seated.

Elders A. G. Daniells and E. T. Russell, also Elder S. N. Haskell and wife, were present during nearly the whole meeting. The instruction they gave, and their help as counselors, were fully appreciated by the conference, and did much to make the meeting a decided success.

The presidents of the Arkansas, Oklahoma, and Texas Conferences rendered reports of the work done in their fields during the past two years. In the ten years since its organization the Oklahoma Conference has grown to a membership of about 1,400; last year it received a tithe of \$13,353, and supported thirty-one workers in the field, besides having as many as forty canvassers in the field last summer. The report of the Arkansas Conference shows that by reason of removals and other causes their

membership is hardly as large as it was at the time of the organization of the conference about fifteen years ago. Notwithstanding this, the prospects for the work in that field are brighter than for some time. The workers under the direction of Elder Sommerville are some of them young, and all energetic, and some new churches are being brought out and additions made to old ones. Their tithe showed an increase last year over the previous year of almost \$200, and their book sales increased one half, amounting to about \$3,300. Crop failures for two years have made the work move slowly in the Texas Conference. In large sections of the State the workers have been obliged to labor under the disadvantage of seeing the people struggle for the bare necessities of life, and in many places not even these were had. In these sections nothing could be done by the canvassers. Notwithstanding this the tithe has shown a small increase each year for the past two years. During 1903 there were twenty-six canvassers in the field, who disposed of literature to the value of \$8,377, and for the two years the sales amounted to about \$19,000.

The treasurer of the union conference rendered a detailed report, to the correctness of which the auditors certified, showing that for the two years there had been paid into his hands \$15,003.12. Of this amount \$7,279.34 had been for the work in the union conference, and the remainder had been passed on to the work outside of this union conference.

Professor Hughes, principal of the Keene Academy, made a brief but interesting report of that institution. As has been the case with others of our schools, which have at times reached a crisis in their existence, this institution seemed to have passed such a period during the past year, but after a hard struggle by the management, light came in. The attendance and the work being done by the school are both quite satisfactory.

Among many resolutions concerning the work, which were considered and passed by the conference, may be mentioned one establishing the medical missionary work as a department of the union conference, authorizing suitable committees to have charge of the same, and outlining the scope and plans to be followed by them; in a word, adapting to our situation the plans for this work which had been adopted by other union conferences. While our work is not outlined upon the scale of some of the others, yet we believe a good foundation has been laid for this branch of the truth in the Southwest.

One resolution asked assistance in a financial way from the Central Union Conference, which it was held had been promised at the time of the division of the territory into the present form.

Another one heartily indorsed the work of the union conference paper, *The Southwestern Union Record*, and recommended its continuance, and that all the workers give it their cordial support.

The publishing committee of the General Conference was asked to negotiate with the publishing houses to secure the forgiveness of an old debt owed by the Arkansas Tract Society, which they were utterly unable to pay.

The church-school work and the sale of our literature were each emphasized by appropriate resolutions.

The plain, practical preaching of Elders Daniels, Russell, and Haskell

had much to do with the spirit of unity and harmony which characterized the whole conference. The business was considered calmly, and carried through without contention. The social meetings and other services were feasts to those in attendance, and will long be remembered.

Elder N. P. Nelson was again chosen president unanimously; C. N. Woodward, secretary and treasurer; Prof. H. T. Curtis, auditor; W. L. Manfull, traveling missionary, and the committee composed of those named above, except Professor Curtis, and the heads of the three conferences, the Keene Academy, the Keene Sanitarium, and the Little Rock (Ark.) Sanitarium. The other boards and committees called for were composed of strong men who are on the ground with the institutions, and fully in sympathy with them.

If the laborers maintain their hold on the source of wisdom and strength, success for the work of the Lord in this union conference would seem to be certain.

C. N. WOODWARD,
Secretary.

Sanitarium in Nashville, Tennessee

THE word of the Lord for two or three years past to those having charge of the work in the Southern field has been that small sanitariums should be established near or in every important city in the South. This instruction has been repeated several times.

Efforts have been made already in several places to carry out this instruction. At Graysville, Tenn., Hildebran, N. C., and Atlanta, Ga., buildings are in process of preparation for the reception of patients. It would take but a small sum of money, comparatively speaking, in each of these localities to have a small sanitarium in active operation, doing its beneficent work for humanity, and thus building up the cause of God in the earth. Our poverty has been greatly hindering these important objects.

At the council meeting which was held in Nashville last January, our medical missionary and sanitarium work was quite fully considered. All felt that every effort in our power should be put forth to complete the sanitariums already referred to; and with real enthusiasm it was resolved to undertake the development of another in Nashville. The conference elected the following persons as a board of directors to carry out the resolution: Dr. O. M. Hayward, L. A. Hansen, Brethren Spires, N. W. Allee, I. A. Ford, S. N. Haskell, and Geo. I. Butler. These persons are most heartily in favor of a sanitarium in Nashville or its vicinity, for the following reasons:—

First, this city is the central point of our denominational work in the Southern field. As such it is becoming more and more important. The medical missionary department of the work ought to be represented here.

Second, Nashville is an important educational center in the South. The Vanderbilt University, the Fisk University, and a large number of other important institutions of like character are planted here. The health and temperance work should also be properly represented here. Hence a sanitarium in the vicinity is absolutely essential.

Third, our printing headquarters for the Southern field is permanently located

here. This office is making a rapid growth. Our three new Miehle presses are being run right along well into the night, to keep up with our work. There should be a sanitarium within ready access of the printing house, so that the truth on health topics can be sent out by the printed page.

Fourth, most important of all, in the minds of those of our faith, the servant of the Lord has repeatedly stated in the instruction for the Southern field that a sanitarium should be established in Nashville or its vicinity at once. Quite a period of time has elapsed since these counsels were given. Our leading brethren at the council in January, after giving careful consideration to these and other cognate reasons, unanimously felt that the time had come to carry out these instructions as far as it was in our power to do so.

In Nashville itself a preliminary work has been done which has brought about conditions that really demand of us the action the council has recommended. Several years ago Brother L. A. Hansen and his wife came to Nashville, and began developing the medical missionary work in this city. Having very little ready means, they began in a humble way. They rented bath-rooms, sold health foods, gave treatments, and because of their conscientious faithfulness, their honest, godly work among the people, and earnest and devoted labors, they gained the respect of the better class of citizens, and have made a real success of the work.

They have had a fair patronage. More recently Dr. O. M. Hayward, a graduate of the Sanitarium medical school, has united with Brother Hansen. They have two large buildings rented, one in the heart of the city and one in the suburbs, almost out in the country. Between ten and twenty persons daily receive treatments. Several patients are taken in, cared for, and treated, and quite a number from the city come for treatment. The work is growing, and their influence extending. Eight or ten nurses are needed already.

These dear brethren find it very difficult to keep out of debt without ready capital. They pay very high rents, and must meet all expenses. But they are trying to do their very best.

Any discerning man can see the need of a sanitarium here at Nashville. The good of the cause demands it. Nothing short of this would meet the demands of the situation, and the instruction that has been given us. We have been endeavoring to carry out the instruction we have received from the Lord's servant. What, then, hinders the new sanitarium?

Simply this, we are handicapped for lack of means. It was recommended by the General Conference at Oakland that thousands of dollars for the development of the sanitarium work should be raised. But we have not been able to get the money to any amount. We know not how to get it. The pockets of our people retain the money, and the work here is being greatly delayed. Our hearts ache to see how the development of the work in this great Southern field is hindered.

Very few of the people in the North can realize the obstacles which hinder the progress of the work in the South. The president of one of the State conferences writes us that the laborers ac-

tually receive not over ten dollars a month wages, yet they struggle along on that as patiently as possible. Other conferences are in nearly as straitened circumstances financially. Our union conference treasury is thousands of dollars in debt, and nearly empty. There is not a single interest in the cause here that is not in great need of money. Our office is in crying need of assistance. Had we been able to secure the money which the General Conference recommended should be raised, our wants would have been well supplied. These are facts which are apparent to all who know the situation.

What shall be done? One thing we expect to do; that is, to *work* without grumbling or murmuring, doing the very best we can, and pleading with God to help us. We are simply shut up to this conclusion. But when we think of what might be if our people in more favored circumstances would help the publishing work here, and would give the sanitariums the much needed assistance, our hearts ache that we can not relieve distress and save many precious souls who now are wandering in mazes of darkness. We can hardly feel that we are responsible for these hindrances. Who is? Let our people of means answer this question to their conscience and their God.

GEO. I. BUTLER,

President Southern Publishing Association.

How Can Conferences Best Encourage the Canvassing Work?

In order most effectively to encourage the canvassing work, we must begin the work in making up the conference committee. If we place men on the committee who have a real, active faith in the canvassing work, who show this by turning the minds of many of their converts toward that work, by setting an example in their ministry in carrying a good supply of different books with them to the people where they are holding meetings and by working diligently to secure subscriptions to our papers, we have an excellent foundation laid for building up the canvassing work. While it may not be possible to secure such men for the whole committee, it will be very important not to place on the committee even one man who has once been a canvasser and has lost his interest in that work, and left it for that reason, unless he has become converted on this question; for in this, as in other things, often "a little leaven leaveneth the whole lump." An ideal condition is to have all the officers, ministers, and Bible workers alive to this work and in hearty sympathy with it. The best results can never come to the canvassing work until such is the case.

As our workers go among our people and pray in their homes, let them pray for the canvassing work and the workers in that branch, that God, who has told us to sow "beside all waters," may bless them richly. Pray earnestly, not because you believe it is your duty to pray for them, but because you long for his blessing to come upon them; because you are in heart-touch with the work they are doing. Then talk of it in public and in private,—not of the *duty* to go into this work, but of the *good* that has been done and is being done by it. Then when an interest is manifested on the part of any one, do all you can, by the aid of the

Spirit of God, to lead him to take up the work. Let every man who works among the churches, or has charge over a district in a conference, do this, and our canvassing forces will be strengthened.

Let all the ministers return to the methods of former days, of carrying with them into new fields, in tent work, etc., a good supply of tracts, pamphlets, and books, and sell them to the people with whom they labor. Let the Bible workers never cease to be canvassers, especially in selling books to the people with whom they are studying the Bible. This will prove a great blessing to the worker, and will produce more permanent results. Thus a book-selling sentiment will become general.

Let the conference president and the State agent be on hand a little prior to the close of the school year in our colleges and academies to secure workers in the canvassing field. And I would advise that they begin, not with the students, but with the professors. Make good terms with them, and the same to the students, in the matter of railroad fares, etc., and get many of them into the field. A great blessing would come from this, as its influence would be felt in their next year's teaching. In many ways it would be a great advantage. Carry this same plan to the church-school teachers, and let every one of them who does not absolutely need to attend a summer normal, go out and sell books, and then in their work with the children they can much more effectively teach them to be missionaries, by starting them out with *The Life Boat* and some of our small books, thus educating them to be canvassing evangelists. In this way a general sentiment will permeate the entire conference, by being created first in every home and every church. When these plans are carried out, we shall no longer hear the cry from timid church-school teachers and Bible workers and college teachers, "I can not canvass." Our canvassers are to be missionaries for God in the message for to-day, and all classes of workers among us should be booksellers, from the conference president to the little ones in the church-school.

Still another necessary and effectual way in which the conference can encourage the canvassing work is by holding good canvassers' institutes once, twice, or three times each year for the training of canvassers. Let it be, for the time it is held, the most important thing in the conference. Let it have the benefit of the best help that can be secured to give instruction in the books to be used, and in the methods of canvassing. Also make it a season of Bible study and spiritual refreshing. Provide the best talent in the conference to lead in Bible study, both in the line of the doctrines peculiar to our message and in the basic principles of the gospel, which will lead every soul to know Jesus as his own personal Saviour. Let it have the benefit of the labors of the president of the conference in some one or more of these lines of study. Hold it where the truth has not been preached, and have night services for those not of our faith.

And finally, get the people to attend the institute who should attend. After several years of trial, we have found that the best way to do this is to be careful in selecting those who should come, and render them the assistance necessary to get them there. It pays to invest five or ten dollars in railroad fare to get a good,

intelligent young man or young woman to attend the institute and go out into the field,—one who will devote from four to five months, or perhaps from nine to ten months in the year to the sale of our books. And it pays thrice over, considering the good the books will do the people, and the development of a worker for the Lord.

The spirit of prophecy has said, "If there is one work more important than another, it is getting our publications into the hands of the people." Then why are we so slow to invest even a few dollars in fitting people to do that work?

C. McREYNOLDS.

Will Our People Help Us Pay for Our New Press?

THE Southern Publishing Association wishes the help of our people in its time of need. According to the light the servant of the Lord gave, the Southern printing office was to be thoroughly equipped for efficient work. What little machinery we had was second hand, and good work could not be done with it. About seventeen thousand dollars had to be expended for three new presses, folding-machine, linotype, sewing-machines, stitchers, etc. The very best quality of machinery in the market was purchased, and the office now is in first-class condition for business, and our three presses are running all day, and often well into the night.

Over ten thousand dollars has been paid already on this amount. We greatly need some financial help just at this time to pay the rest. A second-hand press was accepted as part payment on a new Miehle press, costing thirty-two hundred dollars at the shop, thus reducing the cash cost to twenty-six hundred dollars. We have asked our people to help us pay for this press by personal donations, every donation being acknowledged each week in the *Watchman*. About six hundred dollars of this amount has been raised, largely in the Southern Union Conference. The *Watchman* reaches but a small number of our people. Will not the REVIEW readers help us to pay the remainder? Be liberal with us, dear brethren and sisters of the dear old REVIEW family; for we greatly need your help. Amount already raised, \$582.81. Every gift will be acknowledged in the *Watchman* each week.

GEO. I. BUTLER,

President Southern Publishing Association.

An Organized Effort to Develop Workers

At the recent meeting of the General Conference Publication Committee the question of how we might the most successfully encourage those who have been selling "Christ's Object Lessons," "Story of Joseph," or other small books and papers, to develop their talent by selling other books, was carefully considered. Our conclusions were in substance as follows:—

1. To set apart an easy-selling line of books, the retail price of which would be as low as good workmanship and fair commission to the workers will permit.

2. To encourage the workers to canvass the members of their own church first, extending the effort to the neighborhood, town, or county in which they

live, as their time and experience will enable them.

3. That to make this work self-supporting, our people be requested to pay full price for the following books which were set apart for the use of such workers: "Education;" "Things Foretold;" "Thoughts from the Mount of Blessing;" "Sunshine at Home;" "Steps to Christ;" "Daniel," paper binding; "Revelation," paper binding; "Power for Witnessing," paper and cloth bindings; "Great Nations of To-day," paper binding; "The Vegetarian Cook Book;" "Cobblestones," now in press.

4. That to become such a worker, and receive the forty per cent discount which will be allowed on these books, it is necessary to arrange with the local church librarian or officers only, and not with the State agent, unless the worker desires to take up other books, in which case he is always to arrange with that officer for terms and territory.

In a sentence, then, the plan and objects are, *the setting apart of a list of books on which the worker receives a discount of forty per cent, and for which our people are requested to pay full price, thus encouraging the worker to begin right in his home church, and to use the experience thus gained to become a resident canvassing missionary.*

Simple, isn't it? And yet in it is the life to two great movements; namely, the increased circulation of the truth, and an organized effort to develop workers. It is already in operation in some States, with very satisfactory results.

May we not expect our people everywhere to join in this movement by cheerfully paying the full price for the books mentioned? May we not also expect our church officers to arrange for members of the church best suited to the work to canvass at least the church for these and other books, hoping and praying that the effort may not only greatly benefit the members to whom the books are sold, but may beget in the heart of the worker a determination to enter a wider field?

A booklet telling more about the plan, entitled "Prices and Discounts," may be obtained free by addressing the writer.

H. H. HALL.

1059 Castro St., Oakland, Cal.

Our \$50,000 Fund

As our people everywhere are interested in the raising of funds for foreign missions, and especially during the past few months to have the annual offering reach at least \$50,000, we are glad to mention its progress from time to time through the REVIEW AND HERALD.

Not all of the conference treasurers have reported the amount received during the first quarter, but at the date of writing this (April 27) \$37,963.66 has been received and receipted. This is certainly encouraging. It will be of great help in carrying forward our mission work in foreign fields, and is an indication of the interest our people have in the spreading of the gospel in all parts of the world.

A number have written to inquire whether it is too late to send offerings to help bring the amount up to the desired \$50,000. Replying, we will say that the fund is still open, as many made pledges which they desired to pay later, while others desire to increase the amount paid at first.

It is a pleasure to know that this is a

work that *all* can have a part in, and although it may be by sacrifice, it is, or may be, always accompanied with a blessing,—a blessing not alone to the one who gives, but to those, wherever they may be, who have this great truth brought to them. We still hope that all will have a part in it.

We fully believe that if all do their part, our report at the end of the second quarter of this year will show the full \$50,000 received. Pay all amounts to your church treasurer, your conference tract society office, or send directly to the treasurer of the General Conference, at 222 North Capitol St., Washington, D. C. W. T. BLAND.

Further Partial List

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

Previously reported	\$5,774 67
An aged brother and sister ...	956 87
E. I. Beebe, Treas.....	75 91
Sophrona Didge	50 00
Mr. and Mrs. C. A. Morel	50 00
G. W. Whitney	25 00
Lake Union Conference	17 11
Martha E. Craig	15 00
W. H. Edwards, Treas.....	14 01
T. M. Clark	10 50
Walter Harper	10 00
William Herriott	10 00
N. F. Burgess and Lizzie Sandoz	10 00
James L. Pauley	10 00
Mrs. M. R. Swan	10 00
Mr. and Mrs. E. H. Little	10 00
Mrs. Mary Soare	10 00
Cordelia Woodruff	10 00
Mrs. M. Drake	10 00
M. S. West	10 00
H. C. Carmichael	8 00
C. Streeter	7 50
Mr. and Mrs. Chas. Hook	7 00
J. A. Haskins	6 50
Ontario Tract Society	6 00
S. N. Fowler	5 00
Paul E. Gros	5 00
H. J. Farman	5 00
S. W. Hastings	5 00
Mrs. L. E. Taylor	5 00
Truman Kibbe	5 00
Mrs. H. L. Merrion	5 00
Mr. and Mrs. R. H. Peck	5 00
C. L. Davis	5 00
Mildred Kelly	5 00
Francis Wheaton	5 00
Mrs. Bettie Wilcox	5 00
Mrs. A. M. Pilkington	5 00
Mrs. Rosetta Lewis	5 00
Mrs. Carrie Merritt	5 00
Mrs. C. L. Simmons	5 00
Mrs. Dr. Johnston	5 00
Mrs. Albert Brown	5 00
H. A. Hollman	5 00
Jattie Leslie	5 00
J. M. Adams	5 00
George and Sarah Wolfe	5 00
Mrs. Carrie Johnson	5 00
Rosanna and Rachael Switzer.	5 00
H. W. Cox	5 00
Melissa Cookendorfer	5 00
Mrs. A. M. Sinclair	5 00
Mrs. Lucinda Lungar	5 00
Sullivan Wareham	5 00
Mrs. J. Scriber	5 00
Mrs. E. J. Hennings	4 00
George W. Taylor	4 75
Mrs. Marion Upton	4 25
L. E. Buckston	1 00
R. H. Garner	60
Mrs. N. Manheart	50
Abbie E. Hare and sister	1 00

Mrs. G. D. Clark	3 00
J. M. Calvert, agent	3 27
F. G. and E. G.	2 00
Marie Johnston	2 75
Perry E. Pepper	2 00
Mrs. D. A. Bacon	1 50
W. E. Haines	1 00
J. L. Lowell	3 00
Lucian Rockwell	1 00
E. C. Graves	2 00
Mrs. O. L. Thorck	50
Mrs. Melissa Cookendorfer ...	1 00
Mrs. O. W. Bundy	1 00
Mr. and Mrs. J. R. Scott	1 00
G. W. Knapp	1 00
Mrs. L. F. Scott	3 00
Virginia Blanchard	3 00
J. Sutherland, Treas.....	12 50
Mrs. Josephine Gotzian	200 00

Total reported\$7,534 69

A further list will follow.

W. T. BLAND, Assistant Treasurer.

Field Notes

BROTHER J. E. COLLINS writes from Tampico, Ind., that two or three have taken a stand for the truth there.

A NEW church building at Bazine, Kan., was dedicated May 7, 8. This building is for a German church recently organized there.

A LOT has been secured for a new church building for the El Dorado, Kan., church. It is expected the work of erection will begin shortly.

EIGHT persons have begun to keep the Sabbath at Minneapolis, Kan., where Elder A. R. Ogden is conducting meetings.

AT Meno, O. T., where eight persons were baptized last February, three more were baptized by Elder A. E. Field during a recent visit with the Sabbath-keepers there.

BROTHER S. S. RYLES, who is working among the colored people at Deval's Bluff, Ark., reports that among those who are keeping the Sabbath there is a Methodist minister who has charge of three churches.

THE last report from Brother and Sister W. L. Black, who are holding meetings at Myrtle Point, western Oregon, states that six more persons have begun the observance of the Bible Sabbath. There is much opposition, but the truth gains steadily.

ELDER G. F. HAFNER, president of the Oklahoma Conference, writes the following: "The work in Oklahoma is still onward. The workers are all of good courage. We will send out six or seven tents in the field this summer. Eleven were added to the Shattuck church lately by baptism."

In a summary of his work at Drain, western Oregon, since February 20, Brother O. Soule says: "Two have joined the church, three backsliders were reclaimed, and one began the observance of the Sabbath. A brother from the East overcame the tobacco habit, and he and his family, four in all, have sent for letters, and will join the church at Drain."

Christian Education

Conducted by the Department of Education of the General Conference.

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

Agricultural Education

A Great Opportunity

WHEN God has a message for the world, there is a preparation in the world for that message. He has to-day a message of educational reform, in which agricultural education has a very prominent place. He has prepared the way for this message. There is a desire in the world for this truth, and efforts are being made to find it. God desires that his people shall answer this need with the truth of God. They have the opportunity to step forward, and lead in this movement. "In educational lines everything is arranged for an earnest reform, for a truer, more effective education. Will our people accept this holy trust?" God would not have his people act so slowly as to give the leadership in this movement to the world, while they follow as best they can. He would have his people "the head, and not the tail," "above only," and "not beneath." They should therefore act promptly, with "delay no longer."

The World Calling

An extensive demand is arising for general education in agriculture. The necessity for this is found in changing conditions, among which may be mentioned the limitation of the vast acreage which has been had almost for the asking, resulting in the vicious waste that has been common in American farming. The successful culture of the soil is thus becoming more intensive and scientific. In addition to this, as stated by an authority on this subject, "The farmer finds himself face to face with the problem of competition with farmers of other localities. It is no longer a question of the man who can work the longest hours and the hardest, but it is a question of the man who puts the most keen thinking into his work; who not only does something, but does it because it comes out of purposeful thinking, and to do that most effectively that man must be trained in his thinking."

Agricultural colleges have been established in the various States, but the number obtaining the advantages of these institutions is so small that a demand of increasing intensity is arising for secondary schools in agriculture. The great advantages of such schools are illustrated in many of the European countries, where agriculture has been made a part of the work in even the primary schools. The movement for secondary agricultural schools in this country looks forward to the placing of agriculture in the elementary schools also. The grade of these secondary schools is thus described by a leading educator, who has secured the establishment of the first of these schools: "It is necessary for us, if we are to do anything for the district school to better its conditions, to make a radical change in the course of study, and add to our system such schools as I have indicated,—schools that shall stand above the district school, and especially designed for the farmer's boy and girl, and not of the same character as the high school." It is re-

markable that this is exactly what our people are doing in the establishment of our intermediate schools.

The Call From the South

The movement just alluded to is developing in all the Northern States, but a similar call is coming from the South. To quote President Dabney, of the University of Tennessee: "The problem of the South, like most sections of our country, in fact, is the problem of the rural schools. . . . Our special problem is the establishment of rural schools where the elements of natural science and industrial arts are taught. . . . The people are sick of the old education. The true education supports the life the man or the woman is to lead; it is training for complete living. How absurd, yes, how wicked it is, then, to train the farmer's children, who must live in contact with nature on the farm, in a fashion that fits them only to be bookkeepers or saleswomen in a city. The trouble with the old education was that it educated all the bright young people out of the country. The new education is related to the economic life of the people, and prepares them for the industries in which they are to make their living. . . . The greatest problem we have to solve in this generation is that of the rural industrial school. Such is the situation that confronts us, such is the problem we must solve. The great question is, How shall all the people of the South be educated and trained for actual life? Who is to do this work? Shall individuals do it? *Shall the churches do it?*" (Italics ours.) It is entirely appropriate that this call should be addressed to the church. Every need of the world is to be responded to by the church of God. He designs that his remnant church shall illustrate the character of education which alone will answer to the necessity of the times.

"A Great Popular Movement"

While the movement for general agricultural education is spreading through all the Northern States, it is in Wisconsin especially that the movement has made most progress. Provision by law has been made, and two secondary agricultural schools have been started, the first of the kind in America. These are now doing their second year's work, and the results are such that others are called for in various localities. It is reason for gratitude that God foresaw the origin of this movement, and established one of the first of our intermediate schools in this State, placing it on a good foundation for work, and giving it quite remarkable prosperity. It is sincerely to be hoped that this school will be so managed that it shall keep in the lead, and that "through the excellence of the work done . . . the attention of the people shall be called to the last great effort to save the perishing."

In working for the adoption of these new plans in educational effort, the State superintendent of Wisconsin declared, "This thing is in the air!" His statement was correct. The United States Secretary of Agriculture says in a recent report: "We are, without doubt, in this country *just on the edge of a great popular movement* for the improvement of the conditions of rural life through the improvement of the rural schools. As one phase of this movement there will come the broadening of the instruction in the principles of agriculture, so that in

addition to college courses we shall have secondary courses in ordinary and special high schools, and even some elementary instruction in the common schools."

"It is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing." "God expects his institutions to excel those of the world." Shall we, then, wait until the "great popular movement" is well started, and ahead of us, before we take active steps to carry out the instruction the Lord has mercifully sent us? Shall we make the same mistake Israel did? If not, let us not delay in heeding the instruction: "Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon."

H. A. WASHBURN.

Union College, Cape Town, South Africa

ANOTHER school year of the Claremont Union College was brought to a close on Dec. 8, 1903. The students and patrons gathered in the church and listened to a well-rendered program, and an educational address by Elder I. J. Hankins. A retrospective of the school year brings many encouraging and some discouraging features to light. The school has been, and is at present, very short of experienced workers. Repeated calls have been made, but the need still remains. The teachers have been overworked; the industries have suffered, until the only feature remaining in this line is the farm. The printing office has been taken over by the South African Union Council, and is now under its control.

Over against this debit sheet of the year's experiences, we have the co-operation and willingness of the students. Their appreciation of the school, and their earnest endeavors to make the most of every opportunity were shown in their desire to return after the holidays. The Friday evening social meeting was well attended, the interest being good throughout the year. The health of the students has been well preserved. For these encouraging features we thank God.

The finances of the school are sound. The balance sheet for the year ending Dec. 31, 1903, shows one hundred and forty pounds sixteen shillings and one pence in the bank, and nine pounds eight shillings and five pence on hand. The college debt has been reduced from twenty-six hundred pounds to twenty-two hundred and fifty pounds through the sale of "Christ's Object Lessons," by the brethren in the field. The outlook for the payment of a similar amount the coming year is good. We have felt the hand of the Lord in the reduction of the taxes for 1904. Whereas, in past years we have been paying eighty-one pounds on a valuation of seven thousand pounds, the Claremont municipality has kindly reduced this to thirty-six pounds on a valuation of three thousand pounds.

The school opened its new year, Feb. 8, 1904. The outlook is very encouraging. Ninety-three students were in attendance on the first day. Their ages range from six to nineteen years. Half of this number are not children of Adventist parents, but come from neighbor-

ing homes. The school enjoys a good local patronage, and stands high in the community. People are willing to send their children to us even though the Sabbath, Christ's second coming, and the unconscious state of the dead are taught them. We feel greatly encouraged to press on in this work; for many of these truths become topics of conversation in the various children's homes, and seeds of truth are sown thereby. While our school is primarily a training-school, it partakes also of the nature of a missionary school in opening its doors to all who are willing to come and be taught.

The teachers at present connected with the school are Mrs. C. H. Hayton (beginners), standards 1, 2; Miss Helen Hyatt, standards 3, 4, 5; Miss E. I. Burriell, standards 6, 7, 8; C. H. Hayton, standards 9, 10, 11; W. C. Walston, business manager; and Mrs. W. C. Walston, matron. Miss K. Lawrence has charge of the colored school. While there have been many perplexities and difficulties connected with the school work, yet the years spent in Africa have been pleasant and profitable ones to me.

C. H. HAYTON.

Current Mention

— An anti-Jewish riot occurred at the town of Bender, in the neighborhood of Kishineff, April 30. Several persons were killed.

— Much damage to property in Oklahoma, near the towns of Bridgeport and Cordell, was done by a tornado on the afternoon of May 5.

— Bubonic plague has broken out among the Chinese coolies who were being collected at Hongkong for transportation to South Africa to work in the mines.

— News has been received of a disastrous hurricane in Cochin China, which occurred May 1. About one hundred natives lost their lives, and the destruction of property was very great.

— Among the foreign exhibits at the St. Louis fair will be one hundred Moro captives who are held in slavery, representing this institution as it exists in the Philippines.

— Germany is sending re-enforcements of 1,500 men, with two batteries of field guns to German Southwest Africa. The task of subjugating the natives there is proving more difficult than was expected.

— Twenty people were killed by a tornado which swept over northwest Texas, May 5, visiting Moran, Putnam, Goldwaite, Star Mountain, and other towns. Many houses were demolished, and at Crescent a railway train was blown from the track.

— The fourth annual convention of the American Federation of Catholic Societies will be held in Detroit, August 2-5. It is announced that over 1,000,000 Catholics will be represented. It will be one of the greatest Catholic conventions ever held in this country.

— According to report, there is likelihood of a war in South America, between Brazil and Peru. Some territory on the border line separating those countries is claimed by both nations, and after a long dispute the question seems likely to be settled by a resort to arms.

— The Russo-Japanese war has thus far been profitable to the United States to the extent of about \$40,000,000, which is the amount paid for supplies that have been obtained in this country.

— Two recent speeches by Emperor William, one at Carlsruhe, where he said it might again become necessary for Germany to interfere in "world politics," and one on the occasion of the opening of the Rhine bridge at Mains, in which he alluded to the possible usefulness of the bridge for military purposes, are regarded as expressing a spirit of hostility to France, and as suggestive of a possible conflict between the two countries.

— For the next ten years, if the plans of the architects are approved, the city of New York will be building in instalments the greatest hospital in the world. The cost of the enormous structure, containing twelve pavilions and embodying all the appropriate improvements of modern science, will be \$11,000,000—something less than one third the price paid for the underground railroad from the city hall to the Bronx. The hospital will be the new Bellevue, of which a generation of overworked physicians have often dreamed.

— The first great land battle of the Russo-Japanese war occurred near the mouth of the Yalu River, Sunday, May 1, the Japanese being the aggressors. The Russians were driven from their positions with great loss, amounting to several thousand men, besides twenty-eight rapid-fire guns. The Japanese loss as reported was less than a thousand men. The victory is said to be largely due to the superiority of the Japanese artillery. It is reported also that Admiral Togo has finally succeeded in closing the entrance to the harbor of Port Arthur by sinking ships in the channel.

— The result of coming under the influence of a form of Oriental religion known as Persian sun worship, which has a considerable following in parts of the United States, is thus described by a Chicago press telegram of May 6: "Miss E. Reusse, a well-known music teacher with a studio in the Athenaeum building, was found a raving maniac early this morning, and is now at a hospital, as the result of a fast which she indulged in. Some time ago Miss Reusse fell under the influence of the Persian sun worshippers, a sect of considerable numbers here, and, following their teachings, she has fasted for several weeks, and is nearly a skeleton. Night before last she became violent, and threw all her belongings out on the porch of her house. Her neighbors then interfered, and had her taken to a hospital. She has not spoken an intelligible sentence since she was removed."

— The Pullman Car Company has adopted a new standard sleeping-car in the interest of the health of its patrons. In the beginning the public demanded something of barbaric splendor, and the management itself did not realize the supreme necessity of sanitary conditions. The object of the changes is to keep the cars immaculately clean, and give little opportunity for the lodgment of disease germs. Most of the old ornamentation will be abolished. Imported mohair is to be used for curtains, as gathering less dust, and every part of the car will be easy for the cleaners to reach. The cost will be no less, probably more, than formerly.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE

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

CANADIAN UNION CONFERENCE

Maritime	
Ontario, London	June 16-26
Quebec	

SOUTHERN UNION CONFERENCE

Alabama, Mobile	July 28 to Aug. 8
North Carolina, Statesville	June 1-10
Cumberland	
Florida, Plant City	Oct. 13-23
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, Portage la Prairie	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
Kansas, Oakley	June 9-19
Missouri	Aug. 11-21
Nebraska	Sept. 1-11

SOUTHWESTERN UNION CONFERENCE

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

PACIFIC UNION CONFERENCE

Arizona	
British Columbia	Last of September
California, Bushrod Park, Oakland ..	June 1-12
Montana, near Helena	June 16-26
Southern California	Sept. 1-11
Upper Columbia	
Utah, Provo	Aug. 10-17
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.

Annual Meeting of the Iowa Sanitarium and Benevolent Association

NOTICE is hereby given that the annual business meeting of the Iowa Sanitarium and Benevolent Association will be held at Des Moines, Iowa, immediately following the annual camp-meeting of Seventh-day Adventists, on Monday, June 13, 1904, at 2 P. M., in the Seventh-day Adventist church, Cor. East Twelfth and Des Moines Streets.

C. H. PARSONS,
President.

Notice!

THE Lone Star Pure Food Co., Ltd., of Keene, Tex., has gone into voluntary bankruptcy, and the undersigned has been appointed trustee to close out all its business. The plant, consisting of a good three-story frame building, with two ovens and all the necessary machinery to manufacture a full line of health foods, is for sale, at a bargain. It is known all over the Southwest, and has a good reputation, and was building up a profitable trade. Reasons for the assignment, terms of sale, etc., will be given upon application to S. D. Mobley, Trustee, Keene, Tex.

Local Camp-Meeting in Kansas

A LOCAL camp-meeting for northwestern Kansas will be held at Oakley, in Logan County, beginning June 9 and continuing till the 19th. Elder Godfrey, who has charge of that district, and the writer will be there throughout the entire time of the meeting. Elder E. T. Russell is expected to be with us the last week, and probably Elder B. E. Huffman also.

Brother P. N. Kelley and Elder Godfrey will have charge of all arrangements for tents and other accommodations. All questions relating to this will be promptly answered. Address Elder T. Godfrey, Clay Center, Kan.

C. McREYNOLDS, *President*.

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.

FOR SALE OR RENT.—A 12-acre garden farm near Beadle Lake, three miles from Battle Creek, with house, barn, well, orchard, and small fruit. Address Mrs. M. J. Castleman, R. F. D. No. 1, Battle Creek, Mich.

WANTED.—S. D. A. man and wife to work on ranch by month or year. Man must have some experience in sawing timber, chopping, and milking cows. Wife to assist in general housework. Good wages to right persons. Address U. E. Lemmon, Connie, Wash.

FOR SALE.—Fifty acres fertile land, good for grain, fruit, berries, in Burrough Valley, Cal. Good climate, pure water, good market. Adventist school and church $\frac{1}{4}$ mile. Liberal terms to right parties. Also 160 A. wood and pasture land for sale. Address G. D. Hager, Fresno, Cal., R. R. 5.

Addresses

THE post-office address of R. Sawyer, is Chico, Butte Co., Cal.

THE post-office address of Elder W. B. White, president of the Pacific Union Conference, is 1059 Castro St., Oakland, Cal.

Publications Wanted

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

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

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

H. Clay Griffin, London, Ark., periodicals and tracts.

Violetta Kerr, 587 Waller St., San Francisco, Cal., REVIEW, Signs, Life Boat, Instructor, Little Friend.

Obituaries

SCARFE.—Died at College Place, Walla Walla, Wash., Nov. 30, 1903, of tuberculosis, Henry W. Scarfe, aged 48 years and 4 months. Brother Scarfe accepted the message of present truth twelve years ago, was baptized in June, 1902, at Innisfail, Alberta, North West Territory. A year ago he moved to Vancouver, British Columbia. His companion and five children survive him. Funeral services were conducted by Elder G. A. Snyder.

* * *

HODGE.—Died at the home of her son, near Los Angeles, Cal., March 30, 1904, Sister Maria Jane Hodge. The deceased was born in Ohio, Dec. 8, 1828. She accepted the present gospel message about eighteen years ago, and became a member of the San Jose church. She was the mother of seven children, three of whom, with her husband, have been laid to rest. The four surviving were at the funeral, which was conducted by the writer. Interment took place in Oak Hill Cemetery, at San Jose, Cal. Thus another comes under the blessing of Rev. 14:13.

D. T. FERO.

McFARLANE.—Died near Monitor, Ore., April 16, 1904, of consumption, Brother John W. McFarlane, in his thirty-seventh year. To his last conscious moment his hope was bright and his confidence firm in the power of a risen Saviour. None who knew him can doubt that he sleeps in Jesus. His companion, father, mother, and brothers mourn, but not without hope. Funeral services were conducted in the Methodist church at Woodburn, by the writer, assisted by Pastor J. M. Cole and Pastor Greenley of the Methodist church. A large and sympathetic audience attended.

G. W. REASER.

JONES.—Died in Bowdoin, Maine, April 23, 1904, of heart failure, Sister Harriet Jones, in the eightieth year of her age. Sister Jones accepted the truths of the third angel's message in the summer of 1865, during a tent effort in South Norridgewock, Maine, conducted by Elders J. N. Andrews and M. E. Cornell. She was converted during that tent season, and lived a consistent Christian life till the day of her death. She leaves four children, two sons and two daughters, to mourn. She was sick but a short time. Remarks were made by the writer at the funeral; text, Eccl. 12:7.

S. J. HERSUM.

MILLER.—Died at Willow Lake, S. D., April 23, 1904, of gastric fever and congestion, Amy, oldest daughter of Brother and Sister L. D. Miller, aged 14 years, 6 months, and 8 days. She was converted and baptized at the age of eleven years, under the labor of Brother John Christian, and lived an earnest Christian life until her death. She was loved by all who knew her. The funeral was conducted at the Seventh-day Adventist church. She was laid to rest in Willow Lake Cemetery. Words of comfort were spoken by Brother Hill, from John 11.

WALTER J. CRANDALL.

FLECK.—Died in Beaverton, Ore., March 13, 1904, of consumption, Brother John D. Fleck, aged 65 years, 10 months, and 20 days. He and his family were among the first to accept the truths of the third angel's message in Washington County, after the writer came to Oregon in 1878. He was scrupulously conscientious, of mild, even disposition, and fell asleep with a bright hope of coming up in the resurrection morning. He leaves a wife, three sons, and two daughters, with numerous friends, to mourn their great loss. Funeral services were conducted by Elder T. H. Starbuck, assisted by the writer. Text, 2 Tim. 4:7, 8.

R. D. BENHAM.

BODWELL.—Died near Rolyat, Tex., April 19, 1904, of la grippe, my dear wife, Mrs. E. C. Bodwell, aged 42 years, 7 months, and 8 days. She was baptized by Elder J. P. Henderson at Texarkana, Ark., about sixteen years ago, and united with the Texarkana church. She has obeyed the truth for about

twenty-five years. She knew she was going to die, and was prepared for the event. Her sufferings had been intense, but she fell asleep in Jesus without a struggle, as peacefully as a little babe in its mother's arms. A husband, five sons, and three daughters are left to mourn the loss of a faithful wife and loving mother.

C. P. BODWELL.

RICHMOND.—Died at his home in Baldwinville, Mass., March 30, 1904, of pneumonia, Otis A. Richmond, in his eighty-first year. Brother Richmond accepted the Sabbath and kindred truths in 1865, and to him the light shone "more and more" to the end. It was his joy in the closing years of his life to talk present truth to his neighbors and friends, and his faith in the soon coming of the Lord and the resurrection from the dead brightened his days of suffering. He leaves a wife, three sons, two daughters, and other relatives and friends to mourn. Remarks at the funeral were made by the writer.

A. E. PLACE.

[Corrected notice]

STRITE.—Brother Silas Strite fell asleep in Jesus, at his home near Riverton, Iowa, April 20, 1904, aged 63 years, 3 months, and 20 days. Brother Strite accepted the Adventist faith more than thirty-five years ago, and since that time had sought to walk in the light of present truth. He loved to talk of the blessed hope and of the Lord's soon coming. He was a devout Christian, and highly esteemed by all who knew him. He leaves a wife and two daughters, and many others to mourn their loss, but not as those who have no hope. On the funeral occasion, words of comfort were spoken by the writer, from Job 14:14 and other texts.

J. S. HART.

MEARS.—Died in Clyde, Ohio, April 13, 1904, of decline of old age ending in paralysis, Sister Abigail Mears, wife of Oliver Mears, aged 83 years and 2 months. Another pioneer in the third angel's message, and in the work of the Seventh-day Adventists in the State of Ohio, has fallen asleep in Jesus. Sister Mears and her husband started in the Christian life in 1858. They united with the Seventh-day Adventists, who were instrumental in their conversion. She was true and faithful in the service of God, and in the church of her choice, bearing the fruits of righteousness. She passed peacefully away with a bright hope in the soon coming of Christ to raise his people from the dead, and take them to their glorious and eternal home. She leaves her husband, with whom she had lived sixty years, seven children, twenty-four grandchildren, and six great-grandchildren to mourn their loss. The funeral was held in our house of worship, and largely attended by sympathizing friends and neighbors. The sermon was delivered by the writer, using the text Rev. 1:18.

I. D. VAN HORN.

ASHTON.—Fell asleep in Jesus, in Pittsburgh, Pa., April 18, 1904, John Ashton, aged 52 years, 1 month, and 5 days. He was born in Venango County, Pa., March 13, 1852. He belonged to the Christian Church at the time he accepted the third angel's message three years ago. The truth was exceedingly precious to his soul. He was a wholesale baker, and thus many business men of the city had an opportunity of learning of his loyalty to the Sabbath. He lived the truth moment by moment, and God called him without a moment's warning. He was working the dough when suddenly stricken down. Those present spoke to him, but he was already unconscious. He never gained consciousness for a moment during the eighteen hours of the attack of cerebral meningitis. He read the twenty-third Psalm for evening worship the night before, not entertaining the least thought that before twelve hours had elapsed, he would be walking "through the valley of the shadow of death," but he could truthfully and bravely say, "I will fear no evil." He was prepared to go. He leaves a wife, two daughters, and four sons to mourn the loss of a devoted husband and father. The funeral services were attended by many friends, and conducted by Elder Charles Baierle and the writer.

C. S. LONGACRE.



WASHINGTON, D. C., MAY 12, 1904

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

THE first reference for question 11, in the Sabbath-school lesson for May 28, should read Isa. 46:9-11, instead of Isaiah 45, as in the *Lesson Quarterly*.

ATTENTION is again called to the first annual meeting of the constituency of the Review and Herald Publishing Association of this city, which will be held in Berrien Springs, Mich., next Tuesday, May 17. A full attendance of the constituency is greatly desired.

WE learn from Australia that Elder E. W. Farnsworth and wife were planning to sail from Sydney on the steamer "Sonoma," April 25. With a reasonably favorable voyage they ought to arrive in San Francisco early next week. It is expected that Brother Farnsworth will attend the camp-meetings in Minnesota and Iowa.

THE publication office of *The Christian Record*, our paper for the blind, has now been removed from Battle Creek, Mich., to College View, Neb. All correspondence of every kind pertaining to the paper, or personal correspondence with the workers connected with the office, should hereafter be addressed to College View, Neb. It would be of assistance in making known this change if our State papers would publish this announcement.

THOSE who are interested in the progress and outcome of the Russo-Japanese war and its effect on missions should read Dr. H. O. Dwight's article in the May number of *The Missionary Review of the World* on "Religious Russia and Protestant Missions." Two other articles are also timely in their bearing on conditions in Korea; namely, that by Rev. J. E. Adams on "The Korean Christian Church," and that by Dr. Arthur J. Brown on "Falsehood and Truth about Korea Missionaries."

SOME time ago the clerk of one of our churches announced by a notice printed in this paper that all absent members who did not report before a certain date would be dropped from the membership of the church. Other church clerks have since adopted the same method of dealing with absent members, and lately the number of such notices sent to this office has increased to an alarming extent. We have been led to question seriously the propriety of this plan for revising the

church records, and we urge our church officers to exhaust all other plans for reaching their non-resident members before adopting this plan of summary dismissal. We very much dislike to publish such notices, and hope that we shall not be asked to do so in the future.

THE following testimony from the elder of the Hamilton, Ontario, church, is worth passing on:—

Some have written to the office, saying that it makes no difference whether the ten-cent-a-week envelopes are used or not, people will give just as much without them. It does make a difference. Here is an illustration. The Hamilton church from the first of August to the first of March had given but \$6.49 First-day offering. This was without the envelopes. On the first Sabbath in March, the envelope plan was adopted, and in the three Sabbaths since then the offerings have amounted to \$6.57—eight cents more than for the previous seven months.

No one is urged to give. We have one of the children each Sabbath collect the envelopes, giving empty ones for the next Sabbath as the filled ones are handed in. Each one is so well pleased with the plan that he is wondering why it was not thought of before. They were just as willing to give last August as now, but because there was no plan, they did not give.

Why do not the elders and leaders all over this conference institute some system in this matter? The people are willing to give. You will see this demonstrated when you get a system well started.

Notice of Expiration

NOTICE of expiration is sent to each subscriber about one month previous to the termination of his subscription. This notice shows the date to which your paper is paid, and furnishes a convenient blank to use in ordering your paper renewed. Those whose subscription expires during the month of May, will find that their wrapper is marked either "May 1 04" or "May 15 04." All should send in their renewals promptly after receipt of expiration notice, else they are likely to fail to get some copies of the paper. Expired subscriptions are cut off within two weeks of date, unless renewal or request to continue is received before that time.

A Suggestion

"ENCLOSED please find \$1.15, for which you may send the REVIEW to the following-named persons." So writes a brother who encloses one three-month and one six-month subscription. We appreciate these efforts of our friends who thus send the paper to others who are sometimes too poor to subscribe for themselves.

We often receive letters from those who are too poor to pay for their own paper, but who would greatly appreciate the weekly visits of the REVIEW. In

some instances, their conference officers arrange to send the paper to such persons, but in other cases the conference can not do it.

We have thought it would be well if we had a fund from which we could draw to send the paper to such worthy poor as would not otherwise have it. If any one who reads this wishes to donate to such a fund, we will endeavor to see that it is properly used. When sending donations for this purpose, specify that it is for the "REVIEW to Poor Fund."

German East African Fund

AMOUNT previously reported . . .	\$213 97
T. J. Sutherland	5 00
F. J. Harris	1 00
Sophie Hansen	1 00
Northern Union Conference	1 50
Alvin E. Devereaux	5 00
Isabelle Reath	2 00
Carl Conzilman	2 00
Mrs. Lizzie Smith	1 00
Estella Houser	5 00
Mrs. M. A. Ross	5 00
Pacific Union Conference	1 00
M. B. Lockwood	3 00
Ida M. Wieland	1 50

\$247 97

Washington, D. C.

WE publish on page 20 a further list of donations to the \$100,000 fund to be devoted to establishing the sanitarium, training-school, and General Conference offices in this city. The substantial interest manifested by the loyal soldiers in the cause of the third angel's message is most encouraging. It will be noticed that this is the third list in succession which has been headed by a donation of one thousand dollars. The donation at the beginning of the present list is not quite one thousand, but approximates that amount. We do not remember in the history of all the funds that have been raised from the beginning of our work so encouraging an opening as that of this present fund.

The first donation represents the hard toil and careful economy of an aged brother and sister who have sold their farm, and devoted the proceeds to this fund, trusting in Him who never forsakes his children, but cares for them tenderly from childhood even to the end of this mortal life. We pray that this spirit of sacrifice, which is the Spirit of Christ, who was rich and for our sakes became poor, may thrill all our people to action, and send the truth to every creature under heaven. When the Holy Spirit was poured out on the early church, and all that God had given to men was placed again in the Giver's hands for his work, every creature under heaven heard the gospel in that generation. That same Spirit will have the same blessed and eternal effect in this day as in the days of the apostles. Let us pray for this Spirit, the Holy Spirit, the latter rain, that shall ripen the harvest of the earth.

J. S. WASHBURN.