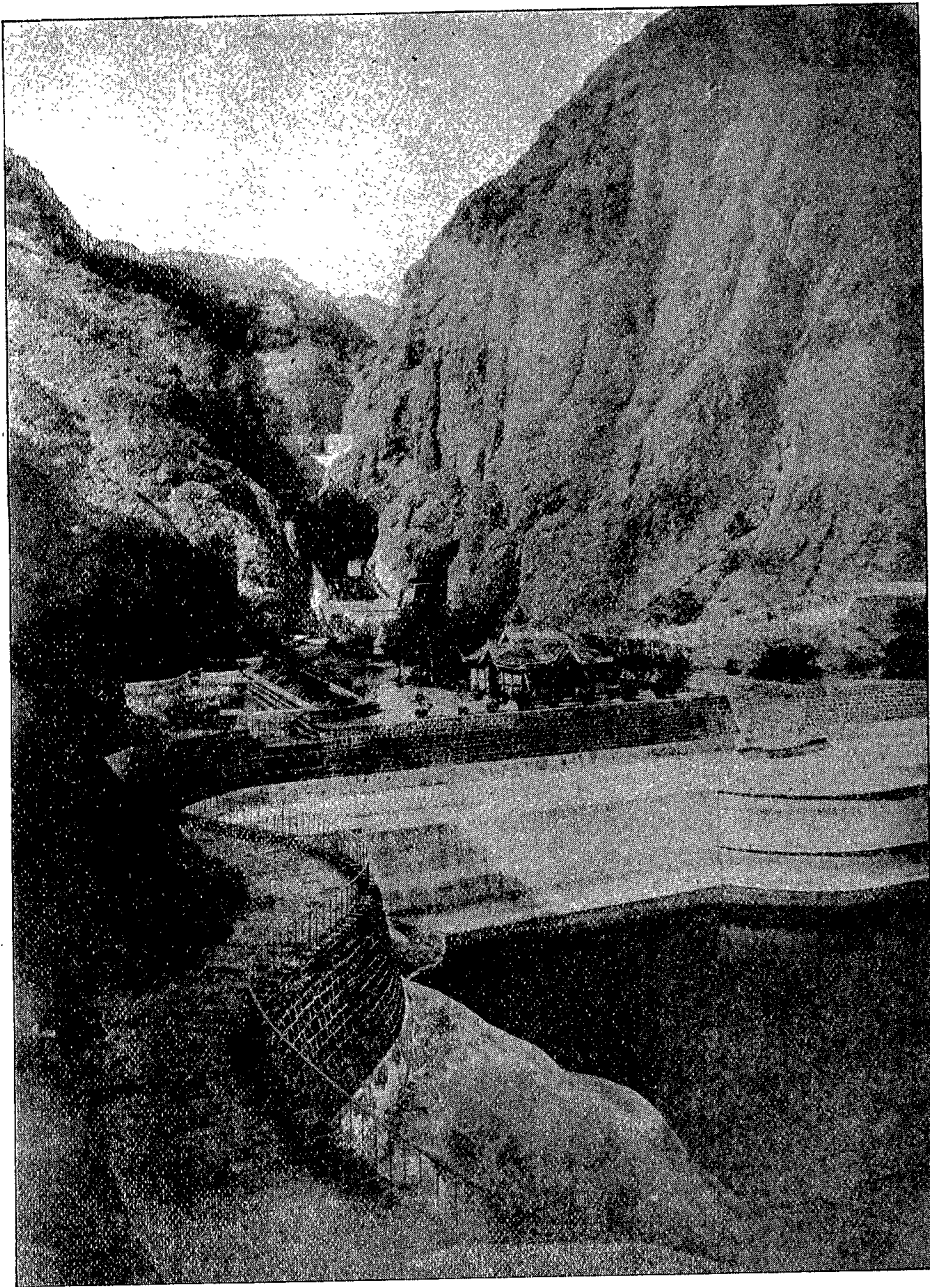


The Advent
And Sabbath
REVIEW HERALD
HOLY BIBLE
THE FIELD
IS THE WORLD

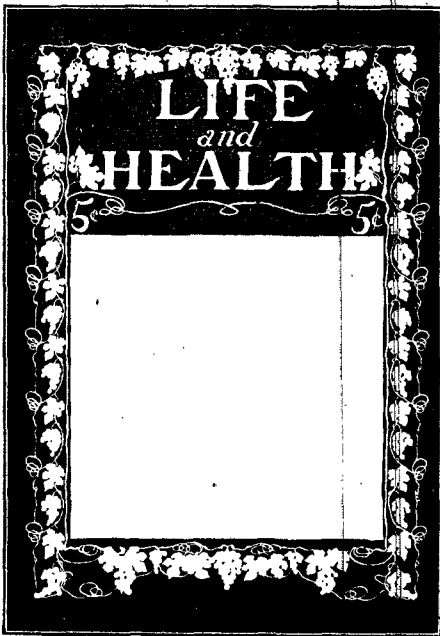
Vol. 81

WASHINGTON, D. C., THURSDAY, JUNE 30, 1904

No. 26



A GLIMPSE OF ARABIAN SCENERY



THE above is a miniature facsimile of the first cover page of the new journal *Life and Health*. It will be printed in two colors, and a beautiful half-tone illustration will appear in the center of the page.

Life and Health

THESE are the two greatest blessings conferred on humanity; without them other blessings are valueless. They are given us in trust. Do we realize their value?

What may not be accomplished by a man in vigorous health, mental and physical?

Men are falling over one another in their scramble for the "almighty dollar;" but what is it good for without health?

How much health can you buy for money? Rockefeller is said to have offered a million dollars for a new stomach.

You can't exchange! Health once lost is gone!

A fortune lost may be recovered.

Health lost, is lost forever.

Yet men risk life and health in the endeavor to secure a few more dollars.

The expenditure of time and means in studying your own body and its needs is the best investment you can possibly make.

The Christian especially, desiring to render the best possible service to the Master, needs good health.

Satan tempted Christ to jump from the pinnacle of the temple, quoting the promise, "He shall give his angels charge concerning thee, to keep thee. . . . And in their hands they shall bear

thee up, lest at any time thou dash thy foot against a stone." To have yielded would have been presumption. It is just as much presumption to eat injurious foods on the strength of the Saviour's promise to his disciples that if they should take any deadly thing, it would not hurt them.

Missionaries die. Many of them die young, often just as they have begun to wield a strong influence in the missionary field. They yield their lives, not so much to climate as to ignorance or carelessness regarding the laws of health.

Many people in home lands limit their period of activity and their efficiency by disobeying the laws written in their own body by the Creator.

The fact that one is a Christian worker is no guarantee that Providence will protect him in the violation of the laws of health. Do you know that there are such laws?

"Whatsoever a man soweth, that shall he also reap."

Ignorance of the law excuses no one.

The purpose of the magazine *Life and Health* (continuation of *Pacific Health Journal*) is to furnish its readers with a continuous mine of information on health topics, as:—

1. Seasonable hints on diet, clothing, exercise.
2. The healthful preparation of food.
3. Suggestions for the care of the sick.
4. Answers to questions pertaining to the care of the body and the treatment of disease.

We have been told that the health reform is an entering wedge to prepare the way for the reception of the message.

Many persons reading our health literature will be led thereby to become interested in other matter pertaining to the truth for this time.

Thousands of papers could be sold where now there is none.

People everywhere are becoming interested in health topics.

Health periodicals with various fads are springing up like mushrooms.

Now is the time to push the real, live health principles that have been given to us.

A live worker can dispose of a hundred or more copies of *Life and Health* in a day, which would afford a good living while doing much toward the promulgation of the gospel of health.

Life and Health should have a circulation of FIFTY THOUSAND COPIES AT ONCE.

Special terms to agents and tract societies.

Orders may now be placed for the July number.

Will You Help?

SOME people are interested in one enterprise and some in another; some have their "fads" and some their "hobbies," but all of these and all the others are interested in the question of *their own life and health*.

The journal, *Life and Health* (continuing the *Pacific Health Journal*), will treat these topics of vital importance in such a way as to interest the classes as well as the masses.

Life and Health is not a medical journal filled with Latin phrases or technical terms, but one which will be helpful to every one in understanding the functions of the various organs of the body, and how to keep them in health and activity.

While it is true that *Life and Health* will not be a technical medical journal, it will have on its editorial staff thoroughly competent, progressive physicians, who will treat all these topics in harmony with the latest discoveries in medical science.

Life and Health has no "hobbies," is the organ of no medical institution, the advertising medium of no food factory.

Life and Health will proclaim the gospel of health—glad tidings of deliverance to those who are chained and hopeless because of wrong habits of eating and living.

Is there a field for such a journal? Is there need of such information? Do you need it? Do your friends need it?

Will you not secure the magazine for yourself? Will you not show it to your friends and neighbors?

Send orders for July number. Price, 5 cents a copy; 50 cents a year.

For \$2.50 you can have the journal *Life and Health* sent for a year to five of your friends, and a copy sent to your own address for one year FREE.

We want 25,000 new subscribers in the next sixty days, and we want to keep on growing at that rate for several months to come. Is it too much to expect? What a powerful aid in uplifting suffering humanity the journal would become if it had a circulation of 100,000 copies monthly. If every one will do his part, this result can be attained.

WILL YOU HELP?

Address your State Tract Society, or Review and Herald Publishing Association, 222 North Capitol St., 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.

Vol. 81.

WASHINGTON, D. C., THURSDAY, JUNE 30, 1904.

No. 26.

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

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 Review and Herald Publishing Association

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 Washington, D. C.

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Editorial

Religion and Science

SOME writers are now claiming that the conflict between religion and science is practically settled in favor of religion, and that the leading scientists have at last arrived at the same conclusions from their investigations as are taught in the Bible. Thus we are told that "the latest word of science agrees with the inspired Word of God that there is but one Source of energy; that all the forces of nature flow from one Fountainhead of power." There is, however, a vast difference between the "Infinite Power," or the one Source of energy, which scientists have been compelled to recognize, and the personal God of revelation. The true God will never be found, and the true conception of God will never be reached, by scientific research. If there appears to be but little conflict now between religion and the science of to-day, it is because religion has surrendered to science, and has become the religion of human reason with only human power back of it, instead of maintaining its place above reason as the religion of revelation with divine power back of it. The claim that Herbert Spencer and other scientists of the same class really believed in God, almost without knowing it, simply because they have been forced to acknowledge a Power controlling matter, requires a different conception of God than that which is revealed in the Scripture. It is true that "power belongeth unto God," but power is not God. True science accepts the God of revelation, and forms its conception of

God wholly from the Bible, and it then opens to our minds the whole realm of nature, and enables us to see a fuller meaning in the words of the psalmist, "O Lord, how manifold are thy works! in wisdom hast thou made them all." The god of science does not save from sin. The religion of science does not comfort us in "the valley of the shadow of death." The God of the Bible "is our God forever and ever; he himself will lead us over death."

"I Never Disappoint"

THIS is the motto of a man who hopes to establish permanent and profitable business relations with his customers by rendering satisfactory service to every one who places an order with him. It is a good motto. The man who never disappoints is a man with whom other men like to do business. There is a satisfaction in paying a good price for such service as this. But why should not the same principle be carried into the Christian life? Is it not true that many professed Christians do disappoint their Master? Year after year he comes looking for the good fruit of a consecrated life, but he does not find it. And then is repeated the same inquiry as of old: "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" He will not disappoint his Master whose unswerving devotion to duty leads him to say with the apostle Paul, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." And the Christian who never disappoints his Master will not be disappointed in that day when faithful service will be recognized in the presence of the whole heavenly host. To him it will be said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The servant who in his dealing with his Master will adopt the motto, "I never disappoint," will find that his Master will deal with him upon the same basis, but he who habitually disappoints his Master may one day meet with the greatest disappoint-

ment. "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." Do not disappoint your Master.

Practical Experience

A DESPERATE effort is being made to envelop the Christian pathway in the thick fog of philosophical discussion, so that the followers of Christ may become confused and lose their way. We should remember this, and guided by that Word which is a lamp unto the feet and a light to the path, we should press steadily forward. It is not necessary to consider all the speculative reasoning concerning prayer, and to answer all skeptical objections before we can pray. The fruits of prayer in the life of a praying Christian are the best possible answer to those who question whether prayer will accomplish anything. It is happily not necessary to wait for the conclusions of those who are seeking for a scientific basis for faith before we can believe. We can accept the provision which has been made for our salvation without attempting to solve all the problems which are involved in the plan of salvation. God's ways are not our ways, and the attempt to analyze all his methods and to explain to human reason the mysteries of his working will end in belittling him and confusing the mind. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways are past tracing out." The words of the Lord to Job are surely applicable to many to-day: "Who is this that darkeneth counsel by words without knowledge?" The simple faith of the child which takes God at his word without trying to reason out his methods of fulfilling his promises will bring better results in practical experience than a knowledge of the efforts of all the learned critics and scientists who are seeking to weigh and measure the things of the Spirit by human standards. Let us hold fast to the simplicity of the gospel. Let us believe for the forgiveness of our sins, and let us accept the fulness of grace provided for those who will receive it by simple faith. This will bring peace of mind and rest of soul. This will make us "workers together with him."

Studies in the Prophecies

"This Generation"

IN our study last week we considered the first part of our Lord's great prophecy, as recorded in the twenty-fourth chapter of Matthew, and pointed out its fulfilment in the history of the generation in which it was uttered. We also noted the fact of a marked parallel between the experience of that generation which rejected the message of the first advent of Christ and of this generation which rejected the message of the second advent of Christ. Because of this similarity of experience Jesus blended the prophecy of the last generation with the prophecy of the first generation, but having replied to the inquiry, "When shall these things be?" he then described in few words the time of "great tribulation" through which the church would pass, and with the briefest reference to "false Christs and false prophets" he carried the minds of his disciples forward to "the coming of the Son of man."

Having thus connected the first and the last generation, Jesus foretold the signs which would mark the nearness of his coming and of the end of the world: "But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory." The record given by Mark furnishes such specifications as enable us to determine definitely the period when we may expect these signs to begin to appear. It will be "in those days, after that tribulation." The time included in "those days" is that period of the acknowledged supremacy of the papacy over the nations [A. D. 538 to A. D. 1798], repeatedly mentioned in the books of Daniel and Revelation, during which millions of martyrs sealed their testimony with their blood. "For the elect's sake those days shall be shortened," said Jesus, and history shows that the persecution came to an end about a quarter of a century before the close of "those days." In that quarter of a century the period of these special signs must begin in order to fulfil the prophecy. The time is located very definitely. And in exact fulfilment of the prophecy the sun was darkened on May 19, 1780, and on the following night the moon did not give her light. This was followed in November, 1833, by a remarkable falling of the stars, such as can best be described in the very words of another prophecy which refers to the same event: "The stars of the heaven fell

unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind."

In the record as given by Luke it is stated that "there shall be signs in sun and moon and stars." The supernatural darkening of the sun and the moon and the remarkable falling of the stars constituted heaven's notification to the inhabitants of the world that the period of time allotted to the last generation had begun, and that the great day of the Lord was nigh at hand. The falling of the stars, the last of these signs, took place in 1833. In that very year William Miller was licensed by the Baptists as a public preacher, and for the next decade he led the advent movement in this country. The work rapidly spread to other countries until the message of the Saviour's soon coming was proclaimed in all parts of the world. The attention of the people everywhere was directed to the words of Jesus, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven," and these remarkable occurrences were interpreted to the world as signs of the Lord's coming. Some were then living who witnessed the darkening of the sun and moon, and who could therefore bear personal testimony concerning these things, but to all the people of that time, young and old, these supernatural phenomena were presented as signs, and looked at in the light of the predictions of Christ, they were all seen as signs by the people of that generation. To them the parable of the fig tree was spoken: "Now from the fig tree learn her parable: When her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished." Some of those who were living at the time of the falling of the stars in 1833, and who heard the preaching of the advent message in the decade which followed, would "remain unto the coming of the Lord." "This generation shall not pass away, till all these things be accomplished."

We must now return to a consideration of the very striking parallel between the generation to whom John the Baptist preached the message of the time fulfilled and the Messiah at hand and the generation who saw the "signs in sun and moon and stars," and who heard the preaching of the message of the second advent. The work of John the Baptist attracted much attention from all classes of people, and even some of the religious leaders "were willing to rejoice for a season in his light," but later they turned away from his message, and thus were prepared to reject

Jesus when he entered upon his work. Step by step they went forward in this wicked course until under their leadership Jesus was brought before Pilate the governor. And when he inquired, "What then shall I do unto Jesus who is called Christ?" they answered, "Let him be crucified." So Pilate "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it. And all the people answered and said, His blood be on us, and on our children." But the Lord is very merciful, and before he permitted the results of their evil ways to be visited upon them and their children, he sent a message of forgiveness to all who would accept the good news of a crucified and risen Saviour. "And this gospel of the kingdom," said Jesus, "shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." But the end came in that generation, and upon them, according to the Saviour's prediction, came "all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah." All these things came upon that generation. But the children grew to years of understanding, and were given an opportunity to accept or reject for themselves the message of salvation through faith in Jesus the Messiah. After witness had been borne to Jesus and the resurrection throughout the whole world, then before that generation had passed away came the end of the Jewish nation. But those who believed in Jesus and obeyed his word were saved by fleeing to the mountains as he had instructed them.

Let us now compare the experience of this generation with the experience of that generation. As a message was borne in that time, based upon the prophecies, to prepare the way of the Lord, so it has been in this time. As the message in that time was rejected by a large part of the religious leaders, so it has been in this time. As it was prophesied in that time that the generation which rejected the evidences of the coming Messiah should not pass away before the results of their course would be visited upon them in the downfall of Jerusalem and the overthrow of the Jewish nation, so it is also prophesied that the generation which rejected the signs of the second advent should not pass away before there would come the terrible results of disregarding the final message of warning,—the utter downfall of Babylon and the end of the world. As in that time, after the resurrection of Christ, the message was again sent forth, with the accumulated evidence of fulfilled prophecy, to all the world for a testimony, so after the disappointment of 1844 the command came, "Thou must prophesy again before many peoples, and

nations, and tongues, and kings," and so with the clearer light of fulfilled prophecy the threefold message of Revelation 14 must be proclaimed "unto every nation and tribe and tongue and people" in this generation. And as in that time the children of those who rejected the light did not suffer the consequences of the wicked unbelief of their fathers until they had come to the years of understanding and had had the opportunity to choose for themselves, so in this time the children of those who first heard and scorned the evidences of the Lord's second coming have been permitted to come to the years of understanding, and to hear the message for themselves before the end comes. And as the end of the Jewish nation came in A. D. 70, before that generation had passed away, so the end of the world will come before this generation passes away. And the same sign marks the end in each generation: "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."

When we consider the fact that almost exactly threescore years have passed away since the disappointment of 1844, we are assured that the end must be very near. The children of that time are the white-headed men and women of this time. We do not know how many of those who heard the first preaching of the advent message will live until the Lord comes. We recall that of the generation which went out of Egypt only Caleb and Joshua lived to enter the promised land. But we do know that we are in the time of the promise, and that the glorious day can not be far off.

"Not many years their round shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our admiring eyes."

Such is the teaching of our Lord's great prophecy concerning "this generation." And in the light of this teaching there need be no difficulty in making a definite and clear application of the Saviour's words, "This generation shall not pass away, till all these things be accomplished."

The Message Making a Stir in Russia

THE effort of the Russian clergy to secure compulsory uniformity of religious belief has resulted in making that country a field of wild and extravagant religious movements. Amid the repression on the one side and fanaticism on the other, the third angel's message steadily makes its way. Testimony to the leavening influence of the Sabbath truth in Russia is borne by a correspondent of the *Christliche Orient*, who has been making an investigation of the "vagaries" of the evangelical movement in Russia. He says:—

The question whether Saturday or Sunday should be observed has caused a great deal of controversy among the evangelicals, especially in Southern Russia, and has drawn not a few back into the orthodox church.

Very likely he means that this question has brought people face to face with the fact that the Bible teaches the seventh-day Sabbath, and some who rejected this truth have sought refuge in a return to the position that the church rather than the Bible is the authority in religion. However the agitation is kept up, whether by the efforts of our faithful brethren or by the oppositions and criticisms of their antagonists, the cause of truth goes marching on, winning victories continually. The Lord has blessed the planting of the seed of truth in Russia so abundantly as to furnish us all evidence that this work can make headway amid the most adverse conditions. Nothing can stop the progress of the message through the earth. When, some years ago, the Russian church authorities published a book warning against heretical sects and giving a brief notice to our work, that very book brought the light of the Sabbath truth to some souls. No weapon that is formed against this truth can prosper. The time has come for this message to challenge the attention of men in all the world, and in lands where we can do little by ordinary organized effort, the Lord is showing how he is able to raise up witnesses and bring forth fruit just the same as in fields easily operated.

W. A. S.

The Catholic National Federation

MUCH space was devoted in New York papers recently to a great meeting in that city in the interests of the Catholic National Federation. Archbishop Farley presided, and many prominent Catholics were on the platform. There was "great enthusiasm," etc.

The orators of the meeting, of whom W. Bourke Cockran was most prominent, took particular pains to affirm that the federation had no connection with politics. At the same time certain objects of the federation were set forth which can not possibly be attained through other than political channels.

A report of the meeting states:—

The objects of the federation, according to its president, T. B. Minahan, are to agitate the question of sectarian schools, and to receive proper recognition for Catholics along many lines. Under the head of religious objects the federation groups the questions of education through Catholic schools and universities, literature and emigration, homes for Catholic sailors, etc. Among social questions, the labor problem and the question of divorce are made the most prominent, while under civil questions the religious rights of Catholics, taxation of church property, and protection of Catholic civic rights are made prominent.

All of the speakers dwelt upon the

fact that opposition to the federation had been made on the ground that it might be projected into politics. This was vehemently denied, and on this question Archbishop Farley said:—

"The moment that occurs, the federation sounds its own death knell. That moment my approbation will be immediately withdrawn."

In his speech W. Bourke Cockran said:—

"The objects of the federation can be gathered under three great heads. Briefly these are, first, questions which only Catholics realize; second, questions which only Catholics can remedy; and, finally, questions which neither Catholic nor Protestant has solved.

"The first question comes in the form of hostility to Christian instruction, and yet the state says it is necessary for its own safety to instruct its youth in questions of morality.

"The cry is for non-sectarian education. There is no such thing. The school must be either Christian or anti-Christian, and if it is non-sectarian, it is antichristian.

"It has been said by eminent ecclesiastics and thinkers that divorce must be regulated. The Catholic goes further. He says it must be stopped.

"How wise, most opportune, and worthy of this federation it would be if in the name of the purity and sanctity of the American home, all classes and all creeds might be brought to crystallize into law some statute that would wipe out forever the blighting, corroding curse of the institution of divorce."

Mr. Cockran violently combated the political idea in conjunction with the federation. Politics and the church, he said, had nothing in common. Politics deals with multitudes, while the church deals with souls and individuals.

All this means that the power of this federation is to be used to secure legislation. The papal policy in this country aims at having the laws and institutions of the nation patterned after the ideals of the church. This will mean the appropriation of public funds for Catholic schools and the exemption of all Catholic church property from taxation. The church aims also to control the great industrial problem of the relations between capital and labor, and would be pleased to see her tenets on the subject of divorce embodied in a general law of the land. All this would give the Catholic Church great prestige.

Any connection with politics, in the sense of constituting a new political party or of an alliance with some one party against others, is to be carefully avoided; but not in the sense of influencing all parties through the political power which the federation represents. As a special party or as allied with a special party, the federation would be comparatively harmless. But as a quiet dictator to both the leading political parties of the country, while apparently standing aloof from the political arena, this great religious combine will be able to have things very largely its own way. And the leaders of the federation have just this in view.

L. A. S.

A Most Encouraging Token

If there is anything in the results of our labor, sacrifice, and expenditure in the cause of the third angel's message that should encourage us to greater endeavor, it is found in what may be called our difficult mission fields, more than anywhere else. It is not always the easiest and most promising field that yields the largest and most encouraging results; nor is it the field containing the largest number of believers, and the greatest array of facilities, that produces the largest average or per cent of returns.

There is something remarkable and truly encouraging about the working of gospel truths and influences in the hearts of men. It is certainly contrary to nature. It is altogether different from man's calculations. This working is expressed by the scripture truths, which teach that joy comes from sorrow, riches from poverty, exaltation from humility, life from death. "There is that scattereth and yet increaseth."

This is the law of the kingdom, and the working of this law in gospel work is surely designed to encourage God's people to enter and push forward the cause of God. From all parts of the world we are continually receiving encouraging news from our missionary workers. From the reports that come to us we find that, in the hardest and most difficult fields, where the least investment is made, and where we would naturally expect to see the smallest results, the best progress is being made.

A report for 1903, just completed by the statistical secretary, contains some very interesting items. It records the membership, net increase, per cent of gain in membership, and the average tithes of all the union conferences and mission fields of the denomination. As far as comparisons are of any value, this report speaks well for our mission fields. The highest per cent of gain in union conferences in the United States was 12.67, and that was in the Southern Union, which all concede to be the most difficult field in the home land. The largest per cent of gain in any foreign union conference was 37.52. That was in the British Union. The German Union comes next, with 26.15, and the Australasian with 25.95. The Latin Union, as forbidding as it appears, had 14.01 per cent of gain. The Lake Union, with more than sixteen thousand Sabbath-keepers, and \$136,387 tithes, and with many facilities, reports an increase of only one hundred and six members — a gain of less than one per cent. The Central Union, one of the finest fields in the world, shows a gain of only two hundred and eight members, which is one and one-half per cent.

A glance at the average tithes paid per

member will show that our brethren in foreign fields are well to the front. It is well known that wages and wealth among our people in all foreign lands are much less than in the United States. Yet the average tithes in the organized fields in other lands is almost as large as in America. In Great Britain it is \$12.71 per member. This is the highest average of any union conference. In Australasia the average tithes is exceeded by only one union conference in America, namely, the Pacific Union.

It is not to put any home conference in a bad light that attention is called to these figures. It is to show the encouraging results of our efforts in mission fields, where the believers are few, receipts small, and where there are very few facilities. How shall we account for this remarkable showing? It is the Lord's doings, and it is marvelous in our eyes.

And now, dear reader, does this stir your heart to sow more bountifully in the difficult mission fields? Does it not stimulate you to give more cheerfully and liberally? Your gifts are not thrown away. Your endeavor is not in vain. A splendid work is being done in the destitute, difficult mission fields by our faithful, hard-working, self-sacrificing comrades. The Lord is blessing their labors. New doors are continually being opened for them to enter, and this leads them to send back to us earnest calls for more workers and means. There are workers who are willing to go. Some have been waiting with great anxiety for months to go to distant fields, where they know that they will meet difficulties not experienced in the home land. How many times have our hearts been made to rejoice by the prompt, courageous request of a worker in the home land to take the place left vacant by the death of a comrade at the front. But often we are obliged to delay sending recruits for lack of funds.

The situation calls for a large offering Sabbath, July 2, for missions. Once more we earnestly entreat our people to give their money to the cause of missions, rather than to the Fourth-of-July celebrations. We are exceedingly anxious that this offering shall be large, that we may be able to send out a large number of new recruits.

A. G. DANIELLS.

A Text Often Misapplied

WE reprint the following paragraph from a recent issue of *The Signs of the Times*, and commend it to the attention of those who so persistently misread and misapply the text upon which the comment is made:—

Those who quote the passage, 1 Tim. 4:1-5, as having particular application to the last days, pervert the text. It is

true that our common version reads "the latter times," but this does not necessarily mean more than in the Christian dispensation. See the expression "these last days," in Heb. 1:2. The Revised Version renders both correctly, "in later times," "these days." The Greek term *husteros* means "later," "afterward." Rotherham's Emphatic Translation renders "in later seasons." The word *kairos*, rendered "times," does not mean measured duration, but special times, opportunities. Heb. 1:1. The thought is that there will be just such manifestations as predicted all along at times, but all the result of apostasy. The term *koloio*, rendered "forbidding," does not mean, as in that travesty of a translation, the "Twentieth Century New Testament," "discouraging marriage." It means to "estop," or "prevent," by word or act. It is translated elsewhere "forbid," "not suffer," "keep from," "withstand." See 1 Thess. 2:16. The word *broma*, translated "meats," means food of any kind, something to eat. See its use in Matt. 15:37; Mark 9:8; John 4:32; 1 Cor. 10:3. "Them that believe and know the truth" will apply to true Christians in any age. Some have applied the text to Seventh-day Adventists. Let us say once for all that the people known by that name never forbade marriage, never commanded to abstain from meats. The people should not be held responsible for overzealous, uninstructed, or unbalanced individual members. This note and the article on the same text in our issue of April 6 must suffice for a time. It is a good scripture when properly used; but it is generally used either as an excuse for self-indulgence or as a bludgeon to strike some one or some class, who may seem too radical, or both. The true, advancing child of God will seek deeper, more spiritual things.

"A Wider Field"

UNDER this heading the *Pacific Union Recorder* prints the following paragraph concerning the transfer of the *Pacific Health Journal* to Washington, D. C.:—

For more than eighteen years our able exponent of correct principles of living, the *Pacific Health Journal*, has been published on the Pacific Coast. It has brought light and knowledge into many homes as its visits have been repeated from month to month. Heretofore its field has been limited to the Pacific Coast, but at the session of the union conference held at Healdsburg last March, it was recommended that a health journal be published at some central point in the East, and it was offered to the Review and Herald, with the privilege of changing its make-up as thought best. The invitation has been accepted, and it is announced that, beginning with the July number, the *Pacific Health Journal* will be published in Washington, under a new title, which will indicate that it is for the entire field. Dr. G. H. Heald, who has been connected with the *Journal* for a number of years, will continue as the editor. The subscription price will remain the same, fifty cents a year. It will be enlarged to thirty-two pages. Subscriptions for this magazine should be placed with your church librarian, or sent to the Review and Herald, 222 North Capitol St., Washington, D. C.

Note and Comment

THE possibility of the overthrow of modern civilization by the forces of lawlessness now so visible everywhere, was assumed by President Charles F. Thwing, of Western Reserve University, in a recent address before the graduating class of Adelbert College, at Cleveland, Ohio. He is quoted as saying, after a reference to the existing antagonism between capital and labor:—

I sometimes fear that forces now active may wreak themselves on the community and again overthrow civilization, as it was overthrown in Southern Europe fifteen hundred years ago. Neither this nation nor any other of the advancing peoples of the world has any patent right to a constant progress or to a lasting existence.

TOBACCO and whisky are reckoned as enemies of the human race, judged by their physiological effects on the human system, but they are capable of contributing much to the loss of life and property in other ways, as events occasionally show. The great Baltimore fire is said to have originated from the dropping of a lighted cigar stub through a broken pane in a sidewalk skylight, into inflammable material which was lying beneath. The great Hoboken pier fire of 1900, in which several Atlantic liners were burned with many people on board, derived its intensity from a large number of barrels and casks of whisky which were piled up on the pier when the fire started. And it has been stated that the latest horror—the "Slocum" disaster on the East River—began with the igniting of some hay on board, through the carelessness of a smoker. And the hay would not have been on board but for a shipment of glasses which had just been received for use in the barroom.

Men who are accustomed to blowing tobacco smoke into people's faces, naturally grow careless of other people's rights, and their carelessness has been the cause of innumerable fires.

"PROTESTANT pontifical mass" is a strange-sounding phrase, joining as it does ideas that are contradictory to each other; but it seems to be a fitting one to express the Romeward trend of so-called Protestant bodies at this time. The *New York Sun* makes use of it as a heading to a description of a recent Episcopal ordination service in that city. A part of the description is as follows:—

Yesterday's service in St. Edward's was one of the most advanced in point of ritual ever witnessed in an Episcopal church in New York. The full Sarum ritual, in so far as Anglican usage will permit, was employed. There were innumerable altar candles and lights, and a special musical program.

A procession from the adjoining parish

house began the service. Ahead came a crucifer, and after him censer bearers, acolytes, and the vested choir. Then followed another crucifer, students from the General Seminary, visiting clergymen, and the two whom Bishop Grafton was to ordain. Each of the latter was robed in a white cassock and black biretta, and each bore a lighted taper. They were accompanied by their presenters, clothed in full vestments of the mass.

Then came a third crucifer, followed by the master of ceremonies, the preacher, in his white habit as superior of the Order of Holy Cross, and other priests in sacrificial vestments. Bishop Grafton came last, preceded by the Revs. Peter Macfarlane and J. G. Hutton, sub-deacon and deacon of the mass respectively. The bishop, over his other vestments, wore a richly embroidered cope, and on his head rested a much jeweled miter.

As he was ordained, a rich tunic was thrown over the shoulders of the Rev. Mr. Dawson. A chasuble of heavy material, indicating the priestly office, was placed outside the robes of the Rev. Mr. Fay as he knelt before the bishop. The services ended with the pontifical mass.

All such "Protestantism" is plainly to be reckoned in when any estimate is made of the strength of the papacy in this country.

It is stated that a "rigid inquiry" into the cause of the "Slocum" catastrophe, to ascertain the general regard or disregard for conditions of safety maintained on the boat by the managing officials, will be conducted by the federal government. According to testimony given by a government inspector of steamboats, the inquiry will show in the latest analysis that at the bottom of this, as of many other catastrophes due to carelessness and disregard of the laws, is that corruption which has become so prevalent in all spheres and among all classes of the people, but is perhaps most closely connected with politics. A Washington paper prints the following on this point:—

There is much feeling in the bureau [of Commerce and Labor] over the loss of the "Slocum," as the officers believe that the steamboat inspectors are in a way as far responsible for the horror as is the captain. They say, however, that they make every effort to enforce the law, but that politics interferes. Supervising Inspector Uhler said, for example:—

"What is the use of having the laws? They no longer act as a deterrent. We go out, discover a boat with rotten life preservers, bad boilers, and a dozen other things, which some one is operating in defiance of the law. This is punished by a heavy fine. That is the limit of our powers. Now what happens? The violator of the law appeals to a Senator or a Congressman, and others high in political authority. The fine is reduced. I know of scores of cases where fines have been reduced from one thousand dollars to twenty dollars, and others from five hundred dollars to ten dollars. The records will show cases where fines of fifteen hundred dollars

have been reduced to twenty-five dollars.

"Does any one suppose that the owner of a big excursion steamer cares for these fines, especially when to obey the law would mean the outlay of hundreds, if not thousands, of dollars?—Of course not.

"This is the condition the inspectors have to face."

"The love of money is the root of all evil."

IN the present Russo-Japanese war, the sympathies of the Catholic Church are strongly on the side of Russia. The reason of this is evident when we consider Russia from a religious standpoint. The word "czar" stands for autocratic power, and the autocratic power of Russia is commonly supposed to be that exercised by the czar through the officials of his government; but while the czar is the nominal and visible ruler, the real source of power and authority in Russia is the Greek Catholic Church. It is as a religious power that Russia prosecutes her schemes of conquest throughout Europe and Asia. In religious Russia is the real autocracy, the real fountainhead of ambition, the real lust of conquest. Religious Russia is the real Russia. From a religious point of view Russia is thus described:—

The chief procurator of Russia, in a late report to the czar on the state of Russian religion, brings out the fact that the power and wealth of the Greek Church are immense. There are 66,780 of these churches in the empire. During the last year 833 new places of worship were consecrated. In connection with these churches there are 16,658 monks and 36,146 nuns. There are 2,050 head priests and 42,743 ordinary priests. These, together with 58,156 deacons and under-deacons, make a grand total, along with seven other divisions, the figures of which are not given exactly, of 170,000 persons in official positions. A sum of nearly \$30,000,000 was paid by the Russian people last year for the support of this vast organization.

At a dinner given by Secretary-of-War Taft in Washington, June 20, the guest of honor was Cardinal Satolli, who was present as a church prelate, arrayed in robes of his ecclesiastical office. Secretary Taft gave a toast to the cardinal, in which he spoke of the great honor of the prelate's visit and his indebtedness to the cardinal for past favors. The cardinal, in reply, said that his debt of gratitude to the secretary had been increased by his invitation to the dinner, with the distinguished company of guests. The secretary was endeavoring to pay back some "small measure" of his indebtedness to the cardinal, and the latter found himself in turn still more indebted to the secretary. It would seem that the proper adjustment of this mutual indebtedness will call for further interviews and courtesies between these representatives of the American state and the papal church, and by the time the account is balanced, the idea that a permanent relationship between state and church is necessary, may be much more prominent here than it is to-day.

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 here be any praise, think on these things." Phil. 4:8.

Sometimes

H. I. MORSE-FARNUM

SOMETIMES the sun shines faintly
Through mist and haze;
Sometimes his light is shaded
For days and days.

Sometimes the rain-drops gather—
The leaves are still;
But rain and shine together
Perform his will.

Sometimes the tempest lowers—
The storm king raves;
My quaintly molded flowers
Fall to their graves.

Sometimes the stars are hidden
By leaden skies
That folding round, unbidden,
Bring tearful eyes.

Sometimes the chill wind blowing,
Creeps to the heart;
And all the sleet and snowing
Know well their part.

Far worse when faith is shaken
In fellow men;
When for the good partaken
There comes again

Base envy's arrant arrow
(The coward's dart),
Used only by the narrow,
Weak, shriveled heart.

And so the recreant water
Where bread was thrown,
Dashing in heartless clatter,
Returns alone!

Through storm and shadow singing,
And trusting still;
With heart and hand still clinging
To principle,

Brave, lofty, eagle spirits
Can toil and wait,
Pressing God-given merits
To heaven's gate;

Each duty well performing,
As seeing him
Invisible, who, yearning
Through ages dim,

For faith and love that look above
The gloom of night,
For motives pure that can endure
Till dawns the light—
Till comes the right!

The Workers Needed

MRS. E. G. WHITE

THE work of God demands true, staunch, whole-hearted, spiritual-minded men,—men who are in earnest, and who have a clear understanding of what is truth,—men who are not fashioned after a worldly mold, but who realize that at this time Satan's power will be exercised through believers who have not held the beginning of their confidence firm unto the end. Men are needed who

acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to him for the use they make of the talents entrusted to them. Men are needed who can speak intelligently of the sacredness and importance of the truth,—men who can point their fellow men to the needs of the present hour,—men who have an inspiring message to bear against perverted principles, and who watch for souls as they that must give an account.

To Every Man His Work

Men of varied gifts are needed. In the building of the tabernacle, different lines of work were assigned to different ones; but all worked under the supervision of God. The Lord gives men talents that will enable them to carry forward special lines of work. Each one is to be allowed to do the work for which he is fitted. It is the Lord's purpose that there shall be unity in diversity. He endows men with different degrees of capability, and then places them where they can do the work for which they are best adapted. The trust given to each worker is proportioned to his ability.

While traveling in Switzerland, we passed by a large building in process of erection. Many men were at work. Some were bringing stone from the quarry; others were squaring, shaping, and measuring these stones; and still others were placing them in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with care and thoroughness. Over all the men, superintending the work on the entire structure, was the master builder.

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other men were felling trees for the timber needed in the building, and floating them down the stream.

To me this was an object-lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best, under the direction of the great Head of the church.

But there has been and still is great danger of one man meddling with another man's work, not from a desire to help him, but in order to confuse him. The Lord is not in this. He has not given to the one who is neglecting his own work the outlines of his brother's work. How can one improve the methods of his fellow worker by making suggestions and criticisms that only harass and discourage? If he will attend to his own work, the Great Teacher, though unseen, will take the oversight of the work that in his wisdom he has entrusted to other hands.

What was Christ's answer when Peter asked him concerning the work of John? "Lord, and what shall this man do?"

Peter inquired. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou me."

To-day many are making the mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their ideas that they neglect the work God has placed in their own hands. They lose all sense of the responsibility resting on them.

He who attempts to unravel another man's work will find in his hands a tangle that he can not straighten. Let every man stand in his own place, doing faithfully the work committed to him. It is the questioning, criticizing spirit cherished that puts so many workers in hard places. Let men humble themselves before God, feeling that it is a sin to criticize and condemn. Satan has snares prepared for the feet of the one who is eager to place himself where God has not placed him.

How rapidly God's work would go forward if when a man received a work from God, he would put his own attention on the faithful performance of this work, and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and earnest prayer.

Let men cease to complain and criticize, and let them do their appointed work. Let them be guided by the Lord. Then the different parts of the work of God, varied in kind, and brought together by Christ, the master workman, will be found to fit perfectly.

A Threefold Duty

To those bearing responsibilities in the work of God, this charge is given: "The elders which are among you I exhort, . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

In this charge there is a threefold duty. "Feed the flock of God,"—by giving them his word and setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge; "being ensamples to the flock," following Christ in self-denial and sacrifice, in the life revealing holiness to the Lord. All this must be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them.

Let those who have been given responsibilities in the cause of God, who are set as guardians of their fellow workers, pray most earnestly for divine grace. Before they take up the work of the day, let them make a solemn covenant with God, promising him that they will keep watchful guard over their lips, not speaking harshly, but kindly, to those who come to them for direction. Let them remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to his commands.

Let them remember that they are living epistles, known and read of all men, and that because they are Christ's representatives, they are to be one with him, ever looking to him, and from him receiving strength for every conflict.

O, what a power a converted man, one who is transformed daily, can exert to bring blessing and gladness to those around him! Those who bear responsibilities in God's institutions are to grow in grace and in a knowledge of divine things. They are ever to remember that the talent of speech is entrusted to them by God for the help and blessing of others. It is left with them to decide whether they will speak words that will honor Christ, or words that will be a hindrance to those who hear. O, what a blessing are pleasant, sympathetic words,—words that strengthen and uplift! When asked a question, one should not answer abruptly, but kindly. The heart of the one who is asking may be sorely grieved by a hidden sorrow, which may not be told. Therefore let the words of the one addressed be always kind and sympathetic. By a few well-chosen, helpful words he may remove a heavy burden from a fellow worker's mind.

The Lips and the Life

EVERY true Christian, whether in high or humble station, is bound to be a preacher of the gospel. Remember that there are manifold ways of preaching Christ's gospel without choosing a text or addressing a congregation. Wilberforce and Lord Shaftesbury preached God's truth on the floor of the British Parliament; Dr. Wayland, Mark Hopkins, and James McCosh from the presidential chairs of a college; William Carvosso, the saintly Methodist class leader, brought hundreds of souls to Christ; and humble John Pounds, the shoemaker who baited poor street boys into his shop with a biscuit or a potato, was the founder of "Ragged Schools"! Halyburton, when laid aside by illness, made a sick-bed his pulpit. "It is the best one I was ever in," he said; "I am laid here for the very end that I may commend my Lord and Saviour."

A Christ-loving heart is the true ordination after all. "As ye go, preach!" "Let him that heareth say, *Come!*" These are the heavenly commissions to every one who has felt the love of Jesus in his soul. Knowing the gospel fixes at once the obligation to make it known to others. If I have drunk from the well of salvation, I am bound to call out, "Ho, every one that thirsteth, come ye to the waters." God has a vast variety of pulpits for his servants to preach from. Yours, my friend, may be in a Sunday-school teacher's seat or in the nursery or a mother's arm-chair; it may be at a work-bench or in a counting-room. You may preach by a Bible or a tract or a loaf of bread on a poor man's table, or by an earnest talk in a mission school, or a faithful pleading with an impenitent soul—any way that will give you a hold on a sinner's heart

and draw him to the Saviour; any way so that he who heareth says, *Come!*

But there are other methods of saying "Come!" besides the voice or the printed page. Clean, consistent, Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor toward heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the practising of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come!" with the lips, it is well; if we say "Come!" with the life, it is still better.

Bible religion made attractive to others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips; yet every Christian may rise to the eloquence of a winsome example. If you can not utter a truth from the desk or the platform, you can *live out the truth*; that is the best preaching after all. No infidel can answer that. It draws silently but surely. It says *Come!* by showing the way. The "living epistle" never needs a translation or a commentary. It is in plain English, that a child can understand. An arrant skeptic once spent a day or two with Fenelon and, on leaving, he said to him: "If I stay here much longer, I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search of Livingstone, he was "as much prejudiced against religion as the worst infidel," but a few weeks of companionship with the heroic missionary so impressed him that he said: "I was converted by him, although he had not tried to do it."

More eloquent often than words is the silent beauty of conduct and of Christly character. A poor sick girl, for example, is wearing away her young life in a chamber of confinement. All day long and all the night for weary weeks and months the patient sufferer suffers on. But she bears the sorrows of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such quiet trust in Him whose strong arm is underneath her, she lives out so much religion in that sick-room, that her worldly minded father and her fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family; they get no better preaching from any pulpit. Her deep, tranquil joys beside the well of salvation are a constant voice speaking to them, "Come, come ye to this fountain!"

I might multiply illustrations of this truth that godly acts often speak more impressively than words. A God-fearing youth occupies the same room with two or three giddy scoffers—his fellow clerks or fellow students. Night and morning he bends the knee in prayer before them. They make game of him at first; but he prays on. The daily reminder of that fearless act of devotion awakens presently in the minds of his companions the memory that they, too,

had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they, too, "remember their God and are troubled."

In his day Rev. John Angall James, of Birmingham, was the most popular and influential of the evangelical preachers and writers in England. He said in one of his discourses: "If I have a right to consider myself a Christian, and if I have attained to any usefulness in the church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me, and who always bent his knees in prayer on retiring to rest. That scene roused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer, and had cast off the fear of God. My conversion soon followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then; but that little chamber and that praying youth are still present to my mind, and will never be forgotten even amid the splendors of heaven."

Actions speak louder than words. If you wish to move others, move yourself! Cæsar never said to his troops "*Ite!*" He took the lead, and cried out "*Venite!*" Paul acknowledged the power of example when he said, "Be ye followers of me." Even the lips of our adorable Redeemer do not so move us as the study of his sublime and sinless life and the power of his self-sacrificing death. Godly living is what this poor ungodly world is dying for to-day. If the vital union of believers with their divine Head means anything, it means that Christ Jesus pours himself into the world through the lips and the lives of his representatives. "Ye are my witnesses." It is not that I live, exclaimed the hero-apostle, but it is Christ that liveth in me.—*Rev. Theodore L. Cuyler, D. D.*

The "Scattering" Ones

G. B. THOMPSON

IN looking over a local conference paper recently, I noticed a report of certain work which was credited to the "scattering" Sabbath-keepers. The error in grammar suggested the thought as to whether or not this ought not really to be a fact. The Lord has committed to this people the most solemn truth ever committed to men. It is the world's final warning. When it ends, probation ends; the seven last plagues will be poured out, and the Lord will come to take from the midst of the rubbish of the earth his jewels, burnished in the furnace of trial. For nearly a half century this warning voice, bidding men to flee from the coming storm of wrath, has been sounding in the earth, and throughout the length and breadth of the world are those who have accepted the kindred truths of the message, and expect in a little while to see the King coming in all his radiant beauty.

Should not those who have embraced

such a message be diligently engaged in "scattering" the books, pamphlets, tracts, and papers containing the good news of our Saviour's return, to all parts of the world? We have been told repeatedly that our publications should be scattered like the leaves of autumn. And why should not this be so? Surely the scenes which cluster around the coming of the Lord will move us to action unless we are dead.

What the church of God needs is power. Let it once be endowed with the power of the Holy Spirit, and the earth will be quickly lightened with the glory of the Lord revealed in the message announcing his return. The apostolic church had power. Under the mighty outpouring of the Spirit on the day of Pentecost one sermon converted three thousand souls. Without this divine unction three thousand sermons are needed to convert one soul. When the Spirit of the Lord comes upon his people, then indeed will be brought to pass the blessed time when "delay shall be no longer." There will then be plenty of workers. From every church laborers will give themselves to God, and go forth into the different branches of his work to be used till the message is finished. Every call from the "regions beyond" will be responded to, and there will be plenty of funds to send workers everywhere, and to build and equip all the institutions necessary to proclaim the finishing of the "mystery of God" to all the world.

Persecution is coming upon the church again as it did upon the church in Jerusalem before the city was destroyed. Then the "scattered" people of the Lord, clothed with the power of the Spirit and filled with a zeal for souls, will go everywhere "scattering" our publications, and warning with tears and entreaty the people who are unwarned and unprepared, to seek the Lord while he may be found.

"A Protest on the 'New Thought' Question"

[In an article in *Christian Work*, with this title, Mrs. May Mabbette Anderson points out clearly the real meaning of the "New Thought" movement. The following paragraphs are worthy of thoughtful consideration.—Ed.]

"Yet harken. It teaches a heaven to be won without an atoning blood. A Christ—but not the Christ of Gethsemane and Calvary. The way to the heart of God, and of restoration to his favor and image through the sacrificial death of the 'Son of man,' is wholly ignored.

"In other words, the deep significance of the atonement is left out of this lovely structure. It is an imposing, inspiring, and beautiful edifice, yet it is built on sand, and not on the abiding Rock. No hint that 'ye must be born again' is found engraved on its walls. It appeals to the 'I am! I can!' in man's perverted nature. It exalts the merely human, and, if adhered to, will lift its votaries to the highest point of excel-

lence possible to the unregenerate heart.

"It is a clever counterfeit of the real edifice. The true building—as clearly outlined in the Word of God—is built on the Rock Christ Jesus, whose life and mighty power permeate and fill and enfold each 'living stone,' placed on this eternal Foundation.

"The counterfeit of this majestic edifice has been planned, and is being reared in its lordly proportions and proud position, by what truly appears to be an 'angel of light,' and of wondrous beauty as well as of beneficent heart. Yet it embodies and accentuates the peril of the present hour, namely, the minimizing and dethronement of Christ, as a sacrificial offering for sin, from the popular religion of the day.

"Nor is this all. In one of the most widely read books which has appeared under the protecting wing of 'New Thought,' the reader is urged to open his heart and being to hosts of beautiful spiritual beings that inhabit the ether all about us. We are told that they await to indwell each earnest soul that bids them enter, and will lift the recipient of their favors into a higher spiritual plane than would otherwise be possible of attainment.

"Spiritism, you see, in a fresh and lovely garb; so very lovely that even ministers of the gospel are publicly placing their seal of approval on the teaching.

"If one will carefully study the Word of God, and note the solemn warnings given against all commerce with 'familiar spirits,' 'necromancy,' 'sorcery,' etc., a shudder will reach the innermost depths of the heart of one whose eyes are opened to see how these deadly forces—on which God's lasting anathema rests—are, under modern and captivating names, being pressed on the attention and acceptance of devout and earnest souls.

"There are many in our midst entitled to our confidence and respect, who, in the midst of other absorbing duties, have given but a hasty glance into this fascinating cult. They have seen its beauties, but failed to make the searching examination needful to disclose and lay bare its dangers. Hence this word of protest."

Our Words

HATTIE M. BALL

"LET the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19: 14.

Sometimes we are apt to think that words are little things, and it matters not how we use them; but the wise man tells us that "death and life are in the power of the tongue" (Prov. 18: 21); and "in the multitude of words there wanteth not sin." Surely it behooves us to so weigh our words that we may speak only those that will tend to life.

Words are used to express our thoughts and feelings, and if our hearts are filled with love to God, our words will be like "apples of gold in pictures

of silver;" but if, on the other hand, our hearts are full of malice and hatred, it will be shown in our words and deeds; "for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matt. 12: 34, 35. "The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words." Prov. 15: 26.

The power of speech is a gift from God, and should always be used to glorify our Maker, and to bring joy and happiness to those we meet. It is the duty of each child of God to improve this talent God has given, so that the words of his mouth will be acceptable to the Lord. "Of all the gifts we have received from God, none is capable of being a greater blessing than this. How important, then, that it be so trained as to be most effective for good."

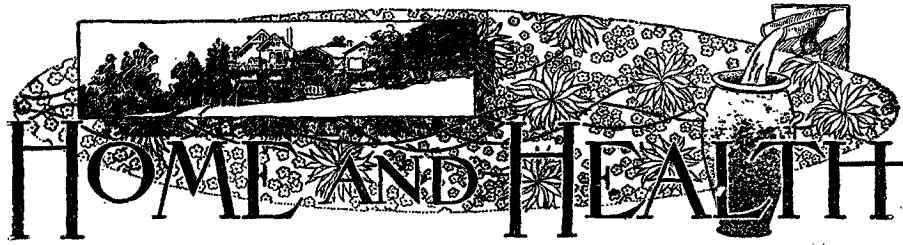
The apostle tells us that our lips should not be used for filthy and foolish talking or jesting, which he says "are not convenient" for the Christian, "but rather giving of thanks." Eph. 5: 4. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4: 29. Our words should always be for the upbuilding of the hearers, and this would do away with all evil speaking. This is just what the apostle commands us in Eph. 4: 31.

As already stated, if our hearts are full of the love of God, it will be revealed in our words. Our character is shown by the language we use, and God can bless with eternal life only those who have perfected righteous characters. This is the import of the Saviour's words: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37.

The apostle James tells us that "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3: 2); and of those who are at last redeemed from the earth and stand on Mount Zion, having the Father's name in their foreheads, it is said, "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14: 5.

The young are sometimes inclined to excuse their frivolous speaking by saying that God does not expect them to be old and sedate, but Paul exhorts Timothy, "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" so we see this instruction in regard to our words applies to the young as well as to the older members of the Lord's family.

The prayer of each heart should be, "Set a watch, O Lord, before my mouth; keep the door of my lips." "O Lord, open thou my lips; and my mouth shall show forth thy praise."



Your Call

THE world is dark, but you are called to brighten

Some little corner, some secluded glen;
Somewhere a burden rests that you may lighten,

And thus reflect the Master's love for men.

Is there a brother drifting on life's ocean,
Who might be saved if you but speak a word?

Speak it to-day. The testing of devotion
Is our response when duty's call is heard.

— *Christian Advocate.*

A Warning Example

* * *

A SAD case of maternal neglect of duty, and its awful results to both herself and her children, was recently brought to my notice, and knowing from the evidence of things that such is undoubtedly the prevailing condition in many homes of our land,—and, it is feared, even in Seventh-day Adventist homes,—I am burdened to write it for the benefit of the readers of the REVIEW, hoping that it will awaken some mother to a realization of her neglect of duty.

The one to whom I make reference is the mother of a large family of children who were once just as innocent and susceptible of training in the way they should go as were many who have been reared to a noble life-work by the prayers and influence of a godly mother. But these children never heard a mother's prayer, nor saw her shed an anxious tear for them, seldom saw her read the Bible, and never heard her speak a pleading word for the salvation of their souls, though she belongs to the church, and professes to be a Christian.

The particular place and time to which my attention was called in this sad incident was their home on a certain Sunday—a day professedly honored by the mother, but which does not bring the blessing attending the honoring of the true Sabbath of rest, the holy day of God. Isa. 58:13, 14.

On the day mentioned the whole family was a babel of confusion and irreverence. There was no accord nor harmony nor love in that home. Every one's hand was against the other. It was a seat of Satan's power, and he held full sway therein. The forenoon was taken up in attending to the various kinds of both necessary and unnecessary (on the Sabbath) housework, and in the preparation of the midday meal; all of which caused more or less friction, and many a hard and quarrelsome word, which drives love away, and destroys the

peace, harmony, and happiness of what ought to be "home, sweet home."

The afternoon and evening were spent in even worse forgetfulness of God. The children scattered off into various pursuits of pleasure, amusement, and revelry, while the old folks remained at home, reading the accounts of crime and vice in the newspapers, and sleeping off the weary hours in order to rest up from the fatigue of the morning's work.

The oldest son sat reading a novel in a certain place of ease, wholly oblivious of his waning opportunities to be a blessing, which he once could have been had he followed the better inclinations of his youth. He has given up what better aim he ever did have, for that which is not bread, and which does not satisfy. He was smoking a mind- and soul-destroying cigar, and dreaming and scheming for this life, with no thought of God's love or of the life to come. He is a slave to the god tobacco, and it is plainly to be seen that he has degenerated from the moral standard which he possessed before he began to smoke. Yet his mother never seems to see his downward course. Apparently she is unable to apprehend that his once promising possibilities for making something useful of himself are passing forever; and she does not pray for him.

The second son spent the afternoon at the ball game, the evening and forenoon he squandered his God-entrusted talents at a "blind" gambling game, and wound up his day's unnaturalness by a clandestine meeting before returning home to his wife and children, who had spent the day alone. But his mother never prayed for him.

The third son spent the day hanging around a darktown saloon and a place of brothelery, with no mother's prayers ringing in his ears to convict his conscience.

The fourth son, who once confessed conversion, escorted his fiancée to the theater, where a weird and deceptive dramatization of a popular novel was being played. No prayer of a mother guarded him against the dangers of that night.

The daughters, left at home practically alone, sought pastime in reading some cheap and trashy novels, many of which the mother allowed to be brought into their home. The mother never prayed with or for them, never gave them kind and loving motherly advice, but many times scolds them very shamefully.

Thus passed one brief day with this godless family. Some of these children, when small, used to speak of the things of God in their simple, childlike way, and liked to sing the beautiful hymns

that make a home like heaven; but how different it is now! They hate the pleading words and stories of those noble souls, who, like their dear, lovely Jesus, are giving their all to the cause of rescuing and uplifting the poor unfortunate sinner.

And is not all this because this mother does not read her Bible and do her duty to the children whom God has entrusted to her care,—because she does not step out upon the promises of God, and like the mothers of Samuel, Timothy, and even a host of present-day mothers, serve God to the salvation of herself and her children? But this mother has put her trust in the popular preachers, and does not see the need of searching the Scriptures for herself. One of her children, to whom the Lord has been merciful all his life, is trying to live a Christian life against all the odds in this dark and unhappy home; but the mother has never taken any interest in his Christian desires and plans. If the mother would do her duty, she and her son could, according to the promise, work together for the souls of the rest of the family with gratifying results. Matt. 18:19, 20. But she does not seem to realize her duty, and is apparently unconcerned about her children going down to ruin without God and without hope, when, if she would do her duty, God has promised that her children could be saved. Alas, for such a sad condition in a home where prayer and supplication never ascend from a mother's heart! God grant that this and all other like mothers may see their danger, and accept this as a warning before it is too late.

Mothers, do your duty now, and your children will some day thank and bless you amid the joyful ecstasy of the redeemed state; but if you continue to neglect your duty, there is nothing but unhappiness in this life, and no part in that which is to come, for both you and your neglected children. Choose to-day whether you and your children will be saved or lost. "Better late than never."

The love of Jesus and a mother's love form a power that no man nor devil can overthrow; and this power is at your command. Will you accept it? Let the love of Jesus come into your own hearts, and it will impress and enable you to do your Christian duty.

Talk Health

GIVE the body the nourishment, the exercise, the fresh air, the sunlight, it requires; keep it clean, and then think of it as little as possible. In your thoughts and in your conversation never dwell upon the negative side. Don't talk of sickness and disease. By talking of these you do yourself harm, and you do harm to those who listen to you. Talk of those things that will make people the better for listening to you. Thus you will infect them with health and strength, and not with weakness and disease.

We can never gain health by contemplating disease, any more than we can

reach perfection by dwelling upon imperfection, or harmony through discord. We should keep a high ideal of health and harmony constantly before the mind.—*Selected.*

Don't Whine

SOME one has said: "Whining is poor business; it identifies you at once with the under dog, and does not get you any sympathy at all." The man who whines confesses his weakness, his inability to match his environment. He can not command the situation. It is too much for him: all he can do is to kick and complain. The whiner never gets anywhere, never accomplishes anything.

The man or woman who uses up vitality in complaining, finding fault with circumstances, kicking against fate; who is always protesting that there is no justice in the world, that merit is not rewarded, that the times are out of joint, and that everything is wrong, is put down—and rightly—as a weakling, with a small, narrow mind. Large-minded men and women do not spend their energies in whining; if they meet an obstruction, they go through it, and pass on about their business. They know that all their time and strength must be concentrated on the work of making a life. The whiner not only wastes his time and strength, but he prejudices people against him. No one feels inclined to help a man who is always complaining of conditions and blaming his "hard luck." Somehow we get the feeling that he does not deserve help, so much as a good scolding.

The practical business man has no sympathy with the man who complains that he "can not get a job." A great many employers object to having people around who complain that "luck has always been against them;" they fear, perhaps, not without reason, that they will create evil conditions. The complaining person, the whiner, by his own conduct places himself at a fearful disadvantage with a possible employer: nobody wants the man who poses as a victim of "hard luck," who says he can not get a job. Everybody wants the man who is in great demand.—*Success.*

Five Minutes

At the commencement at Charlier Institute, Dr. S. Iranæus Prime spoke to the young men as follows:—

I am invited to speak to you five minutes—and only five. Little may be said, and much may be done, in five minutes. In five minutes you may fire a city, scuttle a ship, or ruin a soul. The error of the moment makes the sorrow of a life. Get that thought well in your hearts, and my work is done in a minute, instead of five.

Tempted to sin, remember that in five minutes you may destroy your good name, fill your soul with undying remorse, and bring, with sorrow, your father's gray hair to the grave. But if you can do so much evil, so you may do a mighty sum of good in five minutes.

You may decide to live for usefulness and honor. Everything hangs on that choice, and it may be made in five minutes.

Take care of the pence, and the pounds will take care of themselves; take care of the minutes, and the hours are safe. I made a little book in this way: in the breakfast-room were pen and ink and paper; and if, when the hour for breakfast came, all was not ready, I wrote a few words or lines, as time allowed. The book was finished, and it had been published scarcely a week before I heard it had saved a soul; it has saved many since. It did not cost me one minute that would have been used for anything else.

Five minutes in the morning, and as many in the evening, will make you the master of a new language in two or three years. Before you are of middle age, you may speak all the modern tongues, if you will but improve the spare moments of the years now flying by.

Minutes are more than jewels; they are the stuff life is made of; they are diamond stepping-stones to wisdom, usefulness, and wealth; the ladder to heaven.

It will not take five minutes to do a good deed, and one a day will make a life of honor and usefulness, with glory beyond.—*Selected.*

The Habit of "Answering Back"

THE habit of "answering back" is as reprehensible in grown people as in children, and should be suppressed by every person anxious to lead a peaceable and harmonious life.

The "scrappy" household, in which each member strives for the last word in the argument, is most anxious to maintain an independent course of action, is afraid lest he shall be imposed upon, is not a happy household, nor can it ever become such a one.

It is an odious place to visit, and the separate individuals who compose it can always have a pleasanter atmosphere and time somewhere else; yet it is seldom that any one will give up the habit, or a whole family reform and institute a new order of things.

There is but one way to produce a lasting result, and that is to "withhold your tongue" on each and every occasion when bitter or sharp words arise to the surface.

The old adage, "It takes two to make a quarrel," is invariably true; and while silence is an aggravating response to an irritating remark, its effect is inevitable. The temptation to repudiate an unjust accusation is strong, but if it is unjust, it will be regretted more than if a quarrel results in which both parties lose their temper.

She who will inwardly determine to "withhold her tongue" from ill-natured remarks, from unkind suggestion, from bitter retort, from nagging, will begin a revolution in her own home.

Do not wait for some one else to start the movement; have the joy in your own soul that you have planted the seeds of

happiness yourself. Do not be discouraged if your efforts are not met half-way. Go all the way if need be. "Seek peace, and pursue it!"—*Philadelphia Ledger.*

The Troubles that Never Come

THE story is told of a lady who for a time kept a list of impending troubles.

It was a relief to see them down in black and white. Some months later in looking over the list she was surprised to find that nine tenths of these troubles had never materialized. They had an existence only in her imagination.

The troubles that never come form the heaviest part of our daily load. The worry and the fear caused by these apprehended miseries, often work sad havoc with brain and nerves. The actual sorrows, the bereavements, the disappointments have their comfort and cure. But there is no cure for troubles that never come. They are haunting ghosts, substantial as mist, yet very real in their repressing and harmful power over us.

There is toil in our daily living; there is weariness; still blessed rest will follow.

But the weariness of imagined burdens drags the very heart and hope out of those who indulge in these unhealthy fancies.

Each day comes as a fresh gift from the hand of God. In it are just the experiences his loving wisdom has ordained. Meet with a brave heart all that is in the day's portion, but shrink not from phantom lions nor from shadows that seem to blot out the sun.—*Selected.*

Analysis of a Cigarette

THE following is the result of an analysis of a cigarette, made recently by a physician: "The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proved to be the most ordinary quality of paper, whitened with arsenic. The two poisons combined were present in sufficient quantities to create in the smoker the habit of using opium without his being aware of it, his craving for which can only be satisfied by an incessant consumption of cigarettes." These facts would be sufficient to stop the manufacture of anything less insidious in its influence. But smokers will smoke on to the death.—*Selected.*

"ALL methods of putting children to sleep by monotonous sensation ought to be forbidden," says *The American Inventor*, "including monotonous lullabies. It is undesirable either to interrupt or to prolong artificially the slumber of infants and young folk. As for the practise of rocking, Dr. Manacine has found by experiment that swinging the body for only fifteen minutes produces in a healthy adult a lowering in temperature of from one to two and one-half degrees Fahrenheit, with more or less pronounced brain anemia (bloodlessness) and pain at the heart."

THE WORLD-WIDE FIELD

A Year of Seed Sowing in the West Indies

GEORGE F. ENOCH

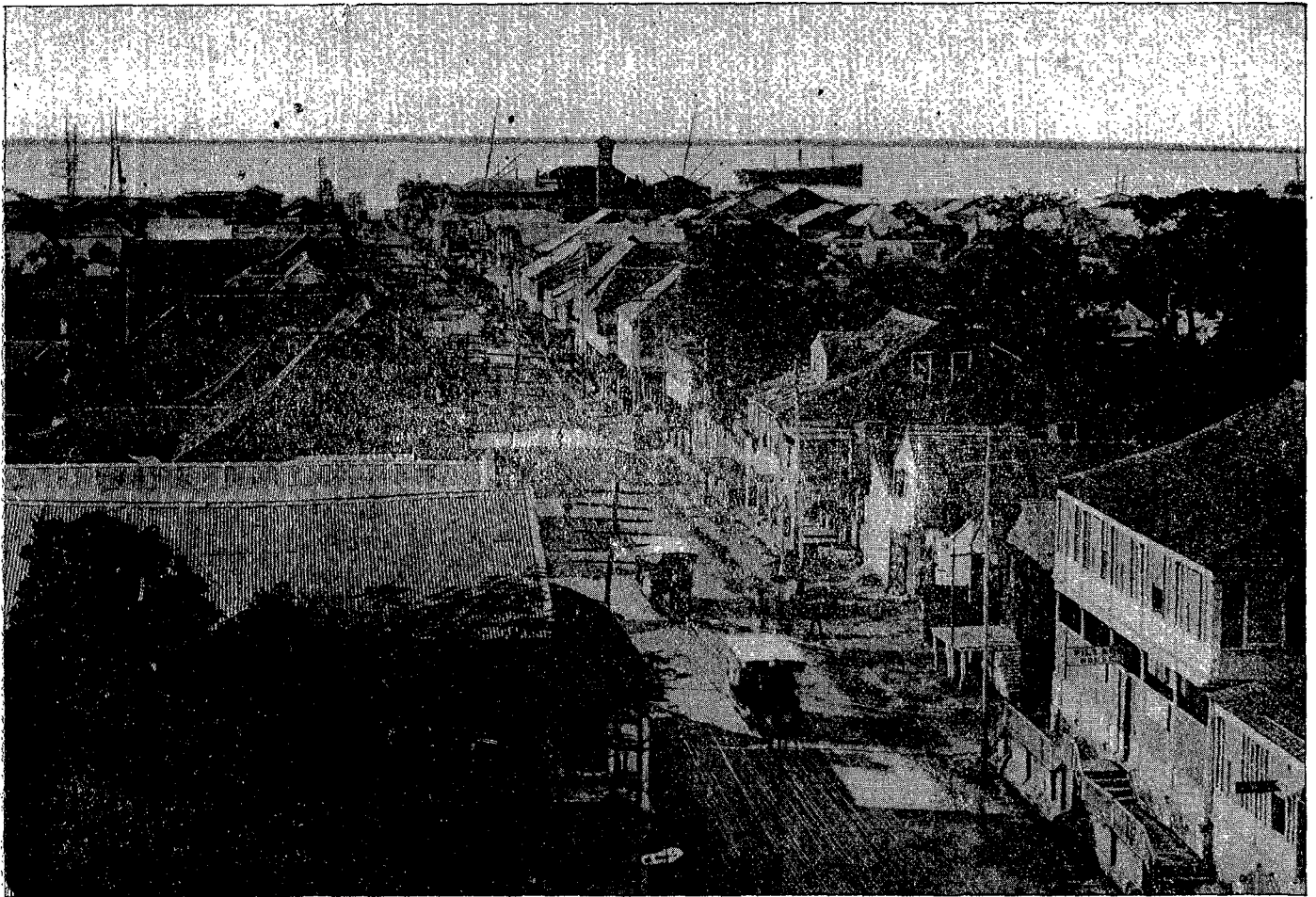
DURING the visit of Elder W. A. Spicer to the West Indies, as a representative of the Mission Board, early in 1903, two conferences were organized, — the Jamaica Conference, in the island of Jamaica, and the East Caribbean Conference, comprising the circle of islands

passed from the book of resolutions into the book of acts.

The growing number of loyal believers in the advent message throughout the West Indies, the great number of souls still unwarned here, and fields unentered, the condition of the finances of the Mission Board, with great unentered fields like China pressing heavily upon them, in comparison with which the population of our field seemed so small,

tence. Our papers from England and America were so far away and so expensive that many of our attempts toward the introduction of current literature had failed. Everything seemed against us, except the crying need of just such a campaign. So we cried to the Lord, and he whose ear is ever open to hear the cry of need arising in Jesus' name, from his children, did not fail us in our extremity.

The territory of the *Caribbean Watchman* has gone beyond the border of these two conferences, reaching Central America on the west, thus encircling the entire Caribbean Sea, and extending to Bermuda to the north, where three hundred copies have been sold each month. The time consumed in getting cuts and



KINGSTON, JAMAICA

that fringe the eastern end of the Caribbean Sea, from St. Thomas in the north to and including the Guianas in the mainland of South America. These two conferences have a combined membership of a little over two thousand, and encouraging progress has been made during the first year of their organization. It is safe to say that this has marked the beginning of an era in the history of our work in the West Indies that will stand out prominently from any view-point of the future.

One of the great plans laid in those conferences, destined, under God, to accomplish a wonderful work, was the inauguration of the seed-sowing campaign, the central figure of which was to be a monthly missionary journal to be called *The Caribbean Watchman*. We are glad to report that this plan has

all tended to make the undertaking of such a campaign an absolute necessity. Taking the one hundred and twenty-sixth Psalm as an inspired prediction concerning the closing work of the gospel message, we stepped out in faith, believing that the Spirit of the Lord would make the remnant church a body of seed sowers, scattering everywhere the precious seed baskets.

It seemed a great undertaking. The conferences had only just come into existence. The members of the churches were all poor. The question of finances with them was not a very promising one. There was not one cent in sight that the proposed paper could lean on for support. Almost every denomination in the field had tried to print a paper, and had either miserably failed or were dragging out a most precarious exist-

other necessities, delayed the production of the first number until June, 1903. Thus the May number, just issued, closes the first year of our work.

At the conference held in Trinidad in January, 1903, most of the workers considered two thousand copies quite sufficient to start with, and the most sanguine expectation of many was that we should reach four or five thousand monthly. But in June we had heard from many of the fields, and three thousand copies were issued. They were quickly taken up and all sold. So hearty was the response from our loyal people, that by the third issue the paper reached a circulation of seven thousand copies, which it has maintained until the close of its first year; and with the June number, 1904, it starts in its second year with nine thousand copies, and the ambition

to reach a stable circulation of at least ten thousand copies before the year ends.

To those who do not understand the scattered situation of our field, the poor facilities of communication, the poverty of the inhabitants, the awful work of West Indian hurricanes (one the worst known for years struck us the very next month after the birth of the *Watchman*), this may not seem to be much of a record, and it is not what it should be, yet taking into consideration the many difficulties met, we recognize the overruling hand of the Master, thank God, and take courage.

Benefits Derived

In the first place, God has a message for the West Indies, which is present truth, and the *Watchman* has tried to grasp the opportunities presented by the turning wheel of providence, and give the meaning to the people. Some precious souls have already been reported to this office who have accepted the message through reading the *Watchman*. Another benefit we have realized is that much prejudice that existed through malicious misrepresentations and misunderstandings of this people and their work, is being melted away as the people learn what we really believe. Again, we have found a large army of hungry souls who have testified again and again that these truths are just what they have been hungry for, for years. The paper has also proved an excellent means of introducing our conference laborers to the people, and has largely increased the circle of our acquaintances and friends. And last, but not least, we are glad to report that it has been of untold benefit to our own churches and companies of believers in that it has furnished them with a medium within the reach of their purses, filled with present truth, and has given them a key to the homes of their neighbors, thus making them channels through which the living water is flowing out to others, saving them from the stagnation that was threatening them.

Our Health Journal

We have associated with the sale of the *Watchman* the sale of the English *Good Health*, because we know that the light flashing from our health journals is needed just now by the people. We are using the English *Good Health*, as we can sell it for three cents a copy, the same as the *Watchman*, and also because so many of the West India colonies are decidedly English in sentiment.

During the year seventy-eight thousand copies of the *Watchman* have been sold, and during the past six months about eight thousand copies of *Good Health*. There are practically none of these papers at the office, and as far as we can learn, but very few in the hands of the agents. Our subscription list is very small, so that almost this entire number of papers has been sold from door to door by the church-members.

Trinidad, with a church membership of about three hundred, has sold about twenty thousand; Barbados, with only

about one hundred members, about fifteen thousand; and Antigua, with only about fifty members, four thousand. Those fields nearest the office of publication have done the best this year, but we hope during the coming year to do more thorough work in the more distant fields. We expect to give special attention to the canal strip on the Isthmus of Panama.

We wish to put on record our gratitude for the noble way in which so many of our brethren and sisters have responded to the call of the hour. This work has been carried forward in self-sacrifice and self-denial. Our agents have braved the scoffs of the enemy, and the fierce heat of the tropic sun. And the best of all is, a goodly number are enlisting for life service. One of our young men in Trinidad is selling two hundred of each issue, and in Barbados we have several agents who sell from seventy-five to one hundred, as also in all the fields a large number who dispose of fifty, and a still larger number who sell twenty-five of each issue.

I am sure that our dear brethren and sisters in America, who have given so much for the advancement of the work in the West Indies, would feel amply repaid could they but see the army of workers now rallying to the call, and preparing not only to carry on the work within their own borders, but also casting anxious eyes toward Africa, the native land of many, with an increasing burden to help in the bearing of the advent message to the Dark Continent.

We are planning advance moves for the year to come. It is proposed to issue a large number of small tracts and leaflets to be used by our *Watchman* agents in this seed-sowing campaign. It is hoped that active, live tract and missionary societies will be organized during the coming year in every company of believers, and that they will not be satisfied with mailing a few papers or writing a few letters, but that every society will be a hive of seed sowers, from which the members will issue as busy as bees, visiting from house to house in their own neighborhoods, with hands filled with the precious seed baskets.

During the past year an outside printer has printed the *Caribbean Watchman*, and while the work has been done as well and as satisfactorily as could be expected, yet there is much that we can not control as we would like, and the paper has not been up to the standard that would please us best. The printing and material cost us about six hundred dollars for the year, but the money has all come in, and there are no debts. If we had the means to buy the outfit of type and office accessories sufficient to set the type and make up the forms in our office, only sending it out to get the presswork done, we could do much better work. Then some of our needy young people could find employment in the message. We do not wish to divert means from more pressing needs, but only to state the facts, and leave it with the Lord to impress hearts.

Brethren and sisters pray for the success of the seed-sowing campaign in the West Indies.

Mission Notes

THREE of the great Japanese newspapers of Tokyo are in the hands of Christians as managing editors.

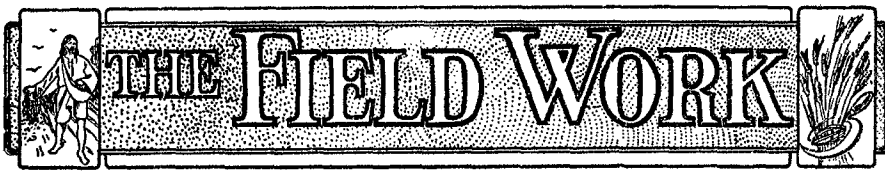
THE general centenary of evangelical Christian missions in China will be reached in 1907, Rev. Robert Morrison having landed in the empire in 1807.

THE London *Times* contains an account of the laying of the corner-stone of an English church in Khartum, on February 7. The site of the church is within a few yards of the spot where General Gordon fell.

THE manager of a big publishing house in Yokohama, Japan, is an elder in the Presbyterian Church. Every Monday morning he assembles the two hundred and twenty workers of the establishment for a religious service, as a preparation for the work of the week.

THE Berlin Missionary Society and the Moravian Missions have a group of stations in the mountain region north of Lake Nyassa, in German East Africa. The Moravian *Missions-blatt* for April mentions the preparation of a hymn-book in the Konde language for use in all these stations. This little fact suggests more of progress than a page of statistics.

HERE is one missionary's experience with the plague in India. At the German Baptist Brethren's Orphanage at Ankle-swar (Bombay presidency), one of the boys was taken sick on a Saturday in March, and died on Tuesday. By noon six others were sick. Mr. McCann, the only missionary there, carried one of the plague-stricken boys out of the house, and laid him in the shade. In less than an hour he was dead. The missionary carried another boy out, and laid him under a vine for shade and fresh air, but the boy died before the grave was ready for the first, and both were buried in one grave. Mr. Lichty, another missionary, now arrived from a tour, but Mr. McCann refused to allow another besides himself to run the awful risk of handling plague patients, and continued to care for the sick single-handed. The next day at eight o'clock another boy died, and Mr. McCann, with the help of four boys, buried him. At ten o'clock, another boy died. Mr. McCann carried him to the grave, and on his return found another boy dead. Him also the weary missionary carried with the help of three boys to the burial. Then the plague was stayed as suddenly as it had begun, exactly as if the angel of the Lord had been sent to stop it in answer to prayer. The spectacle of a true missionary doing his duty under such circumstances, and as a matter of course, acts upon one like a tonic.



THE FIELD WORK

Argentina

BUENOS AYRES.—After the general meeting, I received a call to visit Navarro again, as another family had become interested in the truth. I went out there for a fortnight. A Catholic family to whom I sold a Bible the first time I was there had become much interested, yet they had many doubts concerning our people and some of the truths we teach. After patient study with them day by day, their doubts vanished, and before returning I had the privilege of baptizing three earnest souls—a man and his wife, and their uncle who lives with them. This is the third family of Italian Catholics that have accepted the truth in Navarro in the last few months. There is now a company of twelve adults in that place who keep the Sabbath. Brother Maas reports three who have accepted the truth in San Geronimo since the general meeting closed. So the good work is going forward little by little. N. Z. TOWN.

Vermont

DURING the past six months I have labored in Bakersfield, Enosburg, Berkshire, and East Richford. As a result, three persons have accepted present truth, two others have been reclaimed, and I hope for a few more who have requested prayers.

The Bordoville church has been greatly helped by several additions by letter and by vote. They are now repairing their house of worship.

At East Richford the church had become very small by deaths and removals, and their house of worship is greatly in need of repairs. The estimated cost of repairing this church is about three hundred dollars. Both these churches are among the oldest we have, and from them have gone forth several laborers into the great harvest, some of whom are now sleeping. To leave these churches to fall into disrepute for want of means to repair them at this time would be wrong. While we do not wish to make any general call for help, we believe there are many friends, and even scattered members of these churches, especially the latter, who would be glad to render assistance at this time. All such may send their donations to the writer, at Stevens Mills, Vt., stating to which church the money is to go.

H. J. FARMAN.

Sabbath, June 11, at Bethel, Wisconsin

SABBATH, JUNE 11, was a day of gladness at Bethel, Wis. There was a service held at eight o'clock in the academy, in which twenty-three of the students were received for the ordinance of baptism. Twenty-one of these were living in the Home, and nearly all of them are strong young men and women who have a bright Christian experience, and express themselves as willing to engage in the Lord's work

anywhere that they may be called upon to go.

At eleven o'clock, the regular Sabbath services were held, at the close of which Professor Washburn was ordained to the ministry. His ordination had been voted by the Lake Union Conference Committee after he had been elected to the presidency of Emmanuel Missionary College at Berrien Springs. He requested that the ordination service be performed at Bethel, where he could be in the presence of all the students in the Bethel school, where he has served as principal for the last three years.

At the close of the ordination service, the whole congregation of two hundred persons marched to the water, one-half mile west of the church, where twenty-three of the students, and three other persons who had been brought to a knowledge of this truth through the labors of these students, were buried with their Lord in baptism. Professor Washburn baptized thirteen of these students, which was the first service of the kind he had ever performed. The other thirteen were baptized by the writer.

Very many remarked that this was the most blessed Sabbath day they had ever experienced. It was truly a beautiful closing of Professor Washburn's service in connection with the school where he had served so faithfully during the last three years. We trust his future service in connection with our educational work may be as fruitful as it has been in this school.

Prof. A. W. Hallock, who has been connected with the school during all the time Professor Washburn has been here, now takes the principalship of Bethel Academy.

We know that the blessing of God rests upon the work which is being done in this institution, and the outlook for much good yet to be accomplished is indeed bright. May the blessing of the Lord still abide with the work here.

WM. COVERT.

India

DARJEELING.—The last Sabbath I spent in Calcutta we had a glorious meeting. Four adult candidates were baptized. Two of these were young medical students from the government medical college. They have accepted the truths presented, and united with the church. Another young man from the college is also awaiting baptism. I have just had a letter from Captain —'s wife, of the medical college, who is also keeping the Sabbath, saying the young men are all of good courage, and the leaven of truth is at work among the students. I pray that this good work may go speedily forward, and that good workers may be gathered from this corner.

We are now in the hills. Never before have we seen such grandeur and majesty. Truly, "the works of the Lord are great." Elder Shaw and I have ridden over the mountains for a few days, and enjoyed the cool mountain air. It is refreshing to visit such a

place as this. We are all enjoying the best of health. God has been so kind to us while living in the plains. I believe he has in a special manner strengthened us for the work during this last year.

We expect to leave here May 1, and sail from Calcutta for Ceylon, May 6. We are hoping to raise a monument to the truth in Ceylon. We do not have one Sabbath-keeper in the island; and yet there must be a company gathered from that place to join the one hundred and forty-four thousand.

HARRY ARMSTRONG.

Notes From Alberta

THROUGH the generous liberality of our friends in the States we have been enabled to buy a tent twenty-four by thirty-six feet, for meeting purposes, and two family tents. With these we shall hold the first Seventh-day Adventist tent- and camp-meeting in Alberta. The camp-meeting will be held in Ponoka, July 12-17.

Our working force has been strengthened by the arrival of Brethren Sheldstead and Henrickson, of Minnesota. These brethren are doing colportage work, among the Scandinavians.

Near Buffalo Lake three adults have taken a decided stand for the truth. At Leavings the brethren are planning to erect a small building for school and church purposes. Several of the young people here have decided to follow Christ. Near Claresholm one lady who had yielded to the tempter, renewed her covenant with the Lord. There are quite a number in various places who are preparing for baptism.

The tithe from this field is small, but we are glad to say it is increasing. Since last November we have received nearly seven hundred dollars.

The territory of the Alberta Mission field is about as large as the States of Minnesota, Iowa, and the two Dakotas, and has a population about equal to St. Paul, Minn. The population is growing rapidly by immigration.

We have four churches and two companies. These, with the isolated Sabbath-keepers, give us about one hundred and fifty members. J. W. BOYNTON.

Turkey

CONSTANTINOPLE.—My time has been absorbed in studying French and working for my certificate. This took much time, and waiting, according to the custom of the Turk, who does everything not to-day, nor to-morrow even, but "after to-morrow." I have passed the examination, and last Wednesday I received the "permit d'exercice," which is good for the entire empire. I began proceedings for this two months ago, and have gone to the medical college nine times to look after the matter. Twice I had an appointment changed on account of the Sabbath. There has been no objection raised to me that I know of, but it is simply their way of doing business with everybody. They put people off this way, I am told, hoping to get *backshish*. I paid altogether about thirty-five dollars to get my certificate.

I thank the Lord that he has given me success in this matter. The one through whom I have to do business at the American consulate is a near relative of the official agent of the American Protestant community, who is the avowed

enemy of the Sabbatarian. So I do not feel very much at home at the consulate. The enemy has certainly got his walls well built around this place, and when I think of the difficulties before the work here, the way seems impenetrable. But my courage is good, because I know the Lord has ways and means in store that I can not see now.

The language of this country is one great difficulty. It is a great inconvenience to have to depend upon an interpreter, but I have been fortunate in getting good teachers for both French and Turkish. I am now learning to write Turkish—from right to left. It will take much longer to learn this language than the French.

Moda is on the Asiatic side, near the terminus of the railroad, and also near the Imperial Medical College. This is a favorite residence part of the city for the wealthy, especially Europeans, and there are many English here. There is no other English doctor here except an old doctor who is about to retire. I am satisfied that the medical work will succeed when a start is made. The people seem to know as much about the use of fomentations, baths, etc., as they do in America. There is no prejudice against natural agencies in treating disease, but, on the contrary, a growing sentiment demanding the use of these things. I realize that the world is more ready for us than we are for it.

I have a nice location, near the beautiful Greek church. All the surroundings are healthful and beautiful. I am praying and trusting that the Lord will give me favor with these people.

Sabbaths I meet with a small company of our people, sometimes in one place, and sometimes in another. We can not have a regular place of meeting, but must change about. This is a difficult problem with me. I do not know how it will be solved. Remember the work here in your prayers and plans.

A. W. GEORGE, M. D.

The Work in Great Britain

SOME time has now passed since I sent anything for the REVIEW, not because we have been idle, for the past months have been a very busy time in our field, and we are glad to report steady progress and advancement in the work. Although the past few months have been among the busiest of my life, I am thankful to God for the blessings and strength we have experienced in our work.

Reports have been sent in at different times from the various divisions of this field, so I need not report the details of the progress of the work in the various places, only to say that it is steadily advancing in every part of the British field. Four new churches have been organized in the North England Conference during the present year, two in the South England Conference, one in Scotland, and one in Wales; and in Ireland a good company is ready for organization. At Newport, in the Welsh Mission, a church of thirty-three members was organized, twenty-seven of whom have recently accepted the truth; and a number of others have since done so, and will join at the first opportunity.

The regular annual meeting of the South England Conference closed on Sunday evening, May 29. This was held at Southsea. The past year has been a very trying one in this conference, and

we have been made sad by the apostasy of two of our laborers. This caused no small trembling and shaking among the believers, and many were led to investigate anew the foundation of their faith and hope, and to feel after the underlying principles of the truth. The Lord blessed the study of his Word, and the result has been that our people are more firmly grounded in the truth and the message than ever before, and are rejoicing in the renewed certainty of the immovable foundation of their precious faith and hope.

Our annual meeting was one of the best of its kind we have ever attended. From the very beginning, the presence of the Spirit of the Lord was manifest, and the testimonies of courage, confidence, and faith in the message and its work revealed how earnestly they had been searching the Word, and how clearly the Spirit of the Lord had revealed to them the truth of the message and work for this time.

The attendance of our own people was larger than last year, and this itself was a source of much encouragement. For some time Southsea has been the center of a test between truth and error. It was here that Elder Champness had labored for more than a year before leaving the truth, and to this place he returned to start a work independent of that of the third angel's message.

Just before the meeting, we organized a church of twenty-three members at Southsea, whose names were enrolled in a covenant to keep the commandments of God and the faith of Jesus. During the meeting twenty-three souls were baptized, fourteen of whom came from Southsea, and the others from other places. We were favored by the use of the Baptist Emmanuel church for our baptismal service, which was kindly granted by its pastor and people. The Spirit of the Lord was present in the meeting in a marked manner, and the service was very impressive.

The business meetings of the conference, which appear in another report, passed off very harmoniously. Every department of the work received careful attention, and I never saw a more hearty or enthusiastic interest taken in what we call business meetings than was manifested at this time.

During the progress of the meeting, quite a number were converted, and took their stand for the truth. In our closing meeting, some who had been attending our services for some time, and who had been watching developments carefully, testified with joy that they had taken a definite stand for the truth of God, and for the Sabbath of the Lord.

Three sisters who had come to this country from South Africa to investigate the truth, or "get to the bottom of the thing," as they expressed it, were present at the meeting, and were greatly blessed. The speakers enjoyed much freedom in presenting the message, and the Spirit of God impressed the truths presented on the hearts of the people.

At the closing business meeting, aggressive plans for the work of the coming season were laid before the people, and were heartily approved. We are planning to have three tents in the field during the summer, one in the large city of Bristol, and the other two in different parts of London where special interests have been awakened. The fact that one of these tents will be manned

entirely by students from our school is an encouraging feature.

We were not favored with the presence of any outside help for the Southsea meeting, either from America or from the Continent of Europe. The various divisions of the British Union were represented, Brother Andross being present from the North England Conference, Brother Hutchinson from Ireland, Brother Ballenger from Wales, and Brother Ritchie from Scotland, the last-mentioned remaining to connect with the work in this conference.

Our brethren and sisters throughout the conference are of the best of courage, and have gone back to their homes and several fields of labor with a determination to press forward to the mark of our high calling, and to be faithful in their duty, both in the payment of an honest tithe to the Lord and in doing active missionary work.

Trusting in God for his special blessing, we go forth to the work with renewed courage, believing that the Lord will signally bless the work in this great and important field, and hasten the message to its final consummation.

O. A. OLSEN.

Western Oregon Conference and Camp-Meeting

THE annual camp-meeting and conference for Western Oregon was held, according to appointment, at Corvallis, from May 26 to June 5. The weather was all that could have been desired from the time that we began work on the ground, ten days before the opening of the meeting, till the tents were taken down and shipped back to headquarters.

We had, as seemed to be the testimony of all who attended the meeting, one of the best gatherings ever held in this field. Never before have I seen work on a camp-ground move so smoothly and satisfactorily in every way as it did in this case. Every one on the ground had a mind to work. And interspersed with the mechanical work, pitching tents, etc., we had regular meetings for devotion and the study of the Bible. This was a regular part of the program each day; and none thought that the time spent in this way was lost. Indeed, when the opening day of the camp-meeting arrived, the work was so far done that the first service opened with such order and quiet on the grounds as we believe was well pleasing to God.

The good workers' meeting merged into one of the best camp-meetings we have ever held. From first to last, not one discordant note was heard, either in the business sessions or in the other meetings. Every one seemed to recognize, as soon as he reached the camp-ground, a divine presence. God was with his people in a manner to impress every one with a deep solemnity, and to cause great joy and awaken new courage in every heart.

The business of the conference was carried forward with dispatch; and a degree of harmony and unanimity of sentiment prevailed throughout, making this our second annual session one that will always be remembered as a meeting where the Master of assemblies presided and controlled. Often the presence of the Spirit of God was so manifest that the regular routine of work was broken, and the conference session turned into a

devotional and praise service. Hearts were melted, differences among brethren disappeared like mist before the sun, and such a oneness and tender feeling came into the whole camp as to give most encouraging promise for the work in Western Oregon in the year upon which we are now entering.

Frequent revival meetings were held during the ten days of the meeting, and souls found freedom in the Lord. Praises and thanksgiving were heard from the lips of those who had never before known the Saviour, and also from those who had become discouraged, and for this or other causes had backslidden.

The keynote of the whole meeting was, "The Lord is coming; prepare to meet him." It had its effect both on the camp and on the community. A solemn impression seemed to be made on the people of Corvallis. This was remarkably evinced when about three hundred persons gathered on the bank of the Willamette River to witness the administration of the solemn rite of baptism, maintaining such order as I have never seen on a like occasion. Seventeen souls were buried in the beautiful waters of the river.

The laborers attending the meeting, in addition to our own conference workers, were Elders W. A. Spicer, J. N. Loughborough, and W. B. White; Profs. J. L. Kay and R. W. Brown, and Brother C. M. Christensen, of Walla Walla College.

As Elder Spicer had to leave before the close of the meeting, the ordination service setting apart Brother J. J. Clark to the gospel ministry was held on Wednesday, June 1, during the conference session. The scene was an impressive one, suggesting forcibly to all the sacred character of the work of God.

Among the many tokens of divine favor witnessed at this camp-meeting was the healing of individuals in answer to the prayer of faith. We believe that God is ready and willing to manifest his power and love in this way when his people take a course that will clear the way. Differences and criticisms must be put away; and there must be a "lining up" in every way to do the will of God.

The straight testimony borne by the servants of God in this meeting was received by the people; and with many there was a decided change made in habits of eating and in the matter of dress. There has been such a departing from the right way in these respects that a voice of warning must be heard. O for the return of the love we felt when we first heard the message! The Lord will have a people ready to meet him. Shall we be among them?—We may. I am glad for the good promise which I see in our good camp-meeting for the future of our work in Western Oregon.

The officers elected for the following year are as follows: President, F. M. Burg; Secretary and Treasurer, W. C. Raley; Field Secretary for the Missionary and Educational Departments, G. W. Pettit; Corresponding Secretary for those branches, Edith Starbuck; Executive Committee, F. M. Burg, W. R. Simmons, D. W. Emmerson, J. M. Cole, J. E. Graham, G. W. Pettit, H. J. Dirksen; Board of Trustees for the Western Oregon Conference Association of Seventh-day Adventists, the first five names of the conference committee.

The recommendations and the plans

adopted for the conference will be furnished the readers of the REVIEW later.

Will our brethren and sisters pray for the Western Oregon Conference, that prosperity may attend the work of God within its borders? F. M. BURG.

President Western Oregon Conf.

Pacific Coast Camp-Meetings

THE Western Washington and Oregon camp-meetings are now in the past, and the California meeting is in session in Bushrod Park, Oakland. The Western Washington meeting was held at South Tacoma, in a lovely oak and fir grove, about five miles south of the city of Tacoma, on the main line of the Northern Pacific Railroad. Here this company have their great car shops, employing hundreds of men, many of whom attended the evening services. The outside attendance was quite good, and on the part of some quite an interest was manifested to hear more of the truth. We learn that this interest was followed up by tent work after the close of the camp-meeting. The power of God was present in a large measure in this gathering, and a goodly number of souls found the Lord.

Elder W. A. Spicer attended all these meetings, and his labors have been much appreciated. Elder J. N. Loughborough was also with us, and gave a number of interesting sermons on the early experiences of this people, and the signs that herald the near approach of the Lord. Though well advanced in years, our brother is still quite vigorous, and enjoys good health for one of his age. Prof. J. L. Kay, president of Walla Walla College, also attended the two northern camp-meetings, representing the interests of that institution.

A vigorous campaign will be carried forward in the northern conferences this summer and fall with "Christ's Object Lessons," to the end that the college may be relieved of its financial burdens. Elder Geo. A. Snyder is leading the work in Western Washington, and Prof. Roger Brown in Western Oregon. The Upper Columbia Conference also is moving forward in the same work.

Elder J. L. Wilson attended the Washington meeting, and reports progress in his field in British Columbia. The Vancouver treatment rooms are now being opened again, and a health restaurant will soon be in operation. They are expecting to erect buildings on their school farm the coming summer.

Elder E. L. Stewart was re-elected president of the Western Washington Conference. A strong effort is to be made the coming year in Seattle and Tacoma to bring the truth to these large cities. May God prosper the work.

The Western Oregon camp-meeting was a precious season, and the presence of God was on the ground. It was held on the outskirts of the city of Corvallis, a town of about four thousand inhabitants, about ninety miles south of Portland. The outside attendance was not large at this meeting, though at times a goodly number of the citizens were upon the ground. Some financial matters which had been causing more or less friction in this conference were settled at this meeting, we trust, forever. This brought much light into the conference, and all rejoiced that God had led into clear light. Both of these northern

conferences, by conference action, have recommended to their people the payment of the second tithe, from which the church-school teachers may be paid, and a response made to various calls for help. Elder F. M. Burg was re-elected president of the conference. Near the close of the meeting Brother J. J. Clark was ordained to the gospel ministry. The keynote of both these camp-meetings has been the surrender of the self-life, entire consecration to God and this work, that our lives may be powerful for service in connection with this closing message. The nearness of the end, the signs of the times, and the claims of God's law have also been clearly set forth before the people.

The camp-meeting now being held at Bushrod Park, Oakland, is hardly as large as similar gatherings in former years. Unity and harmony are prevailing in all the conference proceedings, and a good spirit of courage is in all hearts. Elder A. L. Kellogg has been placed at the head of the conference work, as president, with a conference committee which represents the different departments of work in the conference. This meeting will probably be reported later.

We are glad for the good presence of God in all these meetings, and hope they may mark a new era in the history of the cause on this coast.

W. B. WHITE.

The East Michigan Conference

Report of the President at the Lake Union Conference

THE Lord has bountifully blessed the labors and laborers of this conference during the months covered by this report, for which we have great reason to praise the Lord. We now have eleven ordained ministers in our conference, with an equal number of Bible workers and licentiates. Two of our ordained ministers are aged and feeble, and we can not expect pioneer labor of them. We have sixty churches, with a membership of 1,975. We also have fourteen church-schools, with a total enrolment of two hundred and two students.

Of the medical work in our conference I will say that there is in Detroit a well-organized cafe and sanitarium, which are having an excellent influence in that city. We have, also, a sanitarium and treatment rooms at Jackson. These are doing good work, which is being recognized by the whole city.

Since our last biennial session of this conference, we have organized five churches, and there are three companies now ready for organization. Our tithe for the past year was thirteen thousand dollars, notwithstanding the wet and unfavorable season. Our school-teachers have all been paid from a general fund raised for that purpose, a plan which we think has worked well.

Since our camp-meeting at Flint last year, there has been a continuous growth in the Flint church, where a laborer has devoted a part of his time. There are sixteen additions to their number from this labor. At Otter Lake a good work has been accomplished through the blessing of God. A company of thirty is now waiting to be organized into a church. Since our State meeting at Ithaca last March, an effort has been made which has been blessed of the Lord to the addi-

tion of eight souls to that church. We also hear good reports from Elder R. W. Munson and wife in Sumatra. We have sent over sixteen hundred dollars to the support of that work since the last union conference. We have also assisted the Superior Mission Field to the amount of \$1,680. We supported Elder Wm. Ostrander in Montreal until his health failed, and he had to retire from the work. Two laborers have been supported in the North Michigan Conference for one year. Our offerings to the foreign mission fields are fully up to the average. We have had excellent success in the work with "Christ's Object Lessons," fully eight thousand copies being sold, and the money sent in. The work of the Educational Department is in a prosperous condition. We earnestly desire that much more may be accomplished in all departments of the work in our conference before the next biennial session.

J. D. GOWELL.

Loup City (Neb.) Camp-Meeting

LOUP CITY is situated on the middle Loup River, and has a population of a little more than one thousand. We have a small company of faithful brethren and sisters at this place, whose lives are a testimony to the saving power of the message for our time. They have a neat house of worship, in which Sabbath services are regularly held.

The camp-meeting was located on a beautiful plot of ground in the eastern part of town. The meeting opened Wednesday evening, June 1, and continued until Sunday evening, June 12. During the first days of the meeting it rained a good deal of the time. This prevented quite a number of our brethren and sisters, who would have come with teams, from doing so, and the number of those encamped on the ground was not large. The attendance from Loup City was fairly good every night, and a good impression was made on the minds of the people. Elders Daniel Nettleton and L. E. Johnson, Prof. C. C. Lewis, Dr. W. A. George, and the writer were the speakers in attendance. The preaching, which was made exceedingly practical, dealt largely with the great, living issues of the message which makes us a distinct and separate denomination. Several revival services were held, when the deep movings of God's Holy Spirit rested upon the people. Several persons gave their hearts to the Lord, and fully accepted the truth as presented. On the closing day of the meeting, a large course of people assembled on the banks of the river, where eight persons followed the example of the Saviour in baptism. It was a beautiful and impressive ceremony.

Although the number of our people present was small, they responded nobly to the call to defray the expenses of the meeting; \$101.64 was pledged to different conference funds.

One feature of this camp-meeting is worthy of special mention. Twice during the week the whole camp was organized into a missionary band, and led by the president of the conference and the superintendent of the district, went out visiting the people; thus every family in the town was twice visited and invited to the meetings, and all had reading-matter left in their homes. If we should adopt the plan of holding many such small, comparatively inexpensive camp-meet-

ings, organizing them into a sort of workers' meeting to reach the people, we could thus stir these smaller towns with the message in a few days' time.

A. T. ROBINSON.

**Northern Illinois Conference
Report of the President at the Lake
Union Conference**

THE Northern Illinois Conference was organized Sept. 1, 1902. It comprises thirty-two counties of the one hundred and two in the State. The line running east and west dividing the northern conference from the southern passes through the city of Peoria.

The population of the counties composing the Northern Illinois Conference is 2,932,033. At the time of its organization the membership was one thousand, and the tithe paid that year was ten thousand dollars. At the present time the number of churches is twenty-six, with a membership of eleven hundred; number of isolated Sabbath-keepers, seventy-five; total number of Sabbath-keepers, 1,175. The number of Sabbath-schools is thirty-two; membership of Sabbath-schools, 1,147; number of church-schools during the past year, eight; membership of these schools, one hundred and ten; number of church buildings owned by our people, twelve; number of ministers given credentials, eleven; number of licensed ministers, two; number of persons having missionary licenses, seven; number of canvassers in the field, fourteen; total number of laborers aside from canvassers, twenty; total number including canvassers, thirty-four; annual offerings, \$992.68; weekly offerings to foreign missions, \$418.22; miscellaneous offerings to foreign missions, \$297.16; total Sabbath-school offerings, \$633.36; retail value of book sales, \$2,392.31. The tithe of the Northern Illinois Conference for the year ending December 31 was \$14,225.70.

The Northern Illinois Conference is in a fairly prosperous condition. Although no large companies have been raised up since its organization, yet there has been a steady growth of membership throughout the conference.

At the present time the canvassing work is in the most prosperous condition of any time since the organization of the northern conference, the book sales amounting to about five hundred dollars a month.

The intermediate school carried on under the direction of the Northern Illinois Conference, known as the Sheridan Industrial School, is in a fairly prosperous condition. The resources of this school are as follows:—

Real estate	\$ 8,470 00
Personal property	870 86
Merchandise	40 22
Well fund	134 60
Personal accounts receivable	1,150 65
Bank deposit	151 59
Cash in office	19 96
Total	\$10,837 88

LIABILITIES

Bills payable	\$ 30 00
Factory	78 75
Cottage fund	41 53
Illinois Tract Society	631 07
Accommodation account	123 61
Personal accounts payable	246 69

Total

The enrolment of the school during the

past year was about eighty; the attendance, sixty. The real estate of the school consists of forty-three acres of land, on which is situated one main building containing study rooms, chapel, and girls' dormitory. There are also three cottages on this land which are used as boys' dormitory and dwellings for teachers. There is one barn for housing horses and cattle; also wagon shed, etc. Another building will soon be in process of erection for a workshop.

The industries at the school are farming, broom-making, blacksmithing, carpentry, and printing. A small printing plant is operated here, and the conference paper printed by student help. All the buildings on the farm except the main building were constructed by the students, who also cut the logs from the land, and assisted in sawing all the rough lumber for the buildings.

The class work at the industrial school is conducted during the entire year with the exception of two or three short vacations. During the summer period the class work is reduced to one half that of the fall and winter terms. Four teachers are employed.

The spiritual interest in the school during the past year has been excellent. Only one student, I believe, has not made a profession of religion. All others have been active in religious work. There have been several interesting cases in connection with our industrial school work; as, for instance, a young man, a member of a Baptist family, came to the school with a young man of an Adventist family, who was his friend. On looking about the school and farm, he decided to take instruction at the school. He remained nearly two years, and at the end of that time was a devoted Christian young man, and had accepted all the truths held by us as a people. He is still a faithful young man. Other cases of equal importance might be mentioned. We are of good courage in the work, and are looking forward to the final consummation of all things earthly and the soon coming of the dear Saviour.

ALLEN MOON.

**The Wisconsin Conference
Report of the President at the Lake
Union Conference**

OUR conference is composed of 3,030 church-members, organized into ninety-seven churches. It also has within its boundaries eleven unorganized companies with seventy-three members, and one hundred and fifty isolated Sabbath-keepers, making a total constituency of 3,253.

Death has been permitted to take from our ministry a beloved brother, Elder William Sanders, who now sleeps in Jesus.

There has been quite a dropping of names by some of our churches since we met at Chicago two years ago. The distribution of the book "Christ's Object Lessons," upon the quota plan, resulted in the dropping of about four hundred members from the records of our churches. Later the collection of funds for the General Conference Association indebtedness has effected a shrinkage in our statistics.

The usual evangelistic work has gone forward, and nine churches have been added to the conference, yet the severe trimming of records has in numbers more than balanced our increase.

Our Sabbath-schools number one hundred and thirty at present. We had twenty church-schools last year, and the year before there were thirty church-schools. The number of schools depends upon the number of available teachers. Probably forty of our churches asked for schools last fall and winter, but it was impossible to furnish teachers for them all. The number of students in attendance has varied from two hundred and fifty to four hundred and fifty, according to the number of church-schools in operation. This count does not include our intermediate and preparatory departments in Bethel.

Our churches in Wisconsin own fifty-nine church buildings. Seven of these were dedicated during the last two years.

Our laborers receiving pay from the conference tithe at present comprise seventeen ordained ministers, fourteen licentiates, and nineteen other workers. Besides these we are paying the salary of Sister Ida Thompson in China, and Brother and Sister Ritchie in Scotland. We have also about fifty other certified laborers,—doctors, teachers, nurses, and canvassers,—who are self-supporting, and whom the Lord is graciously blessing in their work for him. These are worthy of consideration with those who receive financial support from the tithe.

Wisconsin has furnished the following-named persons for the fields herein specified since our session two years ago: Brother and Sister Ritchie for Scotland, Brother and Sister Brandt and Brother David Johnson as canvassers for England, Dr. Volmer for medical work in Samoa. B. F. Machlan for principal of the intermediate school at Boggstown, Ind., Brother G. A. Grauer as German teacher for Union College, Miss Cook as teacher and preceptress in intermediate school at Sheridan, Ill., and G. W. Stilson as stenographer at Washington, D. C.

The total tithe received during the last two years is \$48,322.10.

The total amount of this tithe used outside of Wisconsin these two years is.....\$11,709 51

Total annual offerings to missions	3,879 83
Weekly offerings	1,947 34
Miscellaneous offerings	2,524 58
Sabbath-school offerings to missions	2,755 69
Total sum of offerings	10,587 44
Total tithe and offerings sent abroad	22,296 95
Total amount of tithe used in our own conference	36,612 59
Average annual settlement.	18,306 29

At the last biennial session of the Lake Union Conference the delegates by vote encouraged the erection of a sanitarium at Madison, Wis. This has been done under the supervision of the Medical Missionary Department of the Wisconsin Conference. A report of the workings of this institution may be expected during the present session of the Lake Union Conference.

We have erected three church-school buildings during the last two years, and are planning a small industrial school for the Oneida Indian church.

We have authorized our missionary to China, Miss Thompson, to establish a school for girls in Canton, and the school is now in operation, with twenty-one students in attendance when last heard from, and room for three more. We have provided five hundred dollars to meet the first year's expense. Our

missionaries in Scotland report a company of twenty-four Sabbath-keepers, as having accepted the faith in the field where they labored last year.

In our book department the retail value sold for the two years amounts to\$12,566 48

Amount of "Christ's Object Lessons" sold	14,340 00
Total amount	26,906 48

Total number of "Christ's Object Lessons" purchased since the beginning of 1902 12,378

Previous to 1902	2,800
Total to date	15,178

"Christ's Object Lessons" on hand in our office	626
Due Emmanuel Missionary College	\$ 4,000 00
Due the Mission Board.....	450 00

We are disposing of this business as rapidly as we can, and expect to keep it moving until it is done.

The missionary campaign upon which our people entered last fall marked the beginning of greater activity in the circulation of our literature. This little revival came in good time to encourage the sale of the Capital and Labor number of the *Signs*. As a result twenty-two thousand copies of this excellent number were sold in Wisconsin.

We know this report is imperfect, but a fair idea of what has been done in the Wisconsin Conference can be gained from it. It is realized that the final result must be left with the Lord.

WM. COVERT.

Progress in Chile

THURSDAY I reached Los Angeles, and was immediately taken sick with tonsillitis. On Sabbath the few there assembled, and I sat up in bed and talked to them. I think it was the greatest effort I ever made to speak. My throat was so swollen that I could not swallow any food for four days, and each word was not only an effort, but a severe pain. But I was rewarded in seeing the interest manifested in the few scattered remarks that I was able to make.

One German brother was present who began to obey last August. He has a carriage factory and planing mill, and his fifteen or twenty men stop work every Friday evening at sundown. I was so glad to see him firm and steadfast, notwithstanding the persecution that he has had to suffer from every quarter.

From there I went to Santiago. I was rejoiced to hear how the Spirit of God has been working for our people there. During the week of prayer they had a good time, and their offering was \$74.63, or about twenty-five dollars gold, and it was not all in yet. Two weeks ago they had no Sabbath-school lesson to study, the paper not having reached them in time. In the absence of the regular lesson, the elder, who is a native, gave them a lesson on the way Israel offered to build the tabernacle. He told them that some of them had jewelry that they were keeping, and that the cause of God needed it. One by one they began to tell how much they had at home, and some in the congregation who still wore jewelry took it off and gave it as an offering to the Lord. It was all gathered together, and a committee appointed to sell it, and put the money in the treasury. Is this not evidence of the working of the Spirit of God? My heart rejoiced

as the elder told me of it. The little handful of believers in Valparaiso gave nearly forty dollars during the week of prayer, or more than thirteen dollars gold. Although we are very few and feeble, yet we have a mighty God, and he is strengthening us. To him be all the glory.

H. F. KETRING.

England

WE returned from the Southsea general meeting last week. It was triumph from beginning to close. There was not the slightest trace of a dissentient spirit present. A brother unconsciously characterized the entire session when he said of one service, "It melted me." That we are working in this field will be evident, when you learn that Great Britain will have thirteen tents in the field this summer, which we think very good.

T. C. O'DONNELL.

Field Notes

SEVEN persons were baptized at Norfolk, Neb., May 29, by Elder J. J. Graf.

EIGHT persons were baptized at South Portland, Maine, Sabbath, June 4. Three united with the Portland church.

ELDER G. E. LANGDON reports five new Sabbath-keepers at New Haven, Conn., also the baptism of four young people at Marshfield Center, Conn., where seven have recently united with the church.

BROTHER J. S. KROEKER reports from Grand Island, Neb., where he has been since last November: "Eleven persons have been baptized since my stay here, and some others are much interested. Of these eleven, there were eight Germans, one Dane, and two English."

A CHURCH of twelve members has been organized at Hiawatha, Kan., where meetings have been held by a company of workers under the leadership of Elder L. F. Trubey, and more recently canvassing and Bible work have been done by Brother F. C. Clark and Sister Minnie Wheeler.

BROTHER J. C. FOSTER reports the baptism of three persons at Red Lodge, Mont., and the addition to the church there of four others. Two others at Red Lodge and two at Rockvale are awaiting baptism. Sabbath, May 28, a church of eighteen members was organized at Rockvale.

A REPORT from Texas by Brother D. U. Hale states that at the close of a series of meetings at Cross Roads school-house, five persons began the observance of the Sabbath. On May 28 five persons were added by baptism to the Douglass church in Nacogdoches County, making the present membership of that church seventeen.

IN the Nebraska Reporter of June 15 we note the following: "Brethren W. D. MacLay and F. W. H. Schroeder are engaged in conducting a series of tent-meetings at Cedar Rapids. Brethren J. W. Beams and Roscoe Baer are engaged in a similar effort at Cuba; and Brethren W. B. Hill and N. C. Nelson have begun tent-meetings in the city of Lincoln. Tent-meetings in other places will be in progress by the time this report is read."

THREE persons were baptized at Bowling Green, Ohio, Sabbath, June 4.

TENT companies are now located in Colorado at Denver, New Windsor, and Parachute. In New Mexico a tent company is working at Alamogordo.

THE reports from Mexico for the month of April show one hundred and two yearly and ten six-months' subscriptions secured for El Mensajero; value, \$83.50 Mexican money. Tracts and single copies of the paper to the value of \$18.46 were sold.

CORRECTION.—We were mistaken in announcing the organization of a church at Brockman, O. T., in the REVIEW of June 16,—the company there has not yet been organized,—also in stating that tent-meetings had been held in that place. The meetings were held in a schoolhouse.

OFFICERS of the California Conference elected at the recent conference session are as follows: President, Elder A. S. Kellogg; Secretary, J. S. Osborne; Treasurer, Pacific Press Publishing Co. Executive Committee: A. S. Kellogg, W. T. Knox, M. E. Cady, B. F. Richards, H. H. Hall, D. T. Fero, T. J. Evans, C. E. Leland, J. W. Bagby.

THE Ohio Welcome Visitor says: "Brother Heber Votaw and wife are much encouraged by visible fruits of their labors in Marion during the year thus far. One family of two adults and several children have accepted the truth as far as they know it, and a number of others are interested; prejudice is giving way to confidence, and the clergy of Marion are friendly."

FROM Cape Town, South Africa, Brother O. O. Fortner sends this report: "Elder Hankins has just begun a series of tent-meetings at East London, a city in the eastern part of this colony. We have a small tent there. Treatment rooms have been opened in Maritzburg, Natal, and our most experienced nurse is just going to Johannesburg to start a similar work there in conjunction with the meetings to be held by Elder Edmed. There is a good interest in the health work in Natal and the Transvaal."

IN a recent letter the following notes from the West Michigan Conference are given by the president, Elder A. G. Haughey:—

"We have four tents in the field. It is our purpose to have these ministers with their tents remain in the field all summer. We do not expect them to attend the camp-meeting.

"I spent Sabbath, June 11, with the church at Wright, and baptized six young persons, ranging in age from thirteen to eighteen. All of these young people were pupils in the church-school during the past year, and owe their conversion largely to the influences of the school."

THE Minnesota Worker gives the following list of workers and their locations in that State for the present summer: "Appleton, A. Mead, E. H. Huntley (a teacher's summer school will be held at the same time and place, in which North and South Dakota will join with Minnesota. Brother Van Kirk will take charge); Minneapolis, H. Steen, F. E. Rew; St.

Paul, English, O. O. Bernstein, S. E. Jackson, A. C. Gilbert; St. Paul, Scandinavian, A. J. Stone, Fred Johnson; Monticello, W. W. Stebbins, C. M. Babcock, E. M. Chapman; Stillwater, F. A. Detamore, E. W. Catlin; Bemidji, P. A. Hanson, Geo. L. Budd; McIntosh, J. C. Christenson, M. S. Reppe; Fergus Falls, Lena Nichols; Brethren John Anderson and Albert Olson will connect with the school farm for a time."

The One Hundred Thousand Dollar Fund

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

The donation of Sister M. L. Pence, which closes the list in last week's REVIEW, was \$50 instead of 50 cents as there reported.

Table listing donors and amounts for the One Hundred Thousand Dollar Fund, including entries like 'Previously reported \$12,410 89', 'C. M. Christianson 100 00', and 'Total reported \$14,430 17'.

Total reported \$14,430 17
A further list will follow.
W. T. BLAND, Assistant Treasurer.

Christian Education

Conducted by the Department of Education of the General Conference.
L. A. HOOPS, Chairman;
FREDERICK GRIGGS, Secretary.

School Work in India

I AM glad our people are interested in educational work in India. There is room for a great work in this line. In fact, I believe it is one of the most potential factors in the evangelization of India. The Indian takes more cleverly to education than most other Oriental nations, and large numbers attend the government schools. There are said to be more university students in India than in England. Hundreds are taking their M. A. and B. A. degrees every year in India. In fact, so many obtain an education that very ordinary occupations are often followed by those who have had a university education. With this tendency, it can readily be seen that the people of India can be more easily reached through educational means than in almost any other way. Of course, the education which they secure is one sided; they are book crammers, and are marvels at it. It is safe to say that their memories excel those of Europeans. They are not fond of working with their hands. Their religion teaches them that hand labor is menial and degrading. Here is where our methods apply, and though they meet with opposition, yet in time I am sure they will be successful. The government has catered too largely to the Indian inclination, allowing them to devote most of their time to the acquisition of facts rather than to the development of the powers of mind and body.

We have four schools at present in India; two of them are European, and two are native. One of the European schools is located in Calcutta, the other in Rangoon, Burma. They are both church-schools. The Calcutta church-school has been in operation for two or three years, and now sustains its own teacher, and pays the rent for the room which it occupies. We have not a church-school teacher in India who has taken a training in one of our schools for this purpose. Money has been raised in America to send a teacher, and we are hoping she will come soon. Anything that can be done to hurry one along will be much appreciated. Sister Hansen, who has been teaching this school, is a natural teacher, and has taught some time in public schools in America. The Rangoon school was opened this year.

One of the native schools is located at Karmatar, and the other at Simultala. The school at Karmatar is a training-school. We have just begun it this year. Our purpose is to train in it native people to carry on the work. We have leased for five years a nice property consisting of about twenty-five acres of land. Several acres of it are put out to fruit. Counting shade trees, there are about one thousand trees. We have a nice little bungalow and some other buildings on the premises. One of our buildings is used for the orphanage. Brother and Sister Burgess were in charge of the work here, but he had to return to America on account of his health. Sister Anna Knight is now in charge of this

work, and is doing well. We are very much in need of a man and his wife who are qualified to lead out in educational work among the native people.

Our purpose in the school at Karmatar is to give the pupils an all-round training of hand and head and heart. The pupils of this school are mostly from parents who are very poor, and hence unable to pay much, if anything. It costs six rupees, or two dollars a month to keep a pupil in this school. This is a small sum, and no doubt there are many who are unable to come to India themselves who would like to support a young man or woman while they are getting an education. We can not hope to connect industries with the school, and so far have introduced only the culture of the soil. Outdoor work in India is very trying, owing to the excessive heat of the sun.

The other native school which I mentioned is among the Santals. They are very poor people, but strong and hardy. Brother Barlow has a mission among them in connection with this school. He has a number of young men who spend a portion of the day working, and a portion in study. Our plan is to educate these young men, teaching them the Bible and the principles of the truth, and then send them back to work among their own people, and to start schools in different places.

This is, in brief, a statement of our educational work here. We thank God for the blessing which has attended the work thus far. We believe there are jewels to be found among these people. To find them requires patience and great forbearance, untiring effort, and a heart filled with the love of God. I think our greatest need is teachers. We are very deficient in this line of help in India, and we hope that good, earnest workers may be sent us speedily.

I am glad that the tide is turning in America, and that a spirit of unity prevails throughout our ranks. It gives us who are at the ends of the earth courage to strike a harder blow. God is in this work, and we shall triumph gloriously if we hold fast the beginning of our confidence unto the end. This is a hard field, and many difficulties confront us. We ask the prayers and the help of God's dear people for the needy nations of India. Any help in the educational work will be much appreciated.

J. L. SHAW.

Bethel Industrial Academy

We are glad to comply with the request for a short report for the year just closing. We should say, however, that while the school year is just closing in the schools generally, we are in the midst of our regular school work, the past year closing March 29, and the new year beginning March 30.

The past year has brought many encouraging experiences to us in this

school. There have been a number of occasions when the Spirit of the Lord wrought in a remarkable way upon the hearts of our students, an unusual number being converted at one time. This spiritual refreshing seems to have dated from the beginning of a special interest in missionary work on the part of the teachers. For several weeks there were daily chapel studies on missionary work, the experiences of the pioneer workers in various lands, etc. As we approached the week of prayer, the interest deepened; prominence was given to the missionary idea during the week of prayer, and we saw results beyond those of any such previous occasion. This source of blessing has not been forgotten; and a daily class in mission study, with close touch by correspondence with missionaries in all parts of the world, is fanning the flame of missionary love and zeal.

In order that the present year might begin in the spring, the past year was necessarily three months shorter than usual. During this time a little over two hundred pupils were enrolled. The enrollment to the time of the usual close of school was about two hundred and twenty-five.

Our school year will hereafter begin the first of April, and coincide with the agricultural season, with a winter term



YOUNG WOMEN AT WORK IN THE GARDEN

for those who can not attend at other times. We have been led to this change by our endeavor to carry out the instruction we have received through the spirit of prophecy regarding our school work. We have found it impossible to make "study in agricultural lines the A, B, and C" of the work, when comparatively few of our students attend during the summer. At the time when the Lord opens his great living lesson book of nature, our students would begin to leave school, returning when the book was closing. Careful study led us to feel that the school year should be changed, and our people in Wisconsin gave their approval and support. A goodly attendance is being had, about one hundred and thirty pupils having been enrolled in less than two months.

Unusual blessing has been felt in our school work since we made the changes this spring. Our teachers never had more enthusiasm in their work, and the students have seemed to enjoy their school work more than in the past. New channels of thought have opened up, and new revelations of Christ have come to our school. All the work of the school is divided among the literary teachers, each having a department, but all working together. Fifteen acres of new land

has been placed under cultivation this spring, and we have added nine thousand strawberry plants, two thousand raspberry plants, and eight thousand apple grafts to the fruit already growing. Not only are our young men engaged in this work, but practically all the lady students are occupied daily in the cultivation of vegetables, fruit, or flowers. The gospel lessons, as well as the science, associated with the art of tilling the soil and caring for the plants, make the work delightful. We are doubtless greatly aided in this by the fact that we are free from all city influences, shut in with nature, with only trees to be seen in every direction. While we are alone in the woods, we have much more of our Saviour's presence, and much less of evil. A blessed experience is being received by our precious youth. God is speaking to them, and they are hearing his voice. They are growing in experience, and developing character which will soon place them as strong workers in our Master's vineyard.

H. A. WASHBURN, *Principal*.

Advantages of the Country Schools Over Those in the City

THE importance of a thorough training of the youth has been dwelt upon by every educator. But to really accomplish the desired results, there must be practical use made of the facts and truths imparted to these awakening intellects. How can we become mathematical thinkers except the foundation for that thinking be laid in actual practise?

Taking the experiences of the country child, let us see what influences contribute to fix in his mind the truths and facts taught in school. The tables in denominate numbers are impressed upon his mind. How impossible it is to forget the size of a quart, a peck, or a bushel; for he filled many of them with berries while the hot sun beat down upon him. He measures the corn and oats for the stock; and all the dry products of the farm. When he measures the milk which he has milked from old Jersey, he readily discovers the difference between the dry and the liquid quart.

In ways almost innumerable he learns the table of long measure. A fence can not be built or reset, a row of corn can not be plowed or hoed, the truck patch can not be laid off, without new and lasting impressions being made of the units of measure. The eighty-acre farm is half a mile long. He knows that, and readily computes the distance to the nearest station. If there is a barn to be built, it is his duty to assist in preparing sills and rafter plates which run the entire length of the building. With what definiteness he thinks of thirty, forty, fifty, and their multiple in feet, after seeing the round log, under the untiring energy of his ax, become square, and under the auger and chisel fitted for its place in the building.

With what certainty can he speak of the weight of various farm products, especially those which are measured by the bushel. He rejoices in the strength that can place a sack of grain upon his shoulder and carry it to any desired place. How readily will he recall the weight of a bushel of the cobs in a bushel of corn; for has he not often seen the seventy pounds diminish very materially

as he shelled and threw aside the cobs?

The table of square measure is not mere theory with him. With an air of business, he says, "We have out twenty-eight acres of wheat and thirty-two acres of corn. We sowed only eight acres of oats, for spring came so late." The bins which hold the grain when garnered educate him to estimate the capacity and the volume of various-sized vessels.

Thus we notice that every practical line of measurement has been studied and used, so that the work done in the schoolroom supplements that on the farm. There are many relations he is slow to get because of their complexity, but the utility of it all appeals to him through the already awakened need.

The inestimable value of this constant touch with things—with life's realities—is not in any sense confined to mathematical thinking. The turtles, fishes, and snakes of the brook; the chipmunk that seeks safety in the hollow log; the red squirrel with which he races along the fence; the fox squirrel that shows naught but an eye behind the limb to which he has nimbly climbed,—all speak to him through their peculiar characteristics. Nor will we pass by the robin with its nest in the neighboring apple-tree; the bluebird that chose an old hollow stump for its home; the wren which selected the old boot lying overhead in the summer kitchen, that she might close the door to unwelcome visitors; and the kingfisher that tunneled fifteen feet into the bluff ere he felt secure. And as the king-bird flitted by, with what amusement did he hear the city cousin call it a robin; for him the striking characteristics were as distinct as were his mother's features.

Think you that he has no advantage when he enters upon class work in ornithology? We admit that studying the thing is inestimably above studying about the thing.

And what further shall we say? To what other illustrations should we go? If God has given us minds to comprehend and to retain some of the wonderful things of his own creating, and we are daily placed where we receive lasting impressions from them,—impressions that make us of use in this world, as well as give us a more comprehensive view of him,—shall we longer hesitate as to results? True, there is a development in the city child that is perceptibly in the advance. That is in a social way. However, psychologists tell us that this constant nerving up to meet some class of humanity at every turn of life, brings with it unnatural development in the entire system. The precocious youth would be far better prepared to perform life's duties had his surroundings been natural.

As we leave the subject, it is with a prayer that every teacher may view the question candidly and without prejudice; that every parent may be led to choose the natural in place of the artificial in education; and that every Seventh-day Adventist child may be given an opportunity to become a stable, energetic, and thoroughly furnished worker in the cause of God.—*C. L. Stone, in Teachers' Conference Bulletin.*

"UNDER changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school."

Current Mention

— Peace has been restored between the government and the insurgents in Santo Domingo.

— Paterson, N. J., sustained a loss of \$500,000 by a fire which destroyed a lumber plant and several silk mills, June 22.

— Recent telegraphic advices received at Mexico City show that there is danger of war between the republics of Salvador and Guatemala, and that the troops of the two countries are marching to the border region. There are also reports of a coming revolution in Honduras.

— Secretary-of-State Hay sent a demand on the sultan of Morocco, June 22, that the captive American held by the bandit Raisouli must be delivered alive, or that Raisouli must be delivered dead. The release of the captives followed immediately.

— The Tibetans continue to oppose the most strenuous resistance of which they are capable to the British advance toward Lhasa, but it is the intention of Great Britain to force the expedition steadily forward to this point. The Tibetans have placed about 20,000 men in the field against the British.

— The three-year-old boy of J. W. Wilson, of Richmond, Va., was "given a little toddy while sick," says a Richmond dispatch of June 22. "He liked the taste, and in the absence of his parents from the room, got the bottle from the mantel-piece and drank a gill of pure liquor. It was found impossible to revive him."

— It is announced that United States currency is to be legal tender in the new Panama republic. In the canal zone; which will be under the control of the United States, Panama currency is to be legal tender. A gold dollar of the same value as that of the United States is to be the standard of value in the Panama currency system, and the issue of fractional silver currency is also provided for.

— A table of distances on the Russian Transsiberian Railway gives the following figures: St. Petersburg to Irkutsk, 3,778 miles; St. Petersburg to Vladivostok, 5,707 miles; St. Petersburg to Port Arthur, 5,823 miles; St. Petersburg to Peking, 6,146 miles; Irkutsk to Vladivostok, 1,929 miles; Irkutsk to Port Arthur, 2,045 miles; St. Petersburg to Moscow, 604 miles; Moscow to Samara, 682 miles; Moscow to Cheliabinsk, 2,065 miles; Moscow to Omsk, 1,874.

— A Russian force of 8,000 men was surprised in a ravine near Kai-chou by a Japanese force, June 21, and lost 1,200 men. Fighting of a minor character between the outposts of the armies of Generals Kuroki and Kuroupatkin is almost continuous. The Japanese armies led by Generals Kuroki and Oku are endeavoring to effect a junction. A third Japanese army is to operate against Port Arthur. Reports of a naval battle at Port Arthur, June 23, state that several Russian ships were sunk or disabled. The Russian ships were attempting to escape from Port Arthur southward.

— A report made by Dr. H. W. Wiley, of the Agricultural Department on the basis of experiments made by the "poison squad" which have under his directions been eating food adulterated

with commonly used preservatives, states that such preservatives are undoubtedly harmful to the human system. Among the most common of such preservatives are borax and boracic acid. The principal effect noted on the men of the "poison squad" was that they lost weight.

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.....	Sept. 8-18

CANADIAN UNION CONFERENCE

Maritime.....	
Quebec.....	

SOUTHERN UNION CONFERENCE

Alabama, Mobile.....	July 28 to Aug. 8
Cumberland, Winchester, Ky.....	July 7-18
Florida, Plant City.....	Oct. 13-23
Georgia.....	
Louisiana, 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, Martinsville.....	Aug. 18-29
Northern Illinois, Wheaton.....	
North Michigan.....	Sept. 1-12
Ohio, Marysville.....	Aug. 11-22
Southern Illinois.....	Aug. 17-28
West Michigan.....	
Wisconsin, Oshkosh.....	Aug. 30 to Sept. 12

NORTHERN UNION CONFERENCE

Alberta, Ponoka.....	July 12-17
North Dakota (local), Devils Lake.....	July 6-11

CENTRAL UNION CONFERENCE

Colorado, Longmont.....	Aug. 18-28
Kansas, Wichita.....	Aug. 25 to Sept. 4
Missouri.....	Aug. 11-21
Nebraska (State), Omaha.....	Sept. 2-12

SOUTHWESTERN UNION CONFERENCE

Arkansas, Russellville, Pope Co.....	Aug. 11-23
Oklahoma, Guthrie.....	Aug. 25 to Sept. 4
Texas, Keene.....	July 27 to Aug. 7
Texas, Hughes Springs (local).....	Aug. 16-26

PACIFIC UNION CONFERENCE

British Columbia.....	Last of September
Southern California, Los Angeles.....	Sept. 1-11
Utah, Provo.....	Aug. 10-17

UPPER COLUMBIA CONFERENCE

Southern Idaho.....	Sept. 12-18
Oregon, La Grande.....	Aug. 30 to Sept. 4
Washington, North Yakima.....	July 19-24

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.

Appointment of Delegates

KANSAS churches will please take notice that their delegates to the State conference should be appointed at the coming quarterly meeting. The conference will be held in connection with the camp-meeting at Wichita, and it is desired that all delegates be appointed, and their names be sent to the conference secretary, Florence P. Rice, 821 W. Fifth St., Topeka, Kan.

Each church is entitled to one delegate re-

ardless of its size, and one additional delegate for each fifteen members; that is, a church of fifteen members should send two delegates; one with thirty members should send three. We hope to see representatives also from every unorganized company in the State.

C. McREYNOLDS,
Conference President.

The Union College Year Book

THE Union College Year Book will soon be ready. It will contain the usual information concerning facilities, plan of work, courses of study, expenses, etc., which will be of interest to those who think of attending school the coming year. Our German, Swedish, and Danish-Norwegian people will be especially interested in the description and courses of study of the Bible school, conducted in each of these languages, for the training of gospel workers, because these are the only schools of the kind in the United States. All who are watching the working out of the educational problems of the denomination will want to study the announcement of new plans (a) for industrial classes, (b) for promoting self-government among students, (c) for adapting the courses of study to the training of laborers for the missionary department of the third angel's message, (d) for the conduct of the college homes, etc.

Union College is the only school in the denomination that still offers courses leading to degrees. Many will want to see what these courses are. Let all who wish copies of the new Year Book address at once the President of Union College, College View, Neb.

Notice to Kansas Churches

WE have called through our conference paper for those whose church deeds are made to the General Conference Association, but have never been sent to that association, to send their deeds to us, to 821 West Fifth St., Topeka, at once, so we could see to having the titles transferred to the Kansas Conference Association. Some have responded, and some have not been heard from. We desire to have these all sent in, so that the business may all be done at once. It is necessary to attend to this immediately, since the General Conference Corporation of Washington, D. C., has been formed, and the General Conference Association of Battle Creek, Mich., will cease to exist as soon as its business can be closed out. Will our church officers look after this matter at once? Those who deeded their property to the General Conference Association, and sent the deeds to the office in Battle Creek, do not need to look after the matter further, provided their deeds are recorded in their county records. But some have deeded their property to the General Conference Association, and have not sent the deed to the association. Now if they do not attend to this before said association becomes null, it will be much trouble to give a title if the property should ever be sold. We have forty church buildings in the State, and the Kansas Conference Association holds the titles to only twenty-one of these. Some are still held by trustees, but we are sure that some have been made over to the General Conference Association, and have not been sent in; hence they have not been transferred to the Kansas Conference Association. Please attend to this matter now.

C. McREYNOLDS,
Pres. Kan. Conference.

World's Fair Home

It will be of interest to those who contemplate a visit to the World's Fair at St. Louis, to know that the Central Union Conference has provided, in connection with its Home for Missionary Workers, for the entertainment of our people.

It will be necessary for those who wish these accommodations to correspond before coming with A. D. Gilbert, corner Blanche and Bellevue Avenues, Ellendale Sta., St. Louis, Mo. For those who make arrangements be-

forehand, the following moderate rates will be charged:—

Lodging, one night only, each person,	
half a bed	\$.75
Lodgings per night, more than one	
night50
Breakfast, when ordered25
Dinner, when ordered35

All charges payable in advance. These charges are made with the understanding that each occupant will care for his own room. Those who can do so are requested to bring towels. The Home being a training-school for missionary workers, all will be privileged to gain some valuable experience in this line of work. Write to the address given above for information as to how to reach the Home.

CENTRAL UNION CONFERENCE COM.

Business Notices

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

WANTED.—A competent cook prepared to plan bills of fare and to do the cooking for a hygienic restaurant. Address Hygienic Dining Rooms, 1209 G St., N. W., Washington, D. C.

WANTED.—Twenty-five able-bodied men to peel bark and cut logs; will pay good wages; steady work for one year. Address Wm. Holiday and George Gowell, Spencer, Mich.

FOR SALE OR RENT.—Good business composed of \$2,000 stock general merchandise reduced to \$1,000, room for \$5,000 stock, good two-story store building, potato cellar, store-room for agricultural implements, etc., flowing wells in butter room, large A No. 1 garden, bearing orchard, 200 acres pasture land, good water, with barns, located on P. M. Railroad, one block from freight office, three blocks from Cedar Lake Industrial Academy. Cash for stock, rest on reasonable terms. Reason for selling, closing out to attend medical school. Apply to I. M. Collins, Cedar Lake, Mich., or A. E. Pearce, Bay City, Mich.

Save the Boys is receiving commendations from North, South, East, and West, with many a "God bless you in your noble efforts to help the boys." The publisher proposes to issue a special number, not many months hence, devoted to the question of beer drinking. It will contain testimonials of eminent physicians as to the dangerous character of that common beverage. This effort should receive a hearty support by all who love the Lord Jesus Christ, in the circulation of tens of thousands. Price, 5 cents, single copy; ten or more to one address, 3 cents each; in lots of fifty or more, 2½ cents each. Order now. Address, Save the Boys, 118 W. Minnehaha Boulevard, Minneapolis, Minn.

(State papers, kindly copy.)

Obituaries

POLLARD.—Died at Wenas, Wash., of membranous croup, Lawrence, son of J. N. and May Pollard, March 13, 1904, aged 4 years, 8 months, and 4 days. The tender memory of this child's love for Bible stories, and his questions about the soon coming of Jesus, strengthen the faith and brighten the hope of the parents.

J. G. SMITH.

OGDEN.—Died at the home of her daughter, in Arcadia, Mich., May 15, 1904, Sister Lorida M. Ogden, in her seventieth year. Sister Ogden is the last but one of the charter members of the Seventh-day Adventist church of Ithaca, Mich. The bright hope centered in the morning of the resurrection sustained her in all her trials, and grew brighter until the end. She is survived by four children, three

daughters and one son. The funeral services were conducted by Elder Wm. Ostrander at the Seventh-day Adventist church of Ithaca, Mich.

H. A. FENNER.

MILLS.—Died near Prairieton, Ind., Sept. 21, 1903, of typhoid and pneumonia, Omer Leroy Mills, aged 14 years, 1 month, and 2 days. Leroy bore his sickness with great patience, and in a conversation with his grandmother the day before his death he expressed his desire for a home in heaven. We mourn not as those who have no hope. Words of comfort were spoken by Brother Steel.

ROWENA J. MILLS.

BROWN.—Died at his home in North Kingstons, R. I., April 6, 1904, my beloved husband, John G. Brown, in his eighty-first year. His trust was in Jesus, and he loved and longed for his appearing. His health had been failing for two years. On the evening of April 6, after spending a while in prayer, as had been his custom for many years, he retired, and soon fell asleep to awake no more until the last loud trump.

MRS. S. P. BROWN.

BUNT.—Died at La Grange, Ohio, June 12, 1904, of tuberculosis, Brother G. W. Bunt, aged 39 years, 5 months, and 25 days. Brother Bunt became a member of the Seventh-day Adventist Church in 1897, having previously belonged to the M. E. Church. He was a humble man, and possessed an affectionate, generous nature. For two years he served his church as deacon. His cheerful testimony will be missed by all who were associated with him in church capacity. A wife, a father, a mother, and a brother are left to mourn their loss. Funeral services were conducted by the writer; text, Job 19: 21.

CHAS. A. MERRIAM.

COGSWELL.—Died at his old home near Tuscola, Mich., May 3, 1904, our father, Joseph C. Cogswell, in his eighty-fifth year. He was born in New Hampshire, Feb. 29, 1820, and came here in 1856. At the age of eleven he was converted and baptized, and later accepted present truth during the preaching of Elders Van Horn and Canright at this place. From that time he continued to be of those who "keep the commandments of God, and the faith of Jesus." His peaceful death came as a welcome relief to him. He leaves one daughter and two sons to mourn their loss. Comforting words were spoken by Elder William Ostrander, from Job 14: 14.

F. W. COGSWELL.

HORNER.—Died at Spencer, Iowa, June 8, 1904, Mrs. Mary D. Horner, aged 80 years and 12 days. The deceased was born at Amboy, Oswego County, N. Y., where she lived the greater part of her life. In 1852 she was married to John Horner, and in 1884 they came to Iowa. Mrs. Horner lived for a time with her daughter, Mrs. A. Hilliard, spending four years in Mitchell, S. D., and six at Battle Creek, Mich., and Toledo, Ohio, returning to Iowa in 1901. Although a cripple most of her life, she belonged to the sturdy class of pioneers that have builded the nation. Funeral services were conducted by the writer, assisted by the Methodist pastor and Brother A. D. Westcott.

E. G. OLSEN.

MALLORNEY.—Died at Sanitarium, Cal., June 9, 1904, Pearl D. Mallorney, nee Breed, aged 21 years, 7 months, and 8 days. She went to Battle Creek, Mich., when sixteen years of age, and connected with the work of the Sanitarium Food Company. Two years later she was united in marriage to Verner J. Mallorney. Together they came to the Pacific Coast, locating first at Los Angeles, but later coming to Sanitarium. Her health gradually failed during the last year, but her condition was not considered serious by herself and husband until about one month before her death, when she was placed under the immediate care of the sanitarium physicians. The cause of death was tubercular peritonitis. She seemed perfectly resigned to the will of God, and died with an unusually bright hope. Her last words were those of prayer. Interment took place at St. Helena, Cal.

C. L. TAYLOR.



WASHINGTON, D. C., JUNE 30, 1904

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

REMEMBER the midsummer offering, Sabbath, July 2.

INTERESTING matter relating to the health magazine, *Life and Health*, will be found on the second page.

IN an article on page six Brother A. G. Daniells presents some encouraging information concerning the results in the distant fields. It furnishes a good basis for intelligent giving to our mission work, and might profitably be read in the churches on Sabbath, July 2.

ELDER H. C. GOODRICH, whose former home was in Michigan, but who has been laboring in Central America for the past four years, and Brother D. W. Reavis, who has been connected with the Department of Circulation of the *Review and Herald* at Battle Creek, Mich., for several years, spent a few days in Washington last week.

DR. G. H. HEALD and family arrived in Washington from California on Monday of last week. Dr. Heald is called to this city by the transfer to the *Review and Herald* Publishing Association of the *Pacific Health Journal*, of which he has been the editor. He will continue his editorial work with the magazine under its new name, *Life and Health*.

We have received the annual catalogues of South Lancaster Academy (Prof. Frederick Griggs, principal), and of Mount Vernon Academy (Prof. J. W. Loughhead, principal). Both of these catalogues are very neat in appearance, and give full information concerning the institutions which they represent. Those who may desire a copy of either catalogue can procure it by applying to the principal.

"WORDS of Faith, Hope, and Love," is the title of a pamphlet of twenty-six pages and cover, filled with brief articles and poems written and selected by W. E. and M. J. Haskell. The authors send it forth "with the prayer that it may help to bring into some hearts and homes that abiding faith, hope, and love." We regret that carelessness on the part of the printer has greatly marred the appearance of the pamphlet. The price is ten cents, and it can be obtained of W. E. Haskell, Dayton, Tenn.

AFRICA, the land of adventure, of heroism, of degradation, and of martyrdom, has a large place in the *Missionary Review of the World* for June. The articles present many phases of life and work in various parts of the continent, and make interesting reading. A work in our home land is described in an illustrated story of "Berea College and Its Mission"—especially appropriate at this time of legislation against the coeducation of the races. China, India, and other lands are not neglected, and a review of the world-field occupies sixteen pages. Published monthly by Funk & Wagnalls Company, 44-60 East 23d Street, cor. 4th Avenue, New York. \$2.50 a year.

THE camp-meeting season is again here, and several of these important yearly convocations have already been held, while others are now in progress. We earnestly hope that these gatherings may be seasons of great spiritual blessing to the believers in this message, and that thousands of others may learn of this truth through this agency during the coming summer. The swiftly passing years emphasize the nearness of the end and the shortness of the time remaining in which to give the final warning. A holy enthusiasm ought to burn in every soul, and consecrated wisdom ought to inspire every plan for reaching the great multitude of unsaved souls who are in ignorance concerning the great crisis just before us. Let the aim of each meeting be to declare the message with clearness,—the message of preparation for those things which are soon to come.

Testimonial for "The Desire of Ages"

THOSE who are canvassing for "The Desire of Ages" will be glad to secure the following recommendation of the book from one who is so well known as Dr. Lyman Abbott. It was secured by Brother J. L. McGee:—

UNIVERSITY CLUB, SAN FRANCISCO,
April 30, 1904.

I have examined with much care "The Desire of Ages." It is the story of the life of Christ, woven out of a comparative study of the four Gospels. Their historical truthfulness is taken for granted. Critical and theological discussions are avoided; the simple truths of the spiritual life which they illustrate are expounded and enforced. The writing is notably free from sensationalism, sentimentalism, and exuberant rhetoric. The spirit is admirable.

The book is a fine specimen, mechanically, of book-making. The illustrations are good, and the series will not only be serviceable to those who read them, by giving a connected life of Jesus Christ, and interpreting it as the life of the Saviour of the world, but will attract to its perusal those who would be repelled by a scholastic and dogmatic treatment.

LYMAN ABBOTT.

IN a book of one hundred and twenty-eight pages, containing seventeen short chapters, Elder S. H. Lane treats upon that hope-inspiring subject, "Our Paradise Home." The chapter-headings will indicate the general line of thought. They are as follows: "Sin Permitted;" "The Fall of Satan;" "The Purchased Kingdom;" "The Three Worlds;" "Redemption of the World Promised;" "The Two Kingdoms;" "The Two Jerusalems;" "The Three Heavens;" "Events Introducing the Restitution;" "The Earnest of the Holy Spirit;" "A Glimpse of the Future Kingdom;" "The Rest That Remaineth;" "The Events of the Millennium;" "The Judgment;" "The Two Resurrections;" "Description of the Kingdom of Glory;" "The New Jerusalem." Thus the reader is carried from paradise lost to paradise restored, and the gospel of the restoration of all things is made the basis of hope. The theme is a glorious one, and the precious truth in this new setting ought to comfort believers, and awaken interest in the minds of the careless. Many thousands of this book have already been sold, and the demand is constant. It can be obtained through the usual channels.

Washington, D. C.

THE work of laying the foundations for the school buildings is progressing rapidly, and we are in great need of from \$10,000 to \$20,000 during the next two weeks. We thank God there is indeed a sound of going in the tops of the mulberry trees. We are receiving many letters of thrilling interest. I will quote a few extracts from a letter written May 6 by one of our sisters who is canvassing in Oklahoma:—

I shall do all I can in securing pledges for the fund for Washington. However, I feel my weakness, but God's arm is strong, and never tires. . . . There are many who will not have another opportunity like the present one to invest their money in God's work. My means are limited, but I can pray. This fund will be raised, and those who help in this call will realize a blessing. I know this is God's plan; and I know Satan's banner waves high in Washington. The hosts of darkness are noting every move that is made to raise the standard of truth. There is need of much power from on high, to continue with the work there. . . . We have no time to lose. I am impressed with the fact that we are on the eve of such troubles as this world has never seen. The work demands haste. Every nerve and muscle should be on the stretch. The young need to be solemnized, and fitted for the sacred work. The training-school will be a success. Many will be fitted quickly for service. I will do what I can, and send the pledges in. May the everlasting Father guide and uphold all who are at the head of the work in Washington.

Let all unite heartily in this good work.

J. S. WASHBURN.