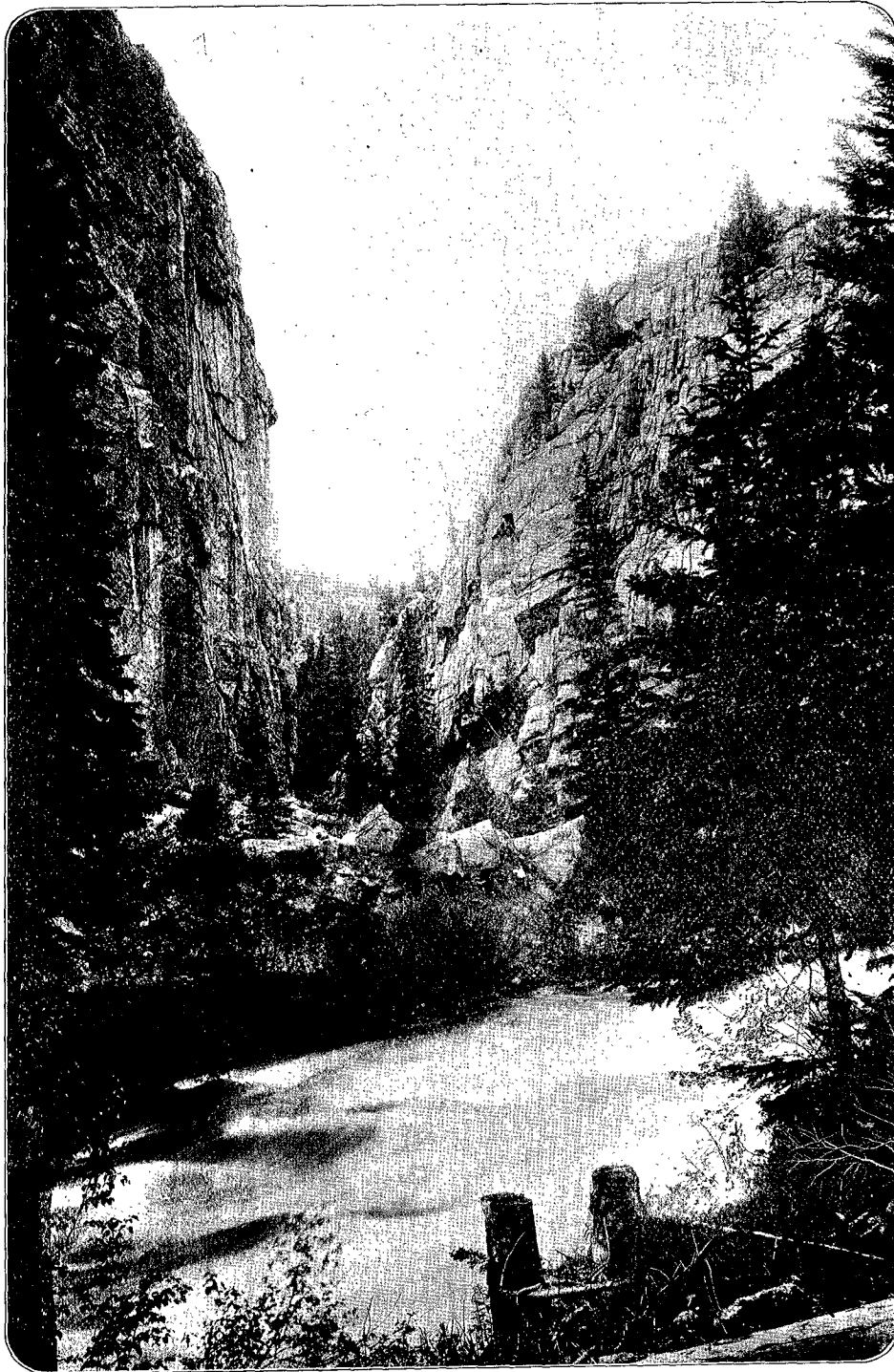


# The Advent REVIEW And Sabbath HERALD

V. 1. 81

WASHINGTON, D. C., THURSDAY, JUNE 2, 1904

No. 22



From "The Four Track News"

A COLORADO CANYON

## Publishers' Page

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

### Give to Your Friends

One of the following list of publications; and by themselves, in peace and quiet, they can study "what saith the Scripture" on the various points of present truth.

With many persons in presenting a subject it is necessary to give full Bible quotations after each question, with historical facts, etc., relating thereto; with others something not so exhaustive will suffice; while with still others a tract, simply referring the reader to different scriptures covering the points mentioned, is sufficient. Any of the publications given below, handed to honest souls, will direct them to the light, where verbal argument might harden the heart to opposition.

### Bible Readings for the Home Circle

Contains more than 150 Bible readings by more than a score of Bible students, and answers nearly three thousand questions on religious subjects, practical, historical, and prophetic, quoting directly from the Scriptures, from history and the writing of eminent commentators of modern times. Bound as follows:

Cloth, plain,	\$1.00
Cloth, marbled edges,	2.00
Cloth, gilt edges,	2.50
Library, marbled edges,	3.00
Half Morocco, marbled edges,	3.50
Full Morocco, gilt edges,	4.25

### Helps to Bible Study

Lately revised and illustrated, making an attractive volume. Contains about forty Bible readings for individual and family use, covering the most important subjects pertaining to the spiritual welfare and salvation of mankind.

Bound in cloth cover,	50 cents
Bound in paper cover,	25 cents

### The Bible Text Book; A Pocket Edition

A practical compendium of studies on Bible subjects, by Prof. O. A. Johnson, being the gist of a course in Bible study at one of our Western colleges. Also contains charts, general index to Bible subjects, table of contents, etc.—everything to make it a handy and convenient volume to carry at all times for Bible reference. Bound in two styles.

Cloth,	30 cents
Leather,	50 cents

### Scripture References

A two-cent tract, which is in reality "truth in a nut-shell." Its 32 pages treat Bible subjects in a brief and concise manner. It states plainly the position taken, quoting extensively from the Scripture for proof. The following subjects receive full attention: The Scriptures, The Prophecies, Second Advent, Resurrection, Inheritance of the Saints, Millennium, Law of God, The Sabbath, First Day of the Week, Immortality, Spiritualism, Nature of Man, Destiny of

the Wicked, Soul and Spirit, Hell, Two Covenants, etc.

Special price, 100 copies, postpaid, \$1.30.

### Introduction Slips

#### Work With the Family Bible Teacher Made Still Easier

A FEW days ago one of our ministers, who is using the *Family Bible Teacher* quite extensively, wrote the following letter to the Southern Publishing Association, the publishers of these studies:—

"I am enclosing you a little circular [printed] which I prepared this week to be given out with the first lesson of the course for our use here. It saves doing much talking at the door in introducing the work; besides, it relieves the people from the impression that perhaps after a time a bill may be presented for payment, and at the same time it reminds all that they will be permitted to donate to the work if they choose to do so. I feel confident that good results will follow."

"We are busy opening up our work here, and are having some encouraging experiences."

This is the circular,—

#### The Family Bible Teacher

This is the name of an important course of Bible readings embracing twenty-eight printed lessons for home study. Beginning with the foundation principles of Christianity, the lessons gradually advance in a systematic way until many of the most interesting and important Bible doctrines are covered.

A feature of special interest in the course is the study of the prophecies which relate to the second coming of Christ, eleven lessons being devoted to this inspiring and soul-thrilling subject.

The lessons are short and to the point, and afford a rare opportunity for busy people to avail themselves of the benefits to be derived from a systematic study of God's Word.

That rich and poor might share alike in the benefits of this most excellent course of Bible study, the lessons will be given to each family free of charge.

Those who wish to help bear the expense of this work are invited to contribute to its support from time to time as they may feel impressed; all such offerings, be they ever so small, are most thankfully received.

The usual method is to study ONE LESSON EACH WEEK until the course is completed. To obtain the most permanent good, each text should be looked up and carefully studied from the Bible. Those who desire further information on any Bible subject, are invited to be perfectly free to ask questions. Should any desire full sets of the lessons to give to their friends, the same may be obtained from the distributor upon request.

Believing that this little announcement would be helpful to new workers especially, some are now being printed, and will be furnished at small cost to those who desire them. By using these introduction slips those who have had no experience whatever in missionary work can do effectual service in carrying the truth to others.

Wherever a tent is to be pitched during the summer, much better results can be expected if such efforts are preceded by the free distribution of the *Family Bible Teacher*. When people be-

come interested in the message from reading, there is always greater interest in hearing the living preacher, and they are better enabled to understand the truths that may be presented from the pulpit. In circulating the *Family Bible Teacher* all may have a part.

Lessons may be ordered through your State tract Society. The price of the complete set, postpaid, is only 10 cents, with discount when ordered in quantities. When ordering, ask for circular, "Family Bible Teacher and Suggestions for Its Use," which also tells how the work may be made self-supporting.

### Our Paradise Home

In its new presentation cover is one of the prettiest small books published, and would be readily accepted by any friend as a desirable present. Neither is the cover alone the attraction, for the contents tell of the beautiful things God has prepared for those who choose to love him, and of what he has sacrificed in their behalf, and what will be their eternal reward. Price, 75 cents, postpaid. Also in board covers, 25 cents; cloth, 50 cents.

### New Testaments for Sabbath-School Scholars

WE have just received a stock of New Testaments in leatherette binding of various colors, which make acceptable presents to S. S. scholars, each book being of a different color. Children appreciate these.

Price, 30 cents each, or \$3.50 per dozen, postpaid.

### New Thin Edition of Steps to Christ

"So pretty and neat, and convenient to carry, is the new red Russia leather edition of 'Steps to Christ,' says one, "that I feel like reading it again." This you can not appreciate until you see the book; and like the "old, old story" its words of counsel and encouragement are always a source of comfort to saint and sinner.

You will want it. Price, 60 cents, postpaid.

### The Year Book Will Tell

AFTER asking your friends, or spending time in hunting up your old correspondence, if you fail to find an important item with reference to denominational proceedings, consult the Year Book; it will tell. It will furnish the lost address. It will tell you where our sanitariums and treatment rooms are, with the officers in charge; also where to find a vegetarian restaurant. It will inform you with reference to proceedings of State, Union, and General Conferences, as well as refresh your memory as to what has been done in your own conference. It contains valuable information with reference to the population of conferences, number of churches, etc. In fact, the Year Book is indispensable. Order to-day. You need it.

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, JUNE 2, 1904.

No. 22.

**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
Six Months......75	Two Months......25

No extra postage is charged to countries within the Universal Postal Union.

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

### Behold He Cometh

"THE great day of the Lord is near, it is near, and hasteth greatly." "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." "Yet a little while, and he that shall come will come, and will not tarry." "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

"Behold I come! the Saviour cries,  
On wings of love I fly;  
So come, dear Lord, my soul replies,  
And bring salvation nigh."

### A Certain Sound

"IF the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8. We are at the very climax of the great battle between the powers of good and of evil, the climax of the great controversy between Christ and Satan, when the devil has come forth with great wrath, knowing that he hath but a short time. How essential, therefore, that just at this time

every soul should be fully prepared for the conflict. Yet never was there a time when in the camp of the professed followers of Christ the trumpet was given such an uncertain sound. Never was the air so full of contradictory theories, of criticisms of God's Word, of doubts, of speculations, of voices crying "Lo, here!" and "Lo, there!" of the utterances of false christs and false prophets, all calculated to bewilder and deceive souls whose destinies are about to be decided. Men are speculating as to what the mission of the Christian church is, or whether it has any mission at all, or will much longer be needed in the world. Now let every one who knows the truth for this time give the trumpet a clear, certain sound. "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." We have a clear, definite message, with God's plain Word as its authority. The only reason people can not see it is that they have been made drunken with the wine of spiritual Babylon—the errors which have come from the substitution of human traditions and the commandments of men for the truths of inspiration. The warning is now to be given, the call to the marriage supper is to be sounded, in a voice that will rise above the confused din and medley of the earthly babel. The third angel cries "with a loud voice," and is joined by another angel who cries "mightily with a strong voice." Strength, clearness, authority, must now mark the presentation of God's saving truth.

L. A. S.

### The Bible and the Higher Critics

RECENTLY there was held in New York City the first convention of the American Bible League, the object of which is "to organize the friends of the Bible to promote a more reverential and constructive study of the sacred volume, and to maintain the historic faith of the church in its divine inspiration and supreme authority as the Word of God."

The league aims chiefly to oppose the work of the "higher critics." The president of the league, Rev. William Phillips Hall, in an address stated it was the purpose of the convention to set forth and prove "that the Bible is now

being subjected to a scholastic assault of unparalleled danger; that the practical consequences of this assault are in evidence in the demoralization of conduct and education, and in evil influences on the ministry and missions; that the assault is based upon groundless claims of a false scholarship, and that the methods proposed by the league will fully meet the imperative needs of the situation, and lead to a recovery of faith in the Bible as the word of God, and to the enthronement of our Lord Jesus Christ in the hearts of men."

A further statement of the purpose for which the league was formed was given by another speaker, Rev. D. S. Gregory. It owed its existence, he said, to the present death struggle between faith and disbelief centering in the Bible, and involving the question of Bible or no Bible. The new view treated the Bible as a piece of literature, and put evolution in the place of creation.

Among other speakers at the convention was President Patton, of Princeton University, who took strong ground against the doctrines of the higher critics, who had, he declared, entirely sacrificed the old Christianity. "To them," he said, "there was no primeval innocence, no fall, no redemption, no incarnation. They hold these things not to be doctrines, but pretty teachings, making up what is really nothing more than a metaphysic philosophy."

As an illustration of the methods of reasoning employed by the higher critics, another speaker, Rev. Dr. Schmauk, gave the following:—

I desire to prove to you that New York as a city never existed. On the three hundred million square feet within her boundaries the countless millions of people in the past never have lived. I desire to prove also that New York never existed, because geology shows she was thrice submerged, and her people possessed no aquatic ability; therefore she never existed. She never existed because she never had any gardens. Fourthly, from the records I find that in New York there was a political power named Tammany.

In other records I find accounts of another power—Reform. Therefore, the records are wrong. New York never existed. She was a figment of the imagination.

Now that is internal reasoning—as you can imagine a sage three thousand years hence reasoning. This evidence that Manhattan Island never had exist-

ence is of the same sort and type that some men are using to prove that Moses, Abraham, and the twelve sons of Jacob never existed.

The *Sun* says editorially that the Bible League "will render a good service if it forces an open division between believers in the Bible as the word of God and critics of the Bible as a compilation of documents of no higher than merely human authority. Then there will remain to it the task of meeting the evidence on which the critics rely in support of a position which practically destroys the supernatural basis of all religion."

The *Independent*, which stands by the higher critics, does not approve of the league or its methods of work. In its view the league "does not represent a healthy or courageous attitude toward the Bible." "Why," it inquires, "should any lover of truth be afraid of investigation, no matter how radical? Whoever knew truth worsted in a fair encounter? If these men do not think the conclusions reached by nine tenths of our Biblical scholars and ninety-nine hundredths of our scientific men are true, let them meet the enemy in the fair field of discussion; one David . . . could overthrow the whole army if armed with the sling of good argument and genuine scholarship."

The fault with the higher critics, and with the view that the higher criticism ought to be met with "good argument and genuine scholarship," is that Christianity does not rest upon the basis of human wisdom or scholarship. All the argument in the world, scientific or historical or otherwise, over the points raised by these critics, would lead to nothing, because men can not be led to the truth of God in that way. The Lord never commissioned his servants to argue people into the truth. He has not made the knowledge of him dependent on the ability of the human mind to grasp the subtleties of logic and follow out the thread of a fine argument. The apostle Paul, who was a learned man and could speak from the standpoint of such, discovered and declared the truth that God had "made foolish the wisdom of this world," and that "the world by wisdom knew not God," but by that which was to the world foolishness—"the foolishness of preaching"—God saved them who believed. The Jews, he said, "require a sign, and the Greeks seek after wisdom." The Greeks were great reasoners; they relied on "good argument and genuine scholarship;" but it never led them to Christ. "But we preach Christ crucified," wrote the apostle, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:21-24.

Those who were called, however they may have thought and reasoned before, when they received Christ by faith, found themselves possessed of the wisdom of God and the power of God, and that was to them, and to honest hearts about them, the all-convincing evidence of the truth of what the apostle had preached. Jesus Christ came into the world not to argue with men, but to manifest the power of godliness. "In him was life; and the life was the light of men." His life was a demonstration of the truth of his words. And his life, in his followers,—the mystery and miracle of God dwelling in human flesh, conquering the carnal propensities, turning the individual from darkness to light and from the power of Satan unto God, revealing a life which no temptations, no trials, no darkness, no difficulties, could conquer; a life of unselfish love and service for all mankind,—that life has been from his time down to the present, the light of men, the invincible argument for the truth of the old Christianity. It is the life of faith that tells the story. The higher critics will never overthrow the eleventh chapter of Hebrews. They will never be able to account for the lives which have pushed Christianity into the farthest and darkest corners of the earth, and have wrought the miracle of modern missions. They are the fruit of the old Christianity, and they testify of the character of the tree. And by the same test—the character of its fruit—the higher criticism is found wanting.

A Christianity which these human critics could find no fault with—one which they could examine, comprehend, and approve by their own reason—would represent human wisdom and nothing more. The god of such a Christianity would be divested of all supernatural power, and would be altogether such an one as themselves. Without supernatural power there would be no saving power, and thus in such a Christianity there would be no salvation. The old Christianity reveals "Christ the power of God, and the wisdom of God," which saves lost souls. L. A. S.

### Can We Understand Prophecy?

THE leading Methodist organ in this country, the *New York Christian Advocate*, says it is impossible to know anything about the time of Christ's promised return to this earth. After speaking of some "latter-day prophets" who have attracted more or less attention within recent years by their claims and predictions based professedly on the inspired writings, among these being at the present time the pastor of the First Baptist Church of New York City, Rev. J. M. Haldeman, the *Advocate* says:—

After watching the rise and fall of

prophets of the Haldeman type, and a careful study of the Scriptures, of two propositions we feel certain:—

First, that no man can prove by any alleged correspondence between contemporary events and what is written in the Bible, whether Christ is personally to come within one thousand or ten thousand years of the present date.

A great deal is included in this statement; more we think than the *Advocate* would care to maintain. It casts a serious reflection upon the wisdom and veracity of the Author of inspired prophecy.

The Bible, it is to be noted, is full of prophecies concerning Christ's second coming. The very first prophecy that we have record of after the fall and expulsion from Eden, was a prophecy of the second advent, made by "Enoch, the seventh from Adam." Jude 14, 15. The very last prophecy of the inspired Word is, "Surely I come quickly;" and between these two are other prophecies almost innumerable of this transcendent event, testifying to the great importance God has attached to a knowledge of it on the part of his church. Are we then to conclude that notwithstanding all these we can not really know anything definitely about it?

For example, our Lord himself, in answer to the question of his disciples concerning the signs of his coming, mentioned a number of prominent signs, and said: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He is near, even at the doors." See Matthew 24; Mark 13; Luke 21. It is absolutely certain from these texts that the Saviour designed his church should know the time when his coming was nigh at hand. He left also the solemn admonition: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore: for ye know not when the Master of the house cometh, . . . lest coming suddenly he find you sleeping." The evil servant who should begin to say in his heart, My Lord delayeth his coming, and should grow careless and worldly, would be taken by surprise by the coming of the day of the Lord, and would have his portion with the hypocrites and unbelievers. All this is most positive evidence that the Christian church is to know when the day of the Lord is near, and its members are responsible for the attitude they assume toward that event, whether of watching for it, or of treating it as an event still far away in the indefinite future.

"Ye, brethren," wrote Paul in his letter to the Thessalonians, "are not in darkness, that that day should overtake

you as a thief." Those addressed in this statement were not the Thessalonian believers, for Paul in his second letter told them explicitly that the day of Christ was not then at hand, and would not come until after the "falling away," which was to reveal the "man of sin." But Paul does plainly say that the Christian church will not be in the dark about the time of the Lord's coming when it is at hand. To be in darkness, and be overtaken by that day as by a thief, is plainly set forth as a condition displeasing to God, and that will shut away salvation from the soul.

"Unto them that look for Him" (Christ), wrote Paul to the Hebrews, "shall he appear the second time without sin unto salvation." The true people of God will at the time of Christ's return be looking for him.

And could any one acquainted with the character of God and the history of his dealings with mankind and his purpose for his people, possibly suppose that he would have his church in ignorance of the time of such an event as the return of their Redeemer to the earth in the glory of his second advent, to reward his saints and execute judgment upon the nations? Would God have his people come up to the time of this most stupendous of all events since time began, — an event of such transcendent interest and consequence to them and to all the world, — entirely ignorant that such an event was to occur? Can any one suppose that the Saviour, when he comes to his redeemed ones in his beauty and glory, would not be pleased to have them expecting him and waiting for his appearing?

And can we consistently suppose that with the Word of God filled so full of prophecies concerning the second advent, and of warnings against being overtaken unexpectedly by the day of the Lord, now, nearly two thousand years after the latest of these prophecies was written, nothing can be known as to whether that event will take place ten years hence or ten thousand years hence? If such a supposition be true, then God is inconsistent, and his word is a failure. What are the prophecies of Christ's advent for, if not to be understood?

The history of the church from the first advent down to the present is marked out in Bible prophecy, and by those prophecies we may know our location upon the stream of time and our proximity to the end. That is what prophecy is for. The signs leading up to the time of the second advent — such as the darkening of the sun and moon, the falling of the stars, "distress of nations, with perplexity," the heaping together of earthly treasure by the rich, described by James, the running to and fro and the increase of knowledge, foretold by Daniel, the decrease of the Ottoman power

described in Daniel 11, and others that might be mentioned, have been fulfilled, and can be pointed to as plain evidences that the day of the Lord is very much less than a thousand years distant, if the Word of God means anything at all. If these prophecies have not been fulfilled by events of recent history, then the fulfilment of prophecy can never be known and understood by human minds, and the prophetic portions of God's Word may be cast aside by the church as of no practical importance, and we may conclude that God either put them there by mistake or to amuse himself and mystify human minds. But let no man charge the Omniscient with folly.

There is one prophecy in particular to which we would cite the *Advocate* as bearing directly on the question whether present-day events correspond with what is written in the Bible concerning Christ's return. It is a prophecy uttered by Christ himself. "This gospel of the kingdom," he said, "shall be preached in all the world for a witness unto all nations; and then shall the end come." Does the *Advocate* see no signs to-day of the spread of the gospel to all districts of the earth? Does it see nothing of significance in the wonderful multiplication of Bibles and their publication in almost every known tongue and distribution in every land by the British and Foreign and American Bible Societies and other missionary agencies? Does it not see just at this time Tibet, the last stronghold of heathenism, about to be entered by the Christian missionary bearing the glad tidings of the kingdom of Christ? Does it not see Roman Catholic strongholds in South America, the Philippines, and in other places, shaking off Rome's yoke and opening the door to the gospel? And has the *Advocate* taken note that a people proclaiming the messages of the three angels of Revelation 14, — the hour of God's judgment, the fall of spiritual Babylon, and the warning against the image and mark of the "beast" power, preparatory to the visitation upon men of the seven last plagues, are going to every people and nation on the earth, proclaiming the gospel of the kingdom? When this proclamation shall have been completed, then the words of the prophecy will be fulfilled, and then, as surely as God and the Bible are true, the end shall come.

There have been and are many false christs, but there is nevertheless a true Christ. There are many fanciful and false prophecies, but there are also true prophecies. Many false religions may claim the Bible as their authority, but the Word of God is true, and is given us to be understood. The counterfeit should not lead us to discard the genuine. Christ is coming again; the day of his return is at hand. And blessed are they who discern the signs of the times and are waiting and watching for his coming.

L. A. S.

## Held Open for Us

As the angels hold the winds of universal strife, they are holding open the doors for us to enter every nation and tribe with this message. We must not forget it for a moment. The angels are holding back the crisis that the final reformation may accomplish its work. God has commissioned us to carry this sealing message of Sabbath reform. As angels that excel in strength exert their might to hold the doors open, their eyes are upon us. They look to see us enter in.

Every hour's delay means untold addition to the woes of this suffering world. The only hope of the world is the coming of Christ to end it all. In order that not one honest soul should be left unwarned, God commissions those who know this truth to go out quickly and tell it to every kindred and tongue.

Lately we have seen how easily an untoward incident could set all China and all Asia ablaze; and that might easily mean the whole world. But thus far influences from above have led the nations to join in restricting the area of strife. We pray for a little more time in which to get workers into Asia, where half the world lies in darkness. Thus far we have supplied that vast continent with workers at the rate of one minister to one hundred million souls — as though we had one minister to look after all the United States, with Mexico and Canada included. Yet what meaning can there be in our prayers to God to hold the winds a little longer unless there is in our hearts a determination that by his grace we will enter the open doors?

The angels talked with Lot about the need of haste. They warned him of the judgment just overhanging. But so slow he was to realize the crisis that had come, that they had to take him by the arm and hasten him out to save his life. Now the great world-crisis is at hand, and Heaven urges us to go out quickly with the warning message. Surely we must pray the Lord to restore unto us the years that the locust hath eaten. We might years ago have had at least a few workers in the great fields, learning the languages, and by this time prepared to lead our forces in. But we waited.

Now God in mercy gives evidence of his willingness to restore lost years. He is bringing to the truth some who have the languages in the great fields. He is blessing our workers sent out so tardily. In their efforts to sound abroad the truth. We can pray in all faith that the winds may still be held. But never a prayer must ascend in this matter that does not mean a faithful, unwearying effort to enter the open doors without delay.

W. A. S.



## Note and Comment

At the eighth annual banquet of the Alumni Association of Gonzaga (Catholic) College, held recently in Washington, the Hon. Bourke Cockran, the prominent politician, voiced Catholic sentiment and expectations thus:—

There was a time when a Catholic was considered as an enemy of the flag, but now the people realize that a Catholic can be a loyal citizen. In the Catholic faith alone remains the safety of the republic; and when the great body of the people will have learned this, the country will become Catholic, and remain Catholic until the end of time.

RECENTLY an effort has been made by the New York Sabbath Committee, an association of clergymen, to prohibit Sunday baseball playing in Brooklyn. Several players were arrested, and the case was brought before Justice Gaynor, of the higher court of Brooklyn, who dismissed it on the ground that such games, when played at a distance from residences or churches, did not constitute a disturbance of the repose or religious liberty of the community, as had been alleged in the complaint under which the proceedings were taken.

Justice Gaynor gave a decision covering the case, in which he set forth the fact that the American government is a government of laws, and not of men, and severely arraigned the police for having repeatedly set themselves above the law. It was decided sixteen years ago in New York, he said, that Sunday baseball playing is not a crime in itself, and becomes such only when it interrupts the repose and religious liberty of the community, and this decision is binding today. It is necessary to show that such an interruption has been occasioned; but the facts in connection with this case showed that no one complained of any disturbance, while the throng which assembled to witness the game testified clearly as to the sentiment of the community on the question. If the game was a disturbance to them, then evidently they desired to be disturbed. In conclusion Justice Gaynor said:—

It is practically the unanimous sentiment of the religious and God-fearing people of the community that it is far better for our growing boys and young men who have to work indoors all the week for a living to go into the fields on Sunday after attending church, and participate in or witness good, elevating, healthy physical exercise, than to be driven instead to go to dance gardens, drinking places, pool-rooms, and worse places; and there is no one trying to stir up some obscure or obsolete statute against that opinion except those who rule the police.

At the instigation of the Sabbath Committee the case will be carried to the appellate court, where the committee hope to have Justice Gaynor's decision

overruled. According to the New York *Times*, "Mr. Clarke was influenced to take this course, according to his own statement, by the visit of several ministers to his office yesterday morning, who asked him to proceed with the case. They argued that the playing of baseball on Sunday took young men away from places of worship."

This statement expresses the real opposition of the clergymen to Sunday ball playing and the real reason of their support of Sunday laws. They see in Sunday games and Sunday work something which will interfere with the religious observance of the day. They would have a civil law to prevent young people from being lured away from church services on Sunday. Why not also a law which would operate to entice young people to the church? or even compel them to go to church? If the principle is just in the first case, it is just in the last, for it is the same principle throughout. But this principle was repudiated when the American government adopted the Protestant principle of the separation of church and state.

PROTESTANT pastors admit that Protestants do not keep the Sabbath. This charge against Protestants was recently made by Rev. C. F. J. Wrigley, of Brooklyn, in an essay read before the alumni of the General Theological Seminary. He is quoted as saying:—

How can we say that one law is to be kept and not another? Nevertheless, men are not willing to put the law of the Sabbath in the same category as the laws against murder and theft.

In the next sentence he stated, though unconsciously, an important truth. "It is a question," he said, "whether the Church of Rome, in giving an emphasis to the early Sunday mass, and allowing the rest of the day to be used for recreation and amusement, is not responsible for the present laxity of Sunday observance. Some of our own churches follow similar teachings, and share the responsibility."

The complicity of Rome in the evil of present-day Sabbath desecration is a fact worthy of much more attention than most Protestants have heretofore given it. The example of Rome in the disregard of the Sabbath has been followed by Protestants, or, rather, the leading Protestant bodies have not yet separated from Rome in this important particular, and if they would but realize it, have nothing but the authority and example of Rome to base their Sunday observance on. The papacy has substituted Sunday for the Sabbath as the mark of its spiritual power and authority, and Protestants, in following the papacy, have cut loose from the authority of God and Scripture, and have no good foundation on which to stand in the matter of Sab-

bath observance. Of this grave error the present condition of things is a direct and natural result. The remedy lies in a return to the Word of God as the sole rule of Christian practise.

In a recent issue of the New York *Sun*, the fundamental doctrines of Christian Science are stated as follows by Mr. Richard P. Verrall, who, being a member of the "Christian Science Publication Committee," may be presumed to speak with authority:—

In the Scriptural account of creation we read: "In the beginning God created the heaven and the earth." And after a detailed account of all the objects of creation in their chronological order, we are told in the last verse of the same chapter: "And God saw everything that he had made, and, behold, it was very good. Thus the heavens and the earth were finished, and all the hosts of them."

Upon this foundation, Mrs. Eddy builds her superstructure, and teaches that all evil, and its manifestations, are untrue. Christian Science healing is demonstrated by a denial of the evidences of disease, followed by an emphatic affirmation of man's perfection as the image and likeness of God.

The above comparisons are intended to bring out the fact that Christian Science, instead of regarding man as an object of psychological evolution, is striving to reveal him as God created him in the beginning. This, Mrs. Eddy teaches, can only be done by gaining a victory over the world, the flesh, and the devil, in the manner outlined by Jesus in his sermon on the mount.

The five physical senses are shown to be the avenues of temptation by which mortals are drawn aside from the paths of virtue, and thereby imprisoned in the dungeon of sickness and sin. Our hope of salvation is further shown to be in the restoration of our spiritual birthright, by means of which we can prove our power to become the sons of God. It will thus be seen that Christian Science, instead of attempting to spiritualize the physical universe, is aiming to reveal the kingdom of God and the brotherhood of man.

The entire absence in this of anything to suggest man's utter dependence upon Jesus for salvation, and of anything that exalts Jesus as the Saviour of sinners, stamps it plainly as being inspired by the spirit of antichrist. It is one of the world's many schemes for doing away with faith in the atoning work of Christ, and making fallen man his own savior.

As is pointed out by another writer in the same issue of the *Sun*, "Christian Science and the New Thought tend to give people hearts of flint," since "they do not believe in being ill, hence have no sympathy for the sick." This again stamps these systems as being foreign to the spirit of Him who "is touched with the feeling of our infirmities," who sought out the sick and suffering that he might manifest his sympathy with them and relieve their sorrows.

## 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

### The Road Leads Home

O PILGRIM, as you journey, do you ever gladly say,  
In spite of heavy burdens and the roughness of the way,  
That it does not surely matter,—all the strange and bitter stress,  
Heat and cold, and toil and sorrow,—  
'twill be healed with blessedness,  
For the road leads home?

Home! the safe and blissful shelter  
where is glad and full content,  
And companionship of kindred; and the treasures early rent  
From your holding shall be given back more precious than before.  
O, you will not mind the journey with such blessedness in store,  
When the road leads home!

O, you will not mind the roughness nor the steepness of the way,  
Nor the chill, unrested morning, nor the dreariness of the day;  
And you will not take a turning to the left nor to the right,  
But go straight ahead, nor tremble at the coming of the night,  
For the road leads home.

And often for your comfort you will read the guide and chart,  
It has wisdom for the mind and sweet solace for the heart;  
It will serve you as a mentor, it will guide you sure and straight  
All the time that you will journey, be the ending soon or late—  
And the road leads home.

—Unknown.

### Shall We Colonize Around Our Institutions?

MRS. E. G. WHITE

SPECIAL light has been given me in regard to moving our publishing houses and sanitariums and schools out of the cities into places more favorable for their work, where those connected with them will not be exposed to all the temptations of city life. Especially should our schools be away from the cities. It is not for the spiritual good of the workers in our institutions for them to be located in the cities, where the temptations of the enemy abound on every hand.

The instruction given regarding the removal of the publishing work from Battle Creek to some rural place near Washington, D. C., was clear and distinct, and I earnestly hope that this work may be hastened.

Instruction has also been given that the Pacific Press should be moved from Oakland. As the years have passed by, the city has grown, and it is now necessary to establish the printing plant in some more rural place, where land can be secured for the homes of the employees. Those who are connected with our offices of publication should not be obliged to live in the crowded cities.

They should have opportunity to obtain homes where they will be able to live without requiring high wages.

The apprentices in our publishing houses should receive more fatherly care than they have had. They are to be given a thorough training in the different lines of the printing business; and they are also to be given every opportunity to gain a knowledge of the Bible; for the time is at hand when believers will be scattered into many lands. The workers in our publishing houses are to be taught what it means to be sincere followers of our Lord and Saviour Jesus Christ. In the past, many souls have been left unguarded. They have not been taught what is comprehended in the science of godliness. Not all of those who have borne responsibilities have lived the Christian life.

### Consecrated Workers Needed

I listened to words spoken by One who understands the past, the present, and the future. A most solemn representation was given, delineating the characters that should be possessed by those who are accepted as yokefellows in our institutions. These institutions need men who are temperate in the full acceptance of the term. God forbid that men who have not learned to control themselves, and who neglect their own character-building in order to make plans for some one else, should be brought into our institutions at Washington, D. C., and Mountain View, Cal.

The workers in our institutions are to heed the instruction given by Christ. When the truth abides in the hearts of those in charge, when they walk in the light shining from God's Word, the younger workers will wish to understand better the words they hear in the assembly of God's people. They will ask for fuller explanations, and there will be special seasons of seeking the Lord and studying his Word. It was in some quiet room or some retired spot in the country that Christ explained to the disciples the parables which he had spoken before the multitude. This is the work that will need to be done for the youth in our publishing houses.

### The Tendency to Colonize

Those who are necessarily situated near our institutions should be careful how they send out glowing reports of the place. Everywhere there are people who are restless and dissatisfied, and who long to go to some place where they think they will do better than in their present surroundings. They think that if they could be given work in connection with some one of our institutions, they would have a better chance to earn a living.

Those who are tempted to gather about our institutions should understand that it is skilled workers that are needed, and that heavy burdens fall upon all who are properly related to the work. Those who are connected with our institutions must be producers as well as consumers. To those who desire to change their location, and settle near one of our institutions, I would say:

Do you think that in settling near an institution you will be able to get a living without perplexity or hard work? Have you counseled with the Lord in regard to this matter? Have you evidence that your desire for a change of location is free from selfish motives, and would be for the honor of God?

From letters received by those connected with our institutions, and by movements already made, we see that many desire to obtain homes near these institutions. My mind is weighed down with perplexity regarding this, because I have received instruction from the Lord in regard to the influence that would be exerted upon individuals and upon our work for our people selfishly to gather around our institutions.

For years, in warnings often repeated, I have testified to our people that God was not pleased to see families leaving the smaller churches, and gathering into the places where our publishing houses, sanitariums, and schools are established, for their own convenience, ease, or worldly profit.

In Australia, we went into the forest and secured a large tract of land for our school. Plans were laid to sell to our brethren building lots near the school homes and near the meeting-house. But I was instructed to protest against permitting families to settle near our school homes. The counsel given was that it would be much better for families not to live near the school, and not to live too close to one another.

Those who feel like settling close to our publishing house or our sanitarium and school at Takoma Park, should take counsel before they move.

To those who are looking toward Mountain View as a favorable place in which to live, because the Pacific Press is to be established there, I would say: Look to other parts of the world, which need the light that you have received in trust. Remember that God has given to every man his work. Choose some locality where you will have opportunity to let your light shine forth amid the moral darkness.

It is always the case that when an institution is established in a place, there are many families who desire to settle near it. Thus it has been in Battle Creek and in Oakland, and, to some extent, in almost every place where we have a school or a sanitarium.

There are restless ones who, were they to go to a new place to live, would still be dissatisfied, because the spirit of disaffection is in their hearts, and a change of place does not bring a change of heart. Their characters have not been refined and ennobled by the Spirit of Christ. They need to learn the lesson of contentment. They do not study from cause to effect. They do not seek to understand the Bible tests of character, which are essential to true success.

There are many who are desirous of changing their employment. They wish to obtain advantages which they suppose exist in some other place. Let them ask themselves of what benefit it would be to them to move if they have not learned

to be kind and patient and helpful where they are. Let them look at themselves in the light of the Word of God, and then work to the point where improvement is needed.

Let those who are thinking of settling at Mountain View remember that this is not wisdom unless they are called there to connect with the publishing work. The world is large; its needs are great. Go, make new centers in places where there is need of light. Do not crowd into one place, making the same mistake that has been made in Battle Creek. There are hundreds of places that need the light God has given you.

And wherever you live, whatever your circumstances may be, be sure to bring the teachings of the Word of God into your homes, into your daily life. Seek God as your light, your strength, your way to heaven. Remember that to every man God has entrusted talents, to be used for him. Learn at the feet of Jesus the lessons of meekness and lowliness, and then work in the spirit of the Saviour for those around you. By willing obedience to the commandments, make your home a place where God's honor will love to dwell. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

We each have an individual work to do. We are to consecrate ourselves, body and soul and spirit, to God. Each child of his has something to do for his name's honor and glory. Wherever you are, you may be a blessing.

If there seems to be but a slender chance of obtaining a livelihood where you are, make the most of every opportunity. Devise wise plans. Put to use every jot of ability that God has given you. Do your duty to yourself, improving in understanding and adaptability, daily becoming better able to turn to the best account the mental and physical powers that God has given you. He wants you to be a success. He wants you to be a blessing in your home and in the neighborhood in which you live.

Parents, help your children to help you and to help one another. Be kind and courteous to your neighbors. By good works let your light shine forth amid the moral darkness. If you are true Christians, you will become more and more able to understand what the will of the Lord is, and you will move forward step by step in the light of his Word.

Study the life of Christ, and strive to follow the pattern he has given you. Ask yourselves if you have done your whole duty to the church in your own house, and your duty to your neighbors. Have you been faithful in teaching your children lessons of Christian politeness? Are there not many opportunities for improvement in the government of your home? Do not neglect your children. Learn how to discipline yourselves, that you may be worthy of the respect of your children and your neighbors. If

Christ is not abiding in your hearts, how can you teach others the lessons of patience and kindness that must be manifest in the life of every Christian? Be sure that you are keeping the way of the Lord, and then teach the truth to those around you.

### Morning Prayer

MRS. D. A. FITCH

LORD, we thank thee for the night,  
For all its rest and care;  
And as we view the morning light,  
Hear thou our thankful prayer.

May the day's untried scenes be wisely met,  
Depending on thy strength alone.  
To our account let pardon now be set;  
The blood of Jesus only can atone.

May wounded spirits quick be healed  
By quiet tongue and silent prayer.  
May all the world be one rich field  
In whose great work we all may share.

O let the day to us be token  
That Jesus soon will come again!  
He who in love for us wast broken  
Will come to break sin's strongest chain.

### The Stone Kingdom

E. W. FARNSWORTH

THE prophet said, "And the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:35.

The figure of a mountain representing a government was not entirely new in Daniel's time. Isaiah, two hundred years before, used the same figure: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains." Isa. 2:2. That is to say that in the last days the professed church of Christ would be united with the governments of earth.

Again the same prophet said, speaking of Babylon: "Lift up a banner upon the high mountain. . . . The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together." Isa. 13:2, 4.

Jeremiah used the same illustration of Babylon when he said: "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." Jer. 51:25.

We see in these scriptures that a nation is sometimes represented under the figure of a great, towering mountain.

In like manner we understand the "stone" cut out without hands becomes a great mountain, or a great kingdom, and fills the whole earth. Other scriptures add clearness to this thought.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting king-

dom, and all dominions shall serve and obey him." Dan. 7:27.

"And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

Again we read: "The field is the world. . . . The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13:38, 41. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. "And the Lord shall be king over all the earth." Zech. 14:9. "And his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. 9:10.

These scriptures make it very clear that the stone that dashes all other kingdoms to atoms is the kingdom of God, with Christ as its eternal King.

That Christ should be represented as a stone, and his kingdom as a stone kingdom, was not new in Daniel's time, and later writers used the same figure. Notice how the term is used in the following scriptures:—

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." "Then he forsook God which made him, and lightly esteemed the Rock of his salvation." "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? for their rock is not as our Rock, even our enemies themselves being judges." Deut. 32:4, 15, 18, 30, 31.

Will the reader note carefully all these scriptures? In them a great truth is taught, and a great error also is corrected by them.

"There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." 1 Sam. 2:2. "The Lord is my rock." "For who is God, save the Lord? and who is a rock, save our God?" "The Lord liveth; and blessed be my Rock; and exalted be the God of the Rock of my salvation." 2 Sam. 22:2, 32, 47. "The God of Israel said, the Rock of Israel spake to me." 2 Sam. 23:3. "Unto thee will I cry, O Lord my rock." Ps. 28:1. "Lead me to the Rock that is higher than I." Ps. 61:2. "He only is my rock and my salvation." Ps. 62:2, 7. "And they remembered that God was their rock." Ps. 78:35; see also Ps. 89:26; 92:15; 94:22; 95:1.

Isaiah speaks as follows: "Trust ye in the Lord forever: for in the Lord Jehovah is the Rock of ages." Isa. 26:4, margin. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16.



What an array of evidence there is in these scriptures that Christ is the rock, or foundation, upon which the whole kingdom rests, now and for all eternity!

When we come to the New Testament, the same facts are enlarged upon and made clearer still. The prominence and stability of this foundation are referred to by Christ when he said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24. It will stand. Again, when disputing with his adversaries, he said: "Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?" Matt. 21:42.

The reader will have no difficulty in seeing that Christ applied the statement to himself. He is the rock. He is the chief corner-stone. This is what he meant when he said to Peter, "Thou art Peter, and upon this rock I will build my church." Matt. 16:18.

Peter had just uttered the sublime truth, "Thou art the Christ, the Son of the living God." Christ responded, "Thou art Peter," a rolling rock, a little rock, a pebble stone; but upon this great Rock, this "Rock of ages," I will build my church. Peter so understood it; for when speaking of Jesus of Nazareth, he said: "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11, 12.

There can be no misunderstanding Peter's application of Christ's words. He speaks once more on this point just before his death: "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient." 1 Peter 2:3, 4, 7, 8.

Paul, in Rom. 9:33, repeats the same words of Christ, and applies them to the Saviour. In Eph. 2:20 he states that we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

When referring to himself, Christ said: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." Matt. 21:44. Daniel said the stone "smote the image upon the feet that were of iron and clay, and brake them to pieces; then was the iron, the clay, the brass, the silver, and the gold [representing all nations], broken to pieces, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them." Dan. 2:34, 35.

"He will burn up the chaff with unquenchable fire." Matt. 3:12. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:41, 42.

With the territory all cleansed by the destruction of the wicked and of every sinful thing, the stone, the kingdom, becomes a great mountain, and fills the whole earth. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

### The Virgin Birth

A STRONG attack is being made at the present time on the truth that Jesus Christ was born miraculously of a virgin. Men who rank high in the church are leading the attack.

We are now beginning to see the harvest of the seed sown by the "higher criticism." Ministers have accepted the conclusions of the higher critics, saying that it is not the Bible, but Christ, on which our faith rests. Now it is becoming evident that when the Bible is abandoned, Jesus Christ is abandoned too. The "higher criticism" to-day denies any virgin birth, any special incarnation of the Son of God, or any actual resurrection of Christ; and those who have been credulously following the higher criticism in the past go on following it still.

The old gospel, that the Son of God became the sinner's substitute, is despised to-day as unscientific and out-of-date, but still it is the power of God unto salvation to every one that believeth. It is not the gospel which suffers by human unbelief. It is the unbeliever who suffers. Those who believe must insist upon the old truths, and lift up the old standard, regardless of the sneers of human wisdom, and science, falsely so-called.

If Jesus had been born of two earthly parents, he would have been only human; and even if he had stood the test himself, it would only have brought the more condemnation to his fellow creatures. There would have been no power to save others.

If he had been only the Son of God, all his power and holiness would not have availed to save sinners. Sin had brought such a blindness into man's heart that he could not see the things of God. Isa. 59:12. They were foolishness to him. 1 Cor. 2:14.

But in Jesus Christ were the two natures. Through Mary he received human nature, with all the weakness that pertained to it. From God he received all that God had to give. John 3:34. He was "made of the seed of David according to the flesh; and declared to be the Son of God with power." Rom. 1:3, 4.

Thus the Son of God took upon himself our nature. As Creator he had borne the burden of the universe; made

in the likeness of sinful flesh, he took our sicknesses and carried our sorrows; dying for man, he bore the curse and purged the transgression of the world. "For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself." Col. 1:16-20.

Take away the divinity of Christ, and there is no power in his life and death to make reconciliation. To persuade a professedly Christian church that Christ's work was purely human, and therefore fruitless, would be a master-stroke of satanic policy. It would give the professing church over into his hands, to become Babylon, the synagogue of Satan. Rev. 2:9; 3:9; 18:2. The mother of harlots would greet another daughter then.

In Jesus Christ the sinful human nature never once appeared. It was overcome and swallowed up by the divine. The human nature appeared in weariness and hunger, but never in wrongdoing. What the Son of God did then in the flesh, he is able to do in every believer. He is able to keep us from falling, and to present us spotless to God. Jude 24.

Every one who is born again into the kingdom of God, by faith in his Word, has the two natures, the flesh and the Spirit. Each strives with the other. Gal. 5:17. We may sow to the flesh or to the Spirit, and the harvest will be according to the sowing. If we starve the carnal mind, refuse it food and exercise, but feed the spiritual mind, giving it free course, we shall be strengthened with might by God's Spirit in the inner man, and as the result, Christ will be revealed in us. Eph. 4:16-18.

The Virgin Mary is an example to us. She received the wonderful promise that the Son of God should be born of her, and her answer was: "Behold the handmaid of the Lord; be it unto me according to thy word." Luke 1:38. This is the response of faith, the key to a Christly life.—*Present Truth.*

### Walking With God

IN a certain book of short biographies it is written, "Enoch walked with God." It is a very short record of a life; three words, but what remains to be said? There is a whole life in the short inscription. There are no details; none are needed, for we see the man. Whether it was yesterday or last year, he is the same. His whole course of life is that of companionship with God.

There is no neglect of the affairs of daily life; there is no atmosphere too ethereal for others to breathe; there is no saintliness that separates; but just a good, wholesome, attractive life. He is fervent in spirit, but he is diligent in business; he keeps all his appointments, he is near by when he is needed; he has an open hand and a kindly heart; he is in sympathy with all that is pure and good; every one loves him, and feels better for being with him. But he walks with God. His life takes its course,

character, and influence from God. He is like a fountain which issues from an unseen rock in the mountain, and flows near by the dwellings of men, where every one who will may drink and be satisfied.

There is no great mystery in this, a something that is beyond the ordinary life. On the contrary, it is the ordinary life to every one who wills to have it so. It is a life in which God is ever present as an inspiration, a hope, a living force, directing in our plans, purposes, and doings. We may illustrate: A son loves his father, and delights to do his will. The thought of his father is ever with him, not always consciously, but subconsciously, giving direction to what he does. So the thought of God becomes an abiding presence, entering into the whole life. Not as separating from all the ordinary thoughts and work of life, but as determining their character and giving them direction.

One who walks with God goes in the same direction. His life is in the line of the revealed purposes of God, and it is his wish to do what God wishes to be done. He is a worker together with God. He has no plans apart from what he believes to be God's plans. He is not selfish, making his religion narrow and self-centered, but broad, world-wide in its interests and efforts. His sympathies are for all classes, and his hand is ready for every good work as he may be able for it. He does not walk in the counsel of the ungodly; he does not stand on the street corners as companion to sinners: he does not sit in the chair of the scorner as his friend. He is actively engaged in whatever God is doing. And, more than this, he keeps step with God. If we do not so keep step with him in the world, we soon fall behind, and find ourselves too late for some of his best things.

What an honor, and what happiness! The companion of God to whom he reveals what is hidden from the world, and to whom he speaks the sweet words of abiding love! "He walked with God." So live that men will write it on your tombstones, and will keep the memory of you in their hearts.—*United Presbyterian*.

### Love One Another

LOVE one another in spite of your differences, in spite of your faults. Love one another, and make the best of one another, as He loved us, who for the sake of saving what was good in the human soul, forgot, forgave, put out of sight what was bad—who saw and loved what was good even in the publican Zaccheus, even in the penitent Magdalene, even in the expiring malefactor, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, even in the outcast Canaanite. It is very easy to fix our attention only on the weak points of those around us, to magnify them, to irritate them, to aggravate them; and by so doing, we can make the burden of life unendurable, and can destroy our own and others' happiness and useful-

ness wherever we go. But this was not the love wherewith Christ loved us; this is not the new love wherewith we are to love one another.—*Dean Stanley*.

### The Easy Yoke

It is better to obey Christ's commandments than to set ourselves against them; for if we will take his will for our law, and meekly assume the yoke of loyal and loving obedience to him, the door into an earthly paradise is thrown open to us. His yoke is easy, not because its prescription and provisions lower the standard of righteousness and morality, but because love becomes the motive; and it is always blessed to do that which the Beloved desires. When "I will" and "I ought" cover exactly the same ground, then there is no kind of pressure from the yoke. Christ's yoke is easy, because, too, he gives the power to obey his commandments. His burden is such a burden (as I think one of the old fathers puts it) as sails are to a ship, or wings to a bird. They add to the weight, but they carry that which carries them. So Christ's yoke bears the man that bears it. It is easy, too, because "in," and not only after or for, "keeping of it there is great reward," seeing that he commands nothing which is not congruous with the highest good, and bringing along with it the purest blessing. Instead of that yoke, what has the world to offer, or what do we get to dominate us, if we cast off Christ?—Self, the old anarchy self, and that is misery. To be self-ruled is to be self-destroyed.—*Dr. Alexander McLaren*.

### Taking Things Hard

TROUBLE is common to all stations and races. The garden of Eden knew it, and the fairest earthly spot to-day is not exempt.

No man's trouble is precisely the same as another's; and each one is apt to think his own a little the worst. But it is not of the troubles we wish to speak, but of the way of bearing them. How often we say of one friend, "He takes it so hard," and of another, "He bears it well." What makes the difference? Is it in the trouble, or is it in the man? The man who takes it hard declares, emphatically: "The difference is in the trouble;" the observant world answers, slowly: "The difference lies largely in the man." Ability to suffer is one of the constituents of strength. Manhood means mastery, and troubles are not strong enough to conquer it, nor heavy enough to bow it down. True manhood implies ability to endure without complaint, to suffer without bitterness, to die without fear.

In our darkest hours it is well to remember that others have fought the same fights, borne the same burdens, and been still unconquered; yes, have even gone into battle with a song. "My grace shall be sufficient for thee," was meant for hours of trial, and "around and be-

neath us are the everlasting arms." Trials shall be torches, to reveal our weakness and the strength of our Saviour; sorrow shall be salt, to save us from spiritual decay; tribulation shall but eliminate the chaff, and furnace heat, the dross.

The way we bear trouble is our way, but it is not a necessary part of us. We can not change our trouble; but we can change our way of meeting it. A little more grace means a little less sadness, and there is nothing between us and the grace of God but a closed eye or a tight-shut hand. Faith opens heaven to every sorrowing soul, and the "balm of Gilead" never fails to soothe and heal. We take things if we bear them alone, but the companionship of Jesus makes heavy burdens lighter.—*Treasury*.

### The Light of Sacrifice

NEITHER is all wealth poor, nor all poverty rich. The widow who cast two mites into the treasury by so doing became rich, but had she kept them, she would have remained simply "a poor widow." God then sat in the congregation of princes visibly; as Judge, still he sits invisibly; yet a little while, and again he will sit visibly. Now he sits as a refiner and purifier of silver; then he will acknowledge every gift he has purified and accepted. God will be no man's debtor. Then will come to light, transfigured, every offering in righteousness—the gold, frankincense, myrrh, of wise men; the boats and nets of fishermen; the money of the exchangers; the loaves and small fishes of disciples, the ointment and alabaster box of loving women; houses, lands, a cup of cold water. All riches which have spread wings and flown away as eagles toward heaven shall then reappear as treasures in heaven.

Beloved, yield thy time to God, for he Will make eternity thy recompense; Give all thy substance for his love, and be

Beautified past earth's experience.  
—*Christina Rossetti*.

### The Disease and the Cure

GIDEON OUSLEY, whose faithful ministry was crowned with wonderful results, tells how he was called to preach, in the following very striking and suggestive way:—

"The voice said, 'Gideon, go and preach the gospel.'

"'How can I go?' said I; 'O Lord, I can not speak, for I am a child.'

"'Do you know the disease?'

"'O, yes, Lord, I do.'

"'And do you know the cure?'

"'Indeed I do, glory be to thy holy name!'

"'Go, then, and tell them these two things, the disease and the cure. All the rest is nothing but talk.'

The disease and the cure! Ah, there is the root of the matter! What business has a preacher to talk about anything else but that?—*Selected*.

**He Careth**

"Casting all your care upon Him, for he careth for you." 1 Peter 5:7.

WHAT can it mean? Is it aught to him  
That the nights are long and the days are  
dim?

Can he be touched by the griefs I bear,  
Which sadden the heart and whiten the  
hair?

Around his throne are eternal calms,  
And strong, glad music of happy psalms,  
And bliss, unruffled by any strife;  
How can he care for my little life?

And yet I want him to care for me,  
While I live in this world where the  
shadows be,

When the lights die down from the path  
I take,

When the strength is feeble and friends  
forsake,

When love and music that once did bless,  
Have left me to silence and loneliness,  
And my life-song changes to sobbing  
prayers,

Then my heart cries out for a God who  
cares.

When shadows hang o'er me the whole  
day long,

And my spirit is bowed with shame and  
wrong,

When I am in fault, and the deeper  
shade

Of conscious sin makes my heart afraid;  
And the busy world has too much to do  
To stay in its course to help me through,  
And I long for a Saviour, can it be  
That the God of the universe cares for  
me?

O, wonderful story of deathless love!  
Each child is dear to the Heart above.  
He fights for me when I can not fight;  
He comforts me in the gloom of night;  
He lifts the burden, for he is strong;  
He stills the sigh and awakes the song;  
The sorrow that bowed me down he  
bears,

And loves, and pardons, because he cares.

Let all who are sad take heart again;  
We are not alone in our hours of pain;  
Our Father stoops from the throne above  
To soothe and quiet us with his love.  
He leaves us not when the storm is high,  
And we have safety when he is nigh.  
Can it be trouble, which he doth share?  
O, rest in peace, for the Lord does care!

—Selected.

**Called to Serve**

HARRY ARMSTRONG

THE call of God is, as it has always been, the call to service. There is no room or place for officialism in the church of Christ. Every living member of his body—the church—is called not to officiate, but to serve. Going back to the days of the calling of the disciples, we read, "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the

ship and their father, and followed him." Matt. 4:18-22.

As these humble fishermen left their nets to be trained by their Great Teacher into an efficiency that would make them successful fishers of men, there is revealed in their aspirations a lack of understanding regarding the real purpose for which they were called. With an imperfect faith they looked for Jesus to establish a worldly kingdom, with its attendant seats of honor, power, and glory. Day after day they expected that Jesus would manifest his power, delivering them from the Roman yoke of oppression. Their highest hopes could not reach beyond the thought of a temporal kingdom with temporal power. And as the disciples met together in the school of Christ, too often their minds would be diverted from the lesson of the day by the thought of self-exaltation.

"And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

"Grant unto us that we may sit," said two of the members of the little church of Christ. "Ye know not what ye ask," said Christ. Sitting denotes lordship, authority, dominion,—the place to be occupied only by those who have authority to pass judgment. We read in Dan. 7:9, "I beheld till the thrones were cast down [placed], and the Ancient of days did sit, . . . thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." In this brief, but graphic description of the judgment scene, we notice that the King of kings, even the Judge of all the earth, sits, while an innumerable company of ministering angels stand before him to serve. The king sits, while the subjects stand. And again: when Daniel and his captive companions were carried into Babylon to serve the king of Babylon, the record says that King Nebuchadnezzar "appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. . . . Now at the end of the days . . . the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king."

Jesus had called the disciples from their work that they might labor with him. He did not come to judge or condemn, but to save. He says, "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." And in seeking for co-laborers Jesus had no seats of worldly honor for self-exaltation to offer, no positions of rulership for the execution

of judgment; for he said, "To sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

When the other members of the church, the ten, heard that James and John had aspired to sit in the highest seats on the throne of his glory, and had even tried to secure them first, "they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all."

The princes of the Gentiles (heathen) exercise lordship and dominion, "but so shall it not be among you." The members of the church of Christ are not to sit in judgment one upon another, criticizing and condemning. They have a more noble and unselfish ministry, being called by love to serve one another. And when any member climbs up into the judgment seat to judge another, in passing judgment he condemns himself. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself." But, says one, quoting from 1 Cor. 6:2, "Do ye not know that the saints shall judge the world?"—Yes: we are even told that the saints shall judge angels, but not yet. "Therefore judge nothing before the time, until the Lord come."

"Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." That is to say, after the disciples have served according to the will of God, standing daily before him, they shall sit and reign with Christ upon his throne. "It shall be given to them for whom it is prepared."

After Daniel had served in Babylon, he was promoted by the king, and "Daniel sat in the gate of the king." And even to-day, all who will stand to give faithful service, dedicating all the powers of their being to God, which is but their reasonable service, shall be made kings and priests, sitting at the right hand of God. "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. He that hath an ear, let him hear what the Spirit saith unto the churches."

If Sisera had not taken up arms against the forces of the Lord, he would not have fallen by the stroke of Jael's hammer. There is always a Heber's tent awaiting the man who undertakes to fight against God.



### When I Go Home

It comes to me often in silence,  
When the firelight sputters low,  
When the black, uncertain shadows  
See wraiths of the long ago;  
Always with a throb of heartache  
That thrills each pulsing vein,  
Comes the old, unquiet longing  
For the peace of home again.

I'm sick of the roar of cities,  
And of faces cold and strange;  
I know there's warmth of welcome,  
And my yearning fancies range  
Back to the dear old homestead,  
With an aching sense of pain;  
But there'll be joy in the coming  
When I go home again.

When I go home again! There's music  
That may never die away,  
And it seems that the band of angels  
On mystic harps at play,  
Have touched with a yearning sadness  
On a beautiful, broken strain,  
To which is my fond heart wording --  
When I go home again.

Outside of my darkening window  
Is the great world's crash and din,  
And slowly the autumn's shadows  
Come drifting, drifting in.  
Sobbing, the night wind murmurs  
To the plash of the autumn's rain;  
But I dream of the glorious greeting  
When I go home again.

—Eugene Field.

### Heart Talks With Parents—2

ELIZABETH M. PATTON

THERE is yet another thought in this subject which I feel should be emphasized. Many of us as parents, while recognizing great failure in the early years of our experience with our children, are now, in our great desire for the salvation of these same children, overzealous in "talking the truth," while our lives are not in harmony with its principles. You may be astonished at this, and wonder how it can be possible that we can talk the truth too much, especially when you consider our study of one week ago. Perhaps I can best illustrate this by giving a few instances, each one drawn from life.

An aged father and mother, with children all grown up and "out of the truth," have to all appearances lived such exemplary lives that they have the reputation among old neighbors of being devout Christian parents. When the youngest child was about to leave the home nest, she remarked to a friend who had been earnestly talking with her concerning her intended marriage to one not of the same faith: "There isn't any use in your talking to me about my spiritual welfare, as you call it. It seems to me I have heard nothing else since I

can remember. It has just been the Sabbath-school lesson and the rapid fulfilling of prophecy until,—well, sometimes I fairly hate any reference to the Bible."

The young woman failed to tell what I afterward learned, when thrown into a more intimate connection with the family, that the home life was filled with criticism—criticism of brethren and sisters, criticism of neighbors, criticism of the minister and his sermons. But when the Bible was mentioned, or anything connected with the Scriptures, it was always with a solemn countenance and a special tone of voice. They considered it little short of an absolute sin to read, or allow read, in the home anything but the Bible, or one or two denominational papers, and not always did they feel that they were able financially to afford these last. Hundreds of hard-earned dollars have been paid out for medicine for one of these parents, but if one had dared to hint to them a sin-sickness which Christ alone could heal, they might have lifted hands in holy horror. To be plain, they were more than sick, they were dead—I started to say dead Christians, but the two words can never properly belong together; for Christ is alive, and every one called by his name should be alive also.

Here is another case. Out of a large family of children, only one, a young man, was left in the home. This last is the only one in the truth, and the parents are greatly burdened for fear he may also give up the little interest he seems to have left. I know nothing of the early home life, except that the young man is said to have been "strictly brought up," never having known another faith. Now he is rapidly throwing off home influences, and evening seldom finds him at home, his parents never knowing where he is. One of the greatest anxieties now is to keep him with them.

One evening, recently, he announced his intention of remaining at home, as he had some letters to write, and great was the mother's delight when he brought his writing material down into the sitting-room with them. It seemed so good to see the dear boy home, to know where he was for one evening! But the anxious mother was not satisfied with this. It seemed this was to be too good an opportunity for her to lose, and so when all were cozily seated, she turned to an article in a late religious paper, and began reading it aloud. The son looked up in astonishment, and remarked, in not very gentle tones, "Now, mother, why do you do that? Don't you know I want to write?"

"Why, yes, my dear, but I don't see why this should disturb you. It is very

interesting, and it seems to me that you could listen and still write your letters."

"But I can't," he replied, gruffly, "and if you don't stop, I shall just have to go to my room, that's all."

The mother, astonishing as it may seem, calmly continued her reading, and the son impatiently gathered up his writing, and went to his cheerless room upstairs. His mother was grieved, and no doubt sadly wondered at the change which had come over her boy in the past few years. She is inclined to attribute it to his worldly associates. This home is filled with every comfort that money affords, yet the son never can invite friends to spend the evening with him, because "mother is so queer." No music would be allowed upon the piano except sacred music. No simple or innocent games have ever been allowed in the home, because all games have been, in the minds of these parents, classed in the same list, as wicked. So is it strange that he now goes into other homes for the company and youthful associations which he will have, and, saddest of all, often finds the amusement he craves in places which are not homes? "What is the cause?" cries the mother with sorrow written in every line of her countenance. "My boy used to love to study his Sabbath-school lessons, and was so eager to go to all the meetings." What can we answer? May God reveal himself in all tenderness in this and other homes before it is too late. "If any of you lack wisdom, let him ask of God."

The Lord says we are to call his Sabbath "a delight." I knew of one home, and I am sure that many of you will admit that this is not an isolated case, where the long summer Sabbaths were a torture. No toys or amusements were ever allowed the little ones on this day, although they were bountifully supplied for other days of the week. The father was fond of reading aloud, but it was never anything that tender minds could appreciate, and when "pa read out loud," absolute quiet must reign. Those hours between dinner and sundown were often days in length to the poor, tired little hands and legs—wearied because of the enforced quiet. I shall never forget what one of the little ones said in my hearing one of those times: "You just wait till I git big enough; I'll never keep no Sabbath; see if I do."

And so it proved. One by one, the children of that family went out into the world, glad to throw off home restraints: and the sad parents, now nearing life's close, are daily sending up petitions that God will save their loved ones.

But now that we recognize that many grievous mistakes have been made, how shall they be undone? How may we know which is the right way, and which the wrong way, of directing our children's feet? How may we know just how much pleasure to allow, just how attractive to make our homes, that true principles may not be transgressed, and our children delight to abide in the home? "To the law and to the testi-

mony." "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Only God through his Word can give us the wisdom that we need, but he will surely fulfil his precious promises to those who live close to him. One thing is imperative: Christ's life must be lived in us, his love reflected from our faces. He who is the Creator of the heavens and the earth, has said that he will create in us a new heart; he can do the same for our children. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. . . . My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

### Unequally Yoked Together

\* \* \*

I WONDER if any of our young sisters are contemplating marriage with unbelievers. If so, I beg of them to put all such thoughts away forever. The day a Christian weds an unbeliever, is the saddest day of her life. Those without experience in this course have no idea of the wretchedness it brings.

The children of such unions are not truly happy either. How can they be? The mother tries to live a Christian life, and to bring up her children to work for the Lord, while the influence of the father is strong in the other direction.

Men make many promises before marriage, even agreeing "to keep the Sabbath;" but once married, those promises are soon forgotten. And it is natural for such promises to be broken, for what harmony can exist between an unbeliever and the law of God? The husband soon learns that he is unable to keep pace with his wife in religious matters. The reading that interests her does not interest him; and to her sorrow she discovers the ever-widening gulf between them.

One wonders how it can be, but all too soon the gulf becomes so wide and their interests so different that they do not seem to enjoy each other's society. The husband finds solace in his pipe and tobacco behind a newspaper, while the wife is left to her mending in solitude. He tells her she is no company for him, and she knows he is none for her, whether she says so or not. This is the natural outcome of such marriages if the wife remains "faithful," and the husband refuses to come into the "fold."

God knew this when he commanded believers not to marry unbelievers. "Be ye not unequally yoked together with unbelievers." Don't think that you must marry an unbeliever just because you have promised to. If you have had new light and changed your mind, don't be afraid to say so. Men are a great deal better off if wedded to women of their own social circle.

Don't think this is idle talk. Such

cases are only too numerous. One instance I will relate. A young lady married an unbeliever. The subject of religion had to be entirely excluded from their conversation. Early in their married life she learned that silence on the subject of religion was necessary to peace in the family. She could have no missionary money unless she gave it on the sly, a thing that no Christian wife wishes to do. The dear denominational papers were forbidden her, also visits from those of her "faith." This sister struggled on, holding fast to God's promises. But how many of us are strong enough in faith to hold out against earthly ties, and keep our interest in Christ and heaven paramount?

If heaven is worth anything to you, don't risk marrying an unbeliever. Does not the Saviour's cruel death plead with you? Does not God's command tip the scales to his side? Love for God and his law should outweigh all other inclinations. Don't disobey God. His love and guiding hand are worth more to us than any wealth and social standing of the world. O that something could be said to make our dear young sisters realize the wretchedness that comes from disobeying God in this matter!

### Nosebleed

P. S. BOURDEAU, M. D.

THE hemorrhage may come from any part of the nasal cavity, but most frequent from the interior part, especially from the vessels of the membrane which divides the two nasal cavities. While nosebleed rarely occurs with the newly born, it is quite common in childhood, occurring more frequently in boys than in girls. In the latter it occurs more frequently between the ages of twelve and fifteen.

#### Causes

Children who are kept indoor in overheated rooms, with very susceptible mucous membranes and flabby tissues, are the ones most prone to it. The cause may often be due to some local accident, such as a blow, a fall, picking the nose, in fact, any local irritation may bring it on. We often find it associated with nasal catarrh, and sometimes it is caused by the presence of an ulcer. Mental or physical overexcitement may bring it on. It may also be one of the first symptoms of typhoid or malarial fever or measles, and sometimes diphtheria.

#### Symptoms

Pain or a feeling of fulness in the head is often noticeable. The blood is usually from one nostril, and comes slowly, a drop at a time. The amount lost is not large at any one time; but if repeated often, may be sufficient to produce anemia even in the strongest children. Sometimes the bleeding may prove fatal. The blood may be swallowed, and thus be entirely overlooked. Usually the hemorrhage does not last longer than from ten to fifteen minutes. It is usually not serious unless it occurs late in the course of the infectious diseases mentioned above.

#### Treatment

The preventive treatment is important. To remove the predisposition the person should receive plenty of outdoor exercise, cold baths, vigorous friction of the whole body, and the question of proper food should receive special attention. The hemorrhage may often be arrested by pressing the nose between the thumb and finger, ice may be applied over the nose, or sometimes small pieces of ice may be inserted in the nostrils. Cold application should always be made to the back of the neck, and often ice placed in the mouth will reflexly cause contraction of the blood-vessels. Every constriction about the neck should be removed, and the patient kept quiet, preferably in the sitting position.

When the bleeding has stopped, the patient should not blow the nose for some time. If these means are not effectual in stopping the hemorrhage, valuable remedies which are applied locally are the peroxide of hydrogen, used in full strength, or the suprarenal extract in solution. When bleeding continues in spite of all these measures, the nasal cavities should be plugged anteriorly with cotton; and if this does not suffice, the cavities may be plugged posteriorly by a physician.

### Hardwood Floors

THERE is a great difference of opinion as to the economy and convenience of hardwood floors, and this is due to the degree of cleanliness one is accustomed to having. Those who are content with running a carpet-sweeper over the carpeted floor once a day find it annoying to see the fluffs of dust that collect on the hardwood when this floor is but half swept. The woodwork shows each speck of dust, and neglect in cleaning is at once made noticeable. But the rugs are easily shaken, when not too large, say once a week. Dust on the floor will be picked up by a slightly dampened cloth on the end of a broom. Usually a dry cotton mop or a cocoa fiber broom is sufficient.

One devotee of cleanliness says: "There is the same difference between cleaning a porcelain sink and a wooden one as between cleaning the scientifically built modern house and the rag-bags, waste-baskets, and dust traps many people are content to live in." And this may well have particular reference to floors. A dining-room especially should have a hardwood floor, as it is not possible to clean thoroughly a dining-room carpet. This room is used so frequently that great annoyance is caused in sweeping thoroughly under and around the furniture.

Hardwood floors are eventually much more economical than carpets. The saving in ten years would furnish very handsome rugs, and after that the expense is nil.—*Good Housekeeping*.

SELF-CONCEIT blinds; self-will destroys; self-oblation consecrates; self-sacrifice saves."



# THE WORLDWIDE FIELD

## The Bible in India

(Concluded)

IF we speak of "the Bible in America," we should refer to what is simply a matter of distribution, and this would relate almost exclusively to the English Bible. If that Bible needs revision, the

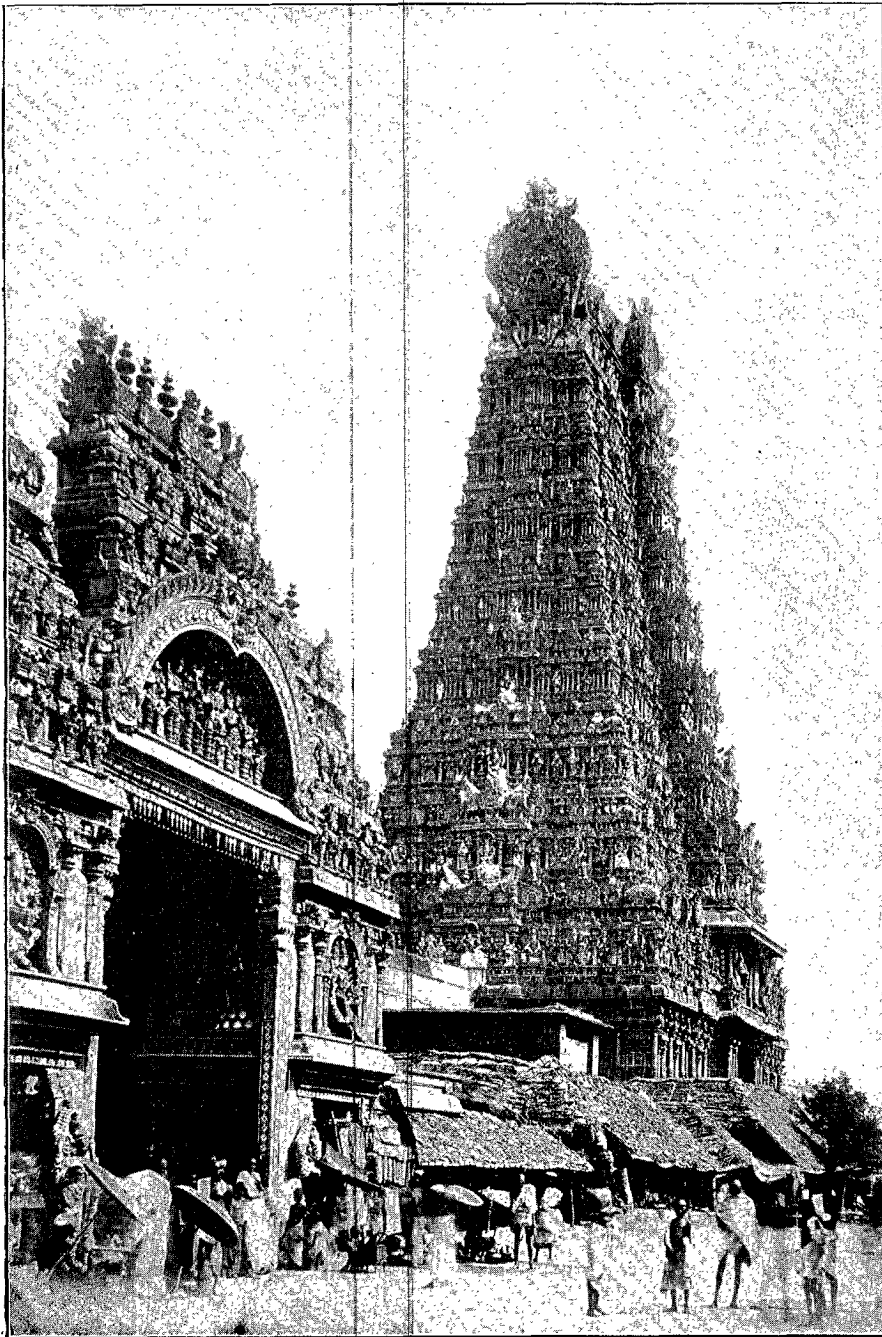
hundred years a large work of preparation; and the men to do it have been merely the ones and the twos who could with great difficulty be spared for the work out of the mere handful of missionaries on the field. Moreover, they have almost all been foreigners, who had to spend many years in the study

modified by the influences of Western thought and the increasing spread of the English language. In regard to the languages of the hill tribes, missionaries have found no grammar or dictionary existing for any of them, but have been forced to pick up the language as best they could, and then put it in shape themselves, before they could even begin the work of translating the Bible or preparing a Christian literature.

Be it remembered also that the translation of the Bible is no easy matter. When we translate any other book, we may add, omit, or alter the matter as we deem fit, so as to represent the teaching of the book in the way best suited to the people for whose benefit and in whose language we are translating the book. "Pilgrim's Progress" in Chinese, it is said, has pictures representing a Christian as a Chinaman, with his pigtail. Quite right; and the wise translator, in putting any Western book in the language of the Eastern people, will *put the pigtail into the letterpress* as well as into the picture; that is, he will *adapt* his matter to the people for whom he is writing. We have put "Pilgrim's Progress" simply as an instance of a book to be translated, but as a matter of fact it is remarkable how readily this immortal book bears literal translation into other languages; this fact struck the writer when revising the translation of "Pilgrim's Progress" into Bengali; yet even this book should be adapted to a certain extent. But we can not do this with the Bible; that sacred book, the authoritative declaration of God's will, and of the way of salvation, must be rendered as literally as possible. On the other hand, we must not be so literal as to be unintelligible. And it is also extremely desirable that every translation of the Bible should be as far as possible idiomatic and sweet in sound, so as to reach the hearts of the readers or hearers. How to meet these more or less irreconcilable requirements, and to make a version at once literal, intelligible, and idiomatic, is a most difficult work. Every first attempt is sure to need revision, and that more than once. The Bengali version, for instance, has had four clearly marked revisions, and the fifth revision is now proceeding. The first Tamil translation of the Bible was completed as long ago as 1725, and still it is felt that the Tamil version is not altogether satisfactory. It is a cause for great thankfulness that the construction of Hebrew, and to a large extent also of New Testament Greek, is so simple that a literal translation brings with it generally a simple construction.

What has been accomplished in the way of Bible translation in India during the last century? According to the report of the British and Foreign Bible Society, the whole Bible has been translated into nineteen Indian languages, the New Testament into nine other languages, and Scripture portions into eighteen more.

One of the chief aims of the Serampore missionaries was to produce the



MADURA TEMPLE AND GATE, INDIA

only difficulty in the way is to select the best scholars to do the work out of scores of suitable men. "The Bible in Europe" is also simply a matter of distribution; the Bibles would need to be in many different languages, it is true, but these Bibles are all in existence, and have been for centuries. But "the Bible in India" has meant for the last

of the language they work in before they could begin their labor; and that language is a heathen language, with no words to express the distinctions of Christian teaching, and sometimes without even a word for "God" which is at all suitable. Not only so, but all these languages are more or less in a state of flux, being year by year considerably

Bible, or portions of it, into all the languages of India, and it is astonishing how much they are able to accomplish in this line. But their versions were necessarily very imperfect, and so often they were altogether unaccompanied with the living voice. God's plan is that the two should go together; and for the most part Bible translation in India has proceeded on this principle. Translations have been made only in the languages of those among whom missionaries are at work.

The whole Bible has been translated into almost, if not quite, all the main languages of India, and revised in many of them. One of the hill languages, spoken by rather less than two hundred thousand persons, the Khassi, has its Bible, owing to the fact that the Welsh Presbyterians have a very successful mission among this people. Other hill languages have the New Testament or one or two Gospels. Many different branches of the church of Christ have taken their part in this work of providing for the people of India the Bible which all sections of the church alike reverence.

In all parts of India the distribution of the Bible is being carried on by agents of missionary societies and by colporteurs. We may safely say that fully half a million copies of the Bible or of Scripture portions are being distributed every year in India. We have had many instances of these scattered portions of the Word of God leading men to believe in Christ and become members of the Christian church. We also have not infrequently heard of men who never joined the church, but remained in their Hindu homes, who, through a Gospel which had been received, were led to see that the Jesus therein revealed was the only one Saviour, gave up idolatry, and told the people of their village that they trusted only in the Saviour of whom the Book had told them. For every case of this kind of which we accidentally hear, we believe there are many people of whom we never hear who in quiet villages live and die with a simple hope in Christ alone, unknown to any professing Christian on earth, but who will be met with in heaven. It is not very unusual to meet with people living in Hindu homes who read the Bible daily, and regard it as the most precious book they have. The Bible is doing a great work in India, and its influence is growing year by year among those who are not professedly Christians. The importance of supplying the Bible for Christians of every tongue is self-evident; and there are no Christians in India who have not a portion of Scripture, and hardly any who have not the Bible, or at least the New Testament, in their own language.—*Rev. George H. Rouse, D. D., in Missionary Review of the World.*

### A Son of God

SIR H. M. STANLEY tells that once in the heart of dark Africa a native was dragged before him by some of his fol-

lowers for stealing a gun. Stanley looked at the gun: it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word, only, "I am a son of God; I would not steal!" This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

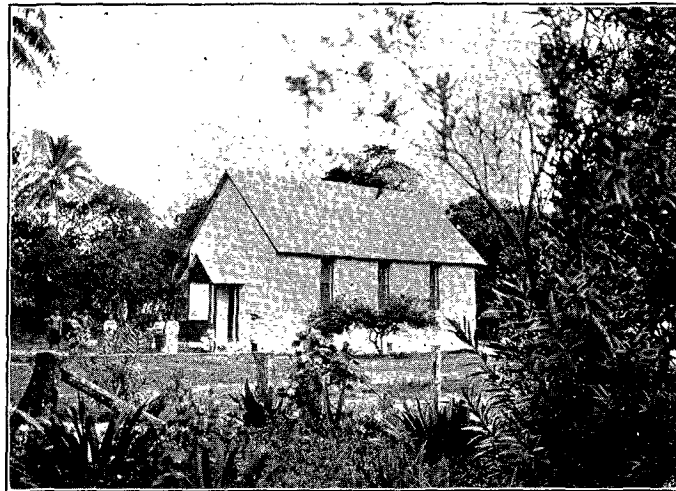
At the next station where they stopped, they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it; and when he was set free, he at once went to the missionary for instructions, and by his direction it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all vileness, and theft, and sin, had come to realize the glorious dignity of a divine paternity, and say, "I am a son of God; I would not steal." — *Selected.*

### In Raratonga

A. H. PIPER

THE accompanying picture is one of our church buildings in Raratonga, Cook Islands. This is the first church that has



OUR FIRST CHURCH BUILDING IN RARATONGA

been erected in this group of islands, and is of special interest on that account.

The readers of the REVIEW know something of the difficulties that had to be met in getting this enterprise started. We have reported, from time to time, the opposition to our work that has existed in Raratonga, especially when it was known that we were about to erect a meeting-house. But we are thankful to state that toward the completion of the building, many who at one time opposed us, helped us finish the house. It is often so in connection with God's work in the earth.

The walls of the church are built of coral rock which the natives procured from the sea, and the roof is of galvanized iron.

Its measurements are forty feet by twenty-two. The cost of the building was four hundred and seventy-five dollars. Of this amount two hundred and seventy-five dollars was sent to us from Australasia, chiefly from the Sabbath-schools in that field. The rest was raised by the workers of Raratonga, and by the native brethren. No money was paid out as wages, for the brethren did all the labor.

Without a penny of debt on it, it now stands, finished and furnished, ready to be dedicated to God on the anniversary of the introduction of the gospel to Raratonga, which will be the twenty-third of May. To God be all the praise.

*New Plymouth, New Zealand.*

### The German Union Conference

GUY DAIL

JANUARY 25-29 the German Union Committee met in Friedensau, to consider the advisability of enlarging our educational institution for the training of workers; to determine who should constitute the company of missionaries to sail for German East Africa in February; to take definite action with reference to receiving the church building and property in Vohwinkel, near Elberfeld; to review the year's work at Friedensau; to look over and audit the accounts of the German Union laborers; and to lay plans for the work the coming half year.

If we consider that the German Union territory contains over three million square miles (excluding Siberia), and a population of two hundred and fifty-six millions, we can readily admit that its training-school, accommodating only threescore and ten students, ought to be enlarged, provided it would be possible to enlarge it without increased indebtedness, and to supply it with the required number of suitable students and properly qualified teachers. Often parents

come to us, and ask if we can not receive their children fourteen or fifteen years of age. This is at present impossible, as we take only such, in general, as can most rapidly prepare themselves for some department of the Lord's work. We must take this course because of our lack of facilities, and our great need of native-born workers—notwithstanding eighty-five per cent of our laborers are natives, trained here.

In view of the lack of room and of workers, it was thought best to erect the chapel and the north wing of the school building, completing the structure as soon as possible: it is hoped it will be ready for occupancy this autumn. The cost will be about seventeen thou-

sand and five hundred dollars. The Friedensau school can then accommodate about one hundred and seventy students. When the chapel is finished, it will be the third chapel we own in Germany. The sale of the German "Christ's Object Lessons" has aided us very materially in this enterprise; gifts from the earnings of the Hamburg publishing house have also greatly assisted; the gains of the Friedensau plant itself (in 1903 the net gain was 3,500 marks) have a part to play in making this enlargement possible; but the self-sacrificing spirit of our brethren everywhere in the German Union Conference, under the blessing of God, is the chief factor in the growth of our industrial training school.

The meetings with the church and school at Friedensau during the time of the council were very interesting, as the German East African Mission was the great topic under consideration. A sister who had been a missionary in British Central Africa was also present, and delivered interesting talks on the missionary work with which she had been connected. A spirit of deeper consecration came over the students. Many more fully gave their hearts to the service of the Lord than ever before. Besides the wife of Brother J. Ehlers, and the sister engaged to Brother Enns, two brethren, A. Langholf and C. Wunderlich, were chosen to accompany Elder Congadi to Wilhelmsthal, German East Africa. The former is a blacksmith, by trade. He was for a time a student in our mission school, and during the last two years has been treasurer of the Russian field; the latter has been acting as our fireman and general mechanic at Friedensau, and can turn his hand to almost any work that will be needed on the mission farm. He leaves his family behind, and it is expected he will return after the work of building is finished. We said good-by to all these brethren at Port Said, March 12, and word has already been received from them from the wilds of Africa.

In previous reports, it has been stated that the opening of the German East African Mission has been a great boon to all our churches. It is showing to the world that we feel a burden for those who are said to be the farthest distant from the Christian's standard and ideals, and this reaching out into the heathen world will enlist the sympathies of some who have formerly been opposed to us. It is being demonstrated that to give to missions will serve only to increase our zeal in doing the work of the church at home.

It was decided to advise our legal body to take over the chapel in Vohwinkel, on the conditions proposed by the owner, Brother Kuller. The property contains a dwelling, as well as the chapel we have erected, and we are glad that the believers here will have their own house of worship.

In considering the year's work at Friedensau, there was cause for thankfulness to God, and there were also found things which can and will be im-

proved in the future. The sales of our nut food products are increasing. Last year we disposed of about twenty-three thousand dollars' worth of these goods. The school made more than its expenses, and the sanitarium had a small gain.

In auditing the German Union laborers, there was unity of action, and harmony of sentiment. By the aid of the appropriation from America, the German Union was able to complete its auditing work without indebtedness.

Aside from the German East African Mission, the German Union has now begun work in the Caucasus region, Southern Russia, where Dr. V. Pampanian and brother have been since the early part of January. They will labor especially for the thousands of Armenians in and around Tiflis. There may be some difficulty experienced in their getting a start; but they write that they are of good courage, and they believe the Lord will go before them, and open up the way.

Elder J. Erzenberger, whose former years have been chiefly spent in Switzerland, is henceforth to labor a part of the time in general church work throughout the union. His long experience in connection with the truth will enable him to bring a message of cheer and hope to hundreds of our believers who are young in the faith. The best of reports have come from his work thus far, showing how much his labors are appreciated.

The German Union Conference will be held in Friedensau, July 20-25. It will be preceded by the European General Conference, July 15-19.

As to figures, which often speak louder than words, we would say: At the close of the year 1903, there were in the territory of the German Union 163 churches, with a membership of 4,620; 50 companies, with 439 worshipers; 97 isolated Sabbath-keepers, making a total of 5,156 members; there are 26 ministers, 17 licentiates, 66 Bible workers, 181 canvassers, and three other workers; tithe for 1903, \$35,640.28, \$5,586.67 of which is turned over to the German Union treasury, for missionary work outside the local conferences; \$2,052.10 annual offerings; \$1,075.17 First-day offerings; \$3,007.35 Sabbath-school donations, all of which goes to missions; book sales of the canvassers and publishing house, \$54,159; number baptized and added by vote during the year, 1,318, as against 911 during 1902. Since the membership of the union was 4,256, Dec. 31, 1902, the net increase for the year was 900; the increase in tithe was \$8,692.77; First-day offerings, \$625.75; annual offerings, \$1,053.42.

We feel thankful for this growth, but it ought to have been more, and would have been, had every member been true to his privileges, and every worker yielded himself absolutely into the hands of the Master Workman. We see that the efforts of the enemy will surely succeed in overthrowing the faith of all who are unwilling to give themselves entirely to the work before us. The time for half-heartedness is forever past: we

must be whole-souled for Christ and for the Word of God, or he can not use us. Brethren, pray that we all may be one in the bond of Christ's love.

### Mission Notes

BETTER than the conscience that drives, is the love that draws to the work of missions.—A. T. Pierson.

THE total issues of the British and Foreign Bible Society since its foundation in 1804 have amounted to 180,982,740 copies.

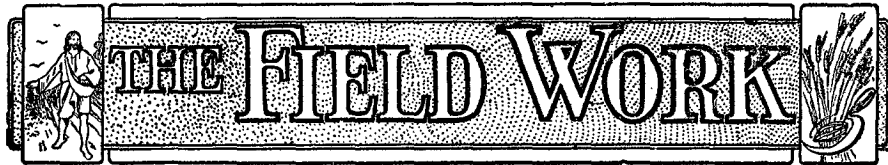
THE natives of Aneityum, one of the islands of the New Hebrides, have erected a tablet in their church in grateful remembrance of their missionary, John Geddie. On this tablet is written in their language the following: "When he landed in 1848, there were no Christians here; and when he left in 1872, there were no heathen."

DR. JASON's description of the kind of missionaries needed is applicable to-day. Calling for help, he said: "Send us men who are humble, quiet, persevering, of sound talents and decent accomplishments; men of amiable, yielding temper, willing to be servants of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake."

THE Protestant foreign missionary statistics of the world, annually compiled by Dr. D. L. Leonard, associate editor of the *Missionary Review*, give for the beginning of 1903, 4,697 ordained missionaries, 4,337 ordained native ministers, and a total of 84,740 salaried agents of all kinds; 1,315,000 communicants, 4,056,503 native adherents, and more than 972 pupils in the schools.—*Selected*.

*North Africa* for April gives cautious information of a special work of the Spirit in Tangier, Morocco. There is risk in giving details of individual conversions, but within a month or two about fifty persons, between twenty and thirty of whom were Moslems, have made the decision to follow Christ. The importance of this information lies in the present state of Morocco—hopeless as a valley full of dry bones, and where the law still punishes conversion by the death penalty.

THE great weakness of the church of to-day is the large percentage of members who hear the word and profess to believe it, and who even wax hot over the heretic who dares to dissent from a single line of it, but who are not working at their religion. An underpinning of words is as unstable as one of sand. The man who hopes to get to heaven by spending a little of his breath, will find that the cheap route lacks terminal facilities. He must spend his cash and his strength.—*Christian Endeavor World*.



# THE FIELD WORK

## Illinois

BROTHER JOHNSON and I are laboring in Galesburg. We came to this place last spring. After our tent effort in the fall, nine were baptized as a result of earnest work in which the church took an active part. Some of the members furnished able help in song and in giving Bible readings. During the winter months we erected a small chapel. It has a seating capacity of about one hundred and fifty. In connection with the chapel, there is a convenient little room for the church-school, which is now full of bright children who are taught in harmony with the divine plan. Our chapel was dedicated in March.

Last Sabbath was a day of great rejoicing to our little company here; seven were baptized, most of whom were young people. They give promise of becoming strong workers in the near future. We feel greatly rejoiced to see the good work going forward. God leads his hosts to victory.

G. E. NORD.

## Jamaica, West Indies

KINGSTON.—During the past month the blessing of the Lord has attended our work here. Thirty-two have been baptized, and twelve or thirteen are waiting for baptism. Although Satan is trying to hedge up the way in some places, the Lord is giving victory. Our church buildings are going up slowly, as our brethren are trying to do all the work, and they have to take time to work for their food. We are very thankful to our dear brethren in America for the help sent to us. We have now received \$366.60 of our call for \$500. Three of the churches have been rebuilt. The last of the three was dedicated May 1. The fourth is now so the brethren can meet in it, and the fifth has the frame up. We are trying to make every dollar purchase all it possibly can. We have three other churches in process of building, besides those that were blown down. We are all of good courage. We know that if we are faithful, victory is sure. We know also that our brethren are praying for the work where they are putting their money.

J. B. BECKNER.

## Labors in West Michigan

ALTHOUGH the past winter has been unusually severe, and the present spring has been for the most part cold and backward, and has, like the past winter, been unfavorable for holding meetings to the best advantage, having even opened in Grand Rapids with a destructive cyclone and with a flood breaking the record of all previous ones in this part of Michigan; yet I have utilized my time in furnishing articles for three of our denominational papers and in doing other necessary writing; in attending the West Michigan Conference held at Charlotte, January 8-13; in taking part with Elder W. D. Parkhurst, Brother H. W. Heckman, and Dr. P. S. Bourdeau, in a public effort at Grand Rapids,

which lasted about six weeks; and in visiting and laboring for churches near this city. The public effort at Grand Rapids having already been partly reported in the REVIEW, I will limit myself to saying with regard to it:—

First, that notwithstanding the fact that during most of this effort the weather was anything but favorable to securing uniformly a large attendance, and that a fearful flood shut away from us some of our best hearers, we had at our meetings some interested and intelligent listeners, and that in some cases this interest is being followed up through private, personal effort.

Second, that we are convinced that Grand Rapids is a good missionary field, and that if proper and thorough efforts are put forth by the rank and file of the church in this city, by Bible workers, by evangelists, and by one representing the medical missionary work, the result will be a large harvest of souls.

Third, that to the glory of God and for the information and encouragement of my numerous friends, I am most thankful to be able to chronicle the fact that although I have, during the recent effort at Grand Rapids, spoken as often as my fellow laborers, besides walking considerable and doing house-to-house work, yet my strength has held out till the last. Indeed, I felt in better condition to labor at the close of this course than I did at its beginning. By this I am encouraged to hope that with the blessing of God, and a due regard for the laws of life and health, on my part, I shall yet be able to labor in new fields, in connection with younger laborers, besides having from time to time the privilege of varying my labors by strengthening and encouraging those of like precious faith.

I have lately been greatly refreshed in presenting the words of life and encouragement to the churches of Wright and Sand Lake. At Wright Mrs. Bourdeau was with me, and aided in the work. Here we were made at home with several tried and esteemed pilgrims, including Elder and Sister E. H. Root, under whose hospitable roof the saints have for many years found rest and spiritual refreshment, and under which Elder James White and his companion were so often welcomed in days of trial and affliction. Here, too, we visited and had profitable reflections on the very ground upon which was held the first Seventh-day Adventist camp-meeting thirty-six years ago, when Elder J. N. Loughborough and the writer were opening up the work in California. At this very meeting Elder James White wrote us, expressing great joy upon the successful opening of a new era to Seventh-day Adventists by the good meeting that was being held, and gave us sound counsel about the work on the Pacific Coast. Sister White also wrote us encouragingly. May God continue to bless the work and the believers on the Pacific Coast, making them a blessing to thousands in foreign fields as well as in their home field.

My visit at Sand Lake was also profit-

able both to the writer and, I trust, to those to whom he ministered. The church there had not celebrated the ordinances for nearly three years, because of the serious illness of its elder during that period. It also suffered from a want of the application of church discipline to unworthy persons who had apostatized. Several of these were disfellowshipped; Christian measures were taken to help some who were on the back-ground; a new elder was ordained, other officers were elected, the ordinances were celebrated, one person was added to the church; the Spirit of God gave efficacy to the messages of truth borne to the church, giving its apparent sanction to the efforts put forth in pruning and purging this branch of God's moral vineyard. Thus the way is opened for a public effort in due time, since there is a cleaner and more inviting nucleus to which new converts may be safely added, with the expectation that true nursing fathers and mothers in Israel will look after them, binding them more securely to Jesus' great heart of love and to the truth as it is in Jesus.

D. T. BOURDEAU.

## Argentina

BUENOS AYRES.—I have no discouraging word to send. I had a good time at Navarro. Through the influence of an Italian brother whom Brother Leland baptized in Diamante three years ago, an Italian family living in the province of Buenos Ayres, near Navarro, became interested in the Bible. They were Catholics, the wife especially being a very strong Catholic. The brother who interested them had a very limited knowledge of the truth; the most he could teach them was that the seventh day of the week is the Sabbath, and that the beast represents the papacy. But what he could teach them they accepted, and about two months ago this family, consisting of the parents and two grown sons, began to keep the Sabbath. In the meantime, this brother wrote to me, urging that I come to visit these people. When I could arrange it, I went. I never saw people more anxious to know the truth, or more willing to accept it. The mother had an image of the virgin at the head of her bed, and she adored it at all hours. After a few studies, she took down her image. When I presented the matter of outward adorning of our bodies, she could not wait till the meeting closed, but while I was talking, she took out her earrings and took off her gold finger-ring. The father was an inveterate smoker, even smoking two or three times, generally, in bed during the night. He was also a wine-bibber. Acting on the instruction given in Volume VIII of the Testimonies, I drew up a pledge and presented it to them. This the whole family—parents and two grown sons—signed, and since that day not one of them has touched tobacco or wine.

While there, another man and his wife—Italians—became interested. They, too, were Catholics, but they accepted the word gladly. The Sabbath before I left, I had the privilege of burying seven dear souls in baptism—all adults. Afterward we celebrated the ordinances with them. The Lord blessed us in this service. I should have added that in the pledge was included tea, coffee, and mate. All who were baptized signed this pledge. You would be interested



to see the "spoils" that they delivered to me. There was a box of wine, eleven pounds of strong smoking tobacco, a jar of spirits, the mate cup (for preparing tea) that they had used for nineteen years, and two earthen images of the virgin. These all came from one family. They showed a willingness to walk in the light.

Brother McCarthy also reports victories in the north. He has recently organized a church of fourteen members. In another place where he labored, eighteen have accepted the truth. Brother Oppegard reports two new Sabbath-keepers where he is working. In the province of Santa Fe, where Brethren Lude and Dirivaechter are working, two families have recently taken their stand.

N. Z. TOWN.

### New York

THE Lord's work in New York is still making progress. Since the weather has become settled, after the most severe winter known in the State for many years, the workers in the different departments are meeting with success. This is perhaps the most apparent in connection with the book work. An institute was held at Lincklaen Center in the spring, from which several earnest workers went into the field. They are taking orders for our larger subscription books, such as "Great Controversy," "Patriarchs and Prophets," "Story of Daniel," etc., which truly is encouraging.

At Avon Brother and Sister Wightman are holding a series of meetings with a good interest. A new tent has been ordered for them, in which they will continue meetings as long as the interest remains good. Sister Wightman writes that they are planning to remain long enough to do thorough work. God has given instruction that field workers should remain until companies are established, houses of worship erected, a schoolroom provided in connection with the same, and a church-school established. Until this is done, the work is not finished. Certainly much is often lost to the cause by the workers leaving too soon, while again much may be lost by staying too long.

Elder J. W. Raymond visited Alfred last Sabbath, where he buried with Christ in baptism three willing souls. One of these candidates was R. H. Brown, who, with his family, recently moved into the State from Dover, N. H. Brother and Sister Brown have put forth commendable efforts to get present truth before others. They started a Sabbath-school as soon as they reached Alfred, which increased from six in attendance to as many as twenty-one some Sabbaths. As a result of these Bible studies a man and his wife began keeping the Sabbath, and last Sabbath they went forward with Brother Brown in the solemn ordinance of baptism. Others at this place are deeply interested, and are looking forward anxiously for Elder Raymond to return and hold meetings with them.

Elders Burrill and Ball are meeting with good success in working with "Christ's Object Lessons." They are themselves canvassing for the book, and interesting others in its sale.

At the office we see many encouraging features which give evidence that God is blessing his people. The tithe and of-

ferings have come in well since April 1. Jesus at one time sat beside the treasury, and beheld how people gave of their means. It was as he thus sat one day that he saw the poor widow give *all her living*. Jesus still sits beside the treasury. Here the true pulse of his people can be easily felt. Some are robbing themselves of great blessing by withholding that which should flow on to bless others.

The tent season promises to open earlier this year than last, and soon the different companies will be engaged in their work.

T. E. BOWEN,

Conference Secretary.

### China

SIN TSAI HSIEN.—The past few weeks have rapidly passed. It has now been four and one-half months since we left the States. We have heard very little news during that time, only what we receive from the States. We do not know what events are taking place in China. There may be war here now, for all we know. The Chinese communicate news verbally only. We receive news twice a week from the homeland when our friends write us. If it rains, the mail-carriers can not come, so sometimes it is a longer time between our mails.

The winters here are short and pleasant. It snows once or twice, the snow usually melting the same day it falls. We have a dry and a wet season. This is now the dry season. The rainy season begins in May, and lasts through July, when almost all the rivers overflow their banks.

A symbol of a serpent is used on all the coins and official documents, also symbols of other hideous creatures suspected of being devils. While the people are intelligent, they pattern after the devil in every respect they can. When they pray, they pray to the devil most earnestly. You may wonder why they do this. You would think they would pray to their gods to fight the devil. But when they get sick, they pray to the devil to be so kind as to leave them. And they continue to do this until they become so sick that they are about to die, then they call in their neighbors, each having some instrument or pan, with which to make a noise to scare the devil away. Being in a kingdom which the devil claims as entirely his own, we may expect a conflict with him in bringing the last message of warning to these people, but the gospel has the power of changing the hearts of the darkest heathen.

God has been working for us in a most remarkable way ever since we left the States. While it was hard to part with our friends, still we shall appreciate their companionship in the earth made new. In the blessing God has bestowed upon us, we have evidence that he will do the same for others who will come. God has pointed out the defects of the last church very plainly. The Laodiceans are neither hot nor cold, they are not active, nor do they feel their need; they are asleep. God finds no fault with them because of their gospel, but with the way they treat the gospel.

Our little company has been praying for the pentecostal blessing here in China, and we are getting it. When we reached our station, we found Mrs. Pilquist sick, and she continued to fail

in health, having had tuberculosis for the last few years. She soon was compelled to take to her bed, on account of emaciation and weakness. We attended her faithfully, and the nurses stood by her bedside day and night. We saw her fail to a degree beyond which any human means could save her. We thought it not God's will to lay away a worker in heathen China, with millions around us in darkness, when she knew the gospel, and also this difficult language.

You have already read from her own pen how wonderfully the Lord has wrought in her case. God is working for us. This is only the beginning of the pentecostal blessings. Pray for us that we may be humble in God's service.

HARRY W. MILLER, M. D.

### The Pacific Union Conference

THIS vast territory, stretching from Mexico to British Columbia and including the mission fields of Hawaii and Alaska, forms a very important part of the General Conference field. In this territory are centered many important interests of various kinds, and the development of the work in a healthy and symmetrical manner calls for devoted, consecrated men and women, who, with God's glory only in view, will press the battle forward with haste and energy. Having recently spent a few weeks on the coast immediately after the Healdsburg conference, possibly a few matters which have come under our notice might be of general interest.

The spring council of the Southern California Conference at Los Angeles, April 5-8, was an interesting occasion. A deep spiritual current ran all through the meeting, and all felt drawn nearer to God, and strengthened anew for the work committed to us. Interesting reports were read from the different branches of work in this field, and while some perplexities, especially of a financial character, are being met by those who have the work in charge, all seem of good cheer, and in no wise inclined to look at the situation with discouragement. The Southern California Conference has a good force of workers who are bringing people to the truth, building churches, and developing the different branches of the work as best they can under the circumstances. The school at Fernando has had quite a successful year, with a fair attendance, and a good class of students. Many have yielded their hearts to the Lord, and have found rest in believing. This school may be a great power for good in Southern California. A deeper spiritual life should pervade all our schools, and more heart-to-heart work be done for the students. There are times when the Holy Spirit in a special manner moves in the school, and works upon the hearts of all; then is the time for a special effort to be made which will bear much fruit to the glory of God. By the payment of the second tithe this conference is supporting its church-schools, twelve being in operation in their nineteen churches. The brethren are planning for a strong tent effort in Los Angeles this summer, and expect to hold their camp-meeting at that place. The restaurant in this city is having a good patronage, and of late Monday evening lectures have been given by Dr. Simpson in the dining-room, on questions of health and diet. These



have been well attended by the people of the city, and highly appreciated. The treatment rooms above could do better service with better facilities for work, and probably ere long steps will be taken to secure the facilities needed.

In Arizona the cause is weak in point of numbers, but an excellent spirit of courage and sacrifice seems to be in the hearts of the workers. Quite a number have been brought to the truth the past year, and considering the size of their working force, a good amount of general missionary work has been done. At the spring conference a legal association was formed under the laws of the territory, to the end that conference property may be held, and transactions carried forward, in a lawful way. The sanitarium at Phoenix has been having a good patronage, and evidently the Lord led in the opening of this institution. They have an ideal location, and Dr. Bond and his associate workers are laboring hard to make the institution what it should be. Better facilities, however, are needed for work, and a few hundred dollars could be used by the management to excellent advantage. Should any who read these lines feel disposed to assist this struggling and deserving sanitarium that really needs help just now, remittances could be made to the Arizona Sanitarium, 525 Central Ave., Phoenix, Ariz. The fall, winter, and spring climate at this place is ideal, especially for invalids, and we are glad that here God has raised a beacon light. The Arizona Sanitarium should have the hearty support of our people everywhere; for we are sure that it is doing a good work for God and humanity. Elder C. D. M. Williams and wife, who for years have been working in this field, will now assist the work in the Utah field. We are glad to see the work there strengthened, though the available field force in the Arizona Conference is now rather small. A danger exists in these small conferences, where institutional work is being done, that much of the energy of the conference which should be expended in extending the truth into new fields will be absorbed by the institution. This should be carefully guarded, or the interests of the conference will suffer.

At Mountain View, Cal., the new Pacific Press publishing plant is undergoing construction. No doubt the transfer of these interests to the country is timely, but those who are upon the ground, and those needed in the work of the institution, are quite sufficient to hold up the light of truth in that community. It is a farming section, land is very expensive, and we could not advise our people to locate at this place. Unless one has business which calls him there in connection with the work of God, he would better not go, but rather go into other places where the light of truth never has entered. It is hoped that the camp-meetings on the Coast this summer may be seasons of great refreshing and power. Certainly the time is here when this people should be so emptied of self, and filled with the spirit of might and power, that many souls may turn to the Lord and find the salvation of God.

British Columbia, among other plans for the summer, hopes to open a campaign among the Indians in the Skeena River country. It is expected that Elder Watson, of the Western Washington Conference, will pitch a tent there this season, and carry on work among them.

A little has been done to give them the truth, and the sound of it has gone through all the tribes in that region, and they are calling loudly for help. In the summer season from one to three thousand Indians camp along the Skeena River, and here, among this long-neglected people, will be preached the last message to the world. Pray for the success of the missionaries who go among them. Opposition of the most determined nature is being made by other denominations to keep out the truth, but God will give victory to those who trust in him. Three tents will be run this summer in this field, which is rapidly advancing toward a self-supporting conference. The conferences along the coast are assisting British Columbia in this Indian work, Upper Columbia having appropriated two hundred dollars of its conference funds at its spring session for this purpose.

Walla Walla College is just completing another year of school work. Prof. J. L. Kay has been elected president for the ensuing year, to fill the place made vacant by the removal of Prof. C. C. Lewis, to take the presidency of Union College. Pray for the work on the Pacific Coast, that it may prosper, and that a people here may be made ready for the glorious appearing of Christ the King.

W. B. WHITE.

1059 Castro St., Oakland, Cal.

### The Work in the Southern Union Conference

PERHAPS it may be of interest briefly to review the progress of the message from the time the Southern Union Conference was organized, about three years ago. Previously to that time this portion of the Southern field was mainly "a mission field," under the watchcare of the General Conference. This union conference is composed of nine large States—Louisiana, Mississippi, Alabama, Georgia, Florida, North Carolina, South Carolina, Tennessee, and Kentucky.

Each of these States is now a State conference, with the exception of South Carolina, which is a mission field under the direction of the Southern Union Conference. When it was thought best to organize all this territory into a union conference, there were only three State conferences in existence in this territory—the Tennessee River Conference, the Cumberland Conference, and the Florida Conference. The States of Kentucky and Tennessee being very long east and west, it was more convenient to unite the eastern and western portions of each into a conference, so they were named after the great rivers which run through them. These three State conferences, organized previously to the formation of the union conference, have ever paid their own bills, and have supported their own work without any help from the General Conference.

The other six States were organized so as to become State conferences when the union conference was formed. The number of Sabbath-keepers in each of these States being too small to carry on conference work as it should be, the General Conference laborers who organized this union conference promised them financial help, the same as if they had still remained mission fields.

Hence it is that the General Conference is honorably compelled to assist these weaker conferences, while those

that were stronger—Kentucky, Tennessee, and Florida—support their work without financial assistance, as they were organized before the union conference was formed.

As the cause in this large Southern territory was composed of small churches, scattered here and there, far apart and but little acquainted with one another, there was but little unity and coherence at the time of its organization. There had been but little association up to that point. There were disagreements and differences of opinion between certain prominent places, causing some measure of dissension at times.

The work of harmonizing and unifying the conflicting elements was a matter of some difficulty and perplexity. I am happy to say that such difficulties have been largely obviated, and all express the opinion that the greatest degree of union and harmony exists now that ever has in this field. I know of no disturbing elements of any great importance.

There is an earnest desire, as far as I know, in every part of this union conference, to push the work into new fields, and bring souls into the truth. Many difficulties meet us at every turn. The Southern field is a hard one in which to make rapid progress. I think, however, greater relative progress has been made in the Southern Union Conference the last year than in the more favored Northern fields.

We have comparatively few laborers here, and our financial strength is very small, considering the largeness of the field and the greatness of the work that ought to be accomplished. However, nearly all the conferences received some new churches into their body of believers. Two of them received four churches each. One small conference, with only one or two laborers, young men of little experience at that, had fifty or sixty conversions in a little over a year. Another had fifty or sixty colored believers added to their membership. This, of course, was far short of what we hope to see accomplished the present season.

To give the reader a clearer insight into the condition of this field, it may be proper to speak of the following subdivisions, or departments, of our work here; namely, the Educational, the Medical Missionary, and the Publishing Departments. I will not endeavor to give the exact statistics, but only a general statement.

At the head of our educational work stand our two training-schools,—one at Graysville, Tenn., for the white students; the other at Huntsville, Ala., for the colored. The first has had a yearly attendance of nearly one hundred, the second of nearly fifty. The prospects for prosperity at Graysville never seemed more promising than they do at the present time. The colored school has struggled under the greatest difficulties; but the present season the faculty report good progress, and an excellent influence in the school.

Both these schools have been greatly hampered for lack of means, especially the colored institution. Both deserve the assistance and encouragement of our people. Great interests center in them, and both ought to be made flourishing and important institutions.

In the intermediate grade of our school system little has yet been accom-

plished. The Tennessee River Conference has had a good school of this kind, at Hazel, Ky., under the charge of Brother Stone. In other State conferences efforts are being made to create this grade of schools; but our poverty seems to present an insuperable barrier in most cases.

All our conferences, I believe, have one or more church-schools; but there is great need of improvement in them. We are struggling hard to bring about better facilities for the proper education of our children. Our people live long distances from one another, and are poor, so the difficulties are great.

We have three sanitarium buildings nearly ready to receive patients. Possibly a few may be already entertained in some of them; but they are in an unfinished condition. A few hundred dollars each would start them in their work of mercy and blessing. These are located at Graysville, Tenn., Hildebran, N. C., and Atlanta, Ga.

These were called into being by the testimony of the Spirit, which has over and over declared that small sanitariums should be established at important points all over the South. We have been earnestly seeking to carry out this instruction, and shall still do our best to accomplish the task set for us. But our poverty hinders. The council held last winter took action that another should be established at Nashville. Special light has been given over and over, that such an institution should be placed here, both for white and for black. A feeble beginning has been made. Buildings have been rented for both, and patients are being treated. Dr. Hayward, and Brother L. A. Hansen, and several nurses are already giving treatments to a number of patients in a building in the city, and also in another comparatively in the country. Dr. Isbell and Brother and Sister Young are treating the colored people in their rented house. It would be very desirable and important for the upbuilding of the cause if means could be secured for sanitariums for the white people and for the colored people in the vicinity of Nashville, Tenn.

Our publishing house in Nashville, established about three years ago, seems to be entering upon a career of remarkable prosperity. Two years ago at this time it was apparently almost in the throes of dissolution. There were weeks, and even months, when it seemed problematical whether it might not have to be shut up almost any day for lack of means to keep it running. Those were days of great anxiety and much prayer.

But the skies have been clearing. Through the help of Sister White's encouraging letters, means began to flow in. Things have providentially taken a favorable turn. We have our office fairly well equipped with new machinery, of the best quality in the market. The old second-hand machinery has all been sold. We have plenty of work to keep fifty or sixty employees busy. Very often we have to run far into the night with our three presses. They are loaded down with printing our special number, and we are considerably behind in our orders. Our office, since January, has been more than paying its way. We have reached that happy period where we are no longer running behind. The last year our business fully doubled in volume. We have every reason to thank God and take courage.

Our work is very largely denominational work. To do that work is the purpose for which this institution exists. We do commercial work, in very moderate volume, and of the best quality, when the church work is slack. We need money to pay for our machinery, though over half of it is paid for already.

In conclusion, I would say that our courage here in the South is excellent. Finances are very low in all directions. One prominent conference has been able to pay ordinary laborers only three dollars a week for many months. The president has received only five dollars a week for half a year past. Several other conferences are in nearly the same condition. Yet these laborers work away the best they can. We are struggling to the best of our ability, expecting God will care for us. We know his Spirit is with us. His work will go forward. We dislike to be considered professional beggars. God lives and reigns. "The foundation of God standeth sure. . . . The Lord knoweth them that are his." His cause will prevail, money or no money.

We are about to begin our lectures in Nashville, and hope for success. May all God's people pray for us.

GEO. I. BUTLER.

### Keene Sabbath-School Convention

SABBATH, May 7, was an interesting day for the brethren and sisters at Keene, Tex. In the morning after all the different divisions of the Sabbath-school had assembled in the academy chapel for the closing exercises of the Sabbath-school, twenty-seven of the little children from the kindergarten and primary divisions sang "Little Lights."

At the opening of the morning session, twenty-four of the same children formed in a straight line upon the rostrum. Each child carried a card and repeated a verse beginning with the letter printed upon the card. They then sang that beautiful song "Once a Shepherd Band."

This exercise was greatly enjoyed and appreciated by the parents and teachers of the children. The enthusiasm manifested on the part of the children shows that with little effort the children can be made to realize that they are a part of the Sabbath-school.

Following this exercise, Elder C. P. Haskell delivered a discourse on the subject "The Teacher as Pastor of His Class." Among other points he brought out the following: "Pastor" means shepherd. The shepherd feeds his flock, and gives his life for the sheep; not only twenty minutes each Sabbath, but his life, to the sheep. In Eze. 34:2-4 judgment is pronounced upon the unfaithful shepherds, or pastors, who do not feed their flocks, strengthen the diseased, nor heal the sick among them. God has placed a great responsibility upon the Sabbath-school teacher as pastor of his class. He must have love for the lambs or sheep of his fold. When a member of the class is sick, it is the duty of the teacher, as pastor of his class, to visit the individual, and do all in his power to comfort and relieve the sufferer. If any one under his charge is discouraged or despondent, the teacher, through love for the lost sheep of his fold, will earnestly pray with and

for the wanderer. If one is lost, the shepherd will go and seek the lamb until it is found, and replaced among the "ninety and nine" that are safe in the fold. Only the teacher who has a jealous love for each member of his class can be indeed a pastor of his class, and make a success of the important soul-saving work the Lord has given him to do.

In the afternoon the following topics were considered: (1) The Teacher's Preparation of the Sabbath-school Lesson, and the Use of the Lesson Pamphlet; (2) The Pupil's Preparation of the Sabbath-school Lesson; (3) The Qualifications of a Teacher; (4) How May a Secretary's Report Be Made Interesting?

The first topic was discussed by Mrs. L. O. Corwin. In beginning the study of the Sabbath-school lesson the teacher should have in mind the different members of his class, and study the lesson with the object in view of being able to apply the lesson personally to each member of the class. He should have the lesson so clearly in mind that he will not need to read the questions from the pamphlet.

The next topic was dealt with in a paper by Mrs. S. Waters. She suggested that Sabbath afternoon the study of the lesson for the following Sabbath be begun, and that it be continued a short time each day, and on Friday all the points in the lesson be summed up and reviewed.

Before taking up the next topics, twenty-five students of Mrs. C. B. Hughes's classes in elocution repeated pithy quotations from the Testimonies in regard to Sabbath-school work.

Prof. C. B. Hughes opened the discussion on the subject of "Qualifications of a Teacher." The principal points brought out in this discussion were that the teacher should teach his pupils to teach; for every one will, at some time, teach in one way or another. A teacher should study to show himself approved unto God, not men, and what he teaches should have such a foundation as will stand the test of the judgment. He should teach known facts rather than presumptions. He should draw out from the pupils what they know, and then offer suggestions.

The subject of "How May a Sabbath-school Report Be Made Interesting?" was explained in a paper by Miss Sudie Bayliss. The secretary should be consecrated and have a love for his work. He should always be on time, and take full note of all the proceedings of the exercises. In writing the report, he should be natural, and not imitate nor have a set form for the minutes. He should mention all the departments of the Sabbath-school, and note any especially interesting feature connected with any part of the Sabbath-school, as well as the especially emphasized points of the review. In the reading of the minutes, he should read to the school, and not to himself.

After each talk or paper a general discussion followed, in which the brethren and sisters took an active part.

During the evening session five topics were discussed. Brother E. Harris, in speaking of the proper use of the Sabbath-school donations, stated that the donations were designed to be used in the most needy fields, which usually is not at home. Among other things, he

stated that ninety per cent of the donations of the Keene Sabbath-school is sent to foreign missions.

Mrs. J. P. Lorenz read a very interesting paper on "The Place of Music in the Sabbath-school." The world of to-day craves sentimentalism, and is fast losing its love for the old gospel hymns. The composition of music is more of a money-making scheme than a desire to elevate and ennoble through the power of music. Mothers should set apart a little time each day to sing old hymns to the children.

"What Are the Advantages of Teachers' Meetings? and When Should They Be Held?" was discussed by Mrs. C. B. Hughes. One purpose of the teachers' meeting is that the teachers and officers may come together to consider matters of business. Another object is that the teachers may together recite the lessons, and be able harmoniously to present them to their classes. The teachers' meeting is also the Sabbath-school prayer-meeting, where erring pupils should be remembered, and God's blessing sought for the entire school. Considering the fact that the teachers' meeting is more or less of a business nature, it was suggested that some time aside from the Sabbath hours should be given to these meetings. The hour just preceding the weekly prayer-meeting was suggested as an appropriate time.

A question which in many schools is a perplexing one,—"How May We Secure Punctuality?"—was discussed by Prof. H. T. Curtis. Always begin the school promptly on time with an interesting exercise, so that the tardy ones will be made to feel that they have missed something. Study the life of Christ, and seek to follow the example of punctuality he has set. Encourage the members of the Sabbath-school to make all necessary preparations before the Sabbath, and rise as early on Sabbath morning as on other days, and thus they will be able to be at the Sabbath-school on time.

The last topic that was discussed was "The Relation of the Day-school to the Sabbath-school," by Prof. J. L. Jones. If the lessons in the day-school are a continuation of the Sabbath-school lesson, and both schools have the same object in view—the salvation of souls—both will be strengthened.

Such a thorough study of so many important questions will surely be the means of coming nearer the high standard God has for the Sabbath-school.

IDA A. NELSON,

*Texas Sabbath-school Secretary.*

### The One Hundred Thousand Dollar Fund

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

The donation of Mary Anderson, published in the list in the REVIEW of May 19, should have been one dollar, instead of \$23. This reduces the amount previously reported, \$22.

Previously reported	\$10,334 02
E. D. Clayton and family	27 50
Pacific Union Conference	22 30
J. M. Kimball	15 00
A sister in Christ	15 00
Paul E. Gros	10 00
A friend	10 00
C. E. Waterman	10 00
H. C. Balsbaugh	5 00

Mrs. G. W. Thompson	5 00	J. W. Buckland	1 00
Ola Moore	5 00	Mrs. A. Fish	1 00
Fred Cramer	5 00	A. Olson	1 00
Joseph E. Layton	5 00	Mrs. Mary A. Hubbartt	25
Mrs. J. A. Miller	5 00	E. A. Mitchelltree	1 00
Mattie Kimble	5 00	Mr. and Mrs. Chas. McCal-	
Mrs. M. E. Dolson	5 00	len	1 25
H. E. Longley	5 00	Mr. Bagnell	1 00
D. W. Emerson	5 00	A. E. Lewis	1 00
C. L. Butterfield	5 00	W. W. Hyde	1 00
Mrs. E. Emerson	5 00	F. S. Fish	1 00
Mrs. H. L. Horn	5 00	C. E. and E. E. Tribly	1 00
A friend	5 00	J. J. Kulp	1 00
Mrs. William Young	5 00	Fred Boal	1 00
W. W. Parkhurst	5 00	A. N. Carson	50
Mr. and Mrs. J. A. Cash	5 00	John Boal	50
George R. Close	1 00	J. A. Byce	50
E. Spirth	1 00	W. W. Johnson	1 00
Mr. and Mrs. William Artibee	1 50	Mrs. Zella Fox	50
Mrs. Amanda Newton	50	Mrs. Christian Hiss	25
Andrew Dennison	25	Thomas McClure	50
Stella Dennison	15	David Farrell	25
Henry and Helen Dennison	10	A. H. Boles	25
John Young	25	Mrs. L. Long	1 00
Mrs. Snayle	25	Sadie Campman	50
Cash (no name)	25	Fred Fox	50
William Euin	10	Mrs. S. C. Smith	25
Mrs. Burke	20	J. W. Mitchelltree	1 00
Cash (no name)	25	Solomon Bagnall	1 00
Artie A. Bell	25	A. A. Anderson	1 00
A sister	50	Mrs. J. Horford	25
Mrs. M. M. Brown	1 00	Cash	25
Mr. and Mrs. Orndorf	2 00	Prustee	25
Adam Rae	50	Stella Clifford	25
Mrs. Ada Rae	50	Gertrude Stambough	25
Roy Rae	10	Mrs. Mary Mignor	50
Mrs. C. Champion	50	W. W. Hamilton	25
Olive LeFave	50	George Lehman	25
A friend	05	Mrs. E. L. Anderson	1 00
Mr. and Mrs. T. A. Fleck	2 00	Mrs. Anna Zedaker	1 00
Charles H. A. Brooke	1 00	Agnes J. Winder	25
Eva J. Brooke	1 00	C. R. Robins	1 00
Grace V. Brooke	50	Mrs. Jane Freeze	1 00
Florence M. Brooke	50	North Mich. Tract Society	2 00
Mrs. J. Wiesing	25	Bradford Smith and family	2 75
W. Gray	25	Mrs. W. H. Alexander	7 00
G. W. Moffat	15	H. Pinder	10 00
M. B. Darnall	12		
W. Shaffer	10	Total reported	\$10,617 85
M. Legendre	06	The donation of \$500 in last week's	
Mr. Faringey	05	list should be credited to D. A. Albin.	
Mrs. K. Bollman	25	A further list will follow.	
C. Bowen	25	W. T. BLAND, Assistant Treasurer.	
J. Gallagher	25		
W. H. Littleton	25		
A friend	25		
Mr. A. Blake	10		
Mrs. H. M. Bruce	10		
Mrs. H. Espelund	25		
Mr. Howell	25		
Miss Dailey	25		
Mrs. E. Callman	50		
Mr. F. J. Donnohue	25		
Mrs. L. M. Crook	25		
Mrs. W. Darby	10		
Mrs. C. Clark	25		
Mr. Daggert	25		
Mrs. Neilson	25		
Mrs. Mast	20		
Elisha Lawson	1 00		
Ida E. Lawson	1 00		
Walter Lawson	50		
Lucy E. White	1 00		
Hattie E. Ferguson	2 00		
Mrs. L. E. Wait	50		
Nellie M. Rowe	2 00		
J. H. Fields	2 00		
Mrs. C. M. King	25		
Arthur Pitton	1 00		
Eva W. Pitton	1 00		
Riley Norcott Langston	50		
Minnie Evans	10		
L. H. Gardine	1 00		
B. T. Lewis	2 00		
Sam Colwell	50		
Guthrie Colwell	50		

Total reported \$10,617 85

The donation of \$500 in last week's list should be credited to D. A. Albin.

A further list will follow.

W. T. BLAND, Assistant Treasurer.

### Field Notes

A NEW church building for the German church at Bazine, Kan., was dedicated May 7, 8.

A CHURCH of nineteen members was recently organized at Rothbury, Mich., by Elder W. C. Hebner.

THE company at McCook, Neb., have purchased the Methodist church building at that place at a cost of eight hundred dollars.

THE company at Hampton, Iowa, have effected a church organization, and have a new church building completed, with provision for a church-school.

BROTHER H. STEEN, in a report of recent work done among the Scandinavians in Minneapolis, Minn., states that "a few have decided to obey the Lord and walk in the light."

REPORTING from Fergus Falls, Minn., Brother O. O. Bernstein states that ten persons are awaiting baptism there, thirty persons in all having accepted the truth at that place since last summer.

A REPORT from the Dayton, Ohio, church states that it is growing in members and spirituality. Four persons were baptized at that place, May 1.

At Rollwitz, Neb., twelve adults have accepted the truths presented to them by Brother C. W. Graves, who has been holding meetings in a schoolhouse.

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Our School Work in China

IN May, 1902, I began to teach two Chinese men from a shop in our community in Hongkong. I thought I might as well help a number in that same time as to spend my time with two, so, in November, through the kindness of a few Chinese business men, and Brother La Rue, and Mr. Anderson, the place was found, and the opening of a small school made possible. A Chinaman gave us the free use of one flat in his house, another loaned us desks, and Brother Mok Man Cheung, Brother La Rue, and Mr. Anderson furnished the remainder of the needed articles, and also had the room cleaned and freshly painted.

In February it was thought best to remove from that building, so a place was rented in the central part of the city. In the first place, we charged a school fee of fifty cents (Mexican) a month, equal to half that amount in gold. We called our school "The English Conversation School," as its object was to teach the boys to converse.

Many boys attend school five or six years, and finish algebra, Euclid, and many other sciences, but the science of making an original sentence seems to be forgotten or neglected. It was therefore an easy matter to secure twenty—the limit—to enter, and many were turned away. In this school we charged two dollars a month. This met the expenses of the school rent, etc. With much regret we were obliged to close the school the first of August, as I was not able to continue teaching, on account of malarial fever. We had no one else to take up the work. Many came and asked me to carry on a private class when I was able to teach. I tried this for a time, but was forced to give it up also. A school could be started any day in Hongkong or Canton, and a good work might be done in this way, were men here to teach.

We number but six Sabbath-keepers in Hongkong and Canton, and each one is doing his best to learn the Chinese language, except one old man, who could not possibly teach. Perhaps some good teacher has a burden for this kind of work. He need not learn the Chinese language if he does not care to. We made the Bible the first study in the morning, and all took part. Our object was to do good while learning the language. We did not feel it profitable to start the school again, as I wanted to get into China to work among the women as soon as possible. I can not regret what I did for the boys, as I believe ~~some~~ were benefited. A small number

became members of our Sabbath-school, and continued as such until I left. This gave them another opportunity to hear the Bible truth. I am sure one could soon be self-supporting in this work in either city mentioned, as the native boys are anxious to learn English.

The poor, neglected women and girls enlist my sympathies, and I feel that they especially need my efforts. Last June I came to Canton; and with Mr. Anderson and his Chinese teacher's assistance found a good location for a girls' school. We rented the building, and March 17 opened a school, with seventeen girls. Before a week passed, we had twenty-four. This is all at present. This is Wisconsin's school. Last summer I asked our people there what they could do, and Brother Covert read my letter at the camp-meeting. Within five minutes after the appeal was made, five hundred dollars was raised for this work. We feel very thankful to be engaged in it. We have no other motive than to teach the truth and train workers for this vast empire. We shall write more about this school later.

We are glad our people in the homeland remember us in this part of the great harvest field. We are of good courage, knowing that a true harvest will soon be gathered, and those who sow shall surely reap.

IDA E. THOMPSON.

### Teaching Missions

I AM sure there can not be a station on our missionary map in which the workers do not gather added courage from the knowledge that there is a growing army of teachers in the homelands who are teaching the missionary idea.

It is not alone that our missionaries look to the training-schools to send recruits into the fields. It is well understood that wherever a church-school is gathering the children into the fold, there is bound to be also a center of glowing interest in missions. It means a study of the fields day by day, and of the work to be done in them. That is sure to mean prayer for missions, and an earnest zeal among the children, which must stimulate the practical missionary interest in any church.

We have good reason to remember the teacher as in the very front rank of the missionary forces. And it is indeed a privilege that the teacher has. Most of us can only talk missions as we pass along. The teacher can teach missions. It is a grand subject, and the school program touches it at every turn. Our one aim in all study is to learn how best to help on this message until the cry rings out in every land, and the work is done.

With our work spreading out at many points in every continent, the whole world has a very special and personal interest for us to-day. The study of geography is to us a study of our own mission fields, the world that God loves, and that we, too, must learn verily to love. Few of us can have passed our school days without bearing away a memory of geography as one of the most interesting studies. I could never forget how real and tangible a place every corner of this earth became to some of us as children in the geography classes taught by Sister E. H. Morton. We studied a real and living world. Our missionary extension of late years has made the study a more fascinating one

than ever it could have been years ago. Now it is all a study of peoples for whom our missionaries are actually working, and for whom we, too, may carry a very practical and helpful burden. How can a geography class help loving the world to-day? Nothing would seem more natural now, after some specially practical study of a field, than to close the geography recitation for the day with prayer for that country just studied and our workers' work in it.

As a missionary map for the class room, I like best of all the regular school maps. The map houses bring out cheap and good maps with the latest markings and colorings. Even the large missionary maps do not indicate national and political divisions and other details which are needed to show the world as it really is. A good map is a picture of the world that God loves, and that we must work for and pray for. By watching the reports in the papers, any teacher can readily keep in touch with the current progress in the fields.

As soon as the mission department can get to it, we shall have a pamphlet for our teachers, giving in brief outline a sketch of our missionary work abroad, the date of opening stations, the places entered, the workers engaged, etc. Such an outline requires bringing down to date now and then; but we know our teachers need at least a summary of our mission story to the present time, and the General Conference office means to arrange such a help.

A series of mission hand-books has just been issued that will surely be a boon to any teacher desiring to study the great mission fields. These hand-books tell the stirring story of the pioneer work, and sketch the general progress of the various societies since. They give information as to the physical geography of the countries, and the languages, customs, and religions of the peoples. The price is but nominal for works so complete. Here is a list of some of these books:—

"Africa Waiting;" the Problem of Africa's Evangelization, 148 pages, 35 cents.

"Protestant Missions in South America," 280 pages, 35 cents.

"Dawn on the Hills of T'ang;" or Missions in China, 181 pages, 35 cents.

"Japan and Its Regeneration," 137 pages, 35 cents.

"The Cross in the Land of the Trident" (India), 108 pages, 25 cents.

"Modern Apostles in Missionary Byways"—lives of pioneer missionaries, 108 pages, 25 cents.

These are issued by the Student Volunteer Movement, 3 West Twenty-ninth St., New York. They give no discounts, as the price is put low in order to encourage teachers and leaders of mission bands to use the books. With such helps, and with the reports from our own missionaries appearing in our papers, the teacher may make the study of the great mission fields a joy and a delight indeed. And our workers on the frontier lines will be encouraged to press deeper and ever deeper into the regions still beyond, knowing that there is a growing army of believers, old and young, at home, studying the fields and their needs, ready to send re-enforcements, and to back up advance moves with means and intelligent prayer for missions.

W. A. SPICER.

## NOTICES AND APPOINTMENTS

### Notice!

THE division of the Pennsylvania Tract Society having been completed, all communications for the Pennsylvania Tract Society, on and after May 17, should be addressed to the new office, 1809 Wallace St., Philadelphia, Pa., and all for the Western Pennsylvania Conference should be addressed to Corydon, Pa.

### Camp-Meetings for 1904

#### ATLANTIC UNION CONFERENCE

Eastern Pennsylvania.....  
Maine.....  
New York.....  
Southern New England.....  
Vermont, Hardwick.....Aug. 18-23  
Virginia.....Aug. 5-14  
West Virginia.....  
Western Pennsylvania, Titusville, June 16-26  
Central New England, South Lancaster, Mass.....June 7-

#### CANADIAN UNION CONFERENCE

Maritime.....  
Ontario, London.....June 16-26  
Quebec.....

#### SOUTHERN UNION CONFERENCE

Alabama, Mobile.....July 28 to Aug. 8  
North Carolina, Statesville.....July  
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

Alberta, Ponoka.....July 12-17  
Manitoba, Portage la Prairie.....  
.....June 28 to July 10  
Minnesota, Stillwater.....May 27 to June 5  
Minnesota (local), Thief River Falls.....June 20-27  
North Dakota, Harvey.....June 20-27  
North Dakota (local), Hankinson.....  
.....June 29 to July 4  
North Dakota (local), Devils Lake.....July 6-11  
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 (local), Oakley.....June 9-19  
Missouri.....Aug. 11-21  
Nebraska (local), Crawford.....June 2-12  
Nebraska (local), Loup City.....June 21-27  
Nebraska (State), Omaha.....Sept. 2-12

#### SOUTHWESTERN UNION CONFERENCE

Arkansas, Russellville, Pope Co.....Aug. 11-23  
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 (State), Townsend.....June 16-26  
Southern California.....Sept. 1-11  
Upper Columbia.....  
Utah, Provo.....Aug. 10-17  
Western Oregon, Corvallis, May 26 to June 5

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.

### Addresses Wanted

THE Kokomo (Ind.) Seventh-day Adventist church wishes to obtain the addresses of Miss Stella Waterman, Mrs. Emma Harrison, and Lillie Fox. Any one knowing their whereabouts is requested to send their addresses to W. E. Stamm, Church Clerk, R. R. 1, Kokomo, Ind., at once.

The addresses of the following persons are wanted: Mrs. Susan Eisenberg, Mrs. Josephine Doyle, Mrs. M. E. Axc, Mr. Milton Lyon. Those knowing the whereabouts of these persons are requested to write to Mrs. Ora H. Watson, Church Clerk, Box 705 Delta, Colo.

### 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.—Battle Creek Food Store and Cafe, 279 Woodward Ave., Detroit, Mich.; established 4 years; doing good business. Present owner would stay with new parties until fully established; good opening for man and wife. Address H. H. Todd as above.

FOR SALE.—Sawmill, average capacity 15,000 ft. hardwood per day; also good lath mill. planes and matcher; retail lumber and wood yard. Mill is well equipped; have one million ft. stock this year, and prospects good for next. Only lumber mill in village; no competition in retail business. Would exchange for good farm. Address E. A. Mesick, Prop., Mesick, Mich.

## Obituaries

WENDELL.—Died at Sandy Hill, N. Y., Mrs. Edward J. Wendell, aged 43 years. Although she had been ill for two months, death was sudden and unexpected. Her husband, two sons, two daughters, and one brother survive her. Mrs. Wendell was of a loving disposition, a fond mother, and a faithful wife. Services were conducted by Rev. C. D. Kellogg (Presbyterian). \* \* \*

HARRISON.—Mrs. Nellah P. Harrison died at her home in Cedartown, Ga., April 16, 1904. Though in feeble health, she was an active member of the Birmingham, Ala., church for several years. She had a deep Christian experience, and fell asleep in full hope of the first resurrection. She leaves a husband and a daughter to mourn their loss. Funeral services were conducted by Rev. C. K. Henderson. C. J. DART.

COONEY.—Sister Lizzie M. Cooney, nee White, was born in Harrison, Ill., Dec. 2, 1876; died in Colony, Kan., May 3, 1904. Sister Cooney accepted present truth in 1887, and continued faithful. The large assembly at the funeral and the abundant floral tribute showed the respect in which she was held. Three of the local pastors took part in the services. We are confident that her reward is sure. Funeral sermon was preached by the writer; text, 1 Thess. 4:13.

R. W. PARMELE.

DOWNING.—Died at her home in Kooskia, Idaho, May 12, 1904, of heart-disease, Lizzie B. Downing, aged 18 years, 1 month, and 9 days. Sister Downing accepted the third angel's message when eleven years of age, and united with the Boise church. She was an earnest Christian, her life being one of faith and trust in her Master. She leaves

a husband, a daughter three months old, a father and mother, four brothers, and four sisters to mourn their loss.

CORA ALCORN.

CHANDLER.—Fell asleep in Jesus, May 10, 1904, Sister Mary Lillian Chandler, aged 28 years. Sister Chandler's health was poor for a long time, yet she was cheerful, being sustained by the blessed hope. The Lincoln church has lost an earnest, cheerful worker. Father, mother, brothers, sisters, and husband mourn for her. At the funeral, words of comfort were spoken by the writer.

W. B. HILL.

OSTRANDER.—Died at Spencer, Iowa, May 3, 1904, of a complication of diseases, Andrew J. Ostrander, aged 71 years, 8 months, and 8 days. Brother Ostrander accepted the doctrines of Seventh-day Adventists about twenty years ago. He was respected for his candor, intelligence, and piety by all who knew him. For several months he endured intense suffering from muscular rheumatism. He leaves ten sons and daughters to mourn, but not without hope. The funeral was conducted by the writer; text, 2 Tim. 1:10.

ALVARO D. WESCOTT.

STEVENSON.—Died in Durango, Colo., at the home of her daughter, Mrs. Frank Sortais, May 8, 1904, Mrs. Lacky Stevenson, aged 75 years, 11 months, 9 days. She was a member of the M. E. Church of good standing. She was the mother of eleven children, some of whom are filling important positions in the advent message. Rev. James P. Stevenson, who is now sleeping, organized the first M. E. church in the State of Texas. On the funeral occasion, words of comfort were spoken by the writer, from 2 Tim. 4:6-8.

WM. KENNEDY.

NELSON.—Died at her home near Orchard, Neb., May 16, 1904, of inflammatory rheumatism terminating in heart-disease, Verna May, oldest daughter of Mr. and Mrs. A. G. Nelson, aged 8 years, 6 months, and 11 days. She bore her sufferings patiently, and though young, knew what it is to lean upon the Saviour, and to trust fully in his Word. Short funeral services were held at her home; text, Job 14:14. Afterward the remains were taken to Plainview, Neb., where a longer service was held at the home of Brother Nelson's father; text, John 11:25. The funeral was conducted by the writer, assisted by Brother Bear.

J. W. BEAMS.

SHELDON.—Died at his home near Judd's Corners, Shiawassee Co., Mich., April 23, 1904, Brother Asa B. Sheldon, aged 74 years 6 months, and 2 days. Brother Sheldon received the truth under the labors of Elders I. D. Van Horn and S. H. Lane, in 1873, and was a faithful member of the Seventh-day Adventist Church from that time until his death. A wife and five children still survive him. The services were conducted by the writer in the home church, where a large number of neighbors and friends had assembled to show their respects to the deceased. He died praising the Lord for the salvation that he had found in Christ his Saviour.

I. H. EVANS.

OLDS.—Died at the home of her daughter Mrs. A. J. Harris, of Jackson, Mich., May 3, 1904, Clarissa E. Olds, aged 75 years. She was a member of the Freewill Baptist Church for over twenty years. About ten years ago she became acquainted with the Seventh-day Adventist faith. She remembered the 1844 movement, and often spoke of it with favor. Her name was never transferred from the Baptist record, yet she was a firm believer in the third angel's message, in which hope she died. Almost her last words were that she was resigned to go, that being the Lord's will. For seven months before her death, her experience and hope grew brighter. She had severe heart trouble, which, with complications, caused her death. She leaves a husband, three daughters, two sons and many friends to mourn, yet we mourn not as others who have no hope. Funeral services were conducted by Elder L. G. Moore.

A. J. HARRIS.





WASHINGTON, D. C., JUNE 2, 1904

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

DR. G. A. HARE and family arrived from California on Friday of last week. They have taken a house at Takoma Park.

BROTHER A. G. DANIELLS is attending meetings in Minnesota, Nebraska, and Iowa. Brother E. W. Farnsworth, who has arrived from Australia, is assisting in the camp-meetings in Minnesota and Iowa. Brother W. A. Spicer is still on the Pacific coast, but will return to Washington after the California camp-meeting.

A TEACHERS' summer school will be held at St. Helena, Cal., beginning Wednesday, June 15. All teachers attending the summer school will receive the following financial aid from the California Conference: tent, railroad fare from Oakland to St. Helena, and allowance of two dollars a week for board. The managers of the St. Helena Sanitarium will arrange to board the teachers at a rate not exceeding two dollars. The school will be held in a choice location in the woods. All teachers expecting to attend the school should make application to J. S. Osborne, secretary of the committee.

WE have received a neat twelve-page announcement of the "Central Union Conference Summer Normal for Christian Teachers," which will be held at Atchison, Kan., June 21 to August 16. The course of instruction includes the following subjects: Physiology, Arithmetic, Grammar, Nature Study, Bible Doctrine, United States History, Drawing, Orthography, Didactics, Vocal Music, Geography, Denominational History, and Young People's Work. Those desiring further information should correspond with Elder B. E. Huffman, 821 W. 5 St., Topeka, Kan., or with their superintendent of church-schools.

A LARGE number of copies of "Testimonies for the Church," Vol. VIII, have already been sold, and yet there are many of our people who have not secured it. We are confident that there would be a large sale of this book among Seventh-day Adventists if they appreciated the value of the instruction contained in it. We continue to urge this matter because we are impressed with the importance of the counsels and warnings found in this book, and because we feel that it will be of special help to

those who read it. If you have not ordered a copy, do so at once, and you will then thank us for persistently calling attention to it.

THE special issue of the *Southern Watchman*, known as the Signs number, can be sold for an indefinite time, as the date of this paper is not prominent, and the special theme, the soon coming of the Saviour, never grows old. Those who have not already sent in their orders for this number of the *Watchman* can still do so without any embarrassment on account of the date. This is an excellent opportunity to call the attention of many people to the nearness of the end and the consummation of all things. Let every one have a part in the good work.

THE first annual meeting of the constituency of the Review and Herald Publishing Association was held at Berrien Springs, Mich., in connection with the second biennial session of the Lake Union Conference, according to appointment. A full report will be given by the secretary of the meeting, but we wish to call attention to one important action taken, viz., the change in the constituency. The by-laws of the Association were so amended as to include in the constituency the trustees of the Association, the executive committees of all local conferences in the Atlantic, Canadian, Lake, and Northern Union Conferences, and all stockholders in the Seventh-day Adventist Publishing Association of Battle Creek, Mich., who donate their stock in said Association to the General Conference trustee, Brother I. H. Evans, and who make a written request for membership in the Washington association before Jan. 1, 1905. This action, which was unanimously taken, has caused general satisfaction among all the old friends of the publishing work.

### Ontario Camp-Meeting

THE annual conference and camp-meeting of the Ontario Conference will be held in London, June 16-26. The free use of Queen's Park, a most convenient and desirable location, has been granted us. The park is located at the edge of the city, and is reached by street-cars from all parts of the city, making it accessible to all. London is also a central place for all our people, and we hope to see a large attendance. The railroads have granted us the usual reduction on the certificate plan. Be sure to secure a certificate when you purchase your ticket, otherwise you will have to pay full return fare.

We have secured the promise of good help for our meeting. Elders I. H. Evans and A. O. Burrill, who are well known to most of our people, expect to come at the beginning of the meeting, and remain till the close. Dr. Patience S. Bourdeau, one of our lady physicians, will also be present a portion of the time, and give instruction especially along medical lines. Brethren Thurston and Hartwell, of the Canadian Union Conference, will also be with us, in addition to our own laborers. I am sure the instruction which will be given during this meeting will be such that none can afford to miss it, and a special effort should be put forth by all to be present.

Bring the youth, and the children also, as meetings will be held daily for their benefit.

The strongest exhortation that can be given to attend the meeting is the solemnity of the hour in which we live. Study this, and act accordingly. If all do this, our desires in this matter will be realized. G. B. THOMPSON.

### Washington, D. C.

THE first baptism in the Memorial church, using the new baptistery, was administered Sabbath morning, May 28. Four men and two women were baptized. The church had originally been built by the Methodist Protestant people, and no provision had been made for a baptistery. We were at first doubtful whether it could be fitted in, but it seems now as if the church were originally intended for the work of Seventh-day Adventists. The original motto over the pulpit, "Thy kingdom come," was most appropriate.

This first baptism was a most interesting occasion. There were cases of special interest. Two of the brethren had been believers in the truth for years, but had become discouraged, and felt that they had gone far out of the way. They had not as yet been connected with the Memorial church. Both of these brethren have had a remarkable experience. The refreshing, resurrection power of the Spirit of God had been at work upon their hearts, and a new life and hope had sprung up. These brethren with their families united with the church. There were others who had recently come to the truth.

This church, which started with thirty members in September, 1902, has quadrupled its membership. We are praying, and we believe that this church will be a truly representative church to all our people, and for all our work. The Lord seemed specially near to us on this occasion, and the sweetness and freshness of a new hope came into our hearts. We believe we are at the very beginning of infinitely greater things than have ever been experienced in our work before.

A further list of donations to the \$100,000 fund will be found on page 21. The list is nearly double the usual length, although there are no large donations this week. But the number of donations is largely increasing, and many of the friends who have received the subscription lists are finding them too short to record all the names of givers. We will gladly furnish to these friends any number of subscription lists they can use.

One interesting feature in this week's donations is the fact that a large number of the gifts are from people who are not Seventh-day Adventists. If all our people in every place will visit their friends with the leaflets and subscription papers, I am certain they will confer upon them a great blessing. "It is more blessed to give than to receive." He who is able to persuade a friend to make a gift to the cause of God is conferring upon him a much greater favor than he would were he himself to bestow that gift upon his friend. For this reason we may ask without fear or apology. But do not fail to lead in this work of giving. Nothing appeals to others so much as example.

J. S. WASHBURN.