

*The Lord's Prayer*

Then to the mercy-seat our souls do gather  
 To do our duty unto Thee                    " Our Father,  
 To whom all praise, all honors should be given,  
 For thou art the great God                    Who art in Heaven,  
 Thou, by thy wisdom, rulest the whole world's fame,  
 Forever, therefore                                Hallowed be thy name.  
 Let nevermore delay divide us from  
 Thy glorious face, but let                    Thy kingdom come.  
 Let thy commands opposed be by none,  
 Let thy good pleasure and                    Thy will be done,  
 And let our promptness to obey be even  
 The very same                                    In earth as 'tis in heaven.  
 Then for our souls, O Lord, we also pray  
 Thou wouldst be pleased to                    Give us on this day  
 The food of life, wherewith our souls are fed.  
 Sufficient raiment, and                        Our daily bread  
 With every needful thing do Thou relieve us,  
 And of thy mercy, pity and                    Forgive us  
 All our misdeeds, for Him whom thou didst please  
 To make an offering for                        Our trespasses,  
 And forasmuch, O Lord, as we believe  
 That thou wilt pardon us                        As we forgive,  
 Let that love teach wherewith Thou dost acquaint us,  
 To pardon all                                        Who trespass against us.  
 And though sometimes thou findest we've forgot  
 This love for Thee, yet help,                    And lead us not,  
 Though souls or bodies want, to desperation,  
 Nor let earth's gain drive us                    Into temptation,  
 Let not the soul of any true believer  
 Fall in the time of trial,                        But deliver,  
 Yea, save them from the malice of the devil,  
 And both in life and death keep                    Us from evil.  
 Thus pray we, Lord, for that of Thee from whom  
 This may be had,                                    For Thine is the kingdom,  
 This world is of thy works, its wondrous story  
 To Thee belongs,                                    The power and the glory,  
 And all thy wondrous works have ended never,  
 But will remain forever and                    Forever.  
 Thus we poor creatures would confess again  
 And thus would say eternally,                    Amen."

This poem was found on a battlefield, and is supposed to have been written by a wounded soldier.

## Publishers' Page

Conducted by the Department of Circulation  
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### New Book Now Ready—How A Little Girl Went to Africa

As Told by Herself

"How a Little Girl Went to Africa" is written by a little Seventh-day Adventist girl—Miss Leona M. Bicknell—who went to Africa with her parents. The volume is written in her own language, and describes in a child's way the wonders she saw on land and sea. It gives an interesting description of leaving home, boarding a big steamer in New York, a trip across the great ocean, landing in England, sights seen in London; another ocean voyage and arrival in Africa; strange peoples, flowers, and fruits, up to Zululand, ostrich farms and diamond mines; among the Boers, etc.

This little girl evidently had a kodak with her; for she has brought back many original pictures of scenes which she saw along the way—too many to enumerate in this space. These are reproduced in the book, and aid in making it a very pretty, interesting, and instructive volume.

Bound in red cloth, printed with decorations of tropical foliage. Price, postpaid, \$1.

### "I Want It"

said a mother, after glancing through the "New Vegetarian Cook Book."

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### Testimonies for the Church, Vol. VIII

If you are interested in the advancement of the third angel's message, and if you know why our headquarters are being moved to another place, you should also know the instruction given to our people with reference to this move. "Trees that are planted too thickly do not flourish," says the Testimony. You will be interested in the remainder of this chapter addressed to the lay members.

Have you children? Do they need an education? We quote: "I am instructed to warn parents whose children have not firmness of principle or clear Christian experience, not to send them away from home to distant places to be absent for many months," etc. And again: "Parents, guardians, place your children in training-schools where the influences are similar to those of the rightly conducted home school." The foregoing quotations are extracts from the chapter on the training of our youth, and the wholesome instruction given

makes it plain when the one or the other is applicable. You need to know for your children's sake.

From the chapter on "God in Nature," we note the following:—

"Men of the greatest intellect can not understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar can not answer. These questions were not asked that we might answer them, but to call our attention to the deep mysteries of God, and to teach us that our wisdom is limited; that in the surroundings of our daily life there are many things beyond the comprehension of finite minds; that the judgment and purposes of God are past finding out. His wisdom is unsearchable.

"Skeptics refuse to believe in God, because with their finite minds they can not comprehend the infinite power by which he reveals himself to men. But God is to be acknowledged more from what he does not reveal of himself than from that which is open to our limited comprehension."

The preceding are only a taste of the good things given consideration in this volume. If you have not yet secured a copy of Volume VIII, do not delay. You can not afford to be without it. Bound in cloth, 75 cents, in flexible leather, \$1.25.

### How It Is Being Received

SINCE the first edition of the special Signs number of the *Southern Watchman* was mailed, orders have been coming in so rapidly that in order to keep up with them and those for the *Family Bible Teacher*, it has been necessary to run our presses both night and day.

Those who were waiting to see a copy before ordering are now sending in their orders, many of which are for a large number, while others who have already ordered, are sending for more, and these orders are invariably accompanied with the statement, "This special number sells the best of anything I have yet tried."

We are receiving many words of commendation, both as to its selling qualities and the matter it contains. The following letter from Elder L. G. Moore, of Ann Arbor, Mich., containing a post-office order for three dollars, is a sample of what people are writing about this number:—

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Brother A. F. Harrison, general canvassing agent for the Southern Union Conference, has ordered one thousand copies to sell himself, and writes of his first two days' work as follows:—

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Many who have had no experience in

this kind of work have no difficulty in selling twenty-five copies an hour. We have heard of several instances where people have bought copies after simply looking at the picture on the cover. Although great pains have been taken to make this number attractive in appearance, yet greater efforts have been made to make its contents most valuable. Already we are seeing good results, and we feel sure that by giving it a wide circulation much will be accomplished in the advancement of the third angel's message.

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## Editorial

### Looking Unto Jesus

IN the Christian race every weight is to be laid aside, the sin which doth so easily beset us is to be put away, and we are to run with steadfastness, "looking unto Jesus the Leader and Perfecter of our faith." To ensure success in our Christian life it is absolutely necessary that we should keep our minds stayed upon the Lord, and that we should run the race "looking unto Jesus." To look elsewhere is to forget Jesus. To look elsewhere is to invite defeat. To look elsewhere is to acknowledge that there is a greater than Jesus. Let us try to understand the fulness of meaning in the simple expression "looking unto Jesus." Consider these words: "Looking, not to ourselves or our sins, but to him who hath put away sin forever. Not to ourselves or our faith, whether in its weakness or its strength, but to him whose presence is the life of our faith. Not to the world or its temptations, but to him who hath said, 'Be of good cheer; I have overcome the world.' Not to Satan or his threats, but to him who hath brought him to naught. Not to men, or their fear or their favor, but to Jesus, the God-Man, Immanuel, God with us, our Brother and our King. Looking to Jesus, and Jesus alone. Looking to him always and in all. In trial and trouble, as in joy and prosperity; in solitude and repose, as in company and business; in religious worship, as in daily life,—always, only, looking to Jesus. Looking to him, to see what he is, to hear what he speaks, to

do what he says, to follow where he leads, to trust for all he waits to give. Looking to him and his love, till my heart burns with that love. Looking to him, till his eye meets mine, and I know that he watches over me. Looking to him in the power of his love and Spirit, knowing that he himself is drawing me to himself, leading and perfecting my faith. Looking to him, to be changed into his likeness from glory to glory." Ah, what blessing will be found in the experience of "looking unto Jesus"! "Look unto me, and be ye saved."

### The Meeting Place

VERY appropriately is the tabernacle in which the typical service was performed frequently called "the tent of meeting" in our Revised Version of the Scriptures. The people did not meet in the tabernacle for worship, as congregations now assemble in places of worship, but there God and man met over the broken law of God, and pardon and peace were assured to those who were willing to accept the divine provision in their behalf. This is one of the particulars in which the tabernacle was a type of the things which were afterward to be fully revealed. What was thus set forth in figure was realized in the person of Jesus, Son of God and Son of man. He clothed his divinity with humanity. "The Word became flesh, and tabernacled among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." Thus it was upon earth. And in heaven "the Lamb of God is represented before us as 'in the midst of the throne' of God. He is the great ordinance by which man and God are united and commune together. Thus men are represented as sitting in heavenly places in Christ Jesus. This is the appointed place of meeting between God and humanity." Such is the mystery of the incarnation. It is "in Christ Jesus" that we are made to sit in the heavenly places. It is "in Christ Jesus" that "the exceeding riches of his grace" is shown unto us. It is "in Christ Jesus" that we are created for good works. It is "in Christ Jesus" that those who "once were far off are made nigh in the blood of Christ." It is "in Christ" that the Father "hath blessed us with every spiritual blessing." And

it is only in him and through him that we are able to draw nigh unto God. Through no other channel has the Father made a revelation of himself for salvation. Do you desire to meet with God? Believe on Jesus. Do you desire to experience the union of divinity with humanity? Believe on Jesus. "In him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power." What a blessed meeting place!

### Studies in the Prophecies

#### The Value of Prophecy

IN the voices of the prophets we may hear the voice of God speaking to us; for God hath spoken "in the prophets by divers portions and in divers manners." From Moses, of whom it is said that "there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face," to Malachi, the last of the old-time prophets, and so on to John the revelator, "who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw," we have many mouthpieces, but each one gave utterance to the words of the Lord. Here is found an all-sufficient reason for giving earnest heed to the prophecies. God has spoken through the prophets. When God speaks, we ought to give attention to the things which are spoken.

God has spoken through human instrumentalities in order that we may hear his words and live. When God spoke directly to the people at Sinai, "they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." Since that time God has spoken to men through human agencies, but it is no less the voice of God than at Sinai. Happy are those who thus regard the words of the prophets.

It is true that there have been false prophets who have prophesied false things, but the Lord himself has warned us against such impostors, and has himself established a test by which we may distinguish the true from the false. "If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, 'Let us go after other gods, which thou hast not known

and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams." The Lord's prophet leads men and women to faithful service of the true God, but the whole purpose of Satan's emissaries is to lead away from God. "By their fruits ye shall know them."

The value of prophecy, and the fact that it is God who speaks through the prophets, are both made clear in the following inspired words: "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit."

We find also many expressions connected with the fulfilment of particular prophecies which indicate plainly that it was not man but God by his Holy Spirit who had foretold that which had come to pass. Here are some examples of this: "It was needful that the scripture should be fulfilled; which the Holy Spirit spake before by the mouth of David concerning Judas." "The things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled." "He spake by the mouth of his holy prophets that have been from of old." "Whereof God spake by the mouth of his holy prophets that have been from of old." "Behold," said the Lord to Jeremiah, "I have put my words in thy mouth."

The prophets themselves recognized that the words which they spoke were not their own, and they themselves sought to profit by what was revealed through them. Thus we read: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." What stronger evidence could be brought forward to show that the Lord himself was speaking through a prophet, than the fact that the prophet himself earnestly studied to know the meaning of the message which was given through him? Through humanity the Lord speaks to humanity, and the prophet himself listens for the voice of God speaking through his own mouth. This is the mark of a true prophet.

It was the appeal to prophecy which established the claim of Jesus of Nazareth to be the true Messiah. This is a marked feature of the gospel by Matthew. Over and over again it is stated, with a little variation of the

form of words, "That it might be fulfilled which was spoken by the Lord through the prophet." And it is indeed true that "we have the life of Christ in Moses and the prophets. The picture of the Messiah in its grand outlines was quite above the conception of Israel, and even of the prophets, at any time. Even after the fulfilment it was new to the people, different from their ideas, high above their thoughts and expectations. And as for the circumstantial fulfilment of the wonderful detail, who can explain it on natural principles?" The only explanation is found in the fact that the Lord foretold the experiences of his own Son. He who knows the end from the beginning foretold through human lips, often in the most particular way, the incarnation, the life of self-sacrifice, the cruel death, the resurrection, the ascension, and the exaltation at his own right hand. Those who desire to study this more fully will do well to read the following texts suggested by Dr. Adolph Saphir: Gen. 3:15; 9:26, 27; 12:3; 17:20, 21; 49:8-10; Isa. 7:14; 9:6; 11:1-10; 2 Samuel 7; Micah 5:2; Daniel 9; Hosea 11:1; Isaiah 40 and Malachi 3; Isaiah 42; 35; 61; 53; Zech. 11:13; 12:10; 13:7; Ps. 41:9; Ex. 12:46; Ps. 22; 16; 68:18; 110:1; 118:22, 23.

The period covered by the last generation is the subject of many prophecies, and stands in special relation to several lines of prophecy which deal with the past as well as the present. In fact, in these closing years of the great controversy the whole field of prophecy invites most thoughtful study. The conclusions which are thus reached will serve to establish a well-grounded faith in the particular predictions which are yet to be fulfilled in this generation; for it will be found that this closing work of the gospel is all mapped out in the prophecies. "In the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." It is fitting, then, that we should give special attention to the study of the prophecies.

### **The Gospel of Salvation**

WHATEVER our circumstances, whatever our experience, we all have this common need, that we should find salvation from sin; that we should know that power which gives us victory in time of temptation, which delivers us in time of fear, which enables us to conquer death, and which brings us safely into the eternal kingdom of God. In all our study of the gospel, we should never let any other truth overshadow this, because this is the essential thing in our experience.

Any teaching of the gospel of Christ

which fails to emphasize this power of God unto salvation from sin, is not emphasizing for us the gospel as it should, because whatever may be our views as to the fulfilment of prophecy, whatever may be our views as to certain doctrines or rites or ceremonies, if we fail by personal faith to lay hold upon the gospel of Christ to save us from sin, then rites, ceremonies, doctrines, creeds of any kind, the most cordial assent to the plainest teachings of the prophecies of God's Word, will not save us from sin apart from personal faith. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." This is the Lord's constant invitation.

This gospel of salvation from sin never changes in its essential features. The original provision for salvation was for personal faith in the Lamb of God that taketh away the sin of the world; that is, God's righteousness should be imputed to us through the gift of Jesus, his Son, as our Saviour; that is, his taking the flesh and revealing divine power in humanity brought unto us salvation; he made that union between the divine and the human that brings to humanity power for salvation from sin. To believe this, to lay hold upon this, to apply this experience for our experience, is to be saved from sin.

But at various times in the development of the gospel truth in the earth there have been crises, as it were, when there was to be borne, with special clearness and with special application to the very time then present, such a message of the gospel of salvation from sin, such a teaching of the righteousness of God through personal faith in Christ, as would save from the special temptation upon the people at that time, would save from the special danger of the hour.

Such times are readily recalled in past history. Such a time was the time of the flood. Such a time was the time in the experience of Nineveh when Jonah was sent with his message of present salvation, a salvation that must come to them within forty days. Such a time was the first advent, when John the Baptist preached this same gospel of salvation from sin with special reference to the fact that according to prophecy the time was fulfilled; the kingdom of God was at hand, and he was the forerunner to preach that gospel in such a way that the way of the Lord might be prepared; to present in such a way the truth concerning Jesus and his salvation, that when Jesus should be revealed in the flesh, he should be recognized as the Messiah, and the people should receive him.

To-day we face the near advent of our Lord. According to the fulfilment of many prophecies, according to the plain teaching of God's Word which

comes to us, we live to-day in the last generation, and we face, as the immediate imminent event, the second coming of our Lord in glory. There must be in this generation a teaching of the gospel of salvation from sin that shall save from sin in this generation; such a teaching of the gospel of salvation from sin as shall expose the false teaching of the gospel; as shall expose, in whatever form it may be presented to the people, that message which in many phrases has been taught and is being taught,—the gospel of salvation of man, instead of the gospel of the salvation of God.

There is only one true gospel. It is the power of God, and it is the power of God so applied as to bring salvation from sin. It is not simply abstract power, not simply the recognition of that power working in other ways, but the laying hold upon Christ working within the individual as the power of God to deliver him from the power of sin. This is the true gospel. It brings to the believer that righteousness of God which is by faith of Jesus Christ. It saves the believer from sin. It prepares the believer for that greatest of all events, now so near at hand, the coming of Jesus for his people. This is the experience which we need.

### **The Nature of Modern Theology**

FROM a leading exponent of modern theology according to the higher criticism (Professor Lobstein, of the University of Strassburg), the *Literary Digest* quotes the following in answer to the question, "What does modern theology make of the Bible?"—

The new and modern method [of interpreting the Scriptures] is the strictly historical interpretation of the sacred Scriptures. . . . This historical method is based upon ideas that are in deadly hostility to the old theory of inspiration, or, in fact, to any divine inspiration. . . . The difference that has all along been thought to exist between Biblical and secular history now practically disappears.

What a wonderful light the historical method has cast upon the real meaning of many of the books of the Bible! Now more than one book, the significance of which was not and could not be understood on the basis of the old inspiration hypothesis, appears in a wonderfully clear religious light, among these such enigmas as the book of Jonah, to which former generations demanded only a blind obedience, but which, understood as a work of fiction, is full of religious instruction. Again, the Apocalypse of St. John, interpreted in the light of the events at the close of the first Christian century, by the processes of historical exegesis, is now for the first time understood in its real purpose and character.

Examples to show how this method affects specific problems are readily furnished. It is now seen that the claim that Jesus was born of a virgin has no right to be regarded as one of the fundamentals of Christian faith. The latter

is independent of the statements recorded in the Gospels. The same is true of the different views which have been developed in the New Testament on the basis of the tradition concerning the resurrection of Jesus.

From another authority on this subject (Professor Bousset) we have the following:—

The proclamation of the gospel can no longer begin with the thought of the utter corruption of man and the sinfulness of all actions. The old contrast between sin and grace is not the foundation of theology. Again, we can speak of the divinity of Christ only in a modified sense, and the Pauline doctrine of atonement does not represent the original faith of Christianity.

Such quotations very clearly show what modern theology makes of the Bible. It removes from it entirely the whole foundation of the faith once delivered unto the saints, leaving it a book of no value whatever save of a merely literary and historical nature. Either this modern theology is false or the old Christianity is false. But the divinity of the old Christianity is abundantly proved by its fruits.

L. A. S.

### **The Main Part of the Soldier's Life**

THE most famous painter of battle scenes in our day, the Russian artist, Verestchagin, lost his life when the battle-ship "Petrovlovsk" went down in the Port Arthur roadstead. He counted himself a servant of peace, for he painted, not to glorify war, but to show its sordid and sad side. He did not choose the dramatic scenes of war, but held that the real campaign was made up of common hardship and misery, without the excitement and carnal inspiration of the shock of the battle-field. He said:—

Weeks are spent in marching in blazing suns, in clouds of dust, or in toiling through mud while the rains drench you to the skin. War means hunger, thirst, sickness, the pain of wounds, privations of all kinds,—a reversion to the conditions of savage existence. All these things last for days, for weeks, for months, while the time that is passed in actual fighting is but a few hours. Why, then, should we, in painting war, devote our attention exclusively to these moments of excitement, and ignore the dull, grim realities that make up the life of a soldier on campaign?

There is a lesson for the missionary soldier in this view. Many a youth who enlists in an army is fascinated by the thought of bright uniforms, the waving of banners, the chance to do gallant service and win applause and renown. And he finds that he little understood the real hardness of the service and the commonplace duties that make up the life of the average trooper. Now we are called to endure hardness as good soldiers of Jesus Christ; and we, too, shall find that this means a vast amount

of what might be called commonplace, hard, heavy work.

After all, character is not tested more in meeting great crises than in bearing the brunt of this every-day wear and tear of life. The strength for the crisis is but the sum of the victories gained in the common experiences.

The test for the missionary work is not more in the courage that meets sudden emergencies or dangers than in the plodding constancy that counts for every-day faithfulness when there are no great battles to be won nor stirring events to be encountered. Many a man who could nerve himself to meet a sudden shock of danger finds himself weak when the service calls for steady devotion to uninspiring details.

Our hearts are stirred as we think of Moffat, with bared breast, facing the Bechuana spears, of Paton, holding the muzzles of the cannibal islanders' guns and praying God to keep him, or of Ann Haseltine Judson, week after week facing that wicked Burmese court, pleading for Judson's life. But these are not the items that make up the triumph of missions. These experiences but bring into relief the trust and devotion and self-abandonment born of days and months and years of unwearying toil among unappreciative people, with no one looking on,—no one but God and angels,—no one cheering, no trumpets blowing, no flags waving.

God's work calls for those who can endure hardness in meeting commonplace experiences, and who will be as true in little things as in the great. It is easier oftentimes to be courageous when the stiff battle is on than to hold encouragingly on when the situation calls for waiting only upon God. When the work moves with a rush and a stir, it is easier to be strong in faith than in the time of patient waiting. It is good to know how to run and not be weary; but most often, perhaps, do we need to learn how to walk and not faint. It is often harder to plod along at a walking pace than to run forward. But those that wait upon the Lord shall learn it. Isa. 40:31.

W. A. S.

### **An Impending Conflict**

THE status of the labor controversy in the United States at the present time is this: the labor unions have been met by the formation of employers' unions, and the issue around which the controversy now centers is that of the "open shop," by which expression is meant the recognition of the right of the employer to employ non-union men in his industry, and to hire and discharge men at his own discretion. The labor unions are determined to oppose the recognition of this right on an employer's part "to the last ditch," and it seems that a tremendous struggle between the unions and

employers—greater than anything this country has yet known—is inevitable. The reason for this determination of the unions to fight the open shop to the bitter end, and to win at any cost, is, as stated by Mr. William English Walling, who is an authority on the facts of the situation, that “the open shop means the destruction of the unions.” In a recent article contributed to *The Independent*, describing the existing situation, Mr. Walling says:—

The whole employing class of the United States is lining up for a new campaign against the unions. In this fight it is backed by the press, the middle classes, public opinion generally, and the highest labor arbitration tribunal in the country. The struggle is momentous. It will decide not only the industrial, but the social and political future of the United States. If the employers' campaign is successful, it means the elimination of the trades unions as a factor in American industry. If it fails, nothing short of direct government control can prevent the unions' steady progress toward industrial domination.

Answering the question, What is the open shop? as the unions view it, Mr. Walling says:—

Fortunately an official interpretation of the open shop has been given to us by the highest labor arbitration court which we have ever had—a court appointed by the president of the United States and accepted by the nation. The Anthracite Coal Strike Commission was not only our most important labor arbitration board, but it has left behind it the most important “trade agreement” in industry. The commission's award was of course in general terms, and first of all provided for an umpire to decide disputes arising under it. Col. Carroll D. Wright, head of the Bureau of Labor, has been appointed umpire.

The Anthracite Commission decided for an open shop. In a recent decision that has alarmed and antagonized the whole labor movement, Colonel Wright defines the open shop as follows:—

“There can be no doubt that the employer has a perfect right to employ and discharge men in accordance with the conditions of his industry; that he is not obliged to give any cause for discharge. . . . This right to discharge must be maintained. Any other view of the case . . . would compel employers to employ men whether they had work for them or not, and whether the men were competent or not, and would thus stagnate business and work to the injury of all other employers.”

President Roosevelt approves of the award of the Anthracite Commission. His appointee, Commissioner Wright, shows that this award has as its very basis the right to discharge without cause. The right to discharge without cause is the feature of the open shop against which the unions will fight to the last ditch. . . .

To admit the right to discharge without cause is, the unions believe, to sign their own death warrant. If the employer can discharge a man “who does not suit him,” to quote Colonel Wright again, he can discharge a union man for the simple reason that he is a union man. Nor is the employer's promise not to discriminate sufficient. To fall

back on the promise of the employer is to bring the workman back to the same condition of servile dependence he occupied when he had to ask for better wages as an individual favor, instead of demanding them through his union as a right.

The employer who can “discharge without cause,” can deprive the workman of his means of subsistence and the union of its members. No organization can continue to exist longer than it is able to protect its individual members from outside attack. For a “labor” organization to protect its members it must first of all keep them at work. To a union man permanently out of a job a union card is a bit of pasteboard, and a union agreement for better wages is not worth the paper on which it is written.

The employer who can “discharge without cause” has the power to use war measures in times of peace. By locking out union men one at a time he can wage a quiet war of extermination as effective as a general lockout, and much less expensive. Under arbitration and the trade agreement he can do exactly what he does in an open fight—he can wield against the unions the whole reserve army of labor, the great body of the unorganized and the unemployed.

It is clearly the intention of the unions, therefore, to repudiate arbitration and the “trade agreement” which represents the decision of the Anthracite Strike Commission. And as this Strike Commission was the last resort to obtain peace in the great conflict which caused such general disturbance and trouble throughout the country, the repudiation of the decision of this body makes it clear that the unions have decided to take matters into their own hands, and fight against the open shop until either they shall have won or been hopelessly beaten. They mean war, to the death of one side or the other.

What further convinces the unions of the necessity of such action is the fact that employers' associations are preparing to deal with their employees through a “blacklist.” “Employers' associations,” says Mr. Walling, “are everywhere installing the Employment Bureau. By this means the employees of all the members of an association are registered, and their records, including always their records as unionists, are kept. In each shop the employer naturally gives every preference to loyal and obedient non-union men. By means of the Employment Bureau these same loyal individuals may be preferred by the associated employers in the distribution of jobs in the season when work is scarce. The union workmen may find themselves not only discriminated against while employed, but given employment in inverse ratio to their loyalty to their union. The Employment Bureau gives a whole industry the information, the means, and the opportunity for discrimination against union men.” “Employers are taking a final stand against the

unionization of industry by fighting the battle of the non-union men.”

In conclusion, Mr. Walling inquires, What is to be the result? and says:—

One thing is clear. In dealing with labor, employers will act as a unit. They have already united on the open shop. The open shop leads to the Employment Bureau, the Employment Bureau to the National Labor Bureau. The blacklist will be practised on a national scale. The unions also will act not locally and by separate trades, but nationally and in concert. The sympathetic lockout they will fight with the sympathetic strike. To the national blacklist they will reply with the national strike. Labor conflicts are to become a community affair. The most vital concern of the nation is to be the labor question.

If the coming struggle is won by the employers, it will only be after a long and bitter contest on the part of the unions, waged with an intensity born of the conviction that they are fighting for their very existence, and that to lose the battle is to lose all. If the unions win, on the other hand, the control of the nation's industries, which means the control of the nation itself, will pass into the hands of the unions,—into the hands of organizations neither constituted by vote of the people nor representative of the whole people nor responsible to the people. And that will mean the end of all semblance of free, republican government in this country. Experience is not wanting to show what would become of individual rights and liberties under a government by labor unions.

Such prospective strife arises from the selfish, warring propensities of the unregenerate heart, and would naturally continue as long as human nature remains what it is, and what it has been since the fall of Adam. What but the coming of the Prince of Peace can bring permanent peace upon the earth? Happily, it is the privilege of peace lovers to rejoice in the assurance that that event is at hand.

L. A. S.

### Loan Your Books

I WAS interested lately in an experience related by a sister in visiting among the people, and loaning them our denominational books from her private library. Many expressed great appreciation for them, and wondered why they had not received them before.

Why is not the plan worthy of imitation? Why should not scores of our people do this same thing? Some call for literature with which to do missionary work, and do not use that which they already have in their homes. Others excuse themselves from doing any special work for their neighbors on the plea that they are not able to purchase the literature, yet have a whole library of our good denominational books in their homes scarcely soiled.

These books will all burn up in the fires of the last day, like other books, and now is the time to put them in circulation, rather than let them be hid away in the bookcase to be dusted at the annual house-cleaning occasion. Having read them ourselves, we should pass them on for others to read and enjoy.

But you say, The books will become worn, and some of them will never be returned. Very likely; but you will feel better in the day when your Lord is seen coming on the cloud, if your books containing the message of salvation are worn out by your neighbors reading them instead of being shelf-worn. And suppose some of them are lost? They will be in the homes of some poor, judgment-bound souls as a witness that you made an effort to bring the light of truth to their homes.

Loan your books to your neighbors and friends, and then visit them with your Bible in your pocket, and prayerfully help them to understand the points that are not clear to them, and the Lord will water your own soul, and will give you souls as a reward. We should of course exercise caution, and not try to give them the whole message at one visit, but patiently lead them step by step into the light shining from the Word of the Lord.

G. B. THOMPSON.

## Note and Comment

THE leading French military organ, *Armee et Marine* (Paris), in a recent utterance descriptive of the present military outlook, expressed its view of the idea of a coming disarmament and millennium of peace, by saying:—

Haunted by ideas more generous than practical, a social school which has adepts in all lands soothes itself with the beautiful dream of general peace. Disarmament and arbitration are the catchwords fondly repeated in a special press and a special literature. But the facts of all ages and the life of all mankind belie at every step the possibility of such a universal accord.

THE butchers of New York City want Sunday rest, but do not want it enough to be willing to take it at the expense of any loss in trade. They are perfectly free to rest on Sunday if they choose to, so far as any law is concerned. The only obstacle is the knowledge that while their shops were closed, some one else would be getting Sunday trade, and the thought of such a thing is unpleasant. So they have decided to force all butchers to close up on Sundays in order that those who wish to close may enjoy their rest undisturbed by the thought that some one else is taking in money by keeping open. The *New York Times* states that "a vigorous protest" against Sunday selling will be made to Police Commissioner McAdoo "by a committee of the Amalgamated Meat Cutters and Butcher Workmen of North America and the American Federation of Labor, in accordance with a resolution passed by

the Kosher Meat Cutters' Local Union No. 399 at a mass-meeting held on Monday night. William C. Wellman," it is stated further, "who is business agent for local unions Nos. 50 and 399, said yesterday that unless the protest to Commissioner McAdoo resulted in compelling the offenders to suspend work on Sunday, the unions would place a boycott on those who are disregarding the law." Sunday enforcement is henceforth to be more and more associated with the labor unions and the boycott.

THE following, which appeared among press dispatches of recent date, is, if true, a remarkable tribute to the efficacy of strict cleanliness and faithful, persevering observance of sanitary laws, in overcoming disease:—

NEW ORLEANS, May 24.—For the first time in history, it is said, a leper will be ordered from a lazaretto completely cured. This week the Louisiana lepers' home at Indian Camp will discharge one of its patients, a creole boy, a native of New Orleans, aged fifteen, who has been afflicted with leprosy for four years, and who has been under treatment at Indian Camp for nearly two years.

When he went to the asylum, his body was the color of coffee, and was covered with leprous ulcers; his face was blotched, puckered up with open sores; he had no eyebrows nor eyelashes. Now he is clean to look at; his face is clear, with a slight touch of color; his eyebrows and eyelashes have grown, his eye is clear instead of glassy, and he has regained control of his facial muscles.

Five more patients are on the road to recovery, and will be discharged within a year.

It is said that the treatment which has caused such results is nothing new, but simply the persistent application of the treatment used for leprosy since the world began. The only difference is that in the Louisiana home the disease has been treated steadily, systematically, and constantly. Absolute cleanliness, pure food, and pleasant surroundings as far as possible are provided.

A CHAIR of American secular history is to be established in the Catholic University at Washington. To this end a donation of fifty thousand dollars was recently made to the university by a Catholic organization—the Knights of Columbus.

The purpose of this new chair will be to reconstruct American history in the interests of the Catholic Church. It will be, says the *Catholic Mirror*, to undo the work of Protestant historians, who "have been at work for generations misrepresenting the church and the part her sons have taken in advancing the cause of our country." The works of these Protestant historians are, says the *Mirror*, full of "misrepresentations" and "malicious fabrications."

The nature of this reconstructive process which will be undertaken may be inferred from the statement made in

Washington not long ago by a Catholic orator that "the American government is not only the most, but the first real Catholic government in history." A good deal of reconstruction will be necessary to establish such assertions as this, and the process will necessarily involve the task of eliminating the great truth that the American government was founded on the Protestant principle of the separation of church and state.

THE following testimony in proof that the persecuting spirit which caused so many martyrdoms in the Dark Ages is still retained and justified by the papacy, was printed recently by a leading Catholic journal of Cologne, Germany, being quoted from a book written by a Jesuit, Father Lucca, and which appeared in Rome as late as 1901:—

The church has decided on various punishments for the heretics: (1) The secular government must, at the command and by the direction of the church, inflict the punishment of death on heretics, and can not refuse to take charge of those who have been handed over to the secular arm by the church for death; (2) this punishment is to be inflicted not only on the adults who have fallen away from the faith, but also on those who have been baptized, and with their mother's milk have imbibed heresy, and when grown up pertinaciously adhere to it.—"*Institutiones Juris Ecclesiastici*," Vol. I, page 261.

German Catholics are now trying to establish the claim that this statement does not correctly represent the position of Rome to-day. But if such a principle of procedure was right in former times, it must be right now; and it is the boast of Rome herself that "the church never changes."

THE effect of modern rapid-fire and heavy guns in a battle at sea will be such, concludes a United States naval surgeon, Dr. H. D. Wilson, that it will be impossible for the medical attendants on board a ship, unless their number is largely increased, to give attention to more than a small number of the wounded during an engagement, and the great majority of those injured must be left to look after themselves, thus greatly adding to the horrors of a naval conflict. Dr. Wilson bases his conclusions on the results which attended the fight between the Russian cruiser "Variag" and a Japanese squadron, off Chempulpho, at which time he was stationed on the United States gunboat "Vicksburg," in Chemulpho harbor. Although the rapid-fire batteries of the ships were not used at all during the action, the distance between the ships being too great, and the firing lasted only twenty-five minutes, over one hundred men on the "Variag" were disabled by the fragments of shells which struck and burst about the ship.

L. A. S.

## General Articles

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

### Trust God

MRS. MINNIE E. PARKER

TRUST Him in the darkness,  
Day is near at hand;  
Trust him on the ocean,  
He will bring to land.

Trust him in the daylight;  
Snares beset thy feet,  
But his watchful presence  
Makes the journey sweet.

Trust him on the water,  
Trust him on the land,  
Trust that he will guide thee,  
Let him hold thy hand.

Trust him as a Father;  
Trust him as a Friend,  
He will guide and keep thee  
Ever to the end.

He will share thy sorrow  
Through this vale of tears;  
Thou shalt share his glory  
Through eternal years.

### The Great Medical Missionary

MRS. E. G. WHITE

IN the days of Christ there were no sanitariums in the holy land. But wherever the Great Physician went, he carried with him the healing efficacy that was a cure for every disease, spiritual and physical. This he imparted to those who were under the afflicting power of the enemy. In every city, every town, every village through which he passed, with the solicitude of a loving father he laid his hands upon the afflicted ones, making them whole, and speaking words of tenderest sympathy and compassion. How precious to them were his words! From him flowed a stream of healing power, which made the sick whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for he was glad to be able to restore suffering ones to health.

The Mighty Healer worked so incessantly, so intensely,—and often without food,—that some of his friends feared he could not much longer endure the constant strain. His brothers heard of this, and also of the charge brought by the Pharisees that he cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that he must be persuaded or constrained to cease his manner of labor, and they induced Mary to unite with them, thinking that through his love for her they might prevail upon him to be more prudent.

Jesus was teaching the people when his disciples brought the message that his mother and his brothers were without, and desired to see him. He knew what was in their hearts, and "he answered and said unto him that told him, Who is my mother? and who are my

brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother."

The enmity kindled in the human heart against the gospel was keenly felt by the Son of God, and it was most painful to him in his home; for his own heart was full of kindness and love, and he appreciated tender regard in the family relation. But with their short measuring-line his brothers could not fathom the mission that he came to fulfil, and therefore could not sympathize with him in his trials.

Some of those whom Christ healed he charged to tell no man. He knew that the more the Pharisees and Sadducees and rulers heard of his miracles, the more they would try to hedge up his way. But notwithstanding his precautions, "so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities." Again and again he was followed by the priests, who expressed their violent sentiments against him in order to stir up the enmity of the people. But when he could no longer safely remain in one place, he went to another.

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

The life of Christ and his ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced. The principles of heaven are to be adopted and practised by those who claim to walk in the Saviour's footsteps. By his example he has shown us that medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it. Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart.

Christ has empowered his church to do the same work that he did during his ministry. To-day he is the same compassionate physician that he was while on this earth. We should let the afflicted understand that in him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as his disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We need the Holy Spirit's power, the

calm assurance of faith that can claim God's promises.

We should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding him they will be changed into his likeness. Our object in establishing sanitariums is to encourage the sick and suffering to look to Jesus and live. Let the workers in our medical institutions keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of him who gave his life to make it possible for them to have life eternal. Keep their minds fixed upon the One altogether lovely, the Chiefest among ten thousand. Talk of his love, tell of his power to save.

The Lord desires every worker to do his best. Those who have not had special training in one of our medical institutions may think that they can do very little; but, my dear fellow workers, remember that in the parable of the talents, Christ did not represent all the servants as receiving the same number. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Some can not do as much as others, but every one is to do all he can to roll back the wave of disease and distress that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. God desires every one of his children to have intelligence and knowledge, so that with unmistakable clearness and power his glory shall be revealed in our world.

### "See That Thou Build All Things According to the Pattern"

D. H. KRESS

THERE is a great significance in the following words of inspiration: "The birth of Jesus Christ was on this wise."

The instruction was given to Moses, "See . . . that thou make all things according to the pattern showed to thee in the mount."

It is evident that God designs ever to keep before man the birth of Christ, his humble parentage and life of toil, as a pattern in planning to carry forward his work. The Saviour of men was not born in a palace, neither was he surrounded with pomp and worldly splendor at his birth. He was born in a stable, at Bethlehem, cradled in a manger, and brought up in an obscure town in Galilee. Though he held the wealth of this world in his hands, he emptied himself, and his great work and mission were begun in poverty, without worldly rank or recognition. This was God's way of revealing himself, of intro-



ducing and making known saving truth. "Neither are your ways my ways," saith the Lord.

At the birth of Christ the whole religious world was permeated with the idea that splendor, rank, and large, imposing buildings were marked evidences of God's special favor. The religion that could outdo all others in these respects, was considered the true religion. When Christ, therefore, came to his own, "his own received him not." Truth was rejected because it lacked outward display. Even the disciples of Christ had their minds so filled with the thought that the kingdom must come with outward splendor, that they tried to take Christ by force and bestow upon him worldly recognition and honor as a king.

There still exists in human nature a disrelish for any truth that is cradled in a manger. The feeling exists, We must have outward splendor in order to make impressions. But these are no evidences of God's favor, or that the work is of God. It is this spirit that is responsible for many of the massive buildings of modern as well as ancient times. It is responsible for many of our great cathedrals. But outward splendor now, as then, is usually an evidence that the true Shekinah is not within. As a rule truth is not found within massive walls. The massive walls were in Jerusalem, but Christ was in a manger at Bethlehem. In the closing work many will regard such works with a degree of satisfaction, and say, "I am rich, and increased with goods," but Christ is represented as standing at the door, knocking, unrecognized and unworshipped. The Roman Catholic people look proudly upon their massive structures, and say, "Who is like unto the beast? who is able to make war with him?" but many who are not connected with this church reveal the same spirit. "And all the world wondered after the beast,"—all whose names are not written in the Lamb's book of life. Truth is not enclosed in caskets of gold; truth is still to be found cradled in a manger, for "the birth of Jesus Christ was on this wise."

If "this work be of men, it will come to naught." When men put their trust in these externals, God has often to dash these in pieces to save the men. When Nebuchadnezzar said, "Is not this great Babylon, that I have built?" there fell a voice from heaven, saying, "The kingdom is departed from thee." This was the only way God could save Nebuchadnezzar. When ambassadors came from Babylon to inquire about Hezekiah's marvelous restoration to health, he gave them what he supposed to be the best evidence that he was specially favored of God. It is stated, "Hezekiah was glad of them," and showed them the house of his precious things, the silver and the gold, etc. "There was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Only one thing he failed to do, and that was to reveal Christ, and him crucified. The Lord said through the prophet Isaiah, "Behold the days come, that all that is

in thine house, and that which thy fathers have laid up in store until this day, shall be carried into Babylon; nothing shall be left, saith the Lord."

Ambassadors from Babylon are frequently sent to God's people to get a glimpse of Christ. When they depart, it may be well to ask, "What have they seen in thine house?" They may have seen all our appliances and our buildings; but have they seen Jesus?

God introduces and carries forward his work in a way altogether different from the way man deems it wise and prudent to carry it forward. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? . . . Hath not God made foolish the wisdom of this world?"

The world is still looking for a sign, or outward display. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorifieth, let him glory in the Lord," and in nothing else. It is well to remember and to keep constantly before us the humble birth of Christ, to study carefully his life as he walked and labored among men, and build after the pattern.

### A Warning Message

WILL there be a warning message to prepare the world for Christ's coming? This question admits of but one answer: *Of course there will be such a message.* The character of God, his mercy and love, his great interest in our welfare and salvation, his justice and compassion for his creatures, demonstrate beyond all question that when their eternal well-being is in jeopardy, he will surely give them warning of their danger.

In all the great crises of the past, he has ever done this. When he was about to destroy the antediluvians by a flood of waters, he sent forth his servant Noah, "a preacher of righteousness." God's Spirit strove with them one hundred and twenty years. He warned them by preaching; he warned them still more effectually by the preparation he was making to save his own family and the animals and birds that were to be preserved to repopulate the earth. 2 Peter 2:5; Genesis 6.

The flood came, and swept away every inhabitant. So it will be when Christ comes. "As it was in the days of Noah, so shall it be also in the days of the Son of man."

Wicked Sodom and the cities of the plain were visited, even by angels of God, and righteous Lot and his daughters that believed were cared for and rescued.

Even proud, wicked, Gentile Nineveh was warned by Jonah the prophet, and the city was spared just because the peo-

ple believed the message God sent them. So much for faith in God's word.

Have you ever read the book of Jeremiah? If not, read it carefully. It is largely filled with that great prophet's efforts to warn the Jews of the destruction of their wonderful temple and the city of Jerusalem. The most solemn appeals were made to cease living in sin and rebellion against God. They were plainly told that if they did not, their city should cease from being a city, and lie utterly waste and desolate. Such proved to be the result, and that awful captivity of seventy years followed.

Even the Egyptians were fully warned of the results of their sins in oppressing the Israelites. Moses and Aaron plead with Pharaoh, and mighty signs and wonders were performed. These were unheeded, and their whole army was engulfed in the waters of the Red Sea.

Christ's remarkable discourse recorded in Matthew 24, Mark 13, and Luke 21, was a clear prediction of the destruction of Jerusalem. The Jews heeded not the warning. The siege under Titus was one of the most terrible the world ever saw. Women ate their own children. Hundreds of thousands were carried off as slaves; the nation was scattered, and has never been gathered, and their city was utterly obliterated.

But not a disciple of Christ was in the city; all had heeded Christ's warning, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." They fled away to the mountains, and were saved. So much for believing God.

We see from these references to the past that it is ever according to God's plan to warn the people of danger. Then those who believe him will be in safety.

What, then, shall we say of the greatest event that will ever occur—the second coming of Christ? Will all that have an interest at stake in that solemn event be left in unconscious ignorance of its approach, never know of it or have any chance to know of it till like a clap of thunder out of a clear sky it is everlastingly too late to prepare for it?—O, no, not by any means. God has not so changed in character as this would imply. There will be a warning message proclaimed to the ends of the earth. All who will believe God's word and make preparation, will have a chance to be ready for it. They will say, when they see him come in his glory with all the holy angels, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

Did you ever know anybody to wait for a thing that he did not expect? It is impossible. This scripture is *positive evidence* that God's people, when the Lord comes, will be looking for him and prepared to receive him. Why?—Because they have believed the warning message that preceded his coming.

What says the apostle Paul concerning this matter? "But ye, brethren, are not in darkness, that that day should

overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:4, 5.

The apostle had just been speaking about the world's being overtaken as by a thief in the night. Why?—Because they believed not the "sure word of prophecy," which Peter says is a "light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19-21.

The dawn of the day is the glorious event of which we speak in this paper—the coming of the Lord Jesus Christ to gather his people home. We are now living in the long night of moral and spiritual darkness, where the curse reigns, sin and rebellion against God run riot, and sickness, sorrow, woe, oppression, bloody war, and universal death triumph over mankind.

It is not always to be so. The time is soon to come when the Almighty God will say, "There shall be no more death," no more tears, "neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

Thank God, we live now just before the dawning of that day. O weary, sorrowing, sin-sick, perishing souls, look up! The morning breaketh. We see from the "sure word of prophecy" that we are nearing that happy day when life and immortality will take the place of woe and corruption, sickness, sorrow, and death. It comes, O it comes! yea, it is near at hand. Are you ready for the glad transition? Can you say with the beloved apostle, "Come, Lord Jesus, come quickly"? *If not, why not?* Ah, do you love this poor sin-cursed world too well—its fashions, its pleasures, its lusts, its wealth? If so, you are without hope and without God in the world. When the world perishes, you will perish with it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

The world passes away when the morn of eternity breaks at Christ's second coming. *It is near and hasteth greatly.* Ah, yes; there is a message of warning going forth to the world even now. Its notes are sounding even as you read *this paper*. It is the keynote of the whole system of our faith.—*Geo. I. Butler, in Southern Watchman.*

"THE Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered, they would not be the men they are. In silent, dark hours, character of a certain sweet, tender type is matured. Other kinds of character are brought out by the sunshine. God sends all kinds of weather to the soul which he would develop in his likeness."

### A Choice

If all love's gifts of grace or power  
Lay spread before my choice this hour,  
What should I claim as life's best dower?  
Dear God, how should I know?

Unfailing love from sun to sun?  
Unfailing wealth, in honor won?  
Unfailing health—all gifts in one?  
Nay, all of these may go.

For love that comes our lives to bless  
Must evermore be counted less  
In grace and might and tenderness,  
Than gifts that from us flow.

And health the tender soul may drain  
Of power to share the sufferer's pain,  
And strength is weakness, power is vain,  
That soothes no human woe.

And wealth of treasure, land, or gold,  
Is only sweet to have and hold  
When streams of mercy manifold  
In ceaseless gifts o'erflow.

So, from the dazzling, tempting three,  
How can I choose? Choose thou for me;  
Give or withhold, but let me be  
Content God's will to know.

Give love until I love outpour,  
Give pain till those whose hearts are sore  
May know for them I suffer more  
Than for my own small woe.

Give wealth, but not for selfish greed,  
But for the sad world's pain and need;  
Give thou thyself, then, rich indeed;  
All else may come and go.

—Selected.

### Do You Know?

MARY C. WILSON

DEAR fellow Christian, are you aware that among the little band of brethren and sisters with whom you have your association there may be some soul who is bowed down in discouragement—some one who, though nearly crushed under the load that he carries, may be now fighting a soul conflict, open only to the all-seeing Eye, so severe, so desperate, that it seems at times as if his feet would be swept off the one true Foundation? He does not shout the victory he might have, because the enemy is overwhelming him with darkness. He refuses to talk of the darkness that envelops him, consequently you do not understand his inward experience.

No; you do not know. How can you? How can you know how near to danger stands that precious soul whose purchase price was the life of the Son of God? But are you scattering about you smiles of cheer, words of tenderness, hope, and love? Are you *watching* to help upward instead of bearing downward by criticism or indifference?

Are you bearing those whom you covenanted to help, above earth on the wings of prayer? Do you bring each by name before the Father for his strength and grace? Do you, when you enter your closets where none but God can see, agonize before him for the youth, the boys and girls of your fold, that they may be kept unsullied from the world's pollutions, and grow strong to labor for the Master?

Do you know that Satan is making a special target of these youth, bringing against them a flood so strong that it is almost impossible for them to bear up against the awful current? Are you seeking by every means, by unceasing prayer, to keep them as pure as when heaven gave them into your keeping?

Do you say that many of our young people are now lost to the church? that we can no longer interest them in religious things? What! Can it be that you are at ease, enjoying the security of the fold, while the lambs are out on the cold, dark mountains of unbelief? O, hasten to their rescue!

But stop! throw down your clubs. You can not drive nor frighten them back. Only gentle means combined with wisdom will avail; but persevere, persevere, persevere. Let your prevailing weapon be prayer. Encircle them with a cheerful spirit of love and good-will, and then hold them up to the dear Father in earnest, unceasing, prevailing prayer, and God according to his promise will hear and save.

### The Fountain With the Cup

A CERTAIN man placed a fountain by the wayside, and hung a cup near by with a little chain. He was told sometime afterward that a great art critic had found much fault with the design of his fountain. "But," he asked, "do many persons drink at it?" Then they told him that thousands of poor people, men, women, and children, slaked their thirst at his fountain. He smiled, and said that he was little troubled at the critic's observations. He only added a hope that on some sultry summer day the critic himself might fill the cup and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an unusual number of critics. Some friends of the fountain seem to fear lest confidence be shaken, and its honor be decreased. But we may be sure of this, that from the standpoint of its munificent Designer the only question is, "Do many persons drink at it?" and that God, the giver of the fountain, is satisfied with the knowledge that multitudes of earth's weary, wistful souls are slaking their thirst from its life-giving flow. O that men who are troubled with doubts and questionings and skeptical thoughts about the Bible would calmly examine it for themselves! O that in a candid, teachable frame of mind they would take it up and read it!—Selected.

THERE is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive the five. Every man can be his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent you are burying yourself; in burying aught that God has given you, you are burying part of your very life.—*Joseph Parker.*



**Christ in the Home**

PEACE to this house! O Thou whose way

Was on the waves, whose voice did stay  
The wild wind's rage, come, Lord, and say,

Peace to this house!

Thou, who dost all our sorrows know,  
And when our tears of anguish flow  
Dost feel compassion, come, bestow  
Peace on this house!

"Peace to this house," come, Lord, and say,

Come to us, Lord, and with us stay,  
O, give, and never take away  
Peace from this house!

— *The Shadow of the Rock.*

**Fashion and Its Service**

L. A. S.

IN a recent article contributed to *The Independent*, a French dressmaker, who, after learning her art in leading Paris establishments, came to this country, and has for some years served people of wealth and fashion in New York City, tells the following about the origin and purpose of the changing fashions in dress. Having spoken of her entry as an employee into a prominent Paris establishment, she says:—

"It was not very long before I found out just how the fashions are made. There are three great establishments in Paris that lead all others. These have very clever men working for them as designers of cloaks, hats, and dresses. These designers not only know all the recent fashions, but also all the fashions that there were in the world hundreds of years ago. They have books full of pictures to help them, and what they try to do is to make the women change their dresses just as often as possible. That's the reason they keep changing the fashions.

"Each time they make a new fashion, they make it just as unlike the one that went before as can be, so that things that are six months old look ridiculous, and the women all over the world who are trying to follow the fashions put the old dresses away, even though they have been worn only once or twice. One time the sleeves are big at the shoulders and narrow at the wrists, and at another time narrow at the shoulders and big at the wrists. One time the dress is tight at the waist and another time loose, and there are all sorts of changes in the size, shape, and hang of the skirt; and in addition, all the changes of fashion in colors and materials.

"The keynote of fashion making is change, for the women all over the world are watching Paris, and they say, 'You might as well be out of the world,

as out of fashion. The greater the changes, the more dresses sold.

"When these great milliners have decided on the new fashions, they get some of the best-known women in the city to lead off with them. These women are given magnificent costumes of the newest design to wear, and, in some cases, are even paid for wearing them. Of course these women are great beauties, and when they appear in the parks, or at the opera, all the other women envy them, and all those who can, run away and get something of the same kind."

Of the kind of characters which in her experience she found to be associated with love of display, she speaks thus:—

"Many of our best customers were Americans. They were all very rich, and we heard that everybody in America was rich. They drove up to our shop in carriages and automobiles, and they wanted dresses like those of the queens and princesses. Some of them spent whole weeks in our shop.

"Part of the time I had to help try on, and heard a great deal of the conversation of these ladies. It was all about dress and money. They said that Paris was just like their idea of heaven, though the ones who said that had seen very little except our shop. They were mostly daughters of working people, common laborers, butchers, and shopkeepers who had grown rich some way, yet they were more haughty and proud than our own aristocrats. In fact, they were pretending to be aristocrats. I remember one of this sort who declared that she hated America because it was a republic, and contained so many common people. She was sorry that France was a republic, and hoped it would again soon have a king. Our forewoman always agreed with all the customers, and she agreed with this one till her back was turned. Then she said:—

"What a fool that woman is! She is coarse enough for the fish market, yet she thinks she can make people believe she is an aristocrat. I wonder what she is proud of."

As illustrating the martyrdom women are willing to inflict on themselves in order to be fashionable, she relates the following:—

"Some of our customers suffered greatly in their efforts to be fashionable, for fashion takes no account of the natural shape of the human body. It did not matter so much to the thin women, because all they had to do was to stuff their figures, but some of the stout women were martyrs.

"One very beautiful woman was fat, and would not acknowledge it, as she had been quite slim.

"My waist measure,' she said, 'is twenty-four inches.'

"She insisted on this, and made two of us girls pull her corset strings till we secured the right girth.

"My! that was a job! The squeezing must have hurt her awfully. She was gasping for breath and perspiring rivers, but she would not give up.

"When we sent the dress home, she brought it back.

"It doesn't fit,' she said.

"Where?' asked the proprietress.

"The waist is too small.'

"The waist is twenty-four inches.

You gave that yourself as your measurement. All you have to do is to have your corsets tightened as they were on the day when you were measured.'

"The poor lady looked at us, and we all nodded assent. We had heard her insist that twenty-four was her measurement. Soon she was again in the hands of the tighteners, gasping and perspiring.

"When the corsets were well pulled in, the dress fitted like a glove, but the poor lady's face was the color of blood, and she could hardly speak.

"I m—m—must—have—been mistaken!' she gasped.

"Certainly!' said our proprietress. 'I never saw a better fit.'

"The poor lady staggered away trying to look comfortable. I don't believe she could wear that dress, though, as she was growing stouter."

Which is better,—to be a devotee and martyr of fashion, living for display which squanders money and excites feelings of envy, hostility, or contempt in the minds of others? or to live that other life which God's Word commends to us, in which the service of others is the chief aim, and the adorning sought is the inward adorning that commands the respect of man and of God? What folly to shrink from the service of God, and yet be a willing slave of Fashion.

**A Mother's Remarkable Testimony**

FOR several years we lived the "life beautiful"—the life of perfect trust in God. We contracted no debts, we tithed the little money which came into our hands. Our greatest desire was to serve God with such service as should be well pleasing in his sight. We counted it a joy to sacrifice for the One who had made the great sacrifice for us. We praised him continually for permitting us to labor in his vineyard, and in those days he gave us many souls for our hire. But dark days came, and darker still, and my cry went up to God, but the heavens seemed as brass. Satan saw his opportunity, and tempted me. Stealthily came the suggestion, "God does not care for you!" Finally bitterness and rebellion crept in, and we were drifting away from that which we had once loved. The Bible was wilfully neglected, and prayer was unuttered. The once quiet, happy home became one of unrest.

I saw with anxiety the change in my children's characters. I was daily

grieved and surprised at the outbreaks of temper and the lawlessness of their behavior. I had ceased to read the Word of God to them, and to carry them with me to the throne of grace.

But the Spirit of God was striving mightily with me, and sometimes I would say: "I will go back to Jesus." Then, with greater intensity, I would say: "No, I will not go! He has cast me off! He has not delivered me from my troubles! He does not care!"

And so the battle raged, until, from battlings within and strivings without, I was almost undone. One day, when my patience was exhausted, and my boy had been repeatedly reprimanded and punished, I dropped everything and talked with him. That was another thing I had ceased doing. I talked with him, but not in anger, as usual, for my heart yearned over him, he was so naughty, and seemed to be actuated by such an evil spirit. I put my hands on his shoulders and asked him to look into mother's eyes and tell her why he was so naughty. The tears came, and as he looked through them into my face, he answered: "O mother! I don't know why I am so naughty. I try not to be, but at night it always seems to have been a bad day." Then, breaking into sobs and drawing closer to me, he continued: "If you would only read the Bible and pray with us every day, as you used to, I believe I should be a better boy. But it's hard to keep trying and trying to do right all by myself!" The arrow flew straight home, piercing my mother-heart to its very center. I saw uncovered before me my responsibility for the evil triumphing over the good day by day in my boy's life. I was deeply touched by the sublime faith of my precious child.

While I was terrified and compelled to acknowledge the effect of my own spiritual condition as reflected by my children, it was hard to go back to Jesus. I still felt rebellious regarding circumstances which he could change, and then, besides, I had robbed him of my service and that of my children. I had robbed him of daily praise and thanksgiving and the incense of sweet living. I was humiliated as I recalled all these things, and felt myself unworthy.

At this time the deaconess happened in—no, nothing ever "happens" to God's children, estranged and rebellious though they be. She discovered my wretched condition, and freely laid bare her own quivering heart, that I might further know how God sometimes deals with his own, and yet loves them. Over and over she whispered: "Though he slay me, yet will I trust him," and, "Whom the Lord loveth he chasteneth." She urged me to go back to church and to the Sunday-school, but I explained that this was impossible, owing to family duties.

The home department work, ever borne upon the hearts of the deaconesses, came to her mind as filling my need, and so she begged me to take it up for my children's sake as well as my own. I finally promised her that I would, and,

after I began reading the Word and talking with him as I used to do, I stooped again to lift my cross, for I was ready to carry it if He willed it so; but he had put his own broken body underneath it, and has carried it for me ever since.

It has become the custom of our house to bring the Bible to the table at the lunch-time, when the freshness of the morning has worn away, and there is need of new strength, that the afternoon's work may be well done. The children look forward to this time, and we never get closer together or have a richer blessing than when reading God's Word and speaking to him, his Holy Spirit brooding over us all.—*A Mother, in Sunday School Times.*

### Optimism a Creed

ALTHOUGH Dr. Oliver Wendell Holmes never practised medicine, those who knew him intimately say that he cheered more sinking invalids, cured more sick people, and did more good, even from a medical standpoint, than many of his young physician friends. The secret of his power lay in his overflowing cheerfulness and kindness of heart. He scattered "flowers of good cheer" wherever he went. With him optimism was a creed. "Mirth is God's medicine," he declared; "everybody ought to bathe in it. Grim care, moroseness, anxiety—all the rust of life—ought to be scoured off by the oil of mirth." Everywhere, and on all occasions, he emphasized the value of cheerfulness. "If you are making a choice of a physician," he said, "be sure you get one with a cheerful and serene countenance." For the sunniness of his disposition the genial optimist gave credit to his childhood's nurse. She it was who taught him never to dwell on unpleasant incidents. If he hurt his toe, or skinned his knee, or bumped his forehead, she would not hold his mind on the hurt by pretending to punish the floor or the chair, or whatever he had fallen against, but would immediately claim his attention for some pretty object, or charming story, or happy reminiscence. He began to store his sunshine in youth, and all through the years of his long life he scattered it wherever he went. If you want to be happy, and to make others happy, be cheerful.—*Northwestern Christian Advocate.*

### Habit

THERE was once a horse that used to pull around a sweep that lifted dirt from the depths of the earth. He was kept at the business until he became old, blind, and too stiff in the joints to be of further use. Then he was turned into a pasture, and left to crop the grass, without any one to bother him. But every morning the old horse, after grazing a while, would start on a tramp, going round and round in a circle, just as he had been accustomed to do for so many years. He would keep this up for hours; and people would often wonder what had got into the head of the animal

to make him walk round and round in one place when there was no need of it. It was the force of habit; and the boy who forms bad or good habits in his youth will be led by them when he becomes old, and will be miserable or happy accordingly.—*Christian Observer.*

### The Human Skin

THE importance of keeping the pores open, and the skin in a clean and healthy condition can not be too highly estimated. The skin does a work similar to that of the lungs, and by perspiration carries off from the body much that would prove injurious if suffered to remain. It also contributes to an equable temperature of the body. Ordinarily, the quantity of sweat given out in a day by a man is about one pound and a half. Inattention to these points will give rise to many disorders of the system. The surface of the body is covered with scales like those of a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a single scale covers five hundred pores, through which the sweat oozes like water through a sieve.—*Selected.*

### A Seasonable Beverage

RIPE strawberries, crushed, 4 cups.

Water, 4 cups.

Lemon, sliced very thin, 1.

Powdered sugar, 2 cups.

Mix the strawberries, water, and lemon together, and let stand in glass or earthen jar for two hours. Strain through a coarse cloth, and add the powdered sugar. When sugar is dissolved, strain, and keep on ice until served.—*"The Vegetarian Cook Book."* (See advertisement on second page.)

A NATURAL interest is being taken just now in all facts pertaining to the new republic of Panama. According to "The Statesman's Year Book," for 1904, the extreme length of Panama is 480 miles, and its breadth varies between 37 and 110 miles. The total area is 31,570 square miles, and the population, according to an estimate of 1898, is about 340,000. The inhabitants are of a mixed race, comprising Spanish, Indian, and negro elements. The capital of the State, Panama, on the Pacific coast, had, in 1902, about 28,000 inhabitants; and Colon, or Aspinwall, on the Atlantic coast, 3,000. Another Atlantic port of some importance is Bocas del Toro. Although manufacturing or other industries scarcely exist in Panama, there is a certain amount of hope and encouragement in the statement that a small factory for soap is one of its struggling enterprises.—*Northwestern Christian Advocate.*

"THERE has been many an Abraham who has given his son in sacrifice to God; many a Sarah who yielded up her only child. The value of the offering is the measure of the faith that is behind it."

# THE WORLD-WIDE FIELD

## Our Peruvian Field

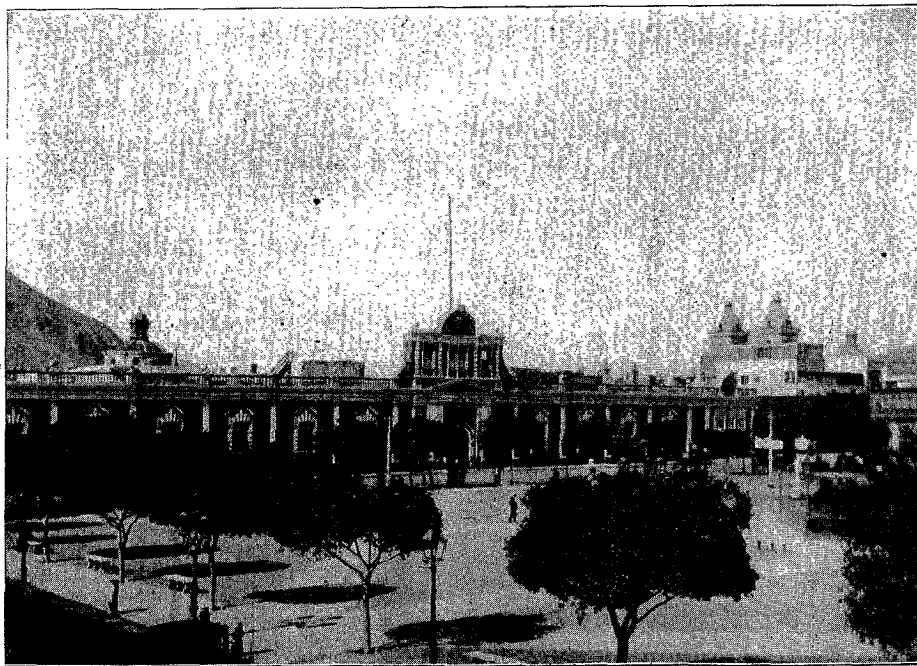
E. W. THOMANN

PERU is one of the republican States of South America. It is a large country, located on the west coast, and extending from the fourth to the eighteenth degree south of the equator, and from the seventieth degree west to the Pacific Ocean. On the northern border it touches the republic of Ecuador; on the east, Bolivia; on the south, Chile; and on the west, the sea.

It has about three million inhabitants. These are of different nationalities. First, there are the native Indians; second, the descendants of the Spaniards

(ing), or to some other perverse system, as spiritualism, theosophy, or something worse if possible. They are all in a condition where they need the Son of God, the Saviour, to be truly free. John 8:36.

As will be understood, there are not in Peru as many facilities and things which conduce to comfort as there are in the United States or in other advanced countries. Yet there are several lines of railroads, steamboat and sailboat lines, telegraphs, telephones, postal service, daily papers, etc. Roads and traveling facilities can everywhere be found, if one will be satisfied with what there is. Where there are neither



VIEW IN LIMA

that governed the country for several centuries; third, the negroes who have been brought there as slaves by the Spaniards, and who, after gaining their freedom, remained in the land; fourth, a mixed class, between Spaniards, Indians, and negroes; and fifth, foreigners, who for different purposes (generally that of making money) settled in the land. Among these foreigners the Chinese and Italians form the largest number, but nearly everywhere people may be found who speak English, French, or German.

Like all Catholic countries, Peru is one of the most retrograded to be found in the so-called civilized world, notwithstanding its natural riches. The people, trained and governed mostly by priests and nuns, know but little of what liberty is or means; and when some of them do get free, they do not know what to do with liberty. The next thing one finds is that they have gone over to infidelity (or what they call freethink-

railroads nor ships, traveling is generally done on horseback or muleback, and in this way baggage is carried too.

In some parts can be found different kinds of factories, mostly managed by foreigners. The principal agricultural products of the country are sugar, rice, cotton, and tobacco; but many kinds of fruits and other agricultural products may be obtained. The soil is generally very fertile and productive. As rains and sunshine help in cultivating the ground, much can be obtained with very little work. Cattle are raised in great numbers in different parts. In minerals Peru is also very rich. But as the people generally are accustomed to receiving nearly everything from mother nature without work, they do not like to do much. Where hard work is required, one will find mostly strangers or negroes. A traveling scholar, describing Peru, said, "It is a beggar sitting on a bank of gold." And that is nearly true.

Ever since Spain began to send sol-

diers to subdue these countries or regions discovered by Christopher Columbus, the agents of the Vatican have been oppressors and usurpers over all the people under their dominion. Many of the more enlightened are tired of the Romish priests, and desire something better. They, like the Athenians, raise an altar to the unknown God. Acts 17:16-31. But they can not find him if they that know him go not to tell them what kind of being he is. The liberal political parties are already working to separate the church from the state and to secure religious liberty, but on the other hand there are movements to impose the mark of the beast. There are already some local laws that require Sunday-keeping to some extent in commercial and industrial matters. They take the United States for their example in this. Rev. 13:11-17.

It is high time for us to take to them the light of the message that God has given us to carry to all nations, kindreds, and people. Rev. 14:6-14; Matt. 24:14.

Until the present time very little has been done for Peru. Some of our brethren have been there a short time, and about thirty have already accepted the truth. If we could have workers there, many would accept the last warning, and stand ready to meet the Lord when he comes in the clouds of heaven, in the glory of his Father, with all his holy angels. Luke 21:36; Matt. 25:31.

Brethren, we are debtors to this people. 1 Cor. 9:16; Rom. 1:14. It is our privilege and duty to let the light shine among them, that they may glorify our Father in heaven. Matt. 5:14-16. Not only should colporteurs and ministers be sent, but the brethren who can work in mines, engage in business, agriculture, or the trades, etc., would be a blessing; they would be blessed if they would come here to stand among our new-born brethren as backbone home Christians, that the strong winds should not overthrow those who are not prepared to stand alone. Eph. 4:14.

## Two Years in China

J. N. ANDERSON

WE have just passed another Chinese New-year, and I am reminded of the fact that it is just two years since the first of us landed in this strange land. It is only a short time—too brief indeed for serious retrospection, and yet it does us all good to recall our Father's gracious dealings with us, and to review our own shortcomings as well as our God-given victories. Surely it is refreshing and inspiring to recount all the undeserved blessings which the Lord so lavishly bestows upon us, and which become more real and tangible as we look back upon them.

The past two years have brought many unexpected experiences to us; but whether adverse or favorable, God has sustained us, and will continue to do so until the work is finished.

To the Lord's final commission to go and evangelize the world is linked the

unfailing promise that he will be with his own to the end of the world. I am sure all our workers in China have found this promise fulfilled in their individual experience.

We have now actually in the field, counting the wives of missionaries, no less than thirteen workers, and to this number must be added several native helpers, who, in such a field as China, act a leading part in carrying the gospel message. Already the Lord has, through the labors of Brother and Sister Pilquist, given us several converts, some of whom are being trained as workers. To this good beginning, as the readers of the REVIEW will remember, was added last fall a re-enforcement of four physicians and two nurses, who are now heart and soul in the work as far as it is possible for them to be, since it must not be forgotten that without the language little can be accomplished. These new workers, together with Brother and

about three fourths of all China, and this fact at once throws a clear light on the meaning and value of our foothold in Honan. The work there was inaugurated by Brother Pilquist, who joined our forces one year ago. And as the missionaries who lately entered there took this as God's opening and call to them, so may still others see in it a definite call to give or to come in person to this great, needy field.

Our work in the south, separated, as we at present make the distance, from our workers in Central China by about seventeen hundred miles, might at first thought seem to be a different field, and a distant and separate work. Such, however, is not the case. We, too, are in China. And, with the exception of the colportage work done by Brother Wilbur in Hongkong, our efforts are directed toward China and the Chinese; though it should not be forgotten that the people here are Cantonese, so called

the natives. As it requires much time and no little means to prepare workers for active labor among the Chinese, it is decidedly unprofitable and unwise to retain them in such a place as Hongkong after they are once prepared. Hence, our plan is to get a new worker for Hongkong, and so relieve Brother and Sister Wilbur for definite Chinese work. But where is the man to take their present place?

Miss Thompson conducted an Anglo-Chinese school for almost one year, until it had to be closed last August on account of her failing health. Her physical strength was seriously reduced by that insidious disease, malaria. This has, however, almost entirely disappeared, and arrangements are being made for her to open a school for Chinese girls, to begin the first of April. As the Lord has provided the means for this special work, and all the arrangements are nearly finished, we feel assured that it will prove a success, and be a blessing to our work. It will be a day-school for the present, as we are not yet prepared for a boarding-school. The teaching, in the main, will be done by a Chinese lady teacher, but the whole enterprise will be under the immediate direction of Miss Thompson. Religious instruction will form a part of the daily study, and we hope in this way to win souls for eternal life. It will also be the means of training natives as Bible workers. And these we must have if we will reach China's women.

As for Mrs. Anderson and myself, our time and strength have been occupied with the study of the language, together with a general oversight of the work. Since coming to Canton last April, our progress in the language has been steady, though not so rapid as might be desired. We have deferred getting out literature until we were able to judge of its merit and accuracy. And, furthermore, without a working knowledge of the language, it would be well nigh useless to attempt to use literature, even if we could be assured that it was good. All this will, however, very soon be removed, as the strange characters and speech of this people are gradually yielding to our steady application, which we hope will, under the blessing of God bear fruit in laying a good foundation for the work in China.

I have secured a hall, in which I shall within a few weeks begin to teach publicly the Lord's message. Although by no means familiar with the Chinese speech, I feel that it is time to make a beginning, and that every such effort will serve to hasten my preparation for a better and more effective work.

Apart from several sailors in the British navy, who have been led to the truth since we came to China, there is a young Chinese in Hongkong who has definitely decided to stand by this message. He acted as servant for us while we were in Hongkong. He has resigned a good position in a British shipping firm, and now proposes to come to Canton and enter a Baptist academy to prepare himself for future usefulness in the work.



QUEEN'S ROAD, HONGKONG

Sister Pilquist, are at Sin Tsai Hsien, a city of fifteen thousand inhabitants, in the ancient province of Honan, almost due north of Hankow, with a distance of about three hundred miles intervening. A French-Belgian railway running north from Hankow bisects the province, and although our station is about sixty miles from the nearest railroad station, yet this modern highway gives them a comparatively easy and ready outlet. It is a most excellent farming country, which, in spite of its millenniums, easily equals any of the rich prairies of the States. The people, characterized by their rustic pursuits, are industrious and simple-hearted, and the strong anti-foreign spirit so marked in many sections seems to be at a minimum among these unoffending and inoffensive country folk.

It is the heart of China geographically, as it is the center of the great Mandarin-speaking population that constitutes

from the metropolis of south China. And while they write and read the same characters as in all other parts of China, their spoken tongue is as different from that of central China as French is from English. These Cantonese are the most intelligent and most enterprising Chinese. And although in point of numbers they do not exceed twenty-five or thirty millions, yet as they are found in considerable numbers in Western lands, their relative importance far exceeds their numerical strength.

Brother and Sister Wilbur, who came to China one year ago last fall, have been in Hongkong since last April, where they are doing colporteur work in connection with their language study. In this way a considerable number of our books and periodicals have been put into the hands of the people. They are making progress in the Chinese language, and ere many months pass by will be prepared to make a beginning among

While in school, he will be closely associated with us, and so be a help to us in our meetings.

It is thus seen that the Lord is going out before us, opening doors which invite and urge us to enter. We can but praise God for all that has been and is being done, and with glad hearts renew our consecration to the blessed cause. We have a foothold in two of the eighteen provinces of this empire. Surely this is a cause for rejoicing. And yet these beginnings unconsciously extend the horizon of our vision with reference to the magnitude of the work to be done in this Chinese world; and, accordingly, we are constrained to lay the situation before our people, and pray the Lord of the harvest to send forth laborers into this part of the vineyard. It should never be forgotten that all new missionaries must spend, even under favorable conditions, from one to two years in the study of the language before they can enter upon active and aggressive work. The point in this is that if we wish to see new workers at work in China at a given time, they should be sent out about two years prior to the fixed time.

The situation here in Canton calls loudly for at least two new workers before the end of the present year, who can at once prepare for the work which is opening up in this province. And this is emphasized by the fact that my responsibility to the work in general prevents me from carrying on a regular and systematic work in any one place. With our present attainments and experience in this field, we can profitably receive and assist new workers, who can thus be spared much of the delay and misunderstanding which invariably came to us who had no one to look to for counsel and assistance.

Hongkong needs a man, whose coming can not be delayed beyond next fall. Such a man is needed to relieve Brother Wilbur of his work for the Europeans, in order that he may take up work for the Chinese, for which he will be prepared by that time. The man needed in Hongkong should be a good, wide-awake canvasser and Bible worker. Along with this, there is really a call for a physician, who can open up treatment rooms and introduce our health literature, as well as our health foods, which are already quite well known and favorably received in that island colony. Shanghai, the New York of the Orient, also needs one of our Christian physicians—a man of sterling qualities, who can open up our work in that cosmopolitan city. Such a work in Shanghai could not fail of success.

Other places might be mentioned, but these are the most pressing. Are there not loyal, consecrated young men and women who feel that God is calling them to enter these openings? Be sure that you hear the voice of the Master, before coming. But once you have heard that voice, let nothing divert you, but come in the spirit and power of God's message.

Canton, China.

## Giving

F. M. BURG

It was by giving that salvation was provided for the world. We read, "God . . . gave his only begotten Son." John 3:16. Of Jesus it is written that he loved us, and gave himself for us. Gal. 2:20. And in the gift of the Son of God *all things* are freely given unto us. Rom. 8:32. And was not heaven impoverished by such abundant and unmeasured giving? Did not disappointment and regret follow when the plan was laid to purchase salvation for a guilty world at such infinite cost to God and his Son?—O, no! for we read that "for the joy that was set before him [Jesus] endured the cross, despising the shame." Heb. 12:2. A joy and a blessing in the soul always come in proportion to the measure of unselfish giving for the highest good of others. It is the natural working of the highest law known among God's intelligences,—the law of love. It is an experience that can be had in no other way, and is known only by those who experience it.

Have you not to a degree at least, proved these things true? How many of you have given liberally and in faith, and have not felt a blessing in your soul in much greater measure than you gave? We have all known something of it, and our "secret of a happy life" as a Christian lies right there. Our joy in the world to come will be in proportion to our experience in unselfish giving for the highest good of our fellow men—their salvation. If we enter into the joy of our Lord over there, we must share his unselfish giving for the salvation of the world.

The Lord promises unmeasured blessings on certain conditions; namely, that ye bring all the tithe into the storehouse. Mal. 3:10. *All* the tithes, not a part, must be brought before faith can be exercised, which makes the connection between earth and heaven, and makes it possible for the promised blessing to come. And this must be an experience of faith, else the avenue for the blessing to come is not opened. "Whatsoever is not of faith is sin." Rom. 14:23. Hezekiah did his work, seeking the Lord, in the service of the house of God and in the law, with *all his heart*, and he prospered. 2 Chron. 31:21.

The apostles had the truth, the gospel. They saw it exemplified in the Saviour's life, and heard it taught by him. He gave them commission to go and teach the gospel to all nations, yet they lacked the one essential thing—a hold upon the arm of power. The Holy Spirit, the agent through which God operates and exercises his power on earth, must come upon them. So they were told to wait at Jerusalem for this equipment. Hence the ten days spent together in the upper room. Now note the result: "They were all of one accord." You say that means that they were in harmony among themselves, that love and accord prevailed. That is all true. But have you not seen more in the narra-

tive than that, even? In what respect were they of one accord and of one mind? "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:32-35. Well, then, in what respect was their oneness of heart and soul?—It was in a consecration of all they had to the work which had been entrusted to them—the giving of the gospel to the world. And it is evident that God could not pour out his Spirit upon them, which would mean an equipment of power,—power to heal the sick, to cast out devils, to speak with tongues, which was all involved in the great commission given them,—till an unreserved yielding up to God of self and all that self possessed had been made; for if such power were given them without this surrender, they would make a wrong use of it. If nothing worse, they would have used it for self-glorification, and God can not let his power be exercised through man, except as it will bring glory to his great name among the heathen. See Mal. 1:11.

Now all this is for us. We need power in our work. We have the truth to give to every nation. Rev. 14:6, 7. But we can not give it without the power of the Holy Spirit. We evidently need, as they did, to wait for this equipment. And the point to reach to clear the way, to open the avenues for it to come, to make the connection with heaven, is to become of the same mind, of one soul and one spirit, as they did; that naught which we have—houses, lands, home, friends, money, even life itself—is our own; but all belongs to this cause and this work. Then the message will go in power, and the earth be lightened with its glory,—and in this generation.

If this is our experience, will not our offerings for the work of God be so increased that there will be no comparison between what has been done and what will be in this respect? Do not these things appeal to you in behalf of the plan which has been in vogue among us for a long time, of donating weekly to the cause of missions *at least ten cents*? Why, has this plan, at least in some places, become an almost obsolete thing?

Now shall we not revive it in every church? The Mission Board has prepared some very appropriate envelopes for use in churches and by individuals in making such an offering. Why not form a habit of making this ten-cent-a-week donation to the needy fields in all lands, and reap a blessing which will follow unselfish giving? In the study of this momentous question, and in writing this appeal, a blessing is upon me; and I trust to see good results follow from an effort to revive a plan among our people which will provide a steady flow of means into the treasury of the Lord for carrying the good tidings everywhere.



# THE FIELD WORK

## Oklahoma

WE are now sending out our ten companies. Seven tents will be in the field this season. This is more than Oklahoma has sent out before. We are receiving more calls for tent-meetings than we can fill. About two weeks ago a brother came to the office and asked for a tent to be sent to McCloud. He promised twenty-five dollars if we would pitch a tent there, and thought others would also donate. I went to the place, and received ninety-five dollars, so we ordered a tent, and a company is going there to hold meetings. The work in Oklahoma is onward. All the workers are of good courage. We have from thirty-five to forty canvassers in the field, and most of them are having good success. They are selling from eight hundred to nine hundred dollars' worth of books each week. Our State agent is working now to get another company ready to start out after camp-meeting. He is pushing the work with all his power, and the Lord is blessing him.

G. F. HAFNER.

## Kansas

THE work in the West is onward. The seed that has been sown in past years is now springing forth with the promise of an abundant harvest. Precious souls are making inquiry about present truth. The honest in heart are inquiring, "What is truth? Satan and his angels are at work with 'all power and signs and lying wonders;' but the power of the Holy Spirit is moving upon the hearts of all men. Some are yielding to its softening and transforming influences, while others are stoutly rejecting its power.

May 14 I organized a church of thirteen members. Three souls went forward in baptism. Others are awaiting that ordinance. This little company is known as the Jerome church, as it was organized at Jerome, Kan. Another precious soul was buried by baptism near Morland, Kan.

The third angel's message is moving forward. The camp-meeting for northwestern Kansas will be held at Oakley, beginning June 9. We are expecting great things there. Pray for us.

T. GODFREY.

## Bermuda

HAMILTON.—We are holding Bible readings in private families as we can. Sabbath was a good day with us. Two weeks ago one of our Boer brethren (these men were sent here as prisoners during the Boer War) requested baptism. The day was set for one week ago last Sunday. The Friday before, he came to me, informing me that there were two others who wished to be baptized at the same time. They gave good proof that they were fully submitted to the will of God; but the time being short, I thought it would be better to defer the baptism one week, to give time for instruction. On Wednesday eve-

ning of this week, another came forward, asking for baptism, stating that he had felt deeply convicted about baptism since January, when the first of their number was baptized. This raised the number of candidates to four. I wish you could have seen their faces beam with holy joy. They are studying the message. It is truly good to see how fast they grasp the truth. One of these men reads Holland and German. I hope they will yet carry this message to many in Africa. So the good work is moving, though it seems slow at times.

JAS. A. MORROW.

## East Michigan

FLINT AND OTTER LAKE.—The Lord has wonderfully blessed the work at Flint. Last quarter twenty-two were taken into the church, and about twelve are yet awaiting baptism. The tithe of last quarter was over one hundred and fifty dollars, and the quarterly meeting was one of the best meetings I have attended for some time. A spirit of love and unity prevails in the church, for which we praise the Lord.

I came to Otter Lake, April 14, and held my first meeting the following Sunday, with a full house. From the very first, the hall has been filled almost every night. A deep interest has been manifested. I carried on the meetings alone for one week, then Brethren Sanborn and Wood came to help, and after holding meetings for three weeks, eight began to keep the Sabbath. As Elder Sanborn and I had to leave for the Lake Union Conference, Brother Wood remained to follow up the interest. We confidently believe that besides those who have accepted the truth quite a few more will accept the message. Soon after our return from the conference, we expect to organize a church of about thirty members.

B. F. STUREMAN.

## Jamaica

KINGSTON.—It has been one year since we were called to leave the north side of the island and come to Kingston to take up the work in this city. While a retrospective glance reminds us how feeble have been our efforts in proportion to the importance of the message, it also suggests numerous causes for thanksgiving and praise. During this time we have seen thirty-three precious souls unite with the church by baptism, and five whose names had been dropped, reclaimed, and taken back into church fellowship. At present there are five others awaiting baptism.

One noticeable feature of the work here is the good attendance and deep spirituality that characterize the prayer-meetings. They are the best I have seen anywhere, and are always attended by a goodly number not of our faith.

The changes that have taken place in our work in America the past year, have been a source of encouragement to the work here, and show how far-reaching in their moral effect are all the moves made at the head of the work.

We must not close this short report without saying that a power that we have not witnessed before is accompanying the message here. It seems that every soul that comes into the truth, and every advance move that is made, is led by an unseen hand in such a way that all are convinced that the Lord, and not man, is leading out in the work now—an omen that that for which we have been looking is upon us, and that soon we shall be in our "own" land.

W. J. TANNER.

## Louisiana

THE message has made some progress in this State, and at the present time there are reasons for believing that the Lord will soon do for his cause in this State a great work through the agitation of religious legislation which is now before the people.

For some time the Louisiana clergy have been calling for reform in public affairs, and one of the reforms demanded is, of course, a better observance of Sunday. The Shreveport ministers have united in a petition to the legislature now in session at Baton Rouge, asking for the passage of an amendment to the present nominal Sunday law, one of the provisions of which is that a merchant or dealer who violates the law shall forfeit his license for the period of one year. In other words, for one to do business in the State, should the measure pass, he must observe Sunday.

The writer is on the ground, and with the Lord's blessing it is hoped that opportunity will be given to present the true principles of church and state matters from the standpoint of the Master's utterances on the subject: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Recently Brother Williamson Vancil, a centenarian Sabbath-keeper, fell asleep in Jesus while visiting in Welsh. He was born in Kentucky, moved West, finally connecting with the church at Afton, Iowa. He had recently made application for a letter of transfer from this church. He lived with his daughter at Estherwood, La., and was probably the oldest Seventh-day Adventist in the world. During his last days he seemed very desirous of doing missionary work, especially by distributing our literature. What an incentive to us who are younger to finish this work in this generation!

May 14, at Hayes, La., a church was organized, consisting of twenty members. At the same time a Sabbath-school convention was held, at which the principles of Christian education were considered. Accessions have been made recently to the churches at New Orleans and Shreveport. We are planning to hold our annual meeting, July 28 to August 7.

S. B. HORTON.

## Tennessee

NASHVILLE.—Thinking the readers of the REVIEW may be interested to know of our progress here in Nashville, we give a short report of our work. The interest in the better part of the city is quite encouraging. Several have begun to keep the Sabbath, and many others are interested.

At the close of the school at Graysville, thirteen came to connect with the



mission. These are as fine a class of workers as we have ever had the privilege of instructing. They have come with a determination that they will earn their own way. They have made a good beginning, and the Lord has blessed them. All are of good courage. We are located in the best part of the city.

We expect three tents will be pitched this coming season, and labor put forth for the better class of white people and the better class of colored people. We have already found that there are those among the colored people who are wealthy and educated, as well as among the white people, and we expect a special effort will be put forth to reach this class of colored people. Several blocks of buildings and one of the largest religious publishing houses in Nashville are owned by the colored people. It is officially reported that more Sunday-school literature is sent out from the city of Nashville than from any other one city in the world.

We ask the prayers of all our brethren and sisters. If those who have one or two dollars to spare will please forward the same to us, it will be faithfully used to carry forward the work in this city.

Address us at 914 Belmont Ave., Nashville, Tenn. S. N. HASKELL.

### South Africa

THE work is onward here, though there is much on our hands, with the oversight of the farm, home, and store, and with the school day, and night. Sometimes some things have to be neglected for a little while; yet we are doing the best we can, and we leave the rest with God.

I have some precious hours with our boys in the school, with the blessed Word. The Spirit comes near to help, and our own hearts are watered. I never was more happy in the work of God, nor more conscious of his presence. The thought of his soon coming is very inspiring to us, as we see the signs fulfilling one by one. O, the joy to know that the work will soon be done, and we shall see our Father's face! I never felt more willing to work than at present.

Our church work is prospering, though we were compelled to drop a few names from the roll last quarter; this has caused the others to search their hearts as nothing else would. Others desire baptism; but they must wait till we are sure they know what it means.

We spent a pleasant day last week in bringing into the house of God some of all we raised on the farm this year, such as corn, beans, sweet and Irish potatoes, pumpkins, tomatoes, squash, peanuts, Kaffir corn, and nyauti. We placed these before the Lord, giving thanks for the blessings of the year. Many of the children read Scriptures chosen for the occasion. Sabbath I gave a discourse on tithing, and the importance of giving the Lord his own, and the blessings that follow. In the afternoon the ordinances of the Lord's house were celebrated. It was a pleasant, yet solemn time, and the Lord came near to bless. We already see good results from these services, as products from the gardens are being brought in as tithe. The people are just beginning to gather the crops, so I took advantage of the occasion. I hope to see the members faithful in giving their tithe.

Our farm will not bring us as much

as we hoped, yet a great deal more than any around us. The natives think our crops are wonderful. I tell them I plowed in prayer, planted in prayer, and now gather in praise. They listen very carefully as I tell them the better way to dig and plant. Having no plows, they dig with a large hoe, and cultivate with the same. I hope to see a change in many gardens next year.

The Sabbath afternoon Bible work is still onward in the kraals, and we are looking for fruit from that. We have had quite a little fever in the home this season, but the lives of all have been spared; and now the fever season is about over, we hope for the best.

M. C. STURDEVANT.

### Germany

FRIEDENSAU.—Our meetings in Hagen (West German Conference), Heilbronn (South German), and Dresden, which is in the East German Conference, were well attended, and the best we ever had here. As the South German Conference has promised to pay a second tithe to the union conference during 1904, all our German Conferences now pay a second tithe for missionary purposes. This gives us a good, steady income each year from that source. The West German Conference gave three thousand marks of its surplus tithe to German East Africa, and the East German voted twenty-five hundred marks of its surplus to the same enterprise, so we now have five thousand dollars for that purpose.

On my way through Bavaria, I stopped one night at Nuremberg, where a fine was imposed upon our people for attending meetings. This fine was six dollars for each person. About forty gathered secretly, and the Lord kept us. We now have an attorney working upon a petition to the Bavarian government, for the purpose of securing the right of meeting. The same difficulty is now being experienced in Austria. But we shall do the best we can, even under these difficulties. God has given us a great victory in Saxony. A few years ago our meetings were scarcely tolerated, but now we have just held the general meeting of the East German Conference in the very capital, and the secret-service officer came to me time and again, and thanked me for what he had been permitted to see and hear. He was present at each session. Sunday afternoon my talk on East Africa seemed especially to please him.

Here at Friedensau the presidents of the German Conferences, and Brother Boettcher, of Switzerland, as well as Brethren Erzenberger and Hartkop, and the brethren here, were present. Dr. Ottosen and Brother C. C. Hansen came the last day, to become better acquainted with our work here.

In 1902 our tithe was about \$26,000, and in 1903 it was about \$35,000—a gain of \$9,000. Our donations are also growing. Prosperity has attended our institutional work. Friedensau had a material gain last year, after deducting liberally on the inventory. We decided to put up a chapel and another dormitory this summer. We have seven thousand more copies of "Christ's Object Lessons" to sell.

Our total income was about \$42,000. We baptized 1,015 persons, and received 303 by vote. Our present mem-

bership is 5,156. I never saw greater unity among our workers than exists now.

L. R. CONRADI.

### Central America

UTILLA, BAY ISLANDS.—Ten days ago (April 24) I came to this place from Ruatan, hoping to reach Belize the first of next week. January 2 I went to French Harbor to organize a church there, I again studied all the points of our faith with them, holding meetings daily, till all were fully satisfied, and seemed an earnest Christian band. On January 16 I baptized eight, and the next day organized a church of eleven members.

The winter was unusually wet, and very cold; and for two months previous to this, I had been having some fever. I had intended to go from here to Bonacca, but after this effort I had to give it up, and return to Belize. February 13 I baptized three persons, and organized a church of fifteen members. The morning of the twentieth I awoke feeling that the fever was gone. On the twenty-third I started for Bonacca, and have had no fever since. Surely I have great reason to be thankful to my Heavenly Father for this.

We had some good meetings at Bonacca. The Lord gave great power to his word, and some of the people received help from him. A spirit of worldliness has come into this church, which was sad to see. I remained with them three weeks, and many took a higher stand. One young woman was converted and baptized. Three were disfellowshipped, and I fear that several others must be soon.

Then I went to North East Bight, on the north side of Bonacca, where there has been a company for several years, with a small church building, but all were members of the Bonacca church. As they were seven miles away, and the water most of the time is very rough, I decided to organize a church there, of nine members. One sister was baptized. I stayed two weeks, and seven began to keep the Sabbath. I hope to baptize these at my next meeting with them.

From Bonacca I went to French Harbor, staying over Sabbath, and baptizing four. Nearly all the people were kind and courteous to me, and my stay was very pleasant.

Leaving French Harbor, I went to Coxen Hole, where I met Dr. Hetherington and his wife, just from the States. I stayed with them several days, resting and laying plans. The doctor is kept very busy, and has had several interesting cases, and two or three quite serious ones. Many are coming from the other islands, and he will soon be obliged to have rooms to keep his patients. He is also doing all he can to help the little company there, and I pray that God may bless his work to the good of the souls, as well as the bodies, of the people.

Here in Utilla the work is making some progress. Brother Allen has had a cordial reception among this people, and I believe is doing good. There is a little outside interest. One sister was baptized, and at our next visit we hope to baptize two other persons, a man and his wife. Brother Allen has taken some orders for periodicals, both Spanish and English, and sold some books, and expects to go to the coast soon for a short time. They have thirty-five or forty

paying pupils, and eight or ten who are too poor to pay. Brother Allen is still studying Spanish, and longs to begin his work again among the Spanish people as colporteur.

During this trip I organized three churches, with thirty-nine members, and baptized eighteen; seven others began to observe the Sabbath. I received in tithe \$179.80, and in donations \$46.15.

H. C. GOODRICH.

### The Lord's Working

TOKYO, JAPAN.—Brother Kuniya was in the service of his country during the war with China ten years ago, and saw active service in Formosa. After the war he was converted, and joined the Presbyterian Church. Later, he studied with Elder Grainger and our other workers, and accepted present truth. Thereupon he resigned his position in the army; for he had served out his time. But he had a good position, with prospects of advancement, if he should remain. From that time he has given himself to the work of the gospel of peace. But his name remained enrolled among the government reserves, making him liable to be called upon in case of war. So when war broke out, we were all anxious for him.

Early this month the order came for him to join the army. He returned from Kobe to Tokyo, and on the appointed day, instead of reporting at the barracks at Akabane, he went to the General Staff office in Tokyo. Here he saw several officers, and made known to them his determination not to engage in war, which he could not conscientiously do as a Christian. The first officer scoffed; the next, himself a professed Christian, defended the present war; but all said that they had no authority to excuse him, nor to act in his case. So he was constrained to report at the barracks. On account of his visit to the general office, he arrived at the barracks about three hours late. He was obliged to call on one of the officers at his hotel. To this officer he explained his case, and received considerable sympathy.

Now, the penalty for being even several hours late in reporting, is two months' solitary confinement. But this officer excused him for his tardiness—a special favor. But he said that he had no authority to deal with his case, or to excuse him from service. Then as a further favor, he permitted our brother to return home for the night. Early next morning Brother Kuniya repaired again to the barracks, and stated his case to other officers, but with the same result: they could do nothing in his case. Reluctantly he joined the other men in order to pass the required physical examination. The first examiner tested his eyes, and passed him. The next questioned him about as follows: "Are you quite well?"—"Fairly well, but not so strong as formerly." "Do you sleep well?"—"Sometimes not very well." "All right; that will do."

Supposing that he had been passed as fit for service, he went on to the dressing-room. Very soon two of the examining physicians came to him, and said, "You had better go home and care for your health," and left him. He could hardly believe that he was free, so went to the office, and was again assured that he was free to go home. He says that the only way he can un-

derstand the matter is that the Lord blinded their minds as to his condition of health; for while not so strong and rugged as he was ten years ago, he has fair health. Another remarkable thing is that of about three hundred examined that day, he was the only one excused, so far as he could learn.

I will not take time to tell particulars about our earnest seasons of prayer for him. Next day was Sabbath, and Brother Kuniya occupied the time with an account of his experience. Then we united in heartfelt praise to God. But other trials await us, and we must be constant in prayer. Two of our young men must pass their military examination very soon. But our trust is in God.

F. W. FIELD.

### Report From Elder Loughborough

It has been several months since I have reported through the REVIEW. It is not that I have lost interest in the work or in the dear REVIEW. I hail its weekly visit with delight, and wonder how any Seventh-day Adventist family can deny themselves the reading of this most excellent paper. I have been a constant reader of the REVIEW for fifty-two years. When I first accepted the message, in 1852, Elder James White presented me with the two volumes that had already been published—one in Paris, Maine, and the other at Saratoga Springs, N. Y. So I have read all the copies of the REVIEW that have been published up to date. When the weekly copy comes to hand, I feel some as Elder White used to; on receiving a copy of the paper when away from the office of publication, he would say: "Good! here comes my oldest child."

I have watched with interest the removal of the office of publication to Washington, D. C. Surely the Lord has led in this movement, and he will aid in the carrying out of the instruction given in reference to establishing the sanitarium, school, and Review office in Washington, D. C.

It was my privilege to attend the meetings of the Pacific Union Conference. It was indeed a harmonious meeting, in which due consideration was given to all branches of the work. Many were the precious rays of truth brought before us by the Lord's messengers.

I have not been idle during the past winter, but have written a book to take the place of "Rise and Progress," which was written thirteen years ago. Since writing that book I have been able to obtain many interesting facts concerning the advent movement which I did not then have in hand, and the record comes down thirteen years later than when that book was written. The new book takes a world-wide view of the advent movement of the years 1833-44. I have entitled the book "The Great Second Advent Movement; Its Rise and Progress."

I have also revised and enlarged the book "Last Day Tokens," which is now to be printed with all the scenes—some thirty-four in number—in the colors in which they were actually seen in the heavens. Those who have seen the painted charts of these wonders as I have spoken on the subject, will be glad to learn that all the cuts are in the book in colors, with others that are not among the paintings on the charts. In all, there are twenty-four pages of these colored

cuts representing thirty-four scenes. The book will contain about one hundred and thirty-seven pages of reading-matter. In size it will be equivalent to a pamphlet of one hundred and eighty-five pages. The Pacific Press is getting out the new book, which will soon be on the market.

I am now on the camp-ground at South Tacoma, Wash., where we are having a most excellent camp-meeting. I am in usual health, and thankful that the Lord still permits me to take some part in this last solemn message to the world. As I receive the REVIEW, and read of new laborers in different parts of the field, I also look anxiously for a word from those who have been long in the work. While thus looking the other day, the thought occurred to me, "You have said nothing in the REVIEW for some time, perhaps those who know you are wondering where you are." Well, here I am, happy in the Lord, trusting in his grace, and in the merits of Jesus the Son of God, the only name and means under heaven whereby we may be saved.

J. N. LOUGHBOROUGH.

### New Zealand Camp-Meeting

THIS meeting was held at New Plymouth, a thriving town of about ten thousand inhabitants, nearly two hundred miles northwest of Wellington. The attendance from the churches was good when the long distances the delegates had to come were considered. There were thirty-one family tents on the ground, which sheltered about one hundred people, and others who came to attend the meeting occupied rooms in houses near by.

The preaching was clear and powerful, and the interest increased till the close. Brethren F. E. Lyndon, C. A. Paap, and A. H. Piper were ordained to the work of the gospel ministry. Pastor C. Santee was chosen to act as president of the conference during the coming year, and Pastor W. L. H. Baker, vice-president. All the business meetings of the conference were pleasant and harmonious.

Near the close of the meeting much enthusiasm was manifested in the circulation of the educational number of the *Australasian Signs of the Times*, and £24 10s was subscribed for that purpose.

The work connected with the sale of the book "Christ's Object Lessons" also received attention. The number assigned to New Zealand was four thousand and one hundred copies, and it was found that of this number the churches had disposed of all but three hundred and fifteen copies. Those present at the meeting agreed to take the remainder, thus relieving the conference of further responsibility in this matter.

On the last Sabbath of the meeting twelve were baptized. Quite a number were converted, and some who had backslidden were reclaimed. Taken as a whole, it was considered the best camp-meeting ever held in New Zealand. There was a marked spirit of consecration and liberality manifested by those present in supporting the different branches of work, and they seemed eager not only to give themselves, but all they possessed, to the Lord. "For to their power, I bear record, yea, and beyond their power they were willing of themselves."

The meetings were continued beyond the time appointed for the regular camp-meeting, and there has been a good interest manifested by many in the truths presented. We were much pleased with the quiet, respectful spirit manifested by all who attended the meetings. Quite a number decided to obey God by keeping all his commandments.—*Australasian Signs of the Times.*

**Review and Herald Publishing Association of Washington, D. C.**

THE first annual meeting of the members of the corporation known as the Review and Herald Publishing Association, was held at Berrien Springs, Mich., May 18 and 19, 1904.

The first meeting was to have been held at 10 A. M., May 17, but because of delay in the arrival of some of the members, the meeting was adjourned to 8 A. M., May 18.

After singing and prayer it was found that more than the number necessary for a quorum was present.

The treasurer then presented the financial report of the association, covering the nine months ending April 30, 1904, together with the auditor's statement. The report showed a substantial balance on the right side of the ledger, in addition to all donations received.

**AUDITOR'S STATEMENT**

WASHINGTON, D. C., May 13, 1904.

*To the Board of Managers of the Review and Herald Publishing Association, Washington, D. C.*

"DEAR SIR: I hereby certify that I have examined the books of the business office of the Review and Herald Publishing Association for the period of nine months ending April 30, 1904, and have checked the cash book, journal, and ledger by items; that I have found that the books have been correctly kept, with proper vouchers covering receipts and expenditures; also that the financial statement is a true representation of the business as shown by the ledger accounts in conjunction with the inventories.

"Truly yours,

"J. N. NELSON, Auditor."

The report was adopted as read.

The committee on plans presented recommendations concerning changes in the By-laws. Some of these were mere verbal changes, but the important recommendations were as follows:—

"That Article 4, Section 1, be so amended as to read as follows: The members of this corporation shall consist of the trustees of this corporation, the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Northern Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists, and such stockholders of the Seventh-day Adventist Publishing Association of Battle Creek, Mich., as shall donate their stock in said association to the General

Conference of the Seventh-day Adventists, and shall make written application to the secretary of said conference for such membership, previously to Jan. 1, 1905.

"Whereas, The trustees are negotiating for the purchase of lots twelve to nineteen inclusive and lots thirty-three and thirty-four of block three and lots one and two of block five of the Thornton estate, at Takoma Park, Washington, D. C., the same comprising about one and seven-eighths acres, at a cost of about \$3,050, and the demands of the business necessitate the early erection of a suitable building for manufacturing and office purposes, therefore,—

"We recommend, That this work be pushed forward as rapidly as possible.

"We recommend, That the trustees be instructed to pay a tithe of the net earnings of the association for the past nine months into the funds of the General Conference.

W. C. WHITE,  
ALLEN MOON,  
G. B. THOMPSON,  
I. H. EVANS,  
S. N. CURTISS,  
*Committee on Plans.*"

I. H. Evans presented the following resolution:—

"Resolved, That we instruct the trustees of the Review and Herald Publishing Association, as soon as the court shall appoint a receiver and order that the affairs of the Seventh-day Adventist Publishing Association be closed up, to request all note holders of the Battle Creek corporation to accept the notes of the Review and Herald Publishing Association in lieu of the notes now held by them against the Seventh-day Adventist Publishing Association, it being agreed that the Seventh-day Adventist Publishing Association will protect this association by issuing its notes in favor of the Review and Herald Publishing Association for every dollar of the obligations so assumed."

The resolution was adopted.

W. C. White then presented the following resolution, which was also adopted:—

"Whereas, Our brethren of the Southern Union Conference and the Southern Publishing Association feel that the Southern Union Conference is too narrow a field for its publishing association, and ask that the Southwestern Union Conference be added to the Southern Union as field for the publications of the Nashville office, and,—

"Whereas, The Pacific Press Publishing Company has consented to the fairness of this proposition, and consent to relinquish the territory of the Southwestern Union Conference, upon the condition that the territory of the Northern Union Conference be transferred to the Pacific Press Publishing Company, therefore,—

"Resolved, That we consent to the transfer of the book business of that part of the Northern Union Conference within the United States, to the Pacific Press Publishing Company whenever the business of the Southwestern Union Conference is transferred to the Southern Publishing Association, and suggest that the date of transfer be fixed at as early a time as possible."

The following-named persons were elected as the trustees of the association: W. W. Prescott, S. N. Curtiss, G. A. Hare, W. J. Shaw, for a term of two years; W. C. White, W. A. Colcord,

W. T. Bland, W. B. Walters, for a term of one year.

Meeting then adjourned *sine die.*

W. W. PRESCOTT, Chairman,  
S. N. CURTISS, 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 \$22.30 in the list last week, credited to the Pacific Union Conference, was originally intended for the Memorial church. The whole balance for the church will be published later, and then be credited to the one hundred thousand dollar fund. For the present, therefore, this amount will be deducted from the total of last week.

Previously reported.....	\$10,595 55
H. A. St. John and wife....	100 00
Mrs. Mary Lauber.....	50 00
G. F. Jones (Australia).....	39 75
J. F. Holder.....	25 00
Hundred Mile Grove (Wis.) church, per Thos. Paton..	22 10
Mrs. E. M. Jackson.....	21 00
Alonzo Butler.....	20 00
S. W. Clinger and wife.....	10 00
E. D. Van Drusseler.....	10 00
Hattie Garton.....	5 00
Slocum.....	5 00
Dorcas Division of Christian Help Society, N. Y.....	5 00
Mrs. J. C. Seward.....	5 00
Bessie Glen.....	5 00
Mrs. M. J. Thomas.....	5 00
J. C. Gilliland.....	5 00
Sumner T. Merrill.....	5 00
Mrs. Lucy A. Phillips.....	5 00
A. E. Everett.....	5 00
F. N. Dimond and wife.....	5 00
Josiah Wood and wife.....	5 00
Ontario Tract Society.....	5 00
Mrs. H. D. Keenon.....	5 00
Mary Baum.....	5 00
Mrs. Harriet Hopkins.....	4 75
Frank Letterman.....	4 00
Addie Letterman.....	2 00
Caddie Letterman.....	2 00
Mrs. Anna D. Mosher.....	2 00
Mrs. Elizabeth Dimmick.....	1 00
C. Christensen.....	09
Mrs. Annie Dommitt.....	1 00
W. S. Robinson.....	1 00
Mrs. C. A. Taylor.....	50
Mrs. Addie Preston.....	1 00
J. H. Bidgood.....	1 00
John Adams.....	50
Mrs. E. G. Grantham.....	1 00
C. W. Williamson.....	1 00
C. H. Carman.....	2 50
Mrs. A. P. Carman.....	2 50
W. R. Smith.....	1 00
T. A. Smith.....	1 00
P. A. Smith.....	25
May Smith.....	25
Mrs. Maggie Vandoren.....	1 00
Myrtle S. Cady.....	1 00
Mrs. W. H. Dufer.....	1 00
M. Ague.....	1 00
A. Porterfield.....	1 00
M. P. Amy.....	1 00
S. D. Stone.....	1 00
L. D. Stone.....	1 00
Mrs. C. M. Mason.....	1 00
S. E. McNeill.....	3 00
Mrs. E. A. Mitchelltree, for Mrs. Tliff.....	25
Southwestern Union Confer- ence.....	2 00
C. O. Holden.....	1 00
Alonzo J. Huntington.....	1 00
Earl A. Huntington.....	1 00

Fred W. Huntington.....	25	I. J. Reed .....	3 40
S. B. Leydecker .....	2 00	Mrs. Baumgardner .....	1 50
Ellen Clark .....	50	Mrs. McKown .....	50
David Andrew and wife .....	2 00	H. Y. Hoover .....	1 00
George L. Whitman and wife .....	2 00	W. D. Dawson .....	50
George F. Wilson and wife..	1 00	W. M. Morrison .....	50
Hortence Harlow .....	50	R. C. Hannah .....	1 00
Mina Harriman .....	50	W. W. White .....	50
A friend .....	50	L. A. Johnson .....	50
Georgia Hendrickson .....	2 00	Mrs. J. R. Curry .....	25
Ed. Kane and family .....	70	Mrs. Slaton .....	50
J. H. Cardey.....	1 00	Mrs. C. P. Hamilton .....	50
Julia Cardey .....	1 00	J. R. Byers .....	50
Mrs. F. C. Brashan .....	25	Murray Byers .....	30
M. M. Brashan .....	1 00	Etta M. Stone .....	1 00
Ivy Logan .....	50	Mrs. V. O. Wallace.....	50
Mr. and Mrs. A. L. Graham .....	1 00	Mrs. W. S. Reed.....	50
C. C. Van Pelt .....	1 00	Martha McCadden .....	25
C. L. Taggart .....	1 00	Martha Reed .....	1 00
Martha Hawkins .....	25	W. B. Reed .....	1 00
A friend .....	1 00	Mrs. F. A. Nelson .....	50
C. H. Cardey and wife .....	1 00	Sister Wuttke .....	1 00
Mrs. A. E. Gurney .....	4 00	Catherine Bertram .....	5 00
Mrs. Rosa Kimlin .....	2 00	C. C. Thayre .....	10 00
Herman Balkey .....	1 00	Mrs. Charles N. Miller .....	50 00
Mrs. Addie L. Watson .....	50		
Mrs. J. E. Kipp .....	2 00	Total reported .....	\$11,146 79
Mrs. L. B. Camp .....	1 65	A further list will follow.	
M. Morrette .....	2 00	W. T. BLAND, <i>Assistant-Treasurer.</i>	
George R. Close .....	1 25		
Hattie B. Walker .....	2 50		
N. H. Bates and wife .....	50		
L. B. Hoyt and girls .....	50		
L. D. Wagor .....	1 00		
Mrs. L. D. Wagor .....	1 00		
Anna Spring .....	1 00		
Miss B. M. Osgood and sister .....	1 00		
Miss M. A. Knohl and mother .....	1 00		
Mrs. M. D. Briggs.....	50		
Mrs. E. A. Noulett .....	1 00		
C. A. Adams .....	75		
Mrs. S. Thevillian .....	1 00		
Frank Thevillian .....	1 00		
T. R. Angove .....	1 00		
Mrs. William Rule .....	50		

nineteen months, six churches have been organized and five companies formed, and more than five hundred persons have been taken into fellowship."

EIGHT persons were baptized at Broken Bow, Neb., April 24. At Oak Grove, in the same State, four persons were baptized May 22.

At Gayville, S. D., two families have recently taken a stand to obey the truth; and a company of eleven persons is now holding up the standard in that place.

A CHURCH of fourteen members was organized by Elder S. G. Huntington, at Littleton, W. Va., on the 29th ult. The interest at this place is quite good, and the erection of a house of worship is being strongly talked of by our brethren.

THE Indiana *Reporter* says: "With debts being largely reduced, new churches organized, many new converts to the faith, and a number of new church buildings under construction, the Lord's work in Indiana is in better shape than for some years."

**Field Notes**

Two church buildings will be erected in Indianapolis, Ind., the coming summer.

A CHURCH of thirteen members, to which two others will shortly be added, was recently organized at Jerome, Kan.

THE West Michigan *Herald* reports that "as a result of the evangelical effort that has been made by the West Michigan Conference during the past

BROTHER J. R. BAGBY reports having held meetings at Texmo, Greenleaf, and Okmulgee, O. T., with good results at each place. At Texmo seven took a stand for the truth; at Greenleaf six were baptized and united with the church there, two others being ready for baptism when a favorable opportunity shall be presented; at Okmulgee the church was reorganized, and five persons were baptized. Elder Bagby expects to engage in tent work at Muskogee, I. T.

**Report of Offerings to Missions for Quarter Ending March 31, 1904**

	Atlantic Union Conf.	Pacific Union Conf.	Lake Union Conf.	Southern Union Conf.	Central Union Conf.	Canadian Union Conf.	Northern Union Conf.	S. W. Union Conf.	No State Mentioned	Totals
Annual Offering .....	\$3,962.86	\$ 6,727.55	\$ 7,730.20	\$105.53	\$ 7,045.76	\$ 687.09	\$2,834.26	\$1,274.52	\$ 39.25	\$30,407.02
Australia Fund .....	63.96	37.44	603.58		550.98	7.00	23.23	177.16		1,463.35
Africa Field Fund .....	2.00	206.50	22.00	5.00	26.00		54.30	1.00	.50	317.30
Blind Fund .....	24.20	10.00	17.87		11.50		8.80	3.35	26.00	101.72
British Guiana School Fd....							60.00			60.00
British Sanitarium .....		153.70			6.00					159.70
China Field Fund .....	6.50	328.50	78.07		110.63		17.16	4.00		544.86
Christiania Pub. House.....	10.00	8.00								18.00
European Field Fd.....						9.86				9.86
First-day Offering .....	832.40	1,191.79	1,312.11	16.55	1,143.13	122.35	95.84	548.57	17.05	5,279.79
Gold Coast Field Fd.....	3.25	10.00								13.25
German East Africa .....	113.00	47.37	32.12	5.00		23.50	6.50			227.49
Haskell Home .....	735.47		11.67		190.86	38.88	166.33		4.06	1,147.27
India Field Fd.....	.20	426.58	112.96		73.08	1.15	.32	6.04		620.33
Japanese Field Fd.....	12.78	200.00	2.68				5.50			220.96
Jamaica Church .....	3.00	13.50	27.41		14.11		3.00			61.02
Missions .....	1,121.77	112.63	401.12	20.25	793.23	233.42	2,330.81	33.72	74.64	5,121.59
Mexican Field Fd.....			10.00		7.00					17.00
Mopoches School Fd., S. A....	2.00				26.00					28.00
New York Mission .....	5.00									5.00
Nyassaland Student Aid Fd...		34.00	2.00		15.00					51.00
Nyassaland Field Fund .....	1.32				109.15		1.54			112.01
Porto Rico Field Fund .....			.73				9.07			9.80
Porto Rico Printing Press....	4.40				25.00					29.40
Rome Field Fund .....	100.00									100.00
Sabbath-school Don. ....	1,461.86	1,197.08	999.63		1,799.12	139.13	692.95	311.87		6,601.64
Southern Field Fund .....	130.41	42.12	82.25		88.48	25.50	174.43		25.30	568.49
Scotland Field Fund.....			30.00				50.00			80.00
South African Field .....					1.71					1.71
South American Field .....		2.20			1.50					3.70
Trinidad Special Fund .....							20.00			20.00
Turkish Field Fund .....					1.00					1.00
<b>Totals .....</b>	<b>\$8,596.38</b>	<b>\$10,748.96</b>	<b>\$11,476.40</b>	<b>\$152.33</b>	<b>\$12,039.24</b>	<b>\$1,287.88</b>	<b>\$6,554.04</b>	<b>\$2,360.23</b>	<b>\$186.80</b>	<b>\$53,402.26</b>

W. T. BLAND, *Assistant Treasurer.*

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Church-School Missionary Work

THE church in Brenham, Tex., is blessed with an excellent church-school. We have been informed that the students pay their tuition by the sale of our periodicals. One who is only six years of age does this. What an inspiration to study, this must be! Selling Christian literature and paying for their schooling is very noble, and must coincide with the spirit of the Master. Such children will surely be blessed and helped to future usefulness, because they are sowing the seed while yet in their childhood. They pay their own way, therefore appreciate what they are getting in return.

The angels of heaven, and their Leader, who is Jesus, must look upon such children with admiration. These little ones are being trained of heaven. We would to God that every other church-school would imitate the Brenham school, and thus our children would become educated workers, and later young men and women of usefulness for the Master's service.

Educate, educate your dear children to sell our periodicals; for these will open the way for the sale of books, and will bring greater light to many. The child can sow the seeds in many ways. May God help us to see that our children can be made useful workers in the vineyard of the Master, and that they through the work can gain a heavenly experience; for Jesus is in the work of a little child, as well as in the work of an older person.

Every church-school teacher in the land ought to be qualified to teach the children how to canvass with periodicals and other literature. May God help the teachers and the dear children to work unselfishly for Jesus, their Saviour.

J. F. BAHLER.

### Report of Healdsburg College Enrolment and Attendance

THE enrolment of Healdsburg College for the present school year, 1903-04, is one hundred and seventy-five, and the average attendance about one hundred and thirty-five. This embraces the collegiate department, including students in and above the eighth grade. The enrolment of the Students' Home is one hundred. The primary department, or church-school, has enrolled about one hundred and fifty students, and the average attendance has been one hundred and fifteen. Taken together, the two departments show an enrolment of three hundred and twenty-five, with an average attendance of two hundred and fifty. As a whole, we have a good class of students; and although most of them are very young, the average age being about eighteen, they are energetic, and anxious to prepare themselves for usefulness in the cause of the Master. About one half of those in regular attendance are in or below the tenth grade. There is one very encouraging feature, however, about the students, and that is that the greater number have given their hearts to the Lord, have chosen some definite work, and are bending their energies in the direction of their chosen avocation.

Fourteen are preparing for the ministry, twenty-one for teaching in some of our institutions, nine for teaching in church-schools, six to become doctors, ten to become nurses, four to engage in Bible work, five to be canvassers, nine to be bookkeepers, eight to be stenographers, five to teach vocal and instrumental music, three to engage in kindergarten work.

Besides the collegiate and primary departments, we have the following departments: printing, plumbing, blacksmithing, baking, tailoring, sewing, cooking, farming, carpentry, and hydrotherapy. Each department is superintended by a competent teacher. In order to elevate the work and save financially as far as possible, we have the college teachers take charge of the industrial departments that they are able to conduct.

From 7:45 A. M. to 12:20 we conduct our regular college work. At 1:45 P. M. our industrial and trade work begins, and continues until 4. During this time all the students are busy in the various departments, each at the trade that he has chosen. It may take one or two years to complete the trade. The teacher of each department calls the roll, and grades the degree of proficiency in the work in his department. Excuses are also required for absence or tardiness. Once a week the teacher of each department spends one hour in conducting class recitations. These lessons are simply the science of the trade which is being taught. The lessons are prepared by the teacher, duplicated on the mimeograph, and given to each student on the installment plan, so that when the course is completed, in one or two years, the students have a good book containing the theoretical instruction concerning the trade pursued. We are endeavoring to place the industrial work upon the same basis as the collegiate or intellectual.

The coming year we expect to charge tuition for each trade, perhaps about \$1.50. This will make the trades self-supporting. We can not come out even unless we charge tuition, and I believe it is just as important for the student to pay tuition for carpentry as it is for grammar. The business manager looks after the business of the departments in a general way, although each foreman is supposed to keep his own account, and manage his department. The president is supposed to have general oversight of the industrial work, the same as over the college department.

Each student is expected to work fifteen hours a week at his trade,—two hours a day during the week, and five hours on Sunday. Every Sunday morning we have chapel exercises; we call them industrial chapel exercises. All the teachers of the industrial department and of the college are present. About one hour is devoted to these exercises; during this time the teachers discuss various phases of industrial education.

The college teachers work with the students during industrial hours. Every college teacher is supposed to work at least fifteen hours a week at the trades. In this way, we make the work and the study one, and it is a material help to the school to engage in this work. It gives health, vigor, and life. We have been endeavoring to bring about some improvements in the college department. We feel that we need to strengthen our courses, as well as to sustain them. We believe there are two dangers,—one is

to cheapen our work, and the other is to bring in matter that is not absolutely necessary. We have been exerting very determined efforts so to arrange the work that no student can pass over the elementary principles of study into the higher without first having acquired a good degree of proficiency in the fundamentals. In other words, we have all students that come to the college take an examination. We are also planning to have instruction in voice culture, so that every student may be taught how to breathe and use the voice.

We have been conducting a large public-speaking class. We believe that we ought to have a special course for church-school teachers, that they may be instructed in work that will prepare them for their definite profession. A church-school teacher has a great work before him, and requires the best of instruction.

There has been a good degree of spirituality in the school. While there has been no extraordinary spiritual revivals, yet we have had some very precious seasons of heart searching and contrition. During the week of prayer, the students, with the exception of two or three, responded to the movings of the Spirit of God, and gave themselves to his service. We are endeavoring to improve the spiritual condition of the school, and our great desire is that every student shall give his heart to the Lord.

E. D. SHARPE.

### Teachers' and Canvassers' Institute at Brusque, Santa Catharina, Brazil

DURING the month of February, 1904, our first teachers' and canvassers' institute was held in our mission school at Brusque. It was attended by our people from the south of this State, from the States of Sao Paulo, Parana, Espirito Santo, and Rio Grande do Sul. Some came to receive instruction in teaching, others to get a short training that they might sell our books and papers from house to house. Including those from our church here, we had a daily attendance of about thirty-five. This was the first institute ever held in Brazil. Brother Spies gave instruction to the canvassers, and the writer gave general instruction to all, especially to the teachers. From the first, the presence of the Lord was with us. The Holy Spirit made hearts tender during the first two hours, and sins were confessed.

Our regular work was conducted from 7 to 11 A. M. daily, except Friday and Sabbath. The first hour was devoted to Bible study. While studying the life and work of the apostles, especially Paul, we learned to see our work, our duty, and the wonderful guidance of God in his work. It was shown how the first Christians under great difficulties carried forward the work entrusted to them, and that we have to do likewise in the proclamation of this last great message, walking by faith, and not by sight. The experiences of the prophet Jeremiah taught us the truth of Zech. 4:6, and how obedient we should be in the smallest things in order to do the Lord's work acceptably. We must be led by the Spirit of God in our work. From 8 to 9 A. M. teachers and canvassers were separated. From 9 to 10 A. M. all came together again to consider the wonderful con-

struction of the body, the harmonious working of its organs, how to live, etc. Truly, we are fearfully and wonderfully made. From 10 to 11 A. M. canvassers and teachers separated again.

The canvassers were instructed by Brother Spies, in those things which pertain to the canvassing work. They learned that it is missionary work, and as such is as important as the work of the minister. Ministers and canvassers are co-laborers, and ought to work together. The canvassers will labor under Brother Spies in the neighborhood of Joinville.

The teachers enjoyed the discourses on the history of education, our position in the educational work of these last days, divine principles in discipline, etc. The twenty-eighth of February a school entertainment was given, which was attended by people from the surrounding country. Ten students addressed the audience. Precious truth came from their lips, and many souls were blessed, encouraged, and strengthened. Teachers and students will go out to give the last message of warning to a fallen world. Nine teachers returned to their labors, expecting to work by faith, and not by sight. May God bless them!

At the close of this institute we can only praise the Lord for the assurance that as he has been with us in the past, so he will be with us in the future. With courage, depending upon the guiding of God's Spirit, we go forward in this dark, sinful country.

JOHN LIPKE.

## Current Mention

— The British expedition into Tibet is having an experience of almost continuous fighting with hostile natives, and the British government has decided to give it ample support, at a cost of \$1,500,000 a month.

— A British military commission appointed to consider changes advisable in the militia and volunteer forces has made a report recommending a period of enforced military training for all able-bodied males in Great Britain.

— Interest in the war in the far East centers around the siege of Port Arthur, which is now closely invested by the Japanese forces. The fall of this stronghold is generally expected in European military circles, though not without the lapse of considerable time and much loss of life. A large Russian force is reported to have been sent by General Kouropatkin to the relief of Port Arthur. A large quantity of war material was captured by the Japanese at Dalny.

— In some places evidences are being seen of a desire on the part of labor unions to unionize the State militia. A Geneva, N. Y., press dispatch of recent date says: "The enlistment of two non-union stove employees threatened to disrupt the ranks of the Thirty-fourth Separate Company. Several applied for their discharges, but later withdrew the requests. Capt. J. G. Stacey is not at all worried over the situation, and says the members of the company must understand that there is absolutely no distinction in the National Guard between union and non-union men."

— The fifth great dock fire at Jersey City in four years, occurred Sunday afternoon, May 29, starting in the freight yards of the Delaware Lackawanna & Western Railway.

— Diplomatic negotiations of an interesting character between the United States, England, France, and Morocco, have grown out of the seizure of an American named Pericardis, and his nephew, an Englishman, in Morocco, by a brigand chief, who demands a large sum for the ransom of his prisoners. An American squadron is now at Tangier, and the United States has asked the French government, which claims a protectorate over the country, to take measures for the release of the captives.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1904

#### ATLANTIC UNION CONFERENCE

Eastern Pennsylvania.....  
 Maine.....  
 New York.....  
 Southern New England.....  
 Vermont, Hardwick.....Aug. 18-28  
 Virginia, Stanleyton.....Aug. 5-14  
 West Virginia.....  
 Western Pennsylvania, Titusville, June 16-26

#### CANADIAN UNION CONFERENCE

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

#### SOUTHERN UNION CONFERENCE

Alabama, Mobile.....July 28 to Aug. 8  
 Cumberland, Winchester, Ky.....July 7-18  
 Florida, Plant City.....Oct. 13-23  
 Georgia.....  
 Louisiana.....July 28 to Aug. 7  
 Mississippi.....  
 North Carolina, Statesville.....July 29-  
 South Carolina.....  
 Tennessee River.....

#### LAKE UNION CONFERENCE

East Michigan.....  
 Indiana.....  
 Northern Illinois.....  
 Northern Michigan.....  
 Ohio.....  
 Southern Illinois.....Aug. 17-28  
 West Michigan.....  
 Wisconsin, Oshkosh.....Aug. 30 to Sept. 12

#### NORTHERN UNION CONFERENCE

Alberta, Ponoka.....July 12-17  
 Manitoba, Portage la Prairie.....  
 Minnesota (local), Thief River Falls.....June 20-27  
 North Dakota, Harvey.....June 20-27  
 North Dakota (local), Hankinson.....  
 North Dakota (local), Devils Lake.....July 6-17  
 South Dakota, Canton.....June 13-19

#### CENTRAL UNION CONFERENCE

Colorado.....Aug. 18-28  
 Kansas.....Aug. 25 to Sept. 4  
 Kansas (local), Oakley.....June 9-19  
 Missouri.....Aug. 11-21  
 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  
 Montana (State), Townsend.....June 16-26  
 Oregon, La Grande.....Aug. 30 to Sept. 4  
 Southern California.....Sept. 1-11  
 Southern Idaho.....Sept. 12-18

Upper Columbia.....  
 Utah, Provo.....Aug. 10-17  
 Washington, Colfax.....June 14-19  
 Washington, Colville.....June 28 to July 3  
 Washington, North Yakima.....July 12-17

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

### Notice!

THE seventeenth annual session of the Arkansas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Russellville, Ark., August 11-21. Everything from a human standpoint will be done to make this meeting a success; but this of itself amounts to but little. There must first be a willingness to make a sacrifice to attend, a laying aside of all things of a selfish nature, an earnest seeking after the blessing of God, esteeming others better than ourselves, that love and good-will toward one another may have their rightful place in every heart. It is hoped that Elder E. W. Farnsworth and others from abroad will be with us, also Elder N. P. Nelson, president of the Southwestern Union Conference. You can not afford to lose the blessing the Lord has in store for those who attend.

J. A. SOMMERVILLE, *President.*

### Central New England Conference

THE Central New England Conference will hold its first annual session at South Lancaster, Mass., June 10-17, 1904, for the election of officers and the transaction of such other business pertaining to its different departments as shall be thought best to be brought before the delegates.

A. E. PLACE, *President.*

### Western Pennsylvania Camp-Meeting

THE first annual conference and camp-meeting of the Western Pennsylvania Conference will be held at Titusville, Pa., June 16-26. The first meeting of the session will convene Friday, June 17, at 10 o'clock. We trust that a large delegation will be present at the first meeting.

Rates (one and one-third fare) over all the Pennsylvania railroads east of Pittsburg and Erie have been secured. All those wishing to avail themselves of the excursion rates must purchase their tickets on the four following dates: June 16, 17, 21, and 24. The tickets are good returning June 27. Application cards have been sent to all the churches for distribution, by which to secure the rates. If any have not received them, please write at once to Elder I. N. Williams, Corydon, Pa.

E. J. DRYER,  
*President W. Pa. Conf.*

### The Summer School.

THE summer school at Emmanuel Missionary College, at Berrien Springs, Mich., opens June 22, and continues eight weeks, closing August 16.

Each season the demand for Christian teachers grows more urgent, and this throws a heavy responsibility on the training-school. This summer school will be stronger and better than any yet conducted. Teachers can not afford to miss this training. Young people desiring to become teachers should begin their preparation this summer. The number of Christian teachers should be tripled next fall. Let the young people respond when the Lord calls them to work for him.

It is impossible to give details concerning the subjects offered. Send for an announcement. I may say, however, that students will be given most practical instruction in intellectual subjects, in various lines of manual training, and in spiritual, soul-saving work also.

At the recent meeting of the Lake Union

Conference the Lord through his servant sent us this message concerning Emmanuel Missionary College: "You see that advancement has been made, and that the education has been carried forward in right lines."

Can we do otherwise than go forward in the training of workers? Never was the way clearer or the opportunities greater. Let those who are called to teach join the ranks of Christian teachers. Those willing to be pioneers are wanted. Sturdy, strong-hearted Christians are in demand. Let us tell you more about the summer term for training teachers.

E. A. SUTHERLAND,  
President Emmanuel Missionary College.

**Mental Dissipation**

THOUSANDS of people have been driven to the insane asylum by the novel-reading mania. It is a species of intemperance that almost rivals the liquor traffic in its blighting influence. It is creeping in among our young people to an extent that is not realized. The June number of *The Life Boat* is a special anti-fiction number which not only endeavors to create an appetite for wholesome and uplifting literature, but it also calls attention to the real underlying causes of this widespread evil, for it is as true of this as of any other, that "the curse causeless shall not come."

Among those who have contributed to this number are W. S. Sadler, Mrs. M. C. Wilcox, Mrs. E. H. Whitney, Mrs. E. E. Kellogg, and other experienced workers.

This number should be placed in the hands of pastors, Sunday-school teachers, Y. M. C. A. workers, and educators everywhere. They will appreciate it, and many will be led to look for truth on other subjects.

*The Life Boat* will be furnished at two cents a copy. Address *The Life Boat*, Hinsdale, Ill.

**New England Sanitarium and Benevolent Association**

THE fifth annual meeting of the New England Sanitarium and Benevolent Association, for the purpose of electing five members of the constituent body and eight trustees, and transacting any other business that may properly come before the meeting, will be held on Monday, June 20, 1904, at 10 A. M., in the sanitarium building in the township of Stoneham, Mass.

ALBERT E. PLACE, President,  
W. MILTON LEE, Secretary.

**Change of Address**

DURING the summer, the Washington address of the following-named persons is Takoma Park, D. C.: Mrs. Ellen G. White, W. C. White, Clarence C. Crisler, Mrs. L. M. Hall, Miss Sara McEnterfer, Miss Maggie Hare.

Letters for these persons, and for others known to be residing at Takoma Park and employed in our work there, will reach the ones addressed several hours sooner, if sent to Takoma Park direct, than if sent to 222 North Capitol St.

**Business Notices**

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

WANTED.—Work at harvesting for a S. D. A., from July 1 to September 1; can stack hay or grain. Address, stating wages, J. F. McIntyre, Carthage, Mo.

WANTED.—Work in Adventist family, by Sabbath-keeping woman with baby boy 21 months old; wages, \$1.50 a week. Address Mrs. A. J. McDowell, Lyons, Green Co., Ind., care J. B. Thayer.

WANTED.—Two consecrated Adventist ladies to work in Sanitarium Food Co.'s Cafe, in Salt Lake City, Utah. Address, stating age and experience, W. J. Felt, 13 S. Main St., Salt Lake City, Utah.

FOR SALE.—One of the most desirable places in Keene; with neat cottage, excellent well, tank, and wind-mill, good outhouses for fuel, laundry, etc. For further information, address J. F. Bahler, Keene, Tex.

FOR SALE.—Vegetarian restaurant, 36 W 18th St., New York City, N. Y.; established 2 years; good, paying business; price reasonable. Ill health of family forces owner to sell. For particulars, address as above.

WANTED.—S. D. A. girl or woman to do general housework; good wages. Also married man to work on fruit farm by year; good house and garden spot furnished, also good wages to right man. Address Roy H. Reid, Box 183, Douglas, Mich.

**Publications Wanted**

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

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

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

E. C. Rogers, 517 N. 4th St., Wilmington, N. C.

Arthur C. Logan, Du Quoin, Ill., *Life Boat*, *Instructor*, and tracts.

W. W. Guin, Cleveland, Tenn., *Signs*, *Life Boat*, *Instructor*, and tracts.

Newton B. Jenkins and W. B. Jenkins, Blythwood, S. C., *Review*, *Signs*, *Life Boat*, *Good Health*, *Instructor*, and *Little Friend*.

Wm. C. Hopkins, Bishop, Cal., one or more copies of the old pamphlet, "The Vindication of the True Sabbath," by Elder J. W. Morton.

ADDRESS WANTED.—Some one from McCook, Neb., asks for literature, but neglects to sign any name. We will insert the request on receipt of the name.

**Obituaries**

WILEY.—Died at the home of her daughter, Mrs. C. C. Lewis, in College Place, Wash., Friday evening, April 28, 1904, just as the sun was setting, Mrs. Agnes Wiley, aged 69 years. Her last moments were bright with hope and trust. As the twenty-third Psalm was being repeated to her just before she passed away, she was taken with a short spell of coughing, after which she herself took up the psalm where the speaker had left off, continuing in a clear, fervent voice: "I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Funeral service by the writer, assisted by Elders A. J. Breed, W. B. White, and W. F. Martin.

GEO. A. SNYDER.

HEMPSTEAD.—Mrs. Catharine Hempstead was born near London, Ontario, Dec. 28, 1863. Before she was seven years old, her father and mother died. Her home was for a time with her sister, Mrs. Sweet. She was united in marriage to George L. Hempstead, Sept. 21, 1880. Most of their married life, up to eight years ago, was spent in Flint, Mich. Sister Hempstead was converted when sixteen years of age, and united with the Seventh-day Adventist Church. Those who knew her best spoke very highly of her life. Her confidence in God held firm to the last. Her death was caused by consumption, March 28, 1904. Besides her companion, she leaves three brothers and two sisters to mourn their loss.

O. F. BUTCHER.

MAGAN.—Ida May Bauer, only daughter of John Christian and Henrietta Bauer, was born at Palermo, Doniphan Co., Kan., Sept. 9, 1869, and died Thursday, May 19, 1904, aged 34 years, 8 months, and 10 days. During her earlier life she lived with her parents on the farm, being one of a comparatively large family. In the days when dwelling in Kansas meant pioneer life she learned and partook of the toils and hardships incident to the homesteader's lot. Her early education was received in the district school. At the age of sixteen she entered the Battle Creek College, and was graduated from the English course in 1890. About this time she became acquainted with Prof. Percy T. Magan, who was then a teacher in the college. They were united in marriage by Elder Alonzo T. Jones, June 14, 1892, at the old Bible Mission House, College Place, Chicago. She was the mother of two boys, Wellesley Percy and Shaen Saurin, who are now aged respectively ten and seven years. During the autumn of 1901 she nursed her husband through a long illness of typhoid fever. The strain told upon her, and she was never quite so strong after that as before. The death of her brother Augustus, following soon after, increased her physical difficulties. From her earlier life, up to the time of her brother's death, she had lived a consistent Christian, but a marked change occurred after this sad event, which gave her a stronger and richer spiritual experience than ever before. One of her husband's sweetest recollections of her before her sickness began, is when, one evening, he returned from a business trip, and finding no one down-stairs, came up into the hallway outside the children's bedroom. Little Wellesley and Shaen were in their night suits, one on either side of their mother, all three kneeling by the bedside, their mother joining with them in their evening prayer, and the rays of the setting sun illuminating her face and hair as if an expression of heaven's approval of her faithful work. During the months of April and May, 1903, she seemed to be nervously exhausted, and suffered from two acute attacks of gastritis. On the night of the first of June her husband, who had been away for several days, returned to his home, and found her very tired and nervous, and on that night her long illness began. During the long summer months she suffered intensely. At times when her mental agony was not so great, she would plead for hours at a time with God that he would hear her prayers, and restore her to perfect health. In November she was removed from her home at Berrien Springs to a hospital, where most expert care and treatment for her malady could be provided. Toward the middle of March a sudden change for the worse physically took place, and on the thirtieth of March last, it was discovered that tuberculosis had already set in. The progress of the disease was so rapid that nothing in the way of a removal to another climate could be done to check it. From the moment that this disease was discovered, it was seen that, as far as human power was concerned, the end must shortly come. Her physicians and nurses bore a touching testimony concerning her Christlike and patient experience during her intense suffering. The last few days of her life were accompanied with intense physical pain, a gangrenous process having set up in the left lung. She patiently bore it all. Frequently during her last hours she would ask her husband to pray with her and for her, always stating that her hope in God was firm and steadfast, and that she longed for the end to come and terminate her fearful sufferings; and the end came peacefully at 4:43 in the afternoon of Thursday, May 19. Without a struggle she passed to her rest like a tired child seeking repose. The funeral services were held in Memorial Hall, in the grove on the school farm, at Berrien Springs, Mich., Sabbath afternoon, May 21, conducted by Elder A. T. Jones, assisted by Elders S. N. Haskell, G. I. Butler, A. G. Daniells, and Wm. Covert. These services were attended by the faculty and students of Emmanuel Missionary College, and many friends who were present at the meetings of the Lake Union Conference. The burial was in the village cemetery.

W. W. P.



WASHINGTON, D. C., JUNE 9, 1904

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

A TABLE of figures does not always look inviting, but the tabular statement on page 20 ought to interest every reader of the REVIEW. It gives an itemized report of all donations to our mission work for the quarter ending March 31, 1904, and is worthy of careful study.

THE trustees of the Review and Herald Publishing Association who were elected at the recent meeting of the constituency at Berrien Springs, Mich., have organized by the choice of the following officers: W. W. Prescott, President; W. C. White, Vice-President; W. B. Walters, Secretary; S. N. Curtiss, Treasurer and Business Manager.

BROTHER A. S. BAIRD, who has served as architect and superintendent of construction for two years at Berrien Springs, Mich., has now removed to Washington, and will take up the same duties in connection with the erection of the buildings required for the institutions to be established here. Several students who have been under his instruction at Berrien Springs will join him in the work at this place.

ON page 9 will be found an article written by Elder G. I. Butler for the special number of *The Southern Watchman*. This will indicate the character of the matter to be found in the Signs number of the *Watchman*. We also call attention to the announcement on our second page relating to the circulation of this special issue. The attention of hundreds of thousands of people can thus be called to the thrilling theme of the soon-coming Saviour.

### Our Mid-Summer Offering

THE one great work in which all our people are interested, and in which every one has an opportunity of engaging, is that of carrying this message of the soon-coming Saviour to the entire world. It must be done in *this generation*, and the privilege of doing it is offered to *this people*. Many are offering themselves to this last great work, and are going in person to the various parts of the earth, their lives wholly consecrated to the one purpose. Others are now making preparation to go, feeling that the Lord has especially laid this burden upon their hearts. They do it gladly, willing to sacrifice the comforts of home, of relatives and friends, and to endure hard-

ships in strange lands for the sake of helping to carry this great truth to the world.

But while the large majority of our people can not go to these distant lands, still they are just as deeply interested in the work, and just as willing and ready to make sacrifices for it, as are those who go. The Lord is just as surely moving upon the hearts of his people to give of their means to help carry forward this work as he is laying the burden upon the hearts of others to go.

Never before have our people been impressed to support the work in foreign lands as during the past year. The offering made during the last week of prayer was almost double that of previous years. The weekly offerings are steadily increasing. Even those not members of our church have sent in good contributions for the work in foreign lands.

Last year the Mid-summer Offering was taken on the fourth day of July, and was all sent to assist our brethren in Australia, \$10,927.72 being realized. This was a wonderful blessing to the work in that field.

This year the offering will be for our mission fields throughout the world. There come pleading calls from many lands—calls so full of earnestness that we can not resist making a special plea to our people everywhere to make this a most liberal offering. Make your gifts to the *most needy fields*, or if the Lord has given you a burden for some *particular field*, make mention of the matter, and your desires shall be carried out.

### July 2

The date set for this offering is the first Sabbath in July. Shall we not on this day remember our brethren in foreign lands, the work that is being carried forward, and that which is yet to be done? When this offering is taken, a special prayer service for our foreign missions would be most appropriate. May not this Mid-summer Offering be double that of last year, as has been the week-of-prayer offering over that of the previous year? W. T. BLAND.

### Washington, D. C.

WE are receiving in response to the appeals for means to establish the headquarters of our work in this city, many letters that reveal the fact that the Spirit of God has deeply impressed the hearts of our people with the thought that this present move means the beginning of the end, the closing of the great work of God in the earth. I have been deeply touched by many of the letters of those in limited circumstances, who send their contributions fragrant with sympathy and prayer for the great work. I have thought that many of the readers of the REVIEW would be deeply interested in these letters, and I take the liberty to publish a part of a letter just received from the elder of the church in Hamilton, Mont.

"J. S. Washburn,

"Washington, D. C.

"DEAR BROTHER: I write you at present to assure you of our interest in the work at Washington. We (the Hamilton church) are not able to respond to the appeal for the one hundred thousand

dollar fund to any great extent; and as we are all dependent on farming for means, we thought it best to send our contributions later, so as to do our best.

"We are deeply impressed that this is the beginning of the end, and we can not afford to miss giving until we feel it, to such an all-important movement.

"We realize that the upper chamber is in process of erection, as it were, where the outpouring of the latter rain may soon be expected. I venture the prediction that the word will have to go to the friends of the message that "the people bring much more than enough for the service of the work," for "thy people shall be willing in the day of thy power." There is surely a sound of going in the tops of the mulberry trees. The Lord is stirring up his people to give with willing hearts. I am rejoicing over the fact that we can see the actual gleams of the golden morning. I pray for the success of the work at Washington.

"I again assure you that we have a heartfelt interest in the work, and you can count on our doing to the full extent of our ability in means or in any service we are capable of rendering in any way.

"With kindest wishes, I am

"Your brother in the message."

We can not express the help that comes with these messages in the knowledge that God himself is stirring up the hearts of the loyal soldiers of the great cause to support the work by their prayers and by their means. O that there may come to every one who has ability to give large or small contributions, the spirit to help to the full extent of his ability!

We publish on page 20 a further list of donations to this work. One ninth of the whole amount has been raised, and the number of contributions that are flowing in is largely increasing; and yet, unless there are donations of one thousand dollars or more, it will be a long time before the work will be finished. We are hoping to be able to head our next list with a donation of at least one thousand dollars. We believe that there are at least one hundred persons in our denomination who could easily give that amount. We feel assured that with the reading of these words there comes to some one a strong conviction from the Spirit of God, impressing him to make a liberal donation at once. We are meeting constant perplexities and difficulties that seem to retard the work, but we believe that God permits delay only that the means may be raised for the work more rapidly than they are expended. There ought to be at least twenty-five thousand dollars raised during the next four weeks, that the real work of building may be practically begun. If the spirit which possessed the church of God in the days of Pentecost were but received to-day by our people, this whole amount, yes, and many times this amount, could be raised in a single day.

We do not ask these donations simply because they are needed here. Those who have the privilege of giving are invited to invest in that which is the only safe investment on earth to-day. The means will be used to build the only life-boat that shall safely outride the last terrific storm when the world shall sink in utter shipwreck. Who will invest his God-given means in a winning enterprise; yes, truly, the only winning enterprise in all the world to-day?

J. S. WASHBURN.