

The Advent
REVUEU
HOLY BIBLE
THE FIELD
IS THE WORLD
AMERICA
HERALD
And Sabbath

Vol. 81

WASHINGTON, D. C., THURSDAY, JUNE 16, 1904

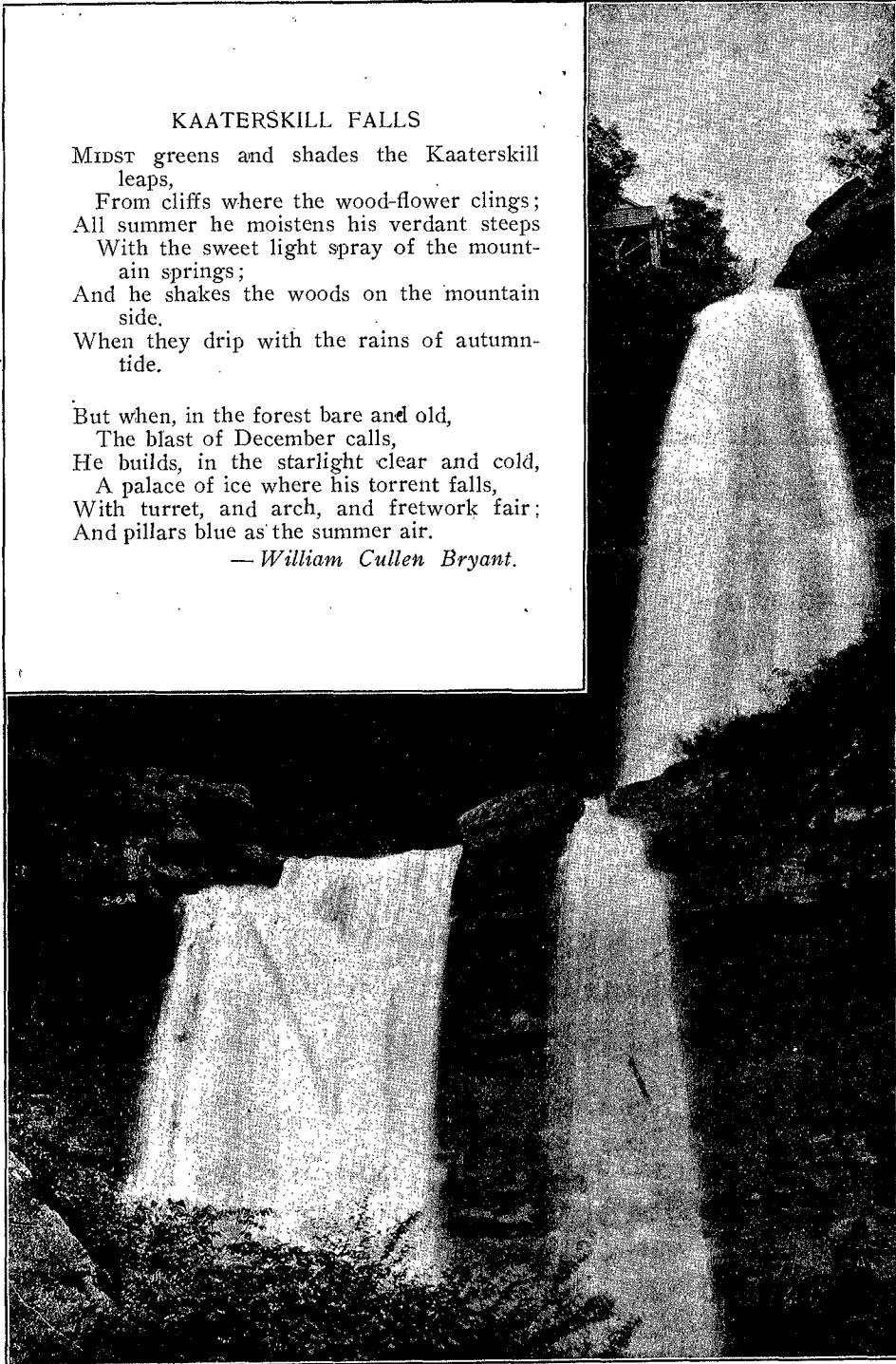
No. 24

KAATERSKILL FALLS

MIDST greens and shades the Kaaterskill
leaps,
From cliffs where the wood-flower clings;
All summer he moistens his verdant steeps
With the sweet light spray of the mount-
ain springs;
And he shakes the woods on the mountain
side.
When they drip with the rains of autumn-
tide.

But when, in the forest bare and old,
The blast of December calls,
He builds, in the starlight clear and cold,
A palace of ice where his torrent falls,
With turret, and arch, and fretwork fair;
And pillars blue as the summer air.

— William Cullen Bryant.



From "The Four Track News"

KAATERSKILL FALLS, IN THE HEART OF THE CATSKILLS

"I came that they may have LIFE, and may have it abundantly."—Jesus.

"Beloved, I pray that in all things thou mayest prosper and be in HEALTH, even as thy soul prospereth."—John.

LIFE AND HEALTH

An Old Friend Under a New Name

Announcement is hereby made that *The Pacific Health Journal*, formerly published by the California Medical Association, has been transferred to the Review and Herald Publishing Association, of Washington, D. C., and will be published, beginning with the July number, under the name LIFE AND HEALTH.

- LIFE AND HEALTH** will be a true exponent of the gospel of health.
- LIFE AND HEALTH** will deal with practical matters in a simple way.
- LIFE AND HEALTH** will be a genuine medical missionary magazine.
- LIFE AND HEALTH** will contain reports of medical missionary work.
- LIFE AND HEALTH** will maintain a question box for the benefit of its readers.
- LIFE AND HEALTH** will contain contributions from physicians and nurses.
- LIFE AND HEALTH** will consist of thirty-two pages, illustrated, besides advertising pages and cover.
- LIFE AND HEALTH** will be sold for five cents per copy, or fifty cents per year.
- LIFE AND HEALTH** will be just the magazine for use by the medical missionary departments of union and State conferences.
- LIFE AND HEALTH** should have a circulation of FIFTY THOUSAND COPIES AT ONCE.

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Washington, D. C., U. S. A.**

The Advent REVIEW AND HERALD And Sabbath

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

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Editorial

The Crowning Day

THE days come and go. Days multiply into weeks, and weeks into months, and months into years. Men become absorbed in the affairs of this world. The things which are seen shut out consideration of the things which are unseen. Infidel scientists and scientific theologians proclaim "the natural order" as the ruling principle, and scoff at the idea of any such interference with natural law as would be involved in the coming of the Lord and the destruction of the world. Voicing this sentiment, the *Independent* (New York) prints an editorial entitled "Postponing the End of the World." Nevertheless "the day of the Lord will come." The scoffing of the scoffers and the increasing wickedness of the wicked are signs of the nearness of the coming day.

"Let all that look for, hasten

The coming joyful day,
By earnest consecration,

To walk the narrow way;

By gathering in the lost ones

For whom our Lord did die,

For the crowning day that's coming by
and by."

Pious Selfishness

THE glory of God is the one worthy object of concern for man created in the image of God. Man was created for the glory of God. "All have sinned, and fall short of the glory of God." The gospel is "the gospel of the glory of the blessed God," and it restores the receiver to the place of privilege where he can glorify God. Professed Chris-

tians sometimes seem to forget these principles, and to attempt to make God glorify themselves. They think of their own salvation almost to the exclusion of working for the salvation of others. They pray for blessings upon themselves. They thank the Lord for tokens of special favor to them. They forget that all the blessings of heaven, included in the gift of Jesus that we might be turned away from our iniquities, are bestowed that the glory of God may be enhanced, and that the highest good of all created beings is found in seeking that glory. "Seekest thou great things for thyself? seek them not." "Seek ye first the kingdom of God, and his righteousness." Only the anointing of the eyes with the heavenly eyesalve will enable us to perceive the thread of selfishness which under the inspiration of Selfish-Satan is sometimes woven into our experiences of apparent humility and self-sacrifice. He who forgets self does not advertise even his humility. He who is truly seeking the glory of God will find it, and it will be found upon him. Selfishness is the dry rot of Christianity. " whatsoever ye do, do all to the glory of God." "If any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength, which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion forever and ever. Amen."

An Organized Campaign

THOSE who are viewing the trend of present-day events in the light cast upon them by the sure word of prophecy can but be impressed with the evidence of an organized campaign to overthrow the foundations of the gospel, to sow broadcast the seeds of doubt and unbelief concerning the fundamentals of the plan of salvation, and to prepare the way for the crowning deception of Satan when he will appear in person claiming to be the long-looked-for Saviour. The indications of such a campaign are to be found on every hand. The warfare against genuine Christianity is not a desultory one, with an untrained straggler here and there shooting at random, but on the contrary both in the Old World and in the New the attacks upon the Christian faith supplement

each other in such a marked manner as to make it clear that it is an organized campaign under the inspiration of the master mind of Satan himself. The proof of this is not found in any public announcement of the fact, but the evidence is similar to that which was adduced by Abraham Lincoln in his answer to the denial of Douglas that there was any pro-slavery conspiracy. With his characteristic keenness of perception and ability to reduce a heavy argument to the compass of the common mind, he said: "When people saw Stephen and Franklin and Roger and James each working independently, as they proclaimed, turning out mortised timbers which fitted perfectly together to complete the framework of a house, with not a stick wanting and not a stick superfluous, it was natural to conclude that Stephen and Franklin and Roger and James were operating according to a common plan." In like manner when we see men attempting to remove, one after the other, the timbers which support the platform of truth, and especially the special message for this time, we may know that a definite purpose is being carried out. This purpose is to cast down the eternal Son from his rightful place in the gospel, and to substitute the god of this world in his place. Apparently diverse efforts all aim at this one thing. They seek to prevent lost sinners from beholding "the Lamb of God, that taketh away the sin of the world," and from preparing for the coming of our rightful King. "The sophistries regarding God and nature that are flooding the world with skepticism, are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that it is essential for the people to receive, and whose study it is to divert minds from the great truths given to prepare them for what is coming upon the world." The third angel's message is God's answer to this organized campaign. Hope for ourselves and for others centers in the giving of this definite message in such clear presentation of it that there can be no misunderstanding of our meaning. God has organized a campaign in this generation, and our Leader has issued the command, "Come into line." Faithful soldiers of the cross will now obey this command.

Spiritualism's New Phase

TRUE to the early prediction of the spirit of prophecy, Spiritualism, which at first had so little profession of godliness in its platform, has in recent years assumed a more refined and religious phase. Not long since the Washington police authorities took steps to protect the public from the commercialism of some of the clairvoyants and spiritualistic mediums advertising in the metropolis. The incident brought out a defense of the new Spiritualism from one medium, who wrote as follows to the *Washington Post*:—

"Spiritualism means to us a scientific religion. We are not a godless people. I was for many years an enthusiastic worker with the Baptist denomination, but I did not learn to reverence God as I have since I became a Spiritualist. As a society, we teach righteousness of life, right living in all ways, in accord with God's laws, thus seeking to build God's kingdom on earth, in the hearts and expressed in the lives of his children."

The words are all for God and for righteousness, and yet we know it is the voice of a stranger and not of the true shepherd. Here is where the delusions of the last days will have their power. Yet with every art, the evil one shall not be able so to disguise his voice that the true sheep may not know that a stranger is calling them. But it means that the sheep must press closely to the Master, and become familiar with his voice.

W. A. S.

Studies in the Prophecies **The Nature and Purpose of Prophecy**

TAKING our definition from the unpublished but generally accepted dictionary of religious terms, we should declare that prophecy is history in advance. And so it is, but this is an incomplete definition, and being incomplete, it may convey an incorrect idea concerning the fundamental purpose of prophecy. Prophecy is more than a record of occurrences which are still in the future, and it is not given merely to foretell the course of human history. The whole purpose of revelation, whether it deals with the past, the present, or the future, and whether the subject-matter is facts of history or moral precepts, is to make known the gospel of salvation to man. Past history is "written for our admonition, upon whom the ends of the world are come." We thus learn the concrete meaning of abstract principles. "The shaping of events seems, to a great degree, to be determined by his [man's] power, ambition, or caprice. But in the Word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counter-play of human interests and power and passions, the agencies of

the all-merciful One, silently, patiently working out the counsels of his own will. The Bible reveals the true philosophy of history. In those words of matchless beauty and tenderness spoken by the apostle Paul to the sages of Athens is set forth God's purpose in the creation and distribution of races and nations. He 'hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him.'" In the Bible record of the rise and fall of kingdoms "it is shown that the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfil God's purpose." Thus are the principles of the gospel taught in Bible history.

Prophecy is history in advance, but it is future history written in such a way that in the very writing of it there are revealed the divine principles which control the destiny both of the nations and of the individuals that are the subjects of prophecy. Thus prophecy is not simply history in advance, but it is also the concrete gospel in advance. This is made clear in the divine commentary given to us upon that remarkable prophecy which is the key to all Jewish history. Here it is: "And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." By reading the whole prophecy as recorded in Gen. 12:1-3 it will be seen that the promised greatness of Abraham and of the Jewish nation was the proclamation of the power of the gospel of the coming Seed. So long as the Jewish nation would stand in right relation to this gospel, so long would they stand as great among the nations of the earth, but when they rejected the promised Seed, then the nation sealed its own fate. Thus was the power of the gospel of Christ preached beforehand to Abraham in foretelling the blessing which would come to all nations through him and his seed.

This is further illustrated in the commission which was given to Jeremiah the prophet: "I have appointed thee a prophet unto the nations. . . Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant."

The prophet's words were the words of the Lord. In them was life or death, blessing or cursing, according as they were received or rejected. Thus the prophets, like the apostles, "are a sweet

savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life."

The whole principle is clearly stated in the interpretation given to Nebuchadnezzar of his dream of the tree. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. . . Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity." The gospel message of prophecy declares that only in the principles of righteousness and mercy, the fundamental principles of the gospel of Christ, can there be stability either for nations or for individuals. And it further declares that "the wicked shall be turned back into Sheol, even all the nations that forget God."

In the prophetic method of teaching the gospel, future events are so revealed as determined by the rejection or acceptance of gospel principles that in the fulfilment of these predictions the faith of believers is strengthened. The words of Jesus to his disciples, after prophesying of his death and resurrection, reveal this principle: "I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he." "And now I have told you before it come to pass, that, when it is come to pass, ye may believe." "But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you." Fulfilled prophecy builds a solid foundation upon which faith may rest its superstructure.

Since prophecy is a preaching of the gospel beforehand, and since one purpose at least of prophecy is to strengthen the faith of believers, we should certainly study the prophecies in such a way as to receive the full benefit of their gospel messages, and in considering the fulfilment of prophecy our faith should be increased. It is not enough to place history beside the prophecy to prove the inspiration of the Bible. This may often be done to much profit, but this is only an incidental and subordinate purpose in the study of prophecy. There is a more important purpose, and especially in this closing generation. "At this time, before the great final crisis, as before the world's first destruction, men are absorbed in the pleasures and the pursuits of sense. Engrossed with the seen and the transitory, they have lost sight of the unseen and eternal. . . From the rise and fall of nations as made plain in the pages of Holy Writ, they need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld,—. . . how completely has it

passed away! As 'the flower of the grass,' it has perished. So perishes all that has not God for its foundation. Only that which is bound up with his purpose, and expresses his character, can endure. His principles are the only steadfast things our world knows. . . . We need to study the working out of God's purpose in the history of nations and in the revelation of things to come, that we may estimate at their true value things seen and things unseen, that we may learn what is the true aim of life; that, viewing the things of time in the light of eternity, we may put them to their truest and noblest use. Thus, learning here the principles of his kingdom and becoming its subjects and citizens, we may be prepared at his coming to enter with him into its possession. The day is at hand. For the lessons to be learned, the work to be done, the transformation of character to be effected, the time remaining is but too brief a span."

"Believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper."

"Into All the World"

THE command of our Leader is, "Go ye into all the world, and preach the gospel to the whole creation." There is no exception in this command. No country is so remote, no nation is so highly educated, and no people is so degraded that it is not included in this great commission. Jesus knew the world. He knew its need. He knew that no man, high or low, rich or poor, could save himself. He has given us his own picture of the world's condition:—

"There is none righteous, no, not one;
 There is none that understandeth,
 There is none that seeketh after God;
 They have all turned aside, they are
 together become unprofitable;
 There is none that doeth good, no, not
 so much as one:
 Their throat is an open sepulcher;
 With their tongues they have used de-
 ceit:
 The poison of asps is under their lips:
 Whose mouth is full of cursing and
 bitterness:
 Their feet are swift to shed blood;
 Destruction and misery are in their
 ways;
 And the way of peace have they not
 known:
 There is no fear of God before their
 eyes."

And yet God loved and loves the wicked world. Jesus loved and loves sinners, and he became the Saviour of sinners. To save his people from their sins he gave himself. He left a throne of glory to share the woes of humanity, and to bring salvation to those who were without hope and without God in the

world. He paid an infinite price, sufficient to redeem every soul, and he desires that every soul should know of the good news. So long has the gracious invitation been extended, that some have charged the Lord with forgetfulness concerning his purpose to bring probation to a close by coming to gather his people home, but "the Lord is not slack concerning his promise, as some count slackness; but is long-suffering to youward, not wishing that any should perish, but that all should come to repentance." He still waits for the last warning message to be given to all the world. He still repeats his command, "Go ye into all the world, and preach the gospel to the whole creation."

Until this command is obeyed, the Lord will not come the second time. "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." This is not an arbitrary decree, but rather a statement of cause and effect. It is the preaching of the gospel of the kingdom which brings the end. And in the last generation "the everlasting gospel," the proclamation of the setting up of the everlasting kingdom which shall stand forever, must go to every people, in order that not one individual may be able to say in the day of his appearing, "I never heard about his coming." "God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world.

"The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these places are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth. The day-star has risen upon us, and we are to flash its light upon the pathway of those in darkness.

"A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days. It will not be long before every one will have heard the warning, and made his

decision. Then shall the end come." It will come in this generation.

There is danger that the work near at hand should so occupy our minds that we should forget "the regions beyond." However great may be the needs which we see, there are just as great needs in other places. Conferences with twenty to fifty workers, and with only a few hundred thousand people within their limits, should remember the weaker conferences both in this country and abroad. Some of our fellow laborers are struggling under the greatest difficulties and embarrassments, trying to do their part in obeying our Leader's command. One conference president writes: "One reason why we have not reported to the REVIEW more than we have is because of the peculiar situation in which our work has been placed. We do not want to be continually talking of our poverty and begging for means, and yet if we should relate the facts as they actually exist in our conference to-day, it could be interpreted in no other way than as being a pitiful call for assistance and for means to help carry forward our work. . . . During the last month I have preached over thirty sermons besides doing all my other work, and most of these sermons have been preached to congregations who know nothing about the truths connected with the third angel's message. Last Sunday I preached three times at two different places. It is beyond our power to fill all the calls which are coming to us from every direction, both to preach and to visit. Thus we see that God is giving us the ears of the people. . . . The entire tithe of our conference this year has not enabled us to pay our workers more than an average of three dollars a week since the first of January last. What laborers are to do in the immediate future is beyond my power to divine. Unless assistance shall be given this conference, our workers must suffer, in fact, they are already suffering."

We need to be reminded that "the field is the world," and not simply the conference in which we happen to be working. The whole world must have the message, and the Lord will not come until the message is given to the whole world. Every faithful worker is our fellow worker, and is entitled to the same consideration as any other worker. The home work will be done more quickly if we carry on our hearts the burden of the work in other fields. "The home-missionary work will be further advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is by working actively to supply

the necessities of the cause of God that we bring our souls in touch with the Source of all power."

The stirring calls from many fields need to come to our ears anew. We need to consider again that millions in various countries are still waiting for this message. We need to lift up our eyes and look on the fields, for they are white already unto harvest. We need to reflect seriously upon the urgent command, "Go ye into all the world, and preach the gospel to the whole creation." This long-neglected work must now be done. This will prepare the way for the coming of our Lord in glory.

France and the Vatican

REGARDING the prospective separation of church and state in France, we note the following statements in a recent issue of *The Independent*. It appears that papal diplomacy in connection with this contest between the Vatican and the French government, has not been marked by the skill which was characteristic of it in the days of the present pope's predecessor:—

The action of Premier Combes in recalling M. Nisard, the French ambassador to the Vatican, has been emphatically approved by the Chamber of Deputies by a vote of four hundred and twenty-seven to ninety-five. This is the first time that the government has received such general and enthusiastic support from all parties from the Conservative to the Socialist, so the maladroit note of Mgr. Merry del Val has resulted in strengthening the position of the chief enemies of ecclesiastical power. The demand of the radical Socialists for the revocation of the concordat and the immediate withdrawal of all representation at the Vatican was rejected in compliance with the wishes of M. Combes, who stated, however, that several plans for the separation of church and state were under consideration, and that the matter could be brought up after the passage of the budget next January. The position of the cabinet is thus stated by the premier:—

"We will not allow the papacy to intermeddle in our international relations, and we intend to have done once for all with the superannuated fiction of temporal power, which disappeared thirty-four years ago. We will not withdraw the whole staff accredited to the Vatican, as we are bound by the concordat to maintain at the Vatican an agent of our government for carrying on business. Some speakers urge us to denounce the concordat without delay, but such a serious step should be preceded by measures guaranteeing the republican state against the political risks which would be entailed by such a radical change in its legislation and habits."

The committee on the separation of church and state has formulated a law providing for the abolition of the concordat and the disposal of the church property, which begins with the following words:—

"The republic assures freedom of conscience, and it guarantees the free

exercise of religion without restriction, except for the preservation of public order. The republic will neither protect nor pay salaries nor subventions under any form whatever to any denomination. It will not recognize any minister of religion, and will not furnish any building for the service of any denomination or for the lodging of any of its ministers."

The papal nuncio at Paris, Mgr. Lorenzelli, has not been withdrawn, although it is reported that he may be made a cardinal at a consistory to be held in July, and his post left vacant. The statement published in the official organ of the Vatican, the *Osservatore Romano*, asserts that Cardinal Merry del Val did not refuse to answer the question of M. Nisard as to whether the text of the papal note, as published in *Humanite*, was correct, but only postponed his reply for further consideration. In the Italian Chamber of Deputies the Republicans, Radicals, and Socialists denounced the note to the powers as an insult to Italy and her king. In reply Premier Giolitti said that the note had, of course, not been sent to the Italian government, and that France had answered it as she thought best. Italy has no fear of the foreign congregations, as she has laws to protect herself, and if these are insufficient, new ones can be made. The state and church must be as two parallel lines which never meet; both must enjoy liberty.

Through the French premier God is sending light to the nations of Europe touching the gospel principle of the separation of religion from the civil power.

L. A. S.

"The New East"

UNDER this title *The Outlook* (New York) prints an editorial which is suggestive of new elements which are entering into the far Eastern question. It will certainly stimulate serious thinking on the part of those who are considering these nations and their immediate future from the prophetic standpoint. We copy the following paragraphs:—

Without being able to define the changes which it will bring to the modern world, it is quite evident that the impression prevails throughout Europe that the war between Japan and Russia is almost certain to be epoch-making in its results. A significant change has already come over the discussion of the far Eastern situation by the English and Continental press. For many decades Europe has thought of the East as a territory to be opened up and exploited by the West. It has been taken for granted that the wish and power of the East might be left out of the account; they were not factors that needed to be dealt with. The only factors in the situation to be considered by statesmen and diplomatists were the feelings and attitude of the great powers toward one another in the acquisition either of influence or of territory. It has apparently not occurred to the directors of the great forces of Europe for many decades past that India, China, Japan, Persia, Afghanistan, or Burma had any rights which a Western nation was bound to respect. Certain duties almost every Western nation recognized. The English have felt the necessity of giving India and Egypt capable, effective, and honest administration, not because Egypt

or India had a right to such government, but because the English conscience demanded it. Wherever Russia has gone in the East, she has given precisely the kind of government which she thought best adapted for the people. Being herself semi-Oriental, she has been a kind of middle term between the East and the West, mediating in a certain sense between two radically different temperaments, and using either Eastern or Western methods as best suited her purposes; but it is doubtful whether it has ever occurred to any Russian statesman that China, Japan, or Afghanistan had any rights which Russia was bound to respect. Even at this moment, when a new idea in regard to the future condition of things in the East has begun to define itself in the minds of the Western world, newspaper discussion in England and on the Continent still concerns itself with the question of the readjustment of relations between the great powers; the prime problem being, apparently, not what will the East do or think or be, but how will Russia, Germany, and England stand related to one another in the inevitable changes which are already taking place.

It is too early, and it would be extremely hazardous, to venture any prediction as to the final results of the war; but if, as seems probable, Japan is to emerge from the struggle with greatly added prestige, is to keep Korea from falling into the hands of Russia, and to preserve in consequence the integrity of China, it is quite clear that new forces have entered in the field of world-politics, and that new powers must be reckoned with. Pitt is reported to have said, when the return of Napoleon from Elba was reported to him, "You may roll up the map of Europe;" it is quite certain that the present map of the East will, in the coming few years, receive very important modifications. The great powers will no longer be able to deal with the East as a passive body; they must reckon with it as they reckon with one another. This does not mean that China is to be at once an aggressive power, that India is to expel the English, that Tonquin is to rid itself of the French; but it does mean that the East is fast coming to a consciousness of a certain unity of interest between the different great sections of the Orient, and to a dim perception of its power, if that power can be trained and organized. In Japan, the protagonist in the present act of the great drama, the East has found an executive nation; the one people, so far, in the Orient who are able not only to think, but to act—not only to feel, but to do. Japan is to-day one of the most thoroughly and highly organized countries in the world; it is doubtful whether there is in any other country such unanimity of opinion, such passionate devotion to the ruler, such eagerness to die for the sake of the country. Every particle of power, every kind of resource which Japan contains, is at the hand of the government, ready for use in a struggle which the Japanese believe to be a life-and-death fight for their independence. Out of this war Japan is likely to emerge as a power of at least the second order, sufficiently strong to command respect and to compel considerate dealing on the part of other powers. That under her leadership China may be re-organized, and become a new force in the world, is highly probable.

Note and Comment

THE Rev. Charles Cuthbert Hall, president of Union Theological Seminary of New York City, recently in an address before the Religious Educational Association of Chicago spoke of the moral deterioration of the times as a fact painfully apparent in American life. He said: "It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. Religion seems to have no place with us in our everyday life. I know from observation that religion has little, if any, part in our American civilization to-day. Our home life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare."

THE little difference that remains to-day between the worship that is seen in the English Established Church and that of Rome, is the subject of comment by a London religious journal, which says:—

A Royal Commission, with Sir Michael Hicks-Beach in the Chair, has been appointed to "inquire into the alleged prevalence of breaches and neglect of the law relating to the conduct of divine service in the Church of England, and to consider the existing powers and procedure applicable to such irregularities, and make such recommendations as they thought fit." The Rev. W. E. Bowen has published the result of an inquiry into the services conducted in ninety-one different churches. In most cases he found Romish ceremonies, many of them of an advanced order. Mr. Bowen has also purchased and examined thirty ritualistic manuals now in circulation. His investigations have convinced him that the following Roman Catholic innovations have made their way into the English church: "children's masses; the reservation of the sacrament, with subsequent acts of adoration; the use of devotions and secret prayers from the Roman Catholic missal; the recommendation of confession as an habitual practise; masses for the dead, and the absolution of the dead; the doctrine of purgatory; the invocation of saints; the use of litanies and other devotions to the Virgin Mary; the doctrine of the immaculate conception." Between Romanism and rationalism, how much is left to English Protestantism?

FOR some time press reports have announced the coming visit to the United States of Cardinal Satolli, who was prominent some years ago as an emissary of the papacy in this country. Various reasons have been assigned for the cardinal's return at this time, representing his coming visit as an unofficial one; but the true reason, according to a statement given out at Washington, is one of deep political significance. In a press dispatch of June 6 it is stated:—

A prominent Washington ecclesiastic whose authority is unquestioned, asserted to-day that his true mission is an endeavor to establish diplomatic relations with the United States, in order to establish a nunciature in Washington.

To this it is added:—

It is supposed that he counts upon Archbishop Ireland, of St. Paul, and upon Mgr. O'Connell, rector of the Catholic University, to aid him in the enterprise. If it succeeds, the prestige attaching to Satolli will be so great as materially to strengthen his chances for the papacy.

In the event of his success, Archbishop Ireland would receive his red hat, and Mgr. O'Connell would be nominated as the first nuncio accredited from the Vatican court to the United States government.

Thus does Rome pursue her cherished project of securing the establishment of a papal nuncio at Washington, which would mean the recognition by this government of papal sovereignty. It is the abolition of such relationship with the Vatican that is now contemplated by the government of France. France and other Catholic countries which are now drawing away from Rome have been made wise by experience, and it would be well for the United States to take heed to their example.

AMONG the signs of the times which are prominent to-day in the religious world, is to be noted the marked lessening of Protestant hostility to the doctrines of Rome. An incident illustrative of this occurred at the recent session of the Methodist General Conference at Los Angeles, Cal., when an attack upon Catholicism by the Rev. J. M. King was sharply opposed by eminent Methodists present. Commenting on this incident, the *Boston Transcript* observes:—

Like action [against opposition to Rome] led by Mr. Butler, of East Weymouth, was taken at the recent meeting of the Southern New England Conference. The same spirit was seen in the decision of the Presbyterian Church North, when it recently excised from its standards of faith denunciation of the pope as Antichrist. It was shown in the generous comments of the Protestant press of Christendom after the death of Pope Leo XIII. It is seen in the recent large gift by a Protestant toward the building of a Roman Catholic cathedral in St. Paul, Minn. It is conspicuously evident in Harvard's present course of lectures by an eminent French Catholic on "Religion and Democracy."

What gives this feature of present-day Protestantism its significance is the fact that it is not due to any change on the part of Rome, which remains to-day what it always has been. Rome is not moving toward Protestantism, but Protestants are moving Romeward. This indicates the loss on their part of that which led Protestants out of Rome in the days of the Reformation, which was their belief in the doctrine of salvation

by faith. But the attitude which Protestants are now assuming necessarily results from a rejection of the truths of the third angel's message, which is Luther's message of salvation by faith in the fulness of the light which shines at this time from the Word of God.

THE New York *Sun* calls attention to the formation of "a new political party," which last month held a convention at St. Louis, Mo., preparatory to putting in the field a ticket for the coming presidential campaign. "It is called the United Christian Party," says the *Sun*, "and its purpose is to secure a specific recognition of Christianity by the government, and the enforcement of Christian principles in the laws. If it can induce either the Democrats or the Republicans at their national conventions to support the demands of its religious platform, it will agree to withdraw its own candidates, and vote for those of the consenting party."

The *Sun* states that the aim of this party is to secure a specific recognition of God in the national constitution, and makes allusion to the Reformed Presbyterian Church, which, because of the failure of the constitution to recognize the Deity, regards the federal government as an atheistic institution, under which it is sinful to vote or to perform the duties of a citizen. The Reformed Presbyterian Church and the United Christian Party occupy nearly identical grounds.

This is not, as the *Sun* states, a new party, but a revival of a party which made its appearance some years ago, and at one time put in the field nominees for president and other federal offices. It seems that the present is deemed an opportune time for a revival of the effort to bring about an open alliance between politics and religion.

The *Sun* mentions that it finds "in a Presbyterian paper of Virginia expressions of sympathy with the objects of this new party, though it looks on the formation of a distinct organization for their attainment as 'mistaken or useless.'" "This paper," says the *Sun*, "speaks of 'the extreme positions that have been taken by state and federal government in enforcing so-called personal liberty and in the separation of religion from the state,' as being a grievance greatly felt by many religious people, who, because of laxity in Sunday observance, the running of Sunday trains on railroads, and 'the expulsion of the Bible from the schools,' are asking if 'we have not gone too far, and are not sowing seeds of moral destruction and anarchy.'"

The lapse toward moral destruction and anarchy is painfully evident in the religious world at this time; but nothing is better calculated to hasten the downward plunge than is an alliance of religion with politics.

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

Have Faith in God

"HAVE faith in God" —

What though behind, the foe,
In front, the sea may rise with threat-
ning might!
The pillar of God's presence, in the night
As fire shall glow;
Darkness around, he will to thee give
light,
Thy foes o'erthrow.
Stretch forth, in trust, prayer's wonder-
working rod;
Have faith in God.

"Have faith in God" —

He holds the winds and waves
Within the hollow of his own strong
hand!
All things obey one word of his com-
mand,
And Jesus saves!
The starry hosts he binds with circling
band,
Shuts storms in caves,
His sacred feet the surging billows trod;
Have faith in God.

"Have faith in God" —

Though fig-tree blossom not,
The labor of the olive seem to fail,
The vine leaves wither 'neath the pelting
hail,
And falling, rot;
They shall enrich the mold; while we be-
wail
Their wasted lot,
New fruit is forming down below the
sod;
Have faith in God.

"Have faith in God" —

Omnipotent his love!
Though mountains bar thy way, he shall
again
Thresh the high hills, till they become a
plain,
Or far remove;
Things deemed impossible by men, and
vain,
Are wrought above,
And for rough places, feet with iron are
shod;
Have faith in God.

— Selected.

Medical Missionary Workers to Reveal Christ's Character

MRS. E. G. WHITE

TRUE medical missionary work is of divine origin, and has a most glorious mission to fulfil. In all its bearings it is to be in conformity with Christ's work.

At this stage of the medical missionary work nothing will help us more than to understand the mission of the greatest Medical Missionary that ever trod the earth; nothing will help us more than to realize how sacred is this line of service, and how perfectly it corresponds to the life-work of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send his Son to the fallen world? — To make known to

mankind his love for them. Christ came as a Redeemer. Throughout his ministry he kept prominent his mission to save sinners.

When Christ was about to ascend to heaven, he committed to his disciples the mission that his Father had committed to him; and he taught them how to fulfil this mission. He declared that as he had represented his Father to the world, so they were to represent him. Although he would be invisible to the natural eye, yet all who believed on him would be able to behold him by faith. He told his followers to work as he had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through a revelation of the Son.

The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following his example, in our medical missionary work we shall reveal to the world that we are his representatives, and that our credentials are from above.

Christ knew that his Father had chosen him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when he came to fulfil his mission, he was, in every sense of the term, a medical missionary. We can do medical missionary work in a Christlike manner only when we are one with him. United with him, we receive spiritual life and power, and learn to be "laborers together with God," manifesting love for every one for whom he died, and working earnestly to bring into the heavenly garner a harvest of souls. Filled with his Spirit, men and women are animated with the same desire to save sinners that animated Christ in his life-work as a missionary sent of God.

I am instructed to say that God desires to have the medical missionary work cleansed from the tarnish of earthliness, and elevated to its true position before the world. Our medical missionary workers must rise to heights that can be reached only by a living, working faith. At this time in our history, we are to allow no confusion of sentiment to prevail in regard to what should be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. Those who desire to honor God will not mingle worldly policy plans with his plans in attempting to accomplish that which this work is ordained by him to accomplish.

Clothed with humanity, Christ performed a work that revealed the invisible Father, in order that his disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." But how many who claim to be his followers concede to a worldly policy! This is because their hearts are not filled with love for the truth. God's purpose in committing to men and women the mission that he committed to Christ, is to separate his followers from worldly policy.

The people of God, those who claim

to love him and to keep his commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that he was not acting independently, but in behalf of another, who had sent him. He never for a moment lost sight of the greatness of his mission. He was always conscious of the fact that he was the Sent of God. And to his Father he declares concerning his disciples, "As thou hast sent me into the world, even so have I also sent them into the world."

Our work is clearly defined. As the Father sent his only begotten Son into our world, even so Christ sends us, his disciples, as his medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man's ideas or judgment are to be our criterion as to what constitutes genuine medical missionary work. We can have power and efficiency only by working as Christ worked. And we can be Christlike in word and deed only when his will is perfected in us. Then shall his righteousness go before us, and the glory of the Lord shall be our rearward.

The life of Christ must become our life, our light, our exceeding great reward. Our words and works must bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ is indeed formed within, the hope of glory, we shall manifest that tenderness, that love, that fervency of spirit, which reveals his character. Our hearts will be humble, our spirits contrite. Our works will bear witness to his indwelling presence. His disposition, his kindness, his compassion, manifested in us, will inspire hope in the hearts of the most hopeless. Thus in act, as well as in word, we shall reveal to the world the character of the Unseen.

A Short Sermon by a Layman

H. F. PHELPS

I HEARD a short sermon the other day, and I want to tell it to others. It was delivered on the cars. Returning from a visit to one of our churches, the train stopped at —, where there had been an organized church. Among the passengers that boarded the train was Brother —. As was natural, we began to talk about the past, and made inquiry for some with whom we had walked to the house of God in company. Some had moved to other places. Of one it was said that he was sometimes up, and sometimes down; of others, that they had gone back into the world.

After a moment of silence, this brother laid his hand on my knee, and exclaimed: "I tell you what it is, Brother Phelps, when a man gives up family worship, he is gone!" With deep feeling he added: "It don't seem to me that I could live if it were not for family worship."

Let these words be well considered, and ever remembered. In them is the sermon by a layman. They tell an everlasting truth. "When a man gives up family worship, he is gone." And a

family that does not have family worship, does not live the life of the Christian. Let all beware how they neglect family worship. Nothing would please Satan better than for Seventh-day Adventists to give up family worship. It is the defeat of any man or woman who dares to do it.

Sunday Legislation in the Dominion Parliament

G. B. THOMPSON

THE following, clipped from the May number of the *Lord's Day Advocate*, a monthly journal published by the Lord's Day Alliance, gives the progress of the matter of Sunday legislation in Parliament up to the present time:—

"Readers will remember that a Draft Dominion act was submitted to the government with request that they introduce it and have it enacted. The government asked the minister of justice for an opinion as to the respective jurisdictions of the Dominion and the provinces in the light of the privy council's decision given in July last. He replied in effect that (1) the Dominion has full jurisdiction 'under its power to enact criminal law; (2) the Dominion alone can legislate to control Dominion railways, works, and other undertakings; (3) the provinces can, nevertheless, legislate to cover a good deal of the ground covered by the Draft act under consideration of the government.

"The government was loathe to undertake to legislate covering any ground which could also be covered by provincial legislation. On the suggestion of the minister of justice, therefore, they decided to draft a law similar to that submitted by the Alliance, have it introduced in Parliament, and then referred to the supreme court, and, if necessary, to the privy council, to adjudicate as to whether it trenched upon provincial jurisdiction, the government to pay all costs of argument, including the fees of the counsel of the Lord's Day Alliance.

"Subsequently this decision was modified to the extent of drafting a provincial act such as the minister of justice considers could be validly enacted by any province, and referring this to the courts. By either method of procedure there is the probability of getting the vexed question of jurisdiction finally settled. So far, good. There is, however, the danger, if not the certainty, of the legislation sought being laid over for another session of Parliament. We shall have, besides, the novel spectacle of the Dominion through counsel arguing before the courts in favor of provincial jurisdiction, and quite likely some of the provinces arguing in favor of Dominion jurisdiction. Charity, however, requires us to assume that in this the good politicians are but practising the Scriptural injunction, to 'look not every man on his own things, but every man also on the things of others.'

"Meantime, we see no good reason why the Dominion Parliament should not proceed at once to regulate as to the

Lord's day business, work, or traffic on the railways, and other things admittedly within its exclusive jurisdiction.

"The Dominion has taken upon itself to declare certain electric railways 'works for the general advantage of Canada,' and so brought them under its exclusive jurisdiction. These roads, therefore, in the absence of any Dominion Sunday law, are free to operate their systems on the Lord's day, no matter what the people of the communities and provinces affected may desire. One of these, the Grand Valley (Brantford, Paris, Galt, etc.), is already operating its road, and is said to intend putting on a Sunday service this summer. It aims at developing a large traffic to a park accessible to the various centers of population, fitted out with dance pavilion, theater, facilities for the sale of refreshments, solid, liquid, hard and soft, and other down-to-date attractions. No comments are necessary in order to make it clear that such an institution is likely to prove 'a work for the general disadvantage of Canada,' or, at least, of the communities afflicted. Petitions are now in circulation asking the Parliament of Canada to make these roads subject to the Sunday laws of the several provinces."

It would seem from the foregoing that the Alliance hardly expect to secure further legislation on the Sunday question at this session. Meanwhile the agitation will continue, and the laws already in existence be enforced as far as possible. This is the most favorable time we shall ever have to educate the people upon this great question.

Greater Success to Attend Our Efforts

D. T. BOURDEAU

WONDERFUL success is sure to attend the efforts of those who, under the reviving influences of the latter rain, an emblem of the Holy Spirit, shall earnestly contribute to the advancement of the final gospel work on earth; for it is predicted of them that "they shall increase as they have increased." Zech. 10:8 compared with Zech. 10:1; 9:15, etc.

Here a comparison is instituted by bringing into requisition the future and past tenses, coupled with the idea of an increase with regard to those concerned. Those referred to, true Christians, "shall increase as they have increased." They once increased so rapidly that three thousand were added to them in one day. Acts 2. This will be repeated in the near future, when God shall bestow upon the remnant church an extraordinary effusion of his Holy Spirit. But before this is realized, a proper answer must be returned to the following question:—

Why is it that though the signs of Christ's soon coming are so striking, and we are so near the close of probation, it is a sad fact that, at least in our home field, our numbers being taken into account, there are, notwithstanding our increased facilities and the encouragement

held out to our laborers on the point of support, etc., fewer new companies and churches raised by our workers and the rank and file of our people than there used to be in the earlier history of this movement which God himself, through his prophetic word, has called us to advance in the earth?

Is this due simply to the fact that men's hearts are becoming more hardened as we draw near the end? It is hardly logical to attribute this difference merely to such a cause. Surely our increased facilities, the fact that our laborers are now, as a rule, liberally sustained, so that they can devote all their energies to the special work of their calling, together with the encouraging fact that a greater measure of God's Spirit is now offered us in this favored period of the latter rain, are sufficient fully to remove the sad difference that now confronts us and saddens every true believer in present truth.

There must, therefore, be some causes besides an increased hardness of hearts for the painful difference referred to. Taking a retrospective view of the early believers in present truth, we see that to receive and obey the message that made them a peculiar people, they had to come to the point of giving up all for Christ. Their acceptance of the message exposed them to reproaches, cruel mockings, and bitter persecution. In this respect, their position answered to that of those who received the Saviour and the message he proclaimed at his first advent. As a general thing, they were a consecrated people. They loved one another, and could lay down their lives for those of like precious faith, and for the cause of their Master. Is this true of the majority of our people to-day?

In those days God's people were plain in their attire, and simple and natural in their worship, and did not imitate the vain fashions of Babylon, nor manifest pharisaic exactitude in following set rules in their worship, in imitation of the example of backslidden professors of Christianity around them. They did not in those days attach more importance to a strict adherence to external popular forms than to inward piety and practical godliness. Can this be truthfully said at the present time of most of those who profess faith in the great prophetic message for our times?

There was a time when persons attending our religious assemblies were favorably affected by the love, union, holy zeal, and simplicity manifested by believers in the near second advent. This was then true of our churches in general. Can this be truthfully affirmed of most of our churches of to-day? Is it not a fact that coldness and indifference and a lack of love too often appear among us, even in our religious meetings, and that in some instances God-fearing persons attending our worship feel as if in a vice, and are in constant fear lest sharp criticism, not to say censure, shall come to them for the least departure from set and rigid rules? No such state of things existed among us in the early days of the remnant church.

Then the believers attached importance to ways and customs that were sensible, but they suppressed even the desire for vain show, and for popularity from the standpoint of the world and worldly professors of Christianity.

In those early times believers did not run after vain, worldly pleasures and amusements, but considered that the greatest earthly enjoyment was that experienced in the service and worship of God, in loving God and their brethren. Then believers, whether ministers or laymen, did not seek popularity; for they were convinced that to do so would be to deny the cross of Christ, by which the world is crucified unto us, and we unto the world (Gal. 6:14), and that without the true cross of Christ seen both in theory and in the life, there can be no dying to self, no separation from the world and from fallen Christians, no genuine conversion, and no advancement in true sanctification.

The message for our times can never be made popular. If it were made so, it would be perverted, and would cease to be what it now is, a converting and sanctifying message, a message that is in every respect fitted to prepare a people for the perils of the last days, and to meet the Lord blameless and in peace at his coming. It was in this light that our pioneers viewed this message. And those ministers among us who have taken a different view of this subject, who have been afraid to put the threefold message of Revelation 14 at the front, have refrained from bearing a plain testimony in harmony with this message, and have tried to make present truth popular, and to please their hearers, to receive praise from them, as do the popular preachers of our day, have either apostatized from the truth or have seen their error and reformed in their way of proclaiming present truth. And those who have pursued this course have been encouraged in seeing souls converted to the Lord. If the naked truths of the threefold message of Revelation 14, backed up by the Spirit of God, and delivered with the earnestness and power that attended the ministry of the early disciples, and which attended that of the first ministers who bore the second-advent message to their fellow beings, will not convert souls, what will?

In the early history of this cause, a spirit of rivalry, and wire working for position and office and greater wages, was rarely manifested by our laborers. Each believer, whether minister or lay member, rejoiced as much in the prosperity of his brethren and sisters as he did in his own prosperity; and simply because each believer loved his fellow believer as he did himself. In those days the highest ambition of believers was to communicate present truth to others, and see them embrace it. The highest ambition of ministers then was to see souls saved from the power and bondage of sin, and made free in Christ Jesus. They kept the near coming of Christ in view, and their agonizing prayer was, "Give me souls as the seal of my minis-

try, or I die. Give me the power of love and of thy Spirit, with which to win souls to Christ. Deny me what thou wilt, and let me endure any hardship and suffer any self-denial; but grant me souls saved from the thralldom of sin as the greatest earthly reward for my labors." And God heard such prayers, and souls were converted to God and to his truth. The people partook of the spirit of the ministers, and did all in their power to remove every obstacle they had placed in the way of souls embracing the message.

Nearly forty-four years ago our lamented brother, Elder C. W. Sperry, and the writer were visiting the few scattered believers and churches of believers in New England, and lecturing at different places in the Eastern States. We stopped at one place where there was a small company of our people, and began lecturing to unbelievers. The interest was good, but as we encouraged our hearers to take their stand in favor of the truth, we saw that there was something that kept them from responding. At the close of one lecture, we took the few believers aside, and told them that it was our conviction that there was something either in their relation with one another or with their neighbors that clogged the work. This we said without having been told a thing about their condition; and we told them we did not want to know about the cause of the drawback, unless it was absolutely necessary, because it was much better in every way for them to settle such matters themselves, if possible. We told them we would suspend our meetings for two nights to give them an opportunity for self-examination and to see that all was right between them, and that there was no difficulty existing between them and their neighbors. The third night we resumed our effort, and eleven noble souls decided to obey the truth.

And may it not be true to-day that the scrutinizing eye of Him who can not err, does now discern that not a few companies and churches of our people are in a condition similar to that which hindered the work in the case referred to, and that if a course was pursued similar to the one recommended and followed in this instance, glorious results would be seen in the conversion of many souls to God and his truth? How can holy angels and the Spirit of God urge souls to join with those who, instead of being nursing fathers and mothers to them, would, by their inconsistent course and unconsecrated lives, lead them to turn away from the truth and from the sanctifying work for these times? May God thoroughly purge his people by the close and testing message to the Laodiceans, and by a proper application of church discipline, that the work of the Lord may advance more rapidly in the earth.

There is no reason why our ministers and workers, receiving the reasonable compensation that is now granted them, should not, with a consecrated and sacrificing church to stand by them, go forward, giving their whole strength to the

special work of their calling, and showing to both believers and unbelievers that they really believe Christ is soon coming, and consequently act like pilgrims traveling to a better country, in transferring their treasures to heaven, instead of giving a lie to their profession by laying up treasures on earth to be swept away by God's judgments in the forthcoming day of wrath.

More than a third of a century ago two of our ministers went to a distant field, and started an important mission largely at their own expense. Good counsel soon came to them from two very different sources. One came from Elder James White, and was expressed in these terms: "Brethren, work in God, work through God, and have no separate interest to divert your minds from the great object for which you have gone to that field,—that of raising church after church and seeing them established in the truth." The other counsel came from an infidel, and was expressed in these terms: "I see that you make the old Book look pretty straight and consistent. Work like beavers, and you will succeed." All know how beavers work. They cut down trees with their teeth, use them and mud in making dams to gather fishes at one point, catch them, and feast upon them. The two ministers heeded these counsels, held five hundred meetings a year, besides selling hundreds of dollars' worth of our literature and laboring much from heart to heart in families; and in eighteen months the mission was declared self-sustaining. Both of the ministers referred to are alive to-day. Their hard work did not kill them; and their highest ambition now is to continue laboring for the advancement of this the best of causes.

May God restore to us the old-fashioned second-advent faith, consecration, earnestness, undying love for perishing men, methods of labor, and spirit of sacrifice, to which was due the success of our pioneers and early believers in winning souls to Christ and to present truth. We have everything to encourage us in this glorious period of the latter rain. Signs of rain are visible in the spiritual heavens. There is seen and heard a moving in the top of the mulberry trees, and many are now enjoying the outpouring of the Holy Spirit. Let us fully clear up the King's highway, that he may come in with all his fulness, and work for us and through us. Thus may his work be cut short in righteousness. May God help us fully to prepare the way for the reception of his Holy Spirit "without measure." This his great heart of love and mercy is more than willing to grant unto us, with all the gifts and efficacy of the Representative of God the Father and God the Son, for the finishing up of the gospel work of salvation in the earth.

"A FAMILY without prayer is like a house without a door, exposed to every danger, and offering an entrance to every evil."

To-day

UPON John Ruskin's writing-desk
A slab of chalcedony lay,
And on it, cut in careful script,
The word "To-day."

Honored of all, a wondrous man,
And held a prophet in his way,
He let "To-morrow" bide its time,
And used "To-day."

Upon the tablet of the will
How good to write the selfsame way,
Putting to-morrow's uses by,
The word "To-day!"

—Harriet Prescott Spofford.

Preparation for Service

MARY E. KENNIBURGH

To all of us has come the commission, "Go ye into all the world, and preach the gospel to every creature;" and "Io, I am with you alway, even unto the end of the world;" and all who have heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" and who have sincerely responded, "Here am I; send me," have felt the need of a careful preparation for this the noblest of all work.

Christ has said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." So God wants us to be able and efficient workers who can hold up the light of gospel truth in this generation of popular error and superstition.

All workmen require a certain amount of training to fit them for the vocation they have chosen. Some require comparatively little, others years of patient toiling. What should be our preparation who expect to become co-workers with Christ in the saving of souls from death?

The disciples were plying their trade of fishermen when Christ offered them a preparation which would make them fishers of men.

The preparation is the foundation on which we must work. As many a block of pure marble is rendered worthless through the unskilful artist, so many a young life, which might have done efficient work in the Master's vineyard, has been rendered useless through a wrong course of training.

Christ was the greatest missionary the world has ever known, and so every Christian, if he would be a true follower of the Master, must be a missionary. Since Christ gave his life for us, we must, if we would be true to our Christian principles, be willing to give our service, and our lives, if need be, to save our fellow creatures.

To all God has given a talent; to some he has given more, and by the parable of the talents we know that God expects us to use them to the best of our ability. We will be rewarded, not according to the little use we made of a great number of talents, but of the great use which we have made of our few talents.

As spiritual things are separate from worldly things, so a spiritual education must be entirely separate from a worldly education. The latter fits one better to enjoy the pleasures of a mortal life,

the former the eternal pleasures of an immortal life.

To those whom God calls for a special work he also gives the preparation necessary for it. Oftentimes it is not the kind of training that the human mind craves; but it is necessary to fit us for the work that God has assigned us.

Abraham was led out from his father's house to receive his training as he wandered from place to place, a stranger in a strange land, relying solely upon the promise God had made him; and from a doubting, wavering follower, his preparation led him to the sublimest heights of faith, where he accepted the promises of God, and believed his children would be as numberless as the stars in the vast firmament above him, while as yet he had no child.

God's ways are not man's ways, and his preparation for Jacob was twenty years of service as a servant in the house of his father-in-law. From an avaricious and greedy man Jacob's training transformed him into an earnest and faithful follower of Christ, who could wrestle with God and prevail.

Joseph's path to honor lay through the weary and toilsome years of slavery, and the darker years in a gloomy Egyptian prison. What a contrast it must have been to the boy so tenderly cared for by a doting father! From a self-sufficient and exacting youth he was transformed through fiery trials to a noble, unselfish man well qualified to conduct the affairs of a great nation at its crisis.

The formation of a noble character is the work of a lifetime, and must be the result of diligent and persevering effort. God gives the opportunities; success depends upon the use made of them.

Moses received the best education, no doubt, that Egypt afforded, because it was expected that he would one day be their king. And when at the age of forty years he entered the school of God in the wilderness, it was to spend another forty years in becoming acquainted with the ways of God, and in unlearning much that he had learned at the court of Pharaoh. "His education had made deep impressions upon his developing mind, and had molded to some extent his habits and character. Time, change of surroundings, and communion with God only could remove these impressions. It required on the part of Moses himself a struggle as for life to renounce them and accept truth; but God would be his helper when the conflict should be too severe for human strength; while alone among the mountains, and wandering from place to place with his flock, God was his teacher. His pride and self-sufficiency were swept away; he became patient, reverent, humble, and meek above all that were upon the face of the earth, yet strong in faith and courage. He became a leader, not the kind that, perhaps, he first expected to be, but a captain to lead a tribe of slaves from their land of bondage." Moses had turned from courtly honors and from a prospective kingdom in Egypt to

cast in his lot with God's chosen people. His life was full of vicissitudes and hardships, yet he did not regret the choice he had made. His preparation was so thorough that but one wrong act marred his record, and because of that act he lay down to rest upon the summit of lonely Mount Nebo, soon to awaken to an inheritance far more glorious than the earthly Canaan.

John the Baptist's life of privation and hardship in the wilderness, which was spent in close communion with God and nature, fitted him to be the forerunner of the Christ, the one who would herald his coming to that proud and wicked generation. And does his preparation seem incomplete to us when in Herod's gloomy prison his faith faltered, and doubts arose to cloud and darken the bright horizon of his faith?

(To be concluded)

My Foolishness

T. E. BOWEN

PRIDE comes because men and women regard themselves better than they really are. Down in their hearts they often know they are not what they desire to have people think them to be. But however well or long we may be able to hide from men the true condition of the soul, God knows it all, and knows it all the time. This truth, kept ever in mind, would result in constant and true humility.

The psalmist exclaimed: "O God, thou knowest my foolishness; and my sins are not hid from thee." Ps. 69: 5. Surely the thought that God knows all about the foolishness of our lives is humiliating. We try sometimes to flatter ourselves that he does not see it all, but he does. How offensive pride must be to God! This flattery of the human heart of excusing in ourselves our departures from the right—our foolishness—and magnifying our virtues, is pride, and an insult to God. It is the remembering that we are but dust, that helps us constantly to rely on God; and it is this constant dependence upon him that gives him pleasure and us peace. Thus we are prepared to render to him *all* the glory for benefits received.

God knows all about our entrusted talents. He knows also the use made of them. He knows our foolishness. Let us not forget this. He is gracious to those who humble themselves to walk with him, but mighty to bring down every high look.

"Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. . . . It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3: 19-26.

"Study to show thyself approved unto God."

THE WORLD-WIDE FIELD

Mission Work on the Gold Coast

J. M. HYATT

Mission work on the Gold Coast, especially Cape Coast, dates from 1751. This first effort was made by the Church of England, who sent out the Rev. Thomas Thompson. He stayed four years at Cape Coast before returning, and taking some young men to England to train. In 1828 the Basel German Mission opened a station farther down the coast, at Accra.

It seems that from the very first, Cape Coast has been recognized as the strategic point of missionary work on the Gold Coast. It was in 1831 that a few young natives attending the government school formed a society for Bible study. One

It can readily be seen that the Lord has prepared the way for a quick work to be done in giving the message to the two and three-quarter millions of the Gold Coast. There are thousands of scholars scattered in different parts of the country. Who knows but many of these will be used in giving the message when the earth is lightened with His glory?

Next to the need of the Bible is the need of knowing how to till the soil. This knowledge is greatly lacking. Many things would grow here, as the soil is very rich. A committee appointed by the government to look after agriculture said that not more than five per cent of the soil is under cultivation. The Basel Mission is the only society that has

mountains would be an excellent place for our mission farm and training station, if the way should open for us. Many of the Europeans go to Aburi to rest, in preference to going to England. It is said to be a very healthful place. Here the government botanical garden is situated.

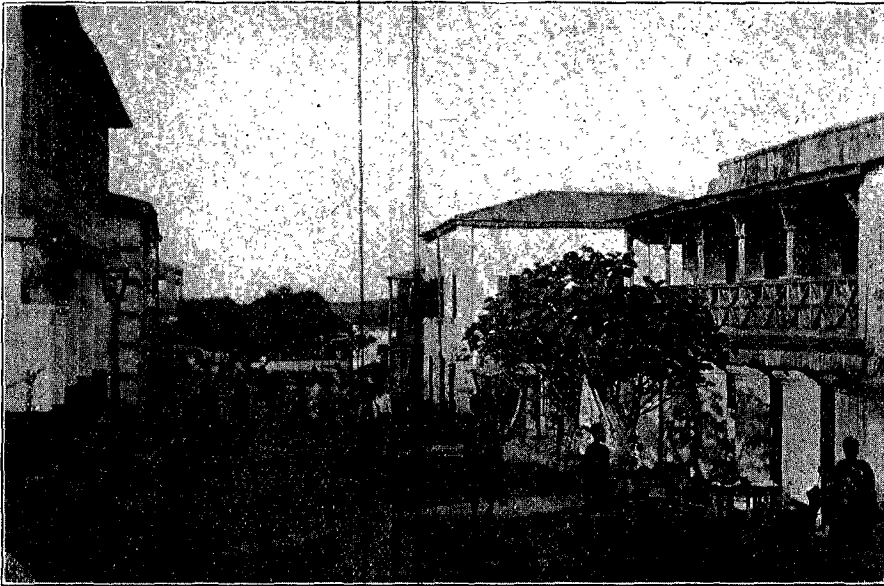
Our work is moving on fairly well. Our enemies are not asleep. The other churches have practically combined against us. While they do not agree among themselves, they can unite in fighting us. At present, our attendance is greatly affected; but I think it will be better after a while. We labor under great disadvantage because our work is not well established. The others encourage the belief among the people that we are not going to stay here long. There is nothing that the native fears so much as being laughed at because his mission is broken. Hence, this has much weight with some. They point to the lone missionary for the whole West Coast, and then compare him and his mission with the many churches and ministers of the other missions. When we once get established in one place, it will have a good effect on the whole coast. I am waiting to hear if any workers are coming soon. If they are not, I expect to start a school of some kind.

In visiting the better class of natives, I find that our papers are exerting a power for good. They talk long and earnestly about the matter. The foundation is being laid for a good work when we can get more help. Some young men, now clerks, have spoken to me about giving up their work and entering our training-school if we start one. They know that there will be little or no money in it, yet they say that they would rather do this. These have finished the schools here. The training that they most need is Bible study and manual labor.

The report of our work has been carried for miles up and down the coast—that is, about the "Saturday mission." I have had several letters from those to whom I have sent papers. I learn that some have been keeping the Sabbath for years. The young man who went from here to the mine writes that he has given the papers to those who could read, and that some of the European miners were trying to keep the Sabbath. I send him a bundle of papers each week. He is waiting until the mission station is opened up, hoping to connect with it.

I notice that the general public is honoring Sunday more now than they did a few months ago. When the mail boat comes on that day, it comes as quietly as possible, while the steamer was formerly signaled three ports up coast. One of our young men has been flogged because he refused to work at the carpenter's trade on the Sabbath.

The other night I was out giving away copies of the REVIEW and other papers. The next day I met a man whose house I had passed, and he said that he stayed up the greater part of the night, reading the paper that I left with him. I see from this that there are many who have



STREET SCENE, CAPE COAST CASTLE, WEST AFRICA

of their number applied to the captain of a merchant vessel for some copies of the New Testament. The captain was surprised to receive such a request from the native youth, and asked if he and his friends would not like the instruction of a missionary. Upon his return to England, he brought the matter before the Wesleyan Missionary Society, offering to carry out and bring back the missionary free of all cost.

In due time the missionary came. From this nucleus the Wesleyan church of the Gold Coast has grown to 111 churches, with 573 preaching places. There are said to be 6,350 day scholars and 7,677 full members, with a total congregation on Sunday of 32,371. The Basel German Mission claims a membership of 7,266, with 5,000 day scholars. The Roman Catholics claim a membership of 4,405, with 1,200 day scholars. Of this number 1,100 are said to belong to the Cape Coast church. This is their headquarters. All these societies have suffered the loss of many missionaries.

made an effort to teach the people to cultivate the soil. This effort seems to be confined mostly to their headquarters and surrounding country. I learn that the people are very industrious in this vicinity, raising cotton, cocoa, coffee, rubber-trees, and all kinds of garden produce. It is said that cocoa yields a large financial return for the labor put forth; hence much of it is raised. A strong effort is being made by the government to get cotton-growing well established.

Aburi, situated in the mountains, about twenty-five miles from Accra, is called the "Madeira of the West Coast." This is the health resort of the foreigners operating on the coast. Here the Wesleyans have a house built especially to accommodate workers who come from the coast to recuperate their health. In connection with this is a girl's training-school. We should by all means have a building in these mountains, possibly in this village, that workers may go there when run down in health. In fact, these

not had the chance yet of hearing the truth. We see no reason to be discouraged. We firmly believe the statement made by Sister White, that nothing can stop this message, and we are sure that the time is not far distant when God will do a mighty work for this dark country. It is certainly true that we can hear the sound of a "going" in the top of the mulberry trees.

Pastor Oberlin and His Wonderful Work

PASTOR Oberlin's kingdom, like that of his Master's, came without observation. The story is one of the most remarkable that has ever been written, though very little is known about it in the church at large.

Johann Friedrich Oberlin was born in 1740, and died in 1826, very nearly completing eighty-six full years. He was distinguished by active benevolence and wide usefulness. The special field of his labors was Waldbach, in the Ban de la Roche, or Steinthal, a wild, mountainous region of Alsace.

His work in this district began in 1766, and therefore covers a period of two-score years. We question whether any similar period has been passed in work more thoroughly apostolic in character, more unselfish in spirit, or more permanent in substantial results. Oberlin was a philanthropist in the very best sense, and has been called "The Apostle of Alsace." Although it was a home field as to locality, it was, in all essential respects, virtually a foreign missionary work, for even the South Sea Islanders were scarcely more heathen or uncivilized than the inhabitants of that isolated district.

Though they were marked by some of the substantial characteristics of the Germans, and were not much given to crimes or violence, they had a reputation for a savage disposition, which kept others from intruding upon them. Their mountain fastnesses were like fortresses, into which there was little desire to attempt an entrance.

When Oberlin first went among them, they were already reverting to their original barbarism; they no longer built houses, or even tilled their fields. They lived on the wild products of the ground, and such wild animals or game as their forests supplied. Oberlin understood the character of the people, but applied for the position as pastor to five widely scattered villages of the district. He had lived all his life at Strasburg, where his father was a professor in the university. His own scholarly attainments might well have secured for him an exalted position there, but the destitute and neglected condition of the inhabitants of Waldbach appealed to him. His affianced bride, Salome Witter, encouraged his purpose, and could not be persuaded to let him go alone. She had a spirit like his own, and the misery, poverty, and wretchedness of this people rather attracted than repelled her.

Oberlin went to his chosen field of

labor, and took up his abode in a half ruined stone hut, which he undertook to make comfortable. The people looked with surprise at the labors of the new pastor; what more could a man desire than to have a roof over him with a hole by which to carry off the smoke! He secured doors and windows, built a chimney, separated the hut into four rude rooms, cleared a little space about it, and planted a garden. All this he did not only for his own comfort, but because he felt that these wild people needed an example of decency and order. Conversations upon spiritual themes were not comprehended by intellects dulled by neglect, but the presence of a well-regulated Christian home among them proved to be one of the first conditions of a gospel witness.

He undertook to persuade the people to till the ground and raise potatoes, and when he had raised a crop, their astonishment was unbounded. As the family of Oberlin and his wife grew, their children took part in their agricultural work, so that the whole family was a standing rebuke to the idleness and sluggishness of their neighbors.

The Coming of Louise Scheppler

Perhaps the most important event at this stage in Oberlin's life was the taking into his family of a thirteen-year-old girl by the name of Louise Scheppler. At that time his wife was borne down by domestic burdens, so that help became necessary. There was no one in the district who was fitted to become an inmate of the pastor's house. Their sympathy was, however, awakened on behalf of Louise, who was left an orphan by the death of her father. After much consultation and prayer, they took her into their family. The same care which had turned the wilderness into a garden was blessed in turning this little waif into a helper and friend. She was by nature patient and industrious, humble and gentle, and rapidly became not only a capable servant, but a faithful companion and wise counselor. After the death of Oberlin's wife in 1886, she became like a second mother to the children, the youngest a mere infant. There were also the fields to till, cattle to tend, food to prepare, clothes to wash, and, in a sense, the whole parish to guide.

It is remarkable how God raises up servants and adapts them for the work he has for them to do. Louise Scheppler proved herself to be created in Christ Jesus for good works. For example, Oberlin had set up schools for boys and girls, and Louise became the teacher. She instructed the girls in useful domestic arts (sewing, ironing, and cooking), as well as reading and writing, while Oberlin sought to train the lads not only by books, but by nature studies. He established a book club and lending library, and set up a kind of branch Bible society. Having no little knowledge of herbs and simple drugs, he also put a dispensary into working order.

The Genesis of Industrial Exhibits

Other forms of useful public institutions were the fruits of Louise's inven-

tion and observation. She noticed that the humble villagers were, like children, easily stimulated by praises and prizes, and it occurred to her to establish a little agricultural exhibit, where year after year they could show the progress in agricultural implements, and the improvement in vegetables and fruits produced. Prizes were given to stimulate competition. This idea, first evolved from the shrewd brain of a rude Alsatian peasant girl, was the starting-point of all the great international competitions and monster exhibitions in history.

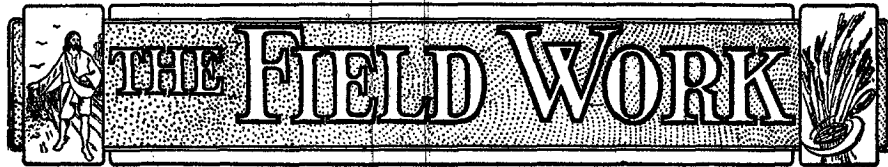
At this time the population, which consisted of eighty households when Oberlin went to the district, had increased eightfold, and the industries of the people compared favorably with those of the best parts of France. They carried on cotton-spinning, weaving, and dyeing, straw plaiting, clock-making, etc., and in 1816 a ribbon-making plant was established. Louise Scheppler not only interested herself in all these various employments, but became an adept, that she might instruct others.

Another idea was now evolved from her active brain. It occurred to her to set up a public nursery, that the little children might be cared for while the mothers were engaged in necessary work. Here she took care of most of the little ones, who would otherwise have been neglected. It is remarkable that this young girl, taken from a half-savage family and community, should have become, in a sense, the originator of three of the great enterprises—the industrial expositions, the day nurseries, and the kindergarten.

When Pastor Oberlin died, his funeral was attended by not only his own flock, but by many dignitaries of church and state from other parts of France and elsewhere. He had obtained a world-wide reputation as pastor, reformer, counselor, philanthropist, and for unequalled self-denial.

At this time Louise Scheppler was past sixty, and in his will he left his children to her care, giving a noble tribute to her unselfish life of service. In his last legacy he informed his children that she had always refused to accept any wages, or even her own clothes, meeting her necessary expenses with the proceeds of her own toil. The family unanimously desired her to accept a daughter's share of the property; this, however, she absolutely refused, asking only to be allowed to hold the position which for so many years she had kept as a sort of foster-mother in the family. To the day of her death she devoted herself to the public nursery, which she especially superintended.

This story shows the power of a well-regulated Christian home, the effect of personal industry on a sluggish and idle population. It suggests methods by which rude and barbarous people may not only be won, but may be led up into the higher paths of prosperity and Christian advancement. It is one of God's great lessons to the church of all ages.—A. T. Pierson, in *Missionary Review of the World*.



THE FIELD WORK

China

HONGKONG.—I am now giving my time to the language almost exclusively. I have finished reading St. John's Gospel, and am reading St. Mark's. It seems so good to be able to talk a little to the natives. My teacher is much interested, and says he will help us teach after one more year. I am teaching a little boy in the afternoons. A few weeks ago when the time came for his class, I had fever above one hundred and four degrees. His father came into the room, and asked if he might pray for me. I told him yes. It touched me greatly to see him so earnest, and I sincerely pray that I may be able to help this family to see the Saviour as he is.

I spent a few hours as I was able last May, taking orders for fruits, nuts, and health foods, in connection with my studies and the school work. Mrs. Anderson came down from Canton, and in ten days' time we had the orders wrapped and nearly all delivered. As a result of less than one month's work, we realized a profit of more than one hundred and fifty dollars gold. Brother La Rue had his regular customers, so it requires but little time now to secure their orders.

There are many things one can do that brings him in contact with the people, and it seems a pity we have not more laborers here. I am bound to be a Chinese after a few months. It is a real pleasure to me to learn this strange language; and the more I study it, the better I like it.

I have just been interrupted in my writing by a poor woman whom I have known as a faithful working woman for several months. She came in, and sat down, and soon I heard her sobbing. I asked her why she was crying. She said she was the mother of three children. The father was dead, and she could not earn enough to feed and clothe her family. She had left two of the little ones in the country with relatives, and brought her eldest, a son of twelve years, with her to Hongkong, where she was working to put him in school. I gave her some clothes, and it was worth a great deal to see her countenance change. She gets ten dollars, a little less than half as much gold, a month, and from this must feed herself and children, besides buying clothing. It is a fair price for her services, but is very little for four, I am sure. I told her to send for her little girl to come and live with me while it was cold; I would keep her two months free. The poor soul was so rejoiced, and has gone to her room a happy woman.

It is surprising how little goes to waste in some of these homes. I saw one undercoat made of pieces I would have put into the rags at home. But the cloth was thick and warm, and so must not go to waste. It is enough to break one's heart sometimes to see how these poor people manage. Our first servant boy used to save the scrapings from our rice kettle, and give them to the poor people. He said they were real glad to get them.

We have one more Sabbath-keeper—a man from the British navy, formerly a Roman Catholic. He seems very earnest. One more in our little Sabbath-school is appreciated. We are very thankful that six were added to the company in Honan. I am sure that China, so long neglected, will now receive help. How generous our people are! I am sure their hearts are in this work. The message will surely triumph, and that gloriously, and all who are true-hearted will triumph with it.

As we have studied the Sabbath-school lessons the past quarter, the work has seemed so sacred. We can see that God's purposes are not to be hindered by man's unfaithfulness, but finally the earth will be filled with a pure-hearted people, and Jesus will be the recognized King.

I often think of the statement that was made before we left America, that those who go to the foreign lands are not to be pitied, but those who remain at home and desire to go. I am sure I would feel very sad, indeed, to return home. Although it is lonely sometimes, I believe that before long there will be more laborers here. I wish that some young ladies who want to teach would join in the work in this place. I do not mean teach a regular school, but have a class, and go into the homes and teach the women and children. We have access to some very nice homes. It is not like giving Bible readings in America. These poor souls do not even know who God is. It is a perfect mist to them. After you think you have at last said something that they begin to comprehend, their next question is as apt to be, "Did you make that dress?" or, "How much did it cost?" as anything else. But there are some who have become Christians, and are sincere, so I know there is hopes for them. They are so childlike, after their confidence has once been gained, that one can but love them.

We pray daily for the success of the work at home, and feel sure we share in your petitions. IDA E. THOMPSON.

Chesapeake Conference

THE fifth annual session of the Chesapeake Conference was held at Fords Store, Md., May 10-15, 1904. The various churches were well represented by delegates, and by a goodly number of other brethren and sisters. The attendance from the village was excellent, the church being filled each evening to more than its seating capacity.

In addition to the conference laborers, Professor Griggs, Brother F. E. Painter, and the writer were present, and assisted in the services. The time each evening was devoted to the plain presentation of the message of truth that has made us a distinct people, and the truth so simply presented, was listened to with interest by those in attendance.

The results that were achieved in the various business meetings of the session were manifest evidence of the presence of the Lord with us during the council. The different interests of the conference were considered, and to the extent

of our knowledge, plans were laid for the furtherance of each to the best advantage, in connection with the force of workers which we have, and the financial strength of the conference to execute plans.

Elder O. O. Farnsworth was again elected president, and Brother H. S. Weaver was re-elected secretary and treasurer.

Business meetings connected with the Lord's work may be conducted so that the services will be just as spiritual as prayer and praise services, and the will of the Lord will not be fully met until such meetings are spiritual in their nature.

At the close of the session, the delegates and workers left the place full of hope and courage to press the work forward in the name of the Lord, awaiting his time for the final triumph of the good, with the knowledge of his assurance that time will be swallowed up in eternity in this generation.

H. W. COTTRELL.

Minnesota Camp-Meeting

THIS meeting was held at Stillwater, adjoining Lake Lilly, May 26 to June 5. Besides the laborers of the conference there were present to assist in the ministerial work of the meeting, Elders A. G. Daniells, E. W. Farnsworth, S. Mortenson (who labored in the Scandinavian language), V. Leer (who labored for the Germans), and the writer. It had been eighteen years since I attended a camp-meeting in the State of Minnesota. I was at Mankato in 1886. Great changes have come to the conference in its laborers and the lay membership during these years. I was glad to find so many young men of promise, who were but boys at the time of the meeting I attended, developing into strong laborers. At Mankato, notwithstanding the continuous rains throughout the meeting, making the grounds unpleasant, a cheerful spirit pervaded the camp.

For a year or more an effort had been in progress to establish an industrial conference school. A farm in a central location had been secured, and steps taken looking toward the erection of a suitable school building, yet some delays in this enterprise, owing to the lack of funds to erect school buildings, had caused some discouragement as to the conference school. As the meetings progressed, this feeling entirely disappeared from the camp.

The business meetings were among the best meetings we held in bringing light and courage to the people. Sufficient funds were secured to purchase material for the erection of the principal school building. The work will go forward as rapidly as funds come in, and no debt will be incurred.

The keynote of the meeting was consecration to the work. The Lord has called this people to preach the everlasting gospel in its fulness to the ends of the earth. The conference pays about one third of all the funds it raises to assist the general and foreign work. This is done by weekly offerings, special offerings, the first and second tithe, and the support of two laborers in Africa. Owing to a lack of funds for the home work, the question was raised in a meeting among the laborers of the conference whether in the year to come they should continue to support from their conference tithe the two laborers in

Africa. After the question had been considered, it was the unanimous vote of the laborers of the conference that the conference should do this, even if their own wages had to be cut down to make it possible.

Elder H. S. Shaw was elected president. The conference committee was enlarged to seven. Twenty-six dear souls were baptized Sabbath afternoon in Lake Lilly, a short distance from the camp, while a number will be baptized at their home churches on returning from the meeting. The brethren and sisters were glad to see Elder C. W. Flaiz at the meeting two of three days, although he was unable to enter into the labor of the meeting. The Northern Union Conference committees held an important council during the meeting. At the close of the meeting it was the general expression that this had been one of the best camp-meetings ever held in Minnesota. R. A. UNDERWOOD.

Canvassers' Institute in Brazil

THE leading brethren of our conference have for some time felt the necessity of a revival in our canvassing work. Accordingly a plan was formulated to hold a canvassers' institute at the close of our school year. Our institute for canvassers was held in connection with a similar meeting for our church-school teachers, and in a part of the instruction both alike shared. Thus a number of our young people who have for some time past enjoyed the privileges of the mission school received a further training for work in the field. The institute began January 31 and continued until February 25.

When informed that the German edition of "The Coming King" had been exhausted, and that our order could not be filled, we were considerably disappointed, and were obliged to confine our efforts largely to "His Glorious Appearing."

A few days before the close of the institute I left Brusque and came to Joinville, to see if I could get permission to work in this section. Often the officials have demanded a high license for the privilege of selling our books which contain the truth. Upon arriving in this place, I went to the municipal officers and stated to them the work we intend to do, and after a short consultation among themselves they gave us permission to work the district without paying any license.

Upon the arrival of the eight canvassers whom I expect to-morrow, we shall work the city and surrounding country, and thus prepare the way for our conference, which will be held in this city in about seven weeks. Times are growing more difficult, and in this field we shall have to meet much prejudice, because of some who, though never connected with our denomination, professed to be Sabbath-keepers, but whose inconsistent lives brought reproach upon all who defend the Sabbath, yet we trust the Lord for his blessing, believing that the presence of his Spirit with the workers will insure success even in spite of these difficulties. May it be even so!

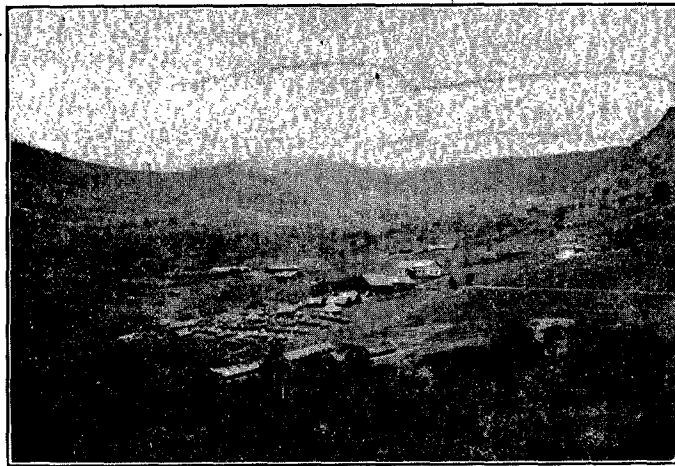
F. W. SPIES.

Two hundred and nineteen student volunteers for foreign missions have sailed from this country since Jan. 1, 1903.

Another Word From East Africa

THUS far we are all well and of good courage, and the work goes onward. The last two Sabbaths we had about one hundred and fifty or more natives at our service. Brother Ehlers talked to them most of the time, and also translated for me, the best he could. They have no written dialect, and the spoken dialect is very deficient. I enjoy my stay here very much. It gives me a new experience to be at the front in dark Africa.

Last Wednesday we called on the chief in the village about ten miles south. It is at the entrance of the mountains on the great caravan route. We asked him whether he would assist us in putting up a school there. He was greatly pleased with the idea, being an enterprising man.



GOVERNMENT FARM AND NATIVE HUTS, KWAI, USAMBARA
(This range of mountains is thirty miles east of our station)

There are about two thousand people closely clustered together in eight villages; here they are more scattered.

We find plenty of building timber two to three miles from us, sufficient stone on the ground for the foundations, and clay and sand for sun-dried bricks. The main expense will be the labor, and for things we need to import, like window-glass, hinges, locks, etc. We are putting up a roomy stable, and have planned for the dwelling-house, kitchen, and schoolhouse. At present part of our party live in tents, the rest in a hut, and we have light banana huts for kitchen, stable, etc. We have had only two light showers thus far.

From Wednesday to Friday three of us with three carriers went down to our village, Kihuiro, to see about the school; then we went up the Sasseni valley, and next we reached the southern ridge at an altitude of eighteen hundred meters, where we had a glorious view north and south in the plains of British and German East Africa, and could see the distant mountain ranges. It gave us a good idea of the lay of our district.

I hope to go north yet this week about eight hours' march, to visit our neighbors of the Leipzig Mission. I expect to leave about April 26. I intend to make a short trip in Usambara with Brother Ehlers. Our post-office is at that place; also a number of mission stations are located there.

Thus far we have had but one misfortune. We lost our two Indian ponies, woodbugs getting into their ears, and then into their brains. The cattle must be very carefully guarded, and every-

thing cleared up before they can roam about. Ants are numerous.

Our freight is still en route, and consequently we lack our beds, tools, etc. Banana leaves on the earth supply the place of the beds.

While the Lord is richly blessing in establishing the headquarters in Washington, do not forget dark Africa.

L. R. CONRADI.

A Noble Contribution to Mission Fields

At its annual session just held on the Colfax camp-ground, the Iowa Conference made a splendid gift to missions. The conference laborers had been together several days before the session opened, seeking the Lord for a new experience and re-consecrating themselves to him for service.

When Elder E. W. Farnsworth and the writer reached the ground Friday morning, June 3, we found a sweet, earnest atmosphere pervading the camp. From the very first, there was laid upon our hearts the burden to call all the people to earnest, devoted, self-sacrificing service for a lost world.

Sabbath morning Brother Farnsworth preached a practical, powerful sermon on leaving all to follow the Master. A deep impression was made upon the hearts of all present, and many publicly responded to the call to surrender all.

In the afternoon I was constrained to present the pressing needs of home and foreign mission fields. The day closed with a deep, solemn conviction that the hour had come for our bonds to be broken. It was felt that nothing short of unreserved surrender on our part would permit the Lord to lift us from our present dead level, and bring the new experience we needed.

This conviction found expression a few days later in a vote by the whole congregation to devote to the needy mission fields at home and in foreign lands one half of all the laborers of the Iowa Conference, and with them one half of the annual tithe of the conference. This action was taken advisedly. There was no excitement manifested. It was an expression of the clear, definite, deep conviction of the brethren and sisters present. The thought was not a new one to many present. The Iowa Conference has been working to this point for years. Thank God, the step has now been taken. This will make history for Iowa. It is a parting of the ways, and that conference has taken the right way. This action is designed to indicate the permanent policy of the conference for the future years.

By this vote not less than twenty good workers will soon leave Iowa for fields greatly needing their services. About the sum of ten thousand dollars tithe

will each year be sent from that State to places where the workers are now struggling with the smallest pittance to build up the cause. The blessed fruits of this generous gift to destitute mission fields will not all be seen until our work is done, and we are all gathered home.

The brethren reasoned like this: Iowa has a population of only about two and one-half millions; the third angel's message has been preached in the State about half a century; there are now over three thousand believers living in the State to help give the message to those who have not heard it; when the conference has sent to other fields one half of its regular laborers and tithes, it will still have more to do with than many fields. In view of these facts, the brethren and sisters could give no good reason why Iowa should continue to devote such large resources of talent and means to the Iowa Conference, while fields with a much larger population should cripple along with the most meager facilities.

The camp was profoundly solemn when this proposal was being considered and the vote taken. The seal of God's approval was surely placed upon this act. It seemed as if we could hear the words of Jesus spoken to Zaccheus, "This day is salvation come to this house." These words, it will be remembered, were spoken in response to the declaration of Zaccheus that half of his goods he had given to the poor.

We are not afraid to await the tangible results of this clear, definite, positive gift to missions. The next step taken after this vote of the conference was a personal and definite consecration on the part of the laborers to mission fields. This was general and hearty. It is but just to say that the members of the conference committee led in reaching the decision to make this great change in the program of the Iowa Conference. Arrangements are being made for the immediate transfer of a large number of workers to other fields. A number of the old, tried workers of the conference will remain at the base of supplies, to advance the cause in the State, and to carry on recruiting work.

From an experience of fourteen years in a needy, yet promising mission field, I know something of the joy that will fill the hearts of our missionaries when they learn of this gift of the Iowa Conference to missions. Let us remember both the givers and the gift at the throne of grace.

A. G. DANIELLS.

In the Mount Shasta Regions of California

I LEFT Oakland, Cal., Saturday night, April 9, on a canvassing trip in the Mount Shasta district. On a clear day this grand old mountain can be seen from Woodland, Cal., a distance of two hundred or two hundred and twenty-five miles. At Woodland, in a transparent atmosphere, a view can also be had of the Sierra Nevada Mountains, which are about two hundred and twenty-five or two hundred and fifty miles southeast.

At Delamar to-day the Lord gave me thirty orders for books, helps, etc., or from sixty to seventy dollars' worth. I can only exalt, extol, and praise him for it all. All our victories, our triumphs, our successes, come from the Lord. It is wonderful how he opens the way for the sale of "Patriarchs and

Prophets," "Christ's Object Lessons," "Steps to Christ," and other books, helps, etc. I seek God much in prayer. He does hear and answer most graciously. "Hitherto hath the Lord helped us." "It is the Lord's doing; it is marvelous in our eyes." "What hath God wrought!" I see many and marked tokens of God's love and care, great and marvelous answers to our prayers. John 14: 13, 14, also 15: 7.

WALTER HARPER.

The Educational Work of the Lake Union Conference*

IN addressing the brethren and sisters of the Lake Union Conference, no argument need be put forth to convince them that the education of the children is and ever has been one of the vital factors in the spread of God's work. The life and vigor of any denomination is in proportion to its efforts in behalf of its children. God peoples the earth, he develops the plan of salvation, not by making men full grown, but by bringing them into the world as children, that by a gradual process of development his plans may be unfolded. Everywhere is to be seen the lesson that we should have learned long ago; that is, that every child should be trained for the service of Christ. And to perpetuate the work of Christ in the earth definite and well directed efforts should be made to save the children.

The Lake Union Conference has a right to pride itself upon the development of its educational work. It was in this union conference that the church-school movement received its first impetus, about six years ago. Well do I remember a meeting of students in the chapel at Battle Creek College. Two churches in the State of Indiana, possibly unconscious of the fact that they were the forerunners in a great movement, had made application for teachers to train their children. The request was made known to the students. To complete a course was then the ambition of our students. To be prevented from doing this was to them a sacrifice, indeed. They listened as the appeal was made for teachers, and finally two young women volunteered to give up the year's work, and entered those churches in Indiana, and began the training of their children. That was the beginning of a movement which has had a steady and rapid growth from that time on.

During no period of its history, however, has greater progress been made than since the last meeting of the Lake Union Conference, in the spring of 1902. At the present time there are one hundred church-schools in the Lake Union Conference, divided as follows among the individual conferences of the union conference: Ohio, eight; Indiana, fifteen; Northern Illinois, eight; Southern Illinois, three; Wisconsin, twenty-two; East Michigan, thirteen; West Michigan, twenty-three schools and thirty-six teachers; North Michigan, nine.

Scarcely had the effort to educate the children begun until it was seen that a work of no less importance must be carried on for the youth. Definite instruction was given through the spirit of prophecy concerning the opening of intermediate industrial schools, which

should provide an education for the youth after they have completed the usual course offered by the elementary schools.

The growth of the intermediate schools has been gradual. There are to-day within the bounds of the Lake Union Conference five well-established schools of this order. First in point of time is Cedar Lake Industrial Academy, at Cedar Lake, Mich. The second one established was Bethel Industrial Academy, at Bethel, Wis. Then followed the opening of the school at Sheridan, Ill. Less than two years ago the brethren of Indiana began the work of their first intermediate industrial school in improvised buildings in Boggstown. At the opening of the current year they took possession of buildings which were erected especially for school purposes. Still more recently the brethren of the Southern Illinois Conference opened an intermediate industrial school at Du Quoin.

There are a number of other centers where, in the near future, recognized industrial school work will be carried on, but in which the work has not yet been fully developed. At Owosso, Mich., there has been conducted a church-school having two teachers, and the conditions are such that an intermediate industrial school would find there a good patronage.

The Wisconsin secretary will tell you of several places in that State where small intermediate schools should be established in the near future. She will tell you also of the work in that State which has already been begun for the Oneida Indians.

At Wolf Lake, Ind., a school has been conducted for the last four or five years, and conditions there are very favorable to the establishment of a regular intermediate industrial school.

Briefly let me refer to developments in connection with the training-school of Lake Union Conference. Two years ago at the time of our biennial meeting, Emmanuel Missionary College was little more than such in name. The move had been made from Battle Creek. There were definite plans on foot for the building up of this institution, but what you see to-day, and possibly more than you have been able to see, is the result of developments under the blessings of the Lord during the past two years. I feel that it would be impossible in the brief time allotted to such a report even to outline to you the effects on the district of the development of the school at this place. The effort to raise means for the establishment of this school, an effort with which you are individually acquainted (I refer, of course, to the campaign for the sale of "Christ's Object Lessons," which brought our students in direct contact with hundreds of our brethren), has done much to deepen the interest in the growth of the institution, and to bind the hearts of our brethren to this place. The steady flow of young workers from this school into the field — young people who have gone out as teachers, canvassers, and ministers — has had an immeasurable effect. The spirit which pervades this institution is unconsciously reflected in the church-schools.

The fact that this institution accepts and trains only mature students has set the pace for the intermediate industrial schools, and has encouraged the starting

* Report of the Secretary, M. Bessie De Graw, read at the recent session of the conference at Berrien Springs, Mich.

of such schools when otherwise there would have been a hesitancy to undertake such a work. Not one school has been built up but there has been a steady growth of an educational system. This is one of the most encouraging features of the report which I have to make.

I should like also to mention, before leaving the subject, the wide extent of this influence. The bounds of the Lake Union Conference have been unable to confine the spirit which pervades this work. In nearly all our neighboring States small intermediate schools have been established within the past two years. I would not have you take undue credit to yourselves for this, but I believe we have a right to recognize the fact that the light and the blessing which the Lord has bestowed upon the schools in the Lake Union Conference has been seen from afar, and has led others to follow in this way. There are, I feel warranted in saying, almost constant demands for teachers in sympathy with this system of education, to go as instructors and leaders in these various intermediate industrial schools outside Lake Union Conference. It is our privilege to supply them. I speak of it because I feel that our brethren take much the same pride in this as a parent would in the work of his child. The institution is your own. God has blessed in its development. Why should not our young people be able to fill vacancies in needy fields? Had I the time, I would call your attention to the growth of this same movement in various parts of the foreign field.

Let me not pass this subject of schools in Lake Union Conference without calling your attention to the fact that in addition to the institutions already mentioned we have the long-established school at Mt. Vernon, Ohio; and numbered among our educational institutions stand the American Medical Missionary College, the Sanitarium at Battle Creek, the nurses' training-classes in connection with the sanitarium at Madison, Wis., and with those at Moline and Hinsdale, Ill. The church-schools of the Lake Union Conference are at the present time giving a Christian training to over fourteen hundred children. The intermediate industrial schools of this union conference enrolled during the year about three hundred. The Madison Sanitarium has had a training-class numbering thirty-five during the past two years. At Moline seven are in the nurses' class. The number at Hinsdale varies. There are nearly six hundred young people in Battle Creek preparing for active medical missionary work. To this let us add three hundred who have this year spent more or less time in our training-school, and we have in the aggregate nearly eighteen hundred children and young people whose feet are being directed toward the spread of the everlasting gospel. This is but a beginning; for there are in Lake Union Conference over four hundred churches, while the number of schools already established is one hundred, showing that only about one fourth of our churches have established schools for their children.

Reasons for Slow Progress

Possibly you have prided yourselves that what has been done is all that could be done, but dare we take this position? The figures themselves speak to the contrary. In view of the instruction which has been given, why has so little been

done to reach the children of the denomination? I think we may attribute it to the following causes:—

1. We ourselves were educated in the public schools, and there is in the hearts of most of us a love for the public school system of education. We cling to the material, and fail to grasp the need of the spiritual, and yet we are faced constantly by that statement from the Lord through his prophet: "Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God."

2. I believe that our lack of progress has in a great measure been due to the fact that there has not been the hearty co-operation which should have existed in the conference organization. We have been slow to come to the place where ministerial work for children has been recognized as of equal importance with ministerial work for adults. The educational work has not been opposed, but in many cases there has been passive assent where there should have been decided activity. I think you understand the condition. To-day let me say that I hold a statement from the president of each conference in this union conference giving in positive terms his belief that his conference should place itself on the aggressive in the matter of training its children and youth. This is a great step in advance, and betokens more rapid progress in the future than we have yet been able to witness. May God bless what has already been begun, and bind our hearts together for a steady forward movement.

3. As a third reason why the school work has made no more rapid progress, I must give the lack of trained teachers. There are churches which to-day would gladly have teachers for their children could they be obtained. No appeal from Africa is more touching than the cry for teachers by parents who realize that their children are fast drifting into the world.

Our educational superintendents know what it is to receive these calls, and be unable to answer them. There is this remedy for this situation. It is this: there are still hundreds of Seventh-day Adventist young people teaching in the public schools. They are to be met in almost every church. Has not God a place for them in his own specific work? There are still hundreds of Seventh-day Adventist young people untrained for this work who should be in one of the preparatory schools or in the training-school. Our educational superintendents and our brethren, the ministers, should constitute a vigilance committee from whose activity not one young man or woman in the denomination should escape. I know of no more painful thing than to read such words as these from a man solemnly appointed to look after God's flock: "I am not very well acquainted with the young people in this conference. I think there must be some who should prepare for various lines of work." It makes one heart-sick to think that there is a single young person in our churches with whom some minister is not personally acquainted. Why should not our ministers know the ambition of their youth? Why should they not, as they go from church to church, hold up to these young people the great need of workers, and urge them to prepare for some definite line of work? Why should they not, as they visit from home to

home, meeting parents who have means, brethren and sisters who have no children, raise money to help young people who are financially embarrassed?

There is another avenue from which we shall in the near future draw competent workers. I refer to the teachers who are yet unacquainted with the third angel's message. God has a message of truth for them, and when they see the light which Christian education will bring to them, many of them will accept the whole truth of the third angel's message, and having given their lives to the children, they will continue to work for them. Already we have indications of such a movement, but it has seemed to me that God has restrained us that every opportunity might first be given to the young people who are already acquainted with the third angel's message.

4. As a fourth reason why our schools have not multiplied as they should, I will mention the unstable financial support which most of our teachers have had. The growth of the church-school movement was a local affair to begin with. It could not have been other than that, and it has seemed to me that we have for too long rested satisfied with this condition. I meet it everywhere,—that constant drawback,—poor salaries, few facilities, short terms of school, uncertain support. I do not uphold the teacher who enters the work for the money there is in it. No one can, in view of the facts, flaunt that argument in the faces of our church-school teachers. They have been a self-sacrificing company of young people, if ever such existed. But it remains a fact that the present organization and means of support are decidedly unsatisfactory.

Let me illustrate: I can point you to a school the support of which rested wholly upon a few church-members. This you will recognize as no unusual condition. It seems that the various members who considered themselves able to give support took turns in meeting the monthly expenses of the school. About four or five individuals at first pledged themselves to maintain the school for one month each. Two or three months passed. When it came time for one of the brethren to meet the running expenses, he did not feel inclined to do so, and the school closed. What became of the children? Out of twelve months they were in school possibly three. They remained at home the rest of the time, or what would be more natural, drifted again into the public schools. The teacher of that school became discouraged; and when I saw her, she was teaching a public school, having been pressed into the position by those who had known her in the public school work, and were willing to trust to her care between fifty and sixty young children. I am not giving this to uphold that teacher in returning to the public school work, but it is a statement of actual facts, a condition which has been repeated again and again, a condition that can not but exist so long as our teachers are dependent on local support.

The strength of the ministry has always been in a large measure due to the fact that local support was not depended upon. God has given a system of support. Let us enlarge our borders, and as he has revealed to us greater light and truth, let us welcome into our ranks those who are called to minister to the children.

(To be concluded)

About the Special Issue of the Southern Watchman

A Personal Letter

THE following letter was written to the Southern Publishing Association, by Dr. B. F. Richards, 1605 Laguna St., San Francisco, Cal., under date of May 30:—

"DEAR FELLOW WORKERS: A few days ago I received a sample copy of the special number of *The Southern Watchman*. I have looked it over, and am impressed that the Lord desires that that number should be widely distributed; for it is full to the brim with precious truth. I like its tone. Its ring has music in it that will surely reach souls for the Master. I send you twenty-four dollars; please send me eight hundred copies. I may send for more later.

"Yours in the work of the Master,

"B. F. RICHARDS, M. D."

Are there not some who read this, who have not yet ordered any of this special issue, that will feel impressed to send in their orders at once for a liberal supply? The price in lots of twenty-five or more to one address is but three cents each. Orders may be sent through your State tract society, or directly to the Southern Publishing Association, Nashville, Tenn. We trust that all will take an active part in giving this number a wide circulation. It is full of the message, and much good will result.

Before Judges, Lawyers, Doctors, and Business Men

THOMAS MACMILLAN, Macon, Ga., Secretary and Treasurer of the Georgia Conference, ordered five hundred copies of the special Signs number of *The Southern Watchman*, and under date of June 3, he writes as follows:—

"Glad to report that my wife, little daughter (aged twelve), and I have sold four hundred of the special *Watchman*, and expect to dispose of the remaining hundred by Sunday.

"We sold these papers on the streets, and in the principal offices of the city, placing them in the hands of the most prominent and influential men, such as judges, lawyers, doctors, insurance and business men, etc. Our daughter, who is naturally timid, found that she could sell considerable, and on one evening had much better success than I.

"We shall probably be able later to dispose of five hundred more in this city, as very little territory has been gone over. It will be quite appropriate to sell this paper until the close of the year.

"I venture to say that this is the best special ever issued by the denomination, and the most attractive and salable. One million copies ought to be sold before this year terminates. It appears to me that no more effective method could be devised for giving the closing message, and none better to get close to the minds and hearts of the people than such a good paper as the one just now being distributed so widely."

Is This Your School?

THE following letter was recently received by the *Sabbath School Worker*. Is it true of your school?

"Enclosed you will find money order for thirty-five cents, for which please

send the *Sabbath School Worker* to my address for one year. Please begin with the April number. I have been waiting for the Sabbath-school to send for a club, and there does not seem to be any move in that direction. I will take it myself, for I do not think I can get along very well without it, as I have children under my care."

Every Sabbath-school should have a club of the *Worker* large enough to supply each officer and teacher. Where two or more copies are sent to one address, the price is 25 cents a copy for one year. To individual addresses, 35 cents a year. Address Sabbath School Worker, 222 North Capitol St., Washington, D. C.

A Message for the Blind

THE field most neglected is the one we should enter first of all. Perhaps you say, Which field is the most neglected? which is the most needy one? For more than half a century the third angel's message has been sounded to the people in America, to those who enjoy all their senses. Means have not been spared. Thousands of volumes have been printed and scattered far and wide, bringing the message within the reach of those who see. But thousands who can not see are not permitted to read the blessed gospel for themselves. This class of people has been overlooked. They have been sadly forgotten.

Many people look upon the blind as an inferior class. They do not consider their condition. But what is the message due them to-day? We as a denomination believe that all definite periods of prophetic time are in the past, and the only work that remains undone is that "this gospel of the kingdom shall be preached unto all nations as a witness, and then shall the end come." We are told that the "true message for to-day is one grand harmony of truth," the keynote of which is, "There shall be delay no longer." We believe that Jesus is soon coming, is coming in this generation. If we are the true disciples of God, if we are really his chosen people, if we believe that the Lord is soon coming, then we are simply living in harmony with the wishes of God. Each individual should be to-day as John of old—one crying in the wilderness, Make straight the way of the Lord. In order to meet what is just before us we need preparation. We need to seek God earnestly. We need to stand blameless before him. If we are thus living, we are able to point others to the crucified Christ.

A number have inquired, Why do the blind need special attention at this time?—Because little or nothing has been done for them. God is no respecter of persons. He desires all to be warned, to hear the glad tidings that the Lord is soon coming; that the great consummation day is just ahead. That there shall be delay no longer is a message for the blind as well as for the seeing. The message for the blind is none other than the third angel's message, and we must give it. Can we not sense the times in which we are living? Are we not willing to direct our steps to those nearest our door? If we realize that we are living in the time of the promise, let us tell it to our neighbors. Let us throw out the life-line to the blind.

We believe that the Lord is not pleased with our attitude toward the blind.

Thousands of them are without hope in the world; they know not Jesus; they are waiting for us to go to them; we must go quickly. This field is easily worked, and the harvest is ready for the sickle. Where are the reapers? Who will go for us? Can we not join with Isaiah in saying, "Here am I; send me"?

Let us not only desire to obtain everlasting life for ourselves, but may our hearts yearn for those who are in darkness, for those who do not enjoy the blessings that we enjoy. Let us listen to these inspiring words: "I see every eye sparkling with the fulness of joy that runs within. I see on every cheek the bloom of eternal youth and everlasting health. I see every limb lithe and strong. I see the lame man leaping as an hart. I see the blind gazing with rapture on the celestial glory. I see the deaf enchanted with the heavenly melody. I see the dumb joining with loud voice in the anthems of praise."

After reading these words, are we not inspired to give our lives unreservedly to the service of God? Can we not work in a special way for the unfortunate who are among us? We have on our list at the present time a number of persons who are not only blind, but are also deaf. These persons are appealing to us for literature, and we must supply their needs. Just think of the condition of these dear ones, not only dwelling in darkness, but also in absolute solitude. They can neither see nor hear; they have no way of communication with the outside world.

Helen Keller is the most fortunate of those who are deaf and blind. She is well cared for by friends, but there are many others who are forgotten. Many of these are in the poorhouse, with no one to look after them, not even to give them literature. To reach these persons, and to do what is expected of us, we must have assistance. We must have the co-operation of the people of God.

We are also supplying the institutions for the blind with copies of the *Christian Record*. These institutions are not prepared to pay for this kind of literature. In order to carry on this work successfully, the different conferences and tract societies must come to our aid. We believe that each one will gladly contribute to this work.

We quote the following paragraph from a communication just received from one of our blind readers:—

"DEAR EDITOR: Your magazine is a great boon to all its readers, and we feel much indebted to you for your efforts in our behalf. I have been a reader of the *Record* for several months, and desire to send you a small contribution toward its support."

We are receiving constantly letters of appreciation from our blind readers, and they are doing all they can to aid us in this noble work. Let our seeing friends do what they can. We are watchmen on the walls of Zion. May we so order our lives before God and man that this be not said of us: "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Eze. 33: 32.

We feel called upon to bring the needs of the work before the brethren and sisters, and we must continue to do this until we receive the necessary means

with which to carry forward this work.
 "Where are the reapers? O, who will come
 And share in the glory of the 'harvest home'?"
 O, who will help us to garner in
 The sheaves of good from the fields of sin?"

The subscription price is \$2 a year. Send all donations to the treasurer of the General Conference, 222 N. Capitol St., Washington, D. C., and all subscriptions to the office of the *Christian Record*, College View, Neb.

L. N. Muck, Editor.

A Visitor's Experience at One of Our Sanitariums

A CONTRIBUTOR to *The Rock*, a weekly paper published in London, writes two articles for that paper, telling of his experience at our sanitarium at Caterham, of which Dr. Alfred B. Olsen is the medical superintendent. The writer says:—

It was a queer Easter I spent in a queer place with a queer name among queer people, who made my acquaintance in a queer fashion, yet the outcome of it all was that, after four days' acclimatization, I realized that the queerest thing was that I had not thought of it all myself. . . . They seemed to me queer people, for not content with banning intoxicants and tobacco, they even eschewed tea and coffee as injurious stimulants, and had a substitute of their own called "caramel cereal." They would not even permit of condiments, like pepper and mustard, curry and chutney, regarding all these things as unnatural, for which rebelling nature sooner or later exacted a penalty. Meat of all kinds—whether fish, flesh, fowl, or good red herring—was *anathema maranatha*.

In giving some account of his experience at the sanitarium the visitor writes:—

In brief, we ate, we drank, we slept. Those who, like myself, had been afflicted with insomnia were particularly thankful for the last blessing. To tell how it was secured is to disclose the whole secret of the system of the Battle Creek Sanitarium, and of its various branches. No doubt the dietary had a good deal to do with it, being light and digestive, though satisfying. The meals were not merely in a negative sense meatless. There were wonderful substitutes for flesh fare, made from nuts and other vegetable substances, and providing in proteids the same elements of nutrition, without the impurities possibly found in animal food. Due credit should also be given to the baths and exercises. The former treatment was of various descriptions, including massage, fomentations, salt-glow, oil rubbing, and even, where the case required, the electric-light or radiant-heat bath. I can personally testify that a little boy of about ten years of age, who had been troubled with a cough on and off the whole winter, and had swallowed dozens of bottles of ordinary doctor's medicines with little or no effect, had this danger removed by a four days' stay—for danger it had become. The manual Swedish movements, particularly the breathing exercises, were joined in by young, old, and middle-aged with gusto

and great advantage; personal dignity counted for little, for even ridicule could not kill the enthusiasm for health-giving where the gain was momentarily so manifest.

Both articles are decidedly appreciative in their spirit, and show that the impression made upon the mind of this visitor was very favorable. Thus the knowledge of the good work being done at the Caterham Sanitarium is being extended among the English people.

Volume VIII, No. 36

HAVING just finished reading "Testimonies for the Church," Vol. VIII, No. 36, I desire to tell all my brethren and all the readers of the REVIEW that its contents have been a great blessing to my soul. The great God Jehovah is speaking to us. I see more clearly than ever before that he does not permit anything to meet us, which, under our circumstances and our relation to him, is not for our greatest good, even if it seems otherwise. If we had been more watchful, more fully consecrated, more ready to do his bidding, and more willing to walk in all the light he has given from time to time, he would have spared us from many of the trials and difficulties we now encounter; but when we, like Israel of old, depart from him, he in his wisdom and tender love, permits such things to come as will cause us to consider our ways, to search our hearts, and to seek him for help. O what a blessed people we would be if we loved one another as he loves us!

My confidence in the Lord as the leader of his people has never been greater than at the present time. He is fully able to do what he has undertaken, and by trusting in him we shall be carried through. Let us therefore praise his holy name, and with the author of the book cry aloud "Homeward bound."

L. JOHNSON.

The One Hundred Thousand Dollar Fund

FURTHER partial list of the donations received on the Washington building fund at the General Conference office:—
 Previously reported. . . . \$11,146 79
 A friend 100 00
 Mr. and Mrs. Wm. W. Palmer 50 00
 Gerhard Duke 25 00
 Mr. and Mrs. W. H. Saxby 25 00
 J. H. Behrens 22 00
 Minnie A. Cheney 20 00
 A believer 10 00
 Mr. and Mrs. Chas. Satterlee 10 00
 A sister 8 00
 Mrs. A. F. Angell, Lib. 6 00
 Grace Frizzell 5 00
 Sister Booth 5 00
 Sister Mahoffy 5 00
 Ida M. Fulk 5 00
 Sarah Jane Switzer 5 00
 Mrs. A. M. Hand 5 00
 Melissa E. French 5 00
 Lewis Philipson 5 00
 Mr. and Mrs. E. A. Dickerson 5 00
 Joseph S. Fritts 5 00
 Mr. and Mrs. Conrad Walter 5 00
 Geo. O. States 4 00
 Mr. and Mrs. D. E. Dickerson 3 00
 M. C. Morgan 3 50
 M. Sevrens 3 00
 Sister Clyde 3 45
 H. A. Smith 3 00

Mrs. Anna E. Warner	3 00
C. A. Tiffany	3 00
Mrs. C. Baum	2 00
Mrs. J. W. Phillips	2 00
Clara Greisiger	2 00
Mrs. S. M. Wolverton	2 00
Sister P. J. Getty	50
Sister Curtiss	43
Mr. and Mrs. A. J. Bishop	1 00
O. M. Haines	1 50
Ricka Clauson	1 00
Mrs. Bertha Reinhardt	50
Mrs. Lyda Carter	50
Kate De Long	1 00
Mrs. Messersmith	50
Mrs. Asa Champlin	1 50
Mrs. John A. Stickle	1 00
Polly A. Frizzell	1 00
O. K. Nelson	1 25
Sister Utley	1 30
E. Z. Rich	1 00
Mrs. Emma Runck	1 50
Mrs. W. H. Whitehead	25
Hannah Eveleth	1 00
Mr. and Mrs. Kasper Oertley	1 00
C. Nelson	1 00
B. C. Tract Society	1 00
Mrs. Anna Walker	50
Mrs. Coke	50
Mrs. E. A. Potter	1 00
Fred Holland	1 00
Geo. Peterson	10 00

Total reported \$11,544 47

A further list will follow.

W. T. BLAND, Assistant Treasurer.

Field Notes

FOUR persons were baptized at Kansas City, Kan., May 14.

A CHURCH of thirteen members was organized at Dunlap, Iowa, May 13.

BROTHER L. H. PROCTOR sends word that twenty-three persons were baptized in Brooklyn, N. Y., during the month of May.

BROTHER L. JOHNSON, who is working among the Scandinavians in Nebraska, reports that eight persons were baptized at Newman Grove, April 30.

A CHURCH of eighteen members was recently organized at Hampton, Iowa. This number will probably be increased by the addition of other Sabbath-keepers residing in the vicinity.

ELDERS A. J. BREED and J. M. Wiloughby, of the Upper Columbia Conference, are visiting the churches at Colfax, Moscow, Lewiston, and other places as time will permit before the Colfax camp-meeting.

THE *Pacific Union Recorder* announces that treatment rooms are soon to be opened in North Yakima, Wash., under the management of Brother A. R. Starr. A young people's society was recently organized at this place.

At Grand Island, Neb., May 22 (Sunday), says the *Nebraska Reporter*, two baptismal scenes in marked contrast with each other were enacted. In the Methodist church twenty-two persons, were sprinkled by the pastor with water brought from the Jordan River, while at the riverside seven persons who had decided to walk in the footsteps of their Master were immersed by Elder Graf.

A CHURCH of fourteen members was organized at Littleton, W. Va., May 28.

FOUR persons were baptized recently at South Woodstock, Maine, two of whom united with the church there.

AT AVON, N. Y., where Brother and Sister Wightman are laboring, nine persons have announced that they accept the truths presented, and are determined to obey them.

ELDER A. E. PLACE reports that the Swedish church in Worcester, Mass., is in a prosperous condition. He recently visited this company, and completed a church organization.

BROTHER C. SORENSON reports five conversions to the truth at Hennesey, O. T., where he has been holding meetings. He is now engaged with Brother Hampton in meetings at McLoud.

BROTHER D. K. ROYER, secretary of the Hartford, Conn., church, reports a joyous occasion for that church on Sabbath, June 4, when "five of the young people took their stand for righteousness, determined by the grace of God to keep all his laws."

A CHURCH of twelve new Sabbath keepers, of whom all but one are adults, was recently organized at Brockman, O. T., also a Sabbath-school of thirty members; this being the result of tent-meetings conducted by Elder F. H. Conway.

BROTHER DANIEL ISAAC reports that two families at Hoseman, S. D., are rejoicing in the truth which has recently come to them; also that the church at Sutley, which five years ago was led away from the truth by falsehood, are seeing their error, and returning to the faith.

ELDER G. A. SNYDER and Prof. J. L. Kay, of Washington, attended the recent camp-meeting at Tacoma, in that State. Professor Kay will attend the camp-meeting at Corvallis, Ore., and will then return to the Colfax camp-meeting. Elder Snyder will have charge of the work for the sale of "Christ's Object Lessons" in the Western Washington Conference.

A PRELIMINARY report from the Western Washington camp-meeting at South Tacoma states that eighty-one tents and two hundred and twenty people are on the ground. Among the laborers present from without are Elders W. B. White, J. N. Loughborough, W. A. Spicer, H. W. Decker, Geo. A. Snyder, and J. L. Wilson, Dr. W. B. Holden, and Prof. J. L. Kay. Elder E. L. Stewart has been re-elected president of the conference, the conference committee remaining nearly the same as last year. The Sabbath-school, church-school, and young people's work have been consolidated into an educational department, with field secretary and office secretary, the latter being also the conference secretary and treasurer. By vote of the conference Elder T. H. Watson will spend the coming year among the Indians in the Fort Simpson region in British Columbia.

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Teacher Taught

O'er wayward children wouldst thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope, Patience,—these must be the graces,
And in thine own heart let them first keep school!
For, as old Atlas on his broad neck places
Heaven's starry globe, and there sustains it, so
Do these upbear the little world below
Of education—Patience, Hope, and Love!
Methinks I see them grouped in seemly show,—
The straitened arms upraised,—the palms aslope,—
And robes that touching, as adown they flow,
Distinctly blend, like snow embossed in snow;
O part them never! if Hope prostrate lie.

Love, too, will sink and die.
But Love is subtle; and will proof derive,
From her own life, that Hope is still alive,
And bending o'er, with soul-transfusing eyes,
And the soft murmurs of the mother dove,
Woos back the fleeting spirit, and half supplies.
Thus Love repays to Hope what Hope first gave to Love!
Yet haply there will come a weary day,
When, overtasked, at length,
Both Love and Hope beneath the load give way,
Then, with a statue's smile, a statue's strength,
Stands the mute sister, Patience,—nothing loath;
And, both supporting, does the work of both.

—Samuel T. Coleridge.

What Is Worth While in Education?

THE subject of education is receiving much attention from us as a people at the present time, and justly so, since it is education that makes us what we are, physically, mentally, morally, and socially.

Educated men and women are generally the ones who occupy the most responsible positions, who rule the world in literature, sciences, and the arts, set the standard for the social world, and do the most for the uplifting of fallen humanity.

Without an education the human being is crippled and handicapped in any walk of life. He is unable to become as useful a member of society as he might become if properly educated. The child who is so unfortunate as to be deprived of the opportunity for obtaining an education, at least in the common branches, finds it a continual drawback, a burden grievous to be borne.

But I do not consider lack of opportu-

nity the most serious thing that we have to deal with. In these days when good books are so plentiful and so cheap, there is but little excuse for ignorance if one really has a thirst for knowledge. There are very few who may not have an education if they are willing to work for it. But the sad thing about it is that so many seem content to leave the mind uncultivated and uncontrolled, to wander where it will. They have not educated the mind to think, and seem to have no mental power. They depend on some one else to do their thinking for them, and to solve all their difficulties. Just as long as they continue this practise, they will be as unstable as water, blown about by every wind of doctrine.

A sound mind is the best natural gift that has been given to man, and those who neglect to cultivate it in such a way as to make the very best possible use of the talents that God has given them, are lacking in their duty to their Creator and to their fellow men. Every individual is under solemn obligations to develop his latent faculties, and to train the mind to deep and concentrated thought. Not one of the Master's talents is to be hid away in the earth as if it were of no value.

It is generally conceded that one must have proper education and training in order to be successful in worldly enterprises; but there are those who convey the impression, by acts if not by words, that they do not consider education an essential part of the Christian's equipment. All who regard the matter in this light are greatly mistaken, and do not comprehend the high calling of the child of God. The Christian's education should be as much higher and more perfect than that of the worldling as heavenly things are of more value than the fleeting things of earth. I refer not merely to the subjects that are taught in the common schools, and in colleges and universities, but to all that is worth striving for in the development of character for eternity.

I have been deeply impressed with the thought that the only thing we can take with us from this world to the next is character. The apostle Paul in his letter to Timothy says: "We brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6:7.

By reading the context it will be seen that the apostle was speaking of worldly gain. No man can carry his money or property over into the next world; but there is one thing that we can take with us, and that is character.

"It is a solemn thing to die, but a far more solemn thing to live. Every thought and word and deed of our lives will meet us again. What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change."

At birth we come into the world with plastic, undeveloped characters, which are like clay in the hands of the potter, and our work on earth is, in co-operation with God, so to mold and fashion them that the Creator may see in us his own glorious image, a character upon which he will be pleased to place the seal of immortality. This world is the workshop of God, in which we are to be fitted up

for association with the sinless inhabitants of heaven.

Education, to be of the highest value, should serve three purposes. The first and most important of these is to give a knowledge of God and his works. Second, to develop a symmetrical character, of which every attribute shall be in harmony with God. Third, to prepare the individual for the successful accomplishment of the duties of this present life.

I have purposely placed the knowledge of God and his works first, because I believe this to be the most important. Without it the second and third objects can not be attained in all their richness and grandeur.

I would not have it understood, however; that education during any period of life should be directed to the accomplishment of any one of these three purposes to the exclusion of the others. All should be united in one perfect whole, and carried forward together from the cradle to the grave. An education that shall accomplish these objects means a great deal. Every faculty of mind and body must be developed, every talent must be improved.

The children of God are to be the light of the world. They are to carry the knowledge of the Saviour and the triumphs of the cross to every nation, kindred, tongue, and people. Workers must be prepared to answer the calls for help that are coming from every land. Our denominational schools have been established for the purpose of doing this very work. "One great object of our schools is the training of youth to engage in service in our institutions and in different lines of gospel work. The people everywhere are to have the Bible opened to them."

"There is an urgent demand for laborers in the gospel field. Young men are needed for this work; God calls for them. Their education is of primary importance in our colleges, and in no case should it be ignored or regarded as a secondary matter."

"In our schools missionary nurses should receive lessons from well-qualified physicians, and as a part of their education should learn how to battle with disease, and to show the value of nature's remedies." "It is also the Lord's design that our schools shall give young people a training which will prepare them to teach in any department of the Sabbath-school, or to discharge the duties in any of its offices." "Teachers should be educated for missionary work. Everywhere there are openings for the missionary."

"I saw that there was great inefficiency in the bookkeeping in many departments of the cause. Bookkeeping is, and ever will be, an important part of the work; and those who have become expert in it are greatly needed in our institutions, and in all branches of the missionary work."

In the preceding quotations a number of different lines of work are mentioned, all of which are important, and must not be neglected. There are many other kinds of work that might be mentioned, but these are sufficient to show that the Lord desires workers fitted for every part of his work.

Now, what kind of education should those receive who are to enter these different departments of work? "The fear of the Lord is the beginning of

wisdom: and the knowledge of the holy is understanding." Prov. 9:10. The Bible, the everlasting word of God, must be the basis, and Christ the center of attraction. A thorough acquaintance with the Scriptures is of the first importance, and any teachings of men that conflict with the plain statements of the Bible, are to be rejected as error.

B. E. CRAWFORD.
(To be concluded).

Eyes and No Eyes

MOREOVER, taking education in its broad sense as the training of all the powers that go to make up the man, I would point out how much science contributes toward increasing the powers of the senses. All science is based, some one said, on the fact that we have great curiosity and very weak eyes; and science gives men a marvelous extension of the power and range of the acuteness of those eyes. "Eyes and No Eyes" is the title of an old story; and it scarcely seems too strong a way of marking the difference between the powers of perception of a cultivated naturalist and those of the ordinary gentleman ignorant of everything in nature. To the one the stars of heaven and the stones on earth, the forms of the hills and the flowers in the hedges, are a constant source of that great and peculiar pleasure derived from intelligence. And day by day do I see how boys increase their range of sight, and that not only of the things we teach them to see, but they outrun us, and discover for themselves. And the power once gained can never be lost. I know many instances of boys whose eyes were opened at school by the ordinary natural-science lectures, who have since found great pleasure and constant occupation in some branch of scientific study.—*J. M. Wilson.*

The Home School

"THE mother . . . should find time to cultivate in herself and in her children a love for the beautiful buds and opening flowers. By calling the attention of her children to their different colors and variety of forms, she can make them acquainted with God, who made all things beautiful, things which attract and delight them. She can lead their minds up to their Creator, and awaken in their young hearts a love for their Heavenly Father, who has manifested such great love for them. Parents can associate God with all his created works. The only schoolroom for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery. And their only text-books should be the treasures of nature. These lessons, imprinted upon the mind of young children, amid the pleasant, attractive scenes of nature, will not soon be forgotten."

"The mother should be the teacher, and the home the school where every child receives his first lessons, and these lessons should include habits of industry. Mothers, let the little ones play in the open air; let them listen to the songs of the birds, and learn the love of God as expressed in his beautiful works. Teach them simple lessons from the book of nature and the things about them; and as their minds expand, lessons from books may be added. Train them to think that, as members of the household,

they are to act an interested, helpful part in sharing the domestic burdens, and to seek helpful exercise in the performance of necessary home duties.

"It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy, but interest them. The active hands and brains must be employed from the earliest years. If parents neglect to turn their children's energies into useful channels, they do them great injury; for Satan is ready to find them something to do. Shall not the doing be chosen for them, the parents being the instructors?"—*Mrs. E. G. White.*

Tree Planting

WITH reference to the subject of tree planting, on which an article appeared in the REVIEW of May 5, I am impelled to give a simpler and what horticulturists consider a better method than that previously described. It is known as the Stringfellow method, the gentleman who introduced it being H. M. Stringfellow, of Galveston, now of Lampasas, Tex.

He cuts off all roots close up to the body of the tree to be planted, cutting off the top likewise, so that the piece for planting is literally a bald, naked stick about eighteen inches long. Then he makes a hole in the earth with a crowbar, inserting the piece and ramming it tight with soil. He does this on grass land, unplowed, simply cutting the grass away with a hoe in a circle of eighteen inches in diameter around each tree. He also applies commercial fertilizer. This method has proved entirely successful, and leading horticulturists in several States have adopted the plan.

I myself planted a small mixed orchard of peaches and plums eight years ago, and did not lose one tree. My land had been in cotton. I simply ran a shallow furrow to make a line, running a furrow across to mark places for the trees. I made a hole as deep as I could force a digging spade, say ten to twelve inches, a helper cutting off all roots and sufficient of the top, and thrusting the naked stump into the aperture. The spade, having been withdrawn, was then used to press the soil to the tree, this being followed by firmly stamping with the foot.

Care must be taken to fill up the space made by the spade, so that there is no air cavity where the roots will start. Two seasons ago, on March 30, I planted three hundred fruit-trees, and there are now no finer trees to be seen. I apply this method in planting all fruit-trees and dewberries and blackberries.

GEO. GRAHAM.

It is a fallacy to suppose that the more time a boy spends in study the more he knows and the more he grows. Educators know the contrary. There is a time to leave off as well as a time to begin. A boy can develop intellectual apathy in college as well as knowledge, weakness of will as well as strength of character.—*Nicholas Murray Butler.*

TRUE education is not putting one person's stamp upon another, or making one person think another's thoughts.

Current Mention

— France has sent a warning to Turkey that the atrocities in Armenia must cease. An investigation made by the French ambassador at Constantinople into existing conditions in the Sassun district shows evidences of recent bloody combats and the destruction of from fifteen to twenty villages.

— The New York *Sun* states that the board of education of that city has decided to add military drill to the public school curriculum "with a view to giving the boys a chance to see how they would like to be soldiers." This would be much like giving a boy a taste of wine to let him see how he would like to be a toper.

— A battle of some importance was fought at Siuyen, a point about midway between Newchwang and the mouth of the Yalu River, June 7, between Japanese belonging to General Kuroki's army and a force of Cossacks, the latter being driven back. The siege of Port Arthur is being pressed, and its early surrender is expected.

— An ant which is an enemy of the Mexican boll weevil, the insect that so seriously menaces the cotton industry in this country, is reported to have been found in Guatemala, and it is hoped the ants can be made to thrive in Texas, and to exterminate the weevil pest, as they are said to have done in their native haunts. A large quantity are being imported to Texas for experiment.

— Recently some Americans who were granted an audience with the pope refused to perform the customary acts by which the pontiff is acknowledged as being entitled to worship; as a result, says a Rome dispatch dated June 1, "The Vatican authorities have given the strictest notice to those who recommend people for audiences of the pope that they must guarantee that such persons will conform to Vatican etiquette in kneeling and kissing the hand of the pope. This notification was issued as a result of the conduct a few weeks ago of some Americans who refused to kneel when the pope appeared."

— The State food and dairy commissioner of Pennsylvania, Dr. Warren, has begun a war in that State on butchers and meat dealers who "embalm" meat with various poisonous preservatives. The commissioner, says a Philadelphia dispatch, has a list of one hundred dealers who have been preserving meat with sulphate of soda. Dr. Warren is quoted as saying: "I have been waiting to get hold of the big fellows. There are some large Western packing houses that are flagrant violators of the law in regard to preserving and embalming their product, and I intend to compel them either to stop embalming or to cease doing business in Pennsylvania."

— The English royal commission appointed in 1901 to investigate the question whether bovine tuberculosis can be transmitted to human beings, has made a report, the main conclusion of which is stated thus: "We have most carefully compared the tuberculosis set up in bovine animals by material of human origin with that set up in bovine animals by material of bovine origin, and so far have found the one, both in its broad general features and in its finer histolog-

ical details, identical with the other. Our records contain accounts of post-mortem examinations of bovine animals infected with the tuberculosis material of human beings which might be used as typical descriptions of ordinary bovine tuberculosis." The opinion is further expressed that this investigation "seems to show quite clearly that it would be very unwise to frame or modify legislative measures in accordance with the view that human and bovine tubercle bacilli are specifically different, and that the disease caused by one is wholly different from the disease caused by the other." The commissioners experimented with more than two hundred bovine animals.

— According to Dean George F. James, of the Department of Pedagogy in Minnesota State University, the profession of teacher is not a paying one in that section of the country. He told the St. Paul Federation of Grade Teachers that more than 100,000 teachers would retire this year because their salaries did not afford a living. Many school boards, he said, expected high school teachers to instruct in Latin and Greek and in several sciences, to conduct glee clubs and other musical organizations, and take general charge of physical culture and athletics for fifty dollars a month, and only nine months in the year. A laborer could earn more wages, and work every month in the year.

— The British and Foreign Bible Society, following a precedent established in previous wars, has obtained permission from the Russian and Japanese authorities to distribute Bibles among the soldiers of both nationalities. The work of Bible distribution in time of war is organized on a large scale. During the Crimean War (as we learn from the *London Christian*), 204,569 copies of the Scriptures were circulated among the English allies and the enemy. During the recent war in South Africa over 133,000 Bibles, Testaments, and Gospels were distributed in 1900 and 1901 to the belligerents on both sides and families in the consecration camps, in addition to the supplies provided for contingents from the antipodes and Canada. Scriptures in fourteen different languages were supplied to Miss Edith Rhodes (sister of the late Cecil Rhodes) for distribution among the Boers in the hospital at De Aar. In 1894, when China and Japan were at war, the Bible committee in Japan distributed 113,939 copies of the Scriptures. During the Boxer outbreak in 1900, 4,000 copies were given to the Japanese troops with the allies.

— It is believed the reign of lawlessness in Colorado, which is now of several months' standing, has finally been terminated by the expulsion of the striking union miners from the State. A large number of them were put on trains, and deported across the Kansas border, where they were dropped in a sparsely settled country, and left to shift for themselves. At Independence, near Cripple Creek, June 6, a large quantity of dynamite was exploded underneath a platform at the railway station, upon which at the time a large number of non-union miners were standing, awaiting an incoming train. Fifteen men were killed by the explosion, and many others were seriously hurt. When the news reached Victor, a mass-meeting

was called to consider the situation, and at this meeting some one precipitated a riot at which guns were fired, two men being killed, and others wounded. A squad of soldiers sent by the mayor to quell the riot were fired on by union miners gathered in a hall. The soldiers returned the fire, and charged into the hall, the miners surrendering after a score of their number had been struck by bullets. At Cripple Creek and Victor, State troops were put in possession, and a censorship was placed on the *Victor Record*. The citizens generally sympathized with the mine owners against the union miners, and some of the officials of the latter were threatened with hanging. A union mine in the Cripple Creek district was closed by the commander of the State troops, who in a proclamation justified his action on the ground that the employees of the mine were "dangerous, lawless men," and that "said mine has become, and now is, a menace to the welfare and safety of the good people of the county, and a hindrance to the restoration of peace and good order." A pitched battle between the militia and union miners was fought at Dunnville, a mining camp thirteen miles from Victor, June 8. One man was killed, and fourteen of the miners were captured. The same day the *Victor Record* office was entered by eight masked men who demolished the printing outfit, and ordered the employees to leave the town. The *Record* has been regarded as the organ of the Western Federation of Miners. The supreme court of Colorado has upheld the action of Governor Peabody in suspending the writ of habeas corpus in the case of C. H. Moyer, president of the Western Federation of Miners, who is held as a military prisoner at Telluride.

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. 13-22
Georgia	.....
Louisiana, near Shreveport	July 28 to Aug. 7
Mississippi	.....
North Carolina, Statesville	..... July 29-
South Carolina	.....
Tennessee River	..... August 19-28

LAKE UNION CONFERENCE

East Michigan	.....
Indiana	.....
Northern Illinois	.....
North Michigan	..... Sept. 1-12
Ohio	.....
Southern Illinois	..... Aug. 17-28
West Michigan	.....
Wisconsin, Oshkosh Aug. 30 to Sept. 12

NORTHERN UNION CONFERENCE

Alberta, Ponoka July 12-17
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Manitoba, Portage la Prairie
June 28 to July 10
Minnesota (local), Thief River
 FallsJune 20-27
North Dakota, HarveyJune 20-27
North Dakota (local), Hankinson
June 29 to July 4
North Dakota (local), Devils Lake..July 6-11

CENTRAL UNION CONFERENCE

Colorado, Longmont.....Aug. 18-28
 KansasAug. 25 to Sept. 4
 MissouriAug. 11-21
 Nebraska (local), Loup CityJune 21-27
 Nebraska (State), OmahaSept. 2-12

SOUTHWESTERN UNION CONFERENCE

Arkansas, Russellville, Pope Co....Aug. 11-23
 Oklahoma, GuthrieAug. 25 to Sept. 4
 Texas, KeeneJuly 27 to Aug. 7

PACIFIC UNION CONFERENCE

British ColumbiaLast of September
 Montana (State), Townsend.....June 16-26
 Southern California, Los Angeles..Sept. 1-11
 Utah, Provo.....Aug. 10-17

UPPER COLUMBIA CONFERENCE

Southern IdahoSept. 12-18
 Oregon, La Grande.....Aug. 30 to Sept. 4
 Washington, ColvilleJune 28 to July 3
 Washington, North YakimaJuly 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.

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*.

Notice!

THE Burlington Treatment Parlors have made arrangements to have Dr. Ball (formerly with the New England Sanitarium) make regular visits to its patients each week, thus affording, with our present facilities, all the requisites of a small sanitarium at home.

We are thoroughly equipped with all the necessary apparatus to do effective work, and with our increased help feel free to call the attention of the Vermont people once more to our work here in Burlington.

Those desiring information as to prices, rooms, R. R. connections, etc., should address the manager, H. F. Litchfield, 308 N. Main St., Burlington, Vt. Telephone 358-11. Medical communications should be sent to Dr. C. F. Ball, 80 Crescent St., Rutland, Vt. Telephone 52-4.

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:—

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

M. D. Smith, 1341 South State St., Chicago, Ill., a continual supply of periodicals and tracts.

Mrs. Annie Axton, Lock Box 85, Carrollton, Mo., REVIEW, Signs, Life Boat, etc., also tracts on the Sabbath question.

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.—Men for harvest, at once; work 4 or 5 months; prefer S. D. A. married men without family, \$40 per month and board, wife to help do house work; single men, \$30; girls, \$2.50 a week. Address Henry Korgan, Trumbull, Neb.

Obituaries

WHITE.—Isaac Oscar White, son of Brother and Sister H. I. and Mary White, was drowned May 24, 1904, while seining in the Cimarron River. He was born in Taylor County, Iowa, Oct. 19, 1876, and was converted and baptized in 1893. We hope that he is sleeping in Jesus. Words of comfort were spoken to the friends and parents by the writer, based on Ps. 144:3, 4; Rom. 8:28.

G. F. HAFNER.

BARTLEY.—Died at her home near Ligonier, Ind., May 22, 1904, of consumption, Matilda J. Bartley, aged 60 years, 11 months, and 13 days. Sister Bartley was a charter member of the Wolf Lake (Ind.) church, of which she was a faithful and devoted member till the day of her death. She leaves a husband and one daughter to mourn their loss. Words of comfort were spoken by the writer, from Rev. 21:4. JOHN W. COVERT.

ARNOLD.—Died at East Richford, Vt., May 19, 1904, of consumption, Gertrude E. Dow-Arnold, wife of Louis Arnold, aged 27 years, 8 months, and 22 days. The deceased was received into the East Richford church, by baptism, Oct. 2, 1892, and continued a faithful member until her death. Her faith was firm to the end, and she fell asleep with the bright hope of a part in the first resurrection. The funeral services were conducted by the writer, assisted by Elder H. J. Farman.

H. E. RICKARD.

GENESY.—Died at Sacramento, Cal., May 17, 1904, of heart failure and congestion of the lungs, Sister Ora E. Genesy, aged 23 years and 4 days. For some time she had had an impression that she would not live long, and so stated to her husband, to whom she had been married but one month. She expressed a bright hope in Christ, and her loved ones expect to meet her again. Services were held at Sanitarium, Thursday, May 21, and interment was made upon the grounds of the home at the same place. C. L. TAYLOR.

MITCHELL.—Died at Long Beach, Cal., May 28, 1904, George A. Mitchell, in his fifth year. While holding the halter of a mule for his father, little George was caught in a twist of the rope, and the mule becoming frightened, ran, dragging him over a large iron water-pipe, crushing his head and breaking his neck. A large company was present at the funeral. The text was the words of David, "But now he is dead. . . . I shall go to him, but he shall not return to me."

CLARENCE SANTEE.

HUTCHINS.—Died at Salem, Ore., May 23, 1904, of a complication of diseases, Brother John C. Hutchins, aged 58 years and 28 days. He was born in London, England. He accepted present truth about seventeen years ago, and was for several years the elder of the church at Morley, Mich. He leaves a wife,

two sons, and one daughter to mourn their loss, but they mourn not as those who have no hope. His faith in the Saviour, and hope in the life beyond the tomb, seemed to brighten with the fading of earthly light. Funeral services were conducted by the writer, in the Haysville Baptist church.

G. W. REASER.

HARMON.—Frederick V. Harmon died at St. Helena, Cal., May 8, 1904, of cancer of the stomach and liver, in his sixty-fifth year. Brother Harmon and his wife accepted present truth under the labors of the writer, and were baptized by him at Fairfax, Cal., in the fall of 1876, uniting with the Healdsburg church. Brother Harmon ever delighted to use his means for the advancement of the third angel's message. Although his bodily sufferings, since last October, were great, he bore it all without a murmur. Realizing that he must pass away, he calmly met the end, and sleeps in Jesus. He leaves a wife, one son, two sisters, and three brothers. His funeral service was conducted by the writer, in Santa Rosa, Cal., May 10.

J. N. LOUGHBOROUGH.

HOOVER.—Died at his home near Independence, Mo., May 22, 1904, Brother Henry Hoover, in the seventy-ninth year of his age. At an early age Brother Hoover gave his heart to God, and united with the Christian Church, remaining an active member of that denomination for a number of years. Under the labors of Elder Geo. I. Butler he united with the Seventh-day Adventists more than twenty-five years ago. Much of his time and means were spent in the proclamation of present truth. A faithful, devoted wife and nine children are left to mourn their loss. All the children were present at the time of his death, except Elder H. L. Hoover, who is laboring in New Mexico. Words of comfort and consolation were spoken by the writer, in the Baptist church, to a large congregation of sympathizing friends and neighbors.

J. W. NORWOOD.

The Death of Elder J. M. Huguley

HUGULEY.—Died at Keene, Tex., April 8, 1904, of a complication of diseases, Elder J. M. Huguley, in the fifty-eighth year of his age. Brother Huguley was one of the staunch friends of the cause in this State. He accepted present truth under the labors of Elder R. M. Kilgore in the year 1878, in the early history of the message in Texas, when its adherents were few. He gave it hearty support, financially and otherwise, and it soon became evident that his happiness was wrapped up in the success of this work, and he devoted his energies to the upbuilding of the same. Being a farmer at the time, his labors were for some time confined to his home church—of which he was elder—and home community, but later his efforts were extended into other sections in a more public way. He received license to preach in 1884, and was ordained to the ministry in 1892; and the number of persons in the truth in this conference as the result of his labors, attests that his work was "not in vain." Besides being an efficient laborer in the ministry, his official services were of value to the conference, he being for a number of years a member of the conference committee. As a fellow laborer with him in tent and other meetings, and a long associate in the field, I can certify to his uniform kindness, good cheer, and unwavering faith. Brother Huguley had been in poor health for a long time, which prevented him from engaging actively in the work in the field, though he assisted in a tent-meeting at Waco preceding the camp-meeting last year, and was planning for work again this year. He died suddenly, but in conversations with him a short time before, he gave evidence of his faith and hope in God. Thus has fallen another laborer from our ranks. Let us who remain press the battle the harder. A wife and six children are left to mourn, but not as those who have no hope. In the presence of a large number of relatives and acquaintances he was laid to rest in the cemetery near his old home, not far from Plano, Tex., April 9, with appropriate words by Elder D. U. Hale.

W. A. McCUTCHEN.



WASHINGTON, D. C., JUNE 16, 1904

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

REMEMBER Sabbath, July 2.

FROM the publishers of *The Southern Watchman*, we learn that Brother R. L. Routt, of Texas, has already sold two thousand copies of the special Signs number of that paper, and has ordered one thousand more.

EVERYBODY prizes life and health as the sum of all blessings, and everybody will prize the new health magazine, *Life and Health*, as a guide in the preservation of these choicest gifts. Read the announcement on the second page.

BROTHER A. G. DANIELLS returned to Washington from the Iowa camp-meeting last Thursday, and left last Sunday to spend a day or two at the meeting of the Central New England Conference at South Lancaster, Mass.

PROF. J. W. LOUGHHEAD, the principal of Mount Vernon Academy, Mount Vernon, Ohio, arrived in Washington on Wednesday of last week, and remained over the Sabbath. It is his first visit to this city since the establishment of our headquarters here.

WE are requested to state that Brother Eugene Parrott has recently died at Farmington, N. M., and the friends greatly desire to learn the present address of his mother or other relatives. Any one who can furnish such information will please address Ira E. Young, Farmington, San Juan Co., N. M.

ALL tract society officers who have in their possession any funds which have been contributed for the International Medical Missionary Training School Association are requested to forward the same immediately to W. H. Edwards, Battle Creek, Mich. Prompt attention to this notice will be greatly appreciated by the officers of the association.

WORD is received from the Southern Publishing Association, Nashville, Tenn., that during the month of May the sales of the *Family Bible Teacher* amounted to four hundred thousand copies, or over one and one-half million pages. This is certainly an encouraging record for a new publication. At the present time about twenty-five hundred copies a day are being used at the St. Louis Exposit-

tion, and the workers write that many are becoming interested in the truth from reading these lessons.

FOR several years F. E. Belden has been writing and selecting songs of surrender and victory, especially adapted for pioneer work; also material for a book of nature and industrial songs for children. He desires suggestions and contributions. All material sent to him, but not used, will, on completion of his work, be returned to the senders. Address him at Battle Creek, Mich.

APPLICATIONS for membership in the constituency of the Review and Herald Publishing Association of this city are being prepared, and will be supplied to those who have donated their stock in the Seventh-day Adventist Publishing Association of Battle Creek, Mich., for the benefit of this association. When these applications have been returned, properly signed, certificates of membership will be issued. Any who do not receive these application blanks in due time can of course make application by letter.

THE following telegram was received on Wednesday of last week:—

HICKORY, N. C., June 8, 1904.
A. G. Daniels,
222 North Capitol Street,
Washington, D. C.

Piedmont Sanitarium burned. Inmates saved. Loss, three thousand. No insurance. M. H. JOHNSTON.

THE Piedmont Sanitarium was located at Hildebran, N. C., and had just been put in readiness to receive patients, after much sacrificing effort. Its destruction will be a severe blow to its friends who have labored so hard to establish it, and they will have no insurance money with which to replace it. We offer our sincere sympathy to those who are most directly connected with this enterprise, and in saying this we are confident that we are voicing the sentiment which many others would express, if they had the opportunity of doing so.

Another Reminder

WE wish to remind our brethren and sisters again of the midsummer offering for our mission work, which will be taken on Sabbath, July 2. As the calls for help in other fields increase in number and urgency, it becomes necessary to lay the situation before our people, and to give them the opportunity of responding to these providential calls, and thus to bear a share in the work of preparation for the coming of the Lord.

We are glad that there are so many openings for giving the message, and so many demands for new enterprises to be established, that we are compelled

to make frequent and earnest calls for means, and we are thankful for the spirit in which these calls are received, and the hearty response which is made to them. Surely there is a revival of confidence among this people that the message will yet be given in this generation, and that the end will come in our day.

A special reading will be prepared and sent out to be read in the churches on Sabbath, June 25, a week before the offering will be taken. This will give a little time in which to consider the facts presented, and to decide how liberal a response can consistently be made to this particular appeal. In the meantime let all remember that the time of the regular midsummer offering is just at hand, and let all give prayerful consideration to the fact that there will be the greatest difficulty in meeting the pressing demands upon our mission treasury unless this offering provides a substantial sum. Shall our mission work be extended into new fields? Shall the work be pushed with vigor in the fields already entered? You will vote on these questions on July 2. A liberal offering is a vote in the affirmative.

The Review at the Camp-Meetings

AT the local and State camp-meetings of this season will be gathered thousands of our people, and among them will be found, no doubt, a large number who are not subscribers of the REVIEW. We are very desirous that all those who do not now take the paper shall have their attention called to it, and that they shall have a copy to examine. To this end, we shall be pleased to send as many copies, without charge, to each camp-meeting as will be judiciously used in a tent-to-tent canvass. If conference officers will arrange this matter beforehand, select some suitable person who is sure to be in attendance to canvass the grounds, and will send us his name, we will see that the papers are sent in good time. At least three weeks before the meeting begins, we should know how many copies are wanted, and to whom they are to be sent.

THE REVIEW is thought by many of our people to be practically indispensable, and it is our intention to make it better and better as the Lord gives wisdom to plan for it. It will teach the message for this time, and will tell of its progress and success throughout the world. The REVIEW would like to speak to every Sabbath-keeping family each week. Do you not believe that it would be a real help and inspiration to our people everywhere, if they had this paper each week? Conference officers and ministers, will you not help us in our efforts to accomplish this during the present camp-meeting season?

Address Circulation Department, Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C.