

Love and Rest

*Still evermore for some great strength we pray,
Seeking and yearning for it day by day—
A strength whereon undoubting we may lean,
And find that rest we have but dimly seen.*

*To lean our heart upon another heart,
In love that neither life nor death can part;
So seek we still to end our life-long quest,
For only in true love we find true rest —*

*That love which makes another's life our own,
And tunes our jarring natures to one tone;
The filling up of all we sought so long;
For leaning on itself no strength is strong.*

*No love is perfect here: it leads us on
To love's great Source — the uncreated One;
Most true is that through which we learn to see
Most of Thy strength, and most, O Lord, of Thee;—*

*Which sees, in all its happiness and bliss,
The promise of a joy more great than this;
Which seeks its perfectness forevermore
In the love-light that gilds the happy shore.*

*O strength! O love and rest! the light that steals
From the pure sunshine of those golden fields!
Faint rays we catch e'en now, upon our way,
Lighting our footsteps to the land of day.*

*Thou art the Light, the sunshine is from Thee,
And in Thy heart is strength and purity;
There lean our weary hearts, there ends our quest,
For there is perfect love and perfect rest.*

— L. R.

Publishers' Page

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A New Book

Our Little Folks' Bible Nature

BY ELLA KING SANDERS

THE author, having had extended observation and preparation in lesson-writing for children, is thoroughly competent to produce a primary book especially adapted to the needs of the children in the home and the school.

The plan of the book is simple graded lessons on Bible nature, taking up the subjects in the order of creation, beginning with light, the first subject introduced in the Bible. The sentence method is introduced in the first lesson in script and print, and great care has been taken in the grading of the matter throughout the entire book. Each subject is thoroughly illustrated with new drawings made especially for the book, and with thirteen colored plates. It is the same size, and contains the same number of pages, as "Our Paradise Home," and is beautifully bound in board and cloth with an appropriately colored design cover. Retail prices, 25 and 40 cents. *Forty per cent discount allowed to agents.*

"I have examined 'Our Little Folks' Bible Nature' quite carefully, and I am pleased with it. We have adopted it in our Northern California teachers' institute, and it has also been adopted by the Pacific Union Educational Council held recently at South Tacoma, Wash.; so all our little folks throughout the Pacific Union Conference will have the privilege of receiving the valuable instruction contained in this little reader, which I am sure they will fully appreciate.

"I wish 'Our Little Folks' Bible Nature' a wide circulation, not only among the children in our schools, but among the children still in the home under the mother's teaching.

"M. E. CADY,

"Educational Sec. Pac. Union Conf."

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We give herewith a list of books which have been in use by our church-schools and others, and which seem to give entire satisfaction.

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statements. If you have not, you should have a set of the histories written by A. T. Jones.

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

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unto the Saints"

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Editorial

Planning for Eternity

It certainly is not the part of wisdom to plan as if the short span of life allotted to us in this world is all there is for us. Our days here are comparatively few, and they are often filled with troubles and disappointments. With the large majority it is a struggle to maintain themselves and their families, and the number is very limited who are able to acquire much in this world. Many build air-castles in Spain, where they plan to enjoy unalloyed happiness, but such hopes are generally disappointed, and they become sick at heart on account of hope deferred. To those who will fall down and worship him, Satan still promises the kingdoms of this world; but having secured their homage, he fails to complete the bargain. He who narrows his outlook to the horizon of this present world, and plans only with reference to the things of this world, completely fails to appreciate the possibilities which are held out to every believing soul. We should plan for eternity. All that we do here should be done in the light of eternity. This short life is but a time of preparation for the future immortal life. We should not waste it in trying to follow the fleeting phantom of pleasure, nor in seeking after those riches which take to themselves wings, nor in attempting to gratify a merely selfish ambition for place and power. There is something better than all this. Accept God's estimate of things. Remember that "the world passeth

away." Remember that "we brought nothing into this world, and it is certain we can carry nothing out." Remember that "the things which are seen are temporal; but the things which are not seen are eternal." We should plan according to God's eternal purpose. We should plan for an unending life in a universe free from sin and its consequences. We should plan, according to the promise to the overcomer, to sit with our Redeemer on his throne, and to enjoy the blessedness of his presence forevermore. We should plan for eternity.

No Neutral Ground

CHRISTIANITY is affirmative and positive. A Christian can not regard with indifference the great controversy now drawing to its close, exerting no special influence in favor of right and truth. Every Christian has enlisted in the Lord's army to engage in a constant warfare against sin, and no true soldier spends his time on the battle-field idly watching the conflict without indicating by word or act to which army he belongs. He who attempts to do this sort of thing soon loses the respect of both sides. This has always been true, but it is especially true in this last campaign, when so much is at stake. Satan has been successful thus far in perverting to a greater or less degree every great reform movement, and in bringing confusion into the ranks of those who started out to revive the pure gospel in the hearts of men. He has attempted to do the same thing with this advent movement, and this effort has been sufficiently developed so that its true character ought to be clearly perceived. The time has now come for every loyal believer to take his stand openly and positively in favor of the original truths of this message, and against such a perversion of these fundamental doctrines as would wreck this whole movement. "A fierce conflict is raging between two powers,—the power of light and the power of darkness. This conflict has a vital interest for the people of God. The question that is asked us is, Who will stand on the Lord's side? You can not remain neutral, and yet be Christ's followers, his faithful servants." We are not to conduct a personal warfare against any man, but we are to be uncompromising

in our warfare against evil, and we should not try to shirk the responsibility of taking a positive attitude in the present crisis for fear that we should appear to be in opposition to some man. Principles are greater than men. This message is greater than any man. Any further attempt to be neutral will be most disastrous in its results. "The time has come to take decided action."

The Triumphs of Faith*

(Continued)

MOSES feared God, and not Pharaoh; Moses feared the God of heaven, the King of heaven, rather than the mighty king of earth; and because he feared the God of heaven, rather than the king of Egypt, he forsook Egypt. "He endured, as seeing him who is invisible." Apparently a contradiction of terms,— "as seeing him who is invisible." But faith enables one to see that which is invisible. Note this apparent contradiction, because we may here see the very essence of this experience. He endured, as seeing him who can not be seen; as seeing, by faith, him who is invisible to the ordinary sight. It is the lesson of faith to every Christian. He who does not learn to deal in his Christian life and experience as seeing him who is invisible to the ordinary sight, has not learned how to walk the Christian pathway; for only by seeing him who is invisible do we endure as did Moses. He endured by faith. He kept the passover, the sprinkling of the blood, that the destroyer of the first-born should not touch them.

Let us read this record as given to us in the twelfth chapter of the book of Exodus; for it is the record of faith:—

"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood

*A sermon preached by the editor at the Memorial church, Washington, D. C.

upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

"By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the first-born should not touch them."

Now when we read in the third chapter of the epistle to the Romans, and put the two passages together, we can see the meaning of that experience. "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus."

What did the blood sprinkled upon the lintel mean but the blood of Jesus, through faith in which we have forgiveness of sin? And there is a passing over of sins that are past, through the forbearance of God. By faith, Moses and the children of Israel with him, sprinkled the blood, and they were protected by the sprinkled blood, not by virtue of any red liquid that might be seen upon the lintel of the door, but because they saw in that blood the blood of the Son of God, in which there is efficacy to protect from the destroyer.

And so they believed, and their faith saved them from the destroyer, and there was a passing over that night in Egypt, because of their faith, just as there may be a passing over now because of our faith; and without that faith there is no passing over of sins that are past.

And further: "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of

Jericho fell down, after they had been compassed about for seven days."

We shall be well paid for studying these experiences. They had forsaken Egypt; they had sprinkled the door-posts; they had been delivered from the hand of the destroying angel and from their oppressors; they had been led out to the Red Sea, through a mighty deliverance. After those wonderful works of God in bringing them from the hand of the oppressor, the whole experience seemed to be a failure; for when they were in Egypt, although they were slaves, yet their lives were preserved, and they had what every slave must have in order to make him of value to his master; that is, he must have food and rest. But now these men who were led out thus through the triumphs of faith, were led to the Red Sea, and the journey brought them face to face with what was apparently a worse condition of things than when they were in Egypt; for while they had Pharaoh and the taskmasters for their helpers, their lives were preserved; but now Pharaoh and his army pursue them for destruction; on either side the mountains; behind them Pharaoh and his host; and in front of them the sea.

This is a test of their faith. But God commanded them to go forward, not to go back to fight the enemies who were pursuing them from Egypt, but to go forward toward the land to which he was leading them. And by faith they obeyed the command to go forward, even when the Red Sea was in their front. But the record says, "By faith they passed through the Red Sea as upon dry land." The waters were congealed in the mighty sea. The full record says that the Lord caused a strong wind to blow, and the waters were piled up. The song of triumph, in the fifteenth chapter of Exodus, says that the depths were congealed. They became a solid wall. What is a solid wall of water? Water in a solid condition we call ice. And so there was a wall on either side, a wall of solid water. It was a wall of water, a wall of solid water, solid as ice. The depths were congealed. How?—It says by faith. How did faith make a solid wall out of liquid?—Because God commanded them to go through the Red Sea, and the command of God, when obeyed in faith, opened the way; that made the water, which would have been destruction in liquid form, a protection on either side, a wall, and they passed through as on dry land.

Now note the very next instance of faith. "By faith the walls of Jericho fell down, after they had been compassed about for seven days." They passed through the Red Sea; they sang their song of triumph on the shore; they passed

through the wilderness; they faced Jericho, and Jericho was straitly shut up, a walled city, with gates closed against them. The command of God was that they were to form in procession, with no heavy artillery to beat down the walls. Apparently the only thing they were to take with them was the ram's horns that the priests carried. And they were instructed, that whole army, not the mighty men merely, not the men of valor, but the whole people, to march around the city. Why?—Because men, women, and children can exercise faith. It takes skill to train those who are to use the artillery to beat down the walls; but when faith is the weapon, men, women, and children can belong to the army; they are all the hosts of the Lord. And they were all commanded to march around the city; and so they did the first, second, third, fourth, fifth, and sixth days. On the seventh day of the journeyings they were commanded to march around seven times, and then the priests were to blow, the people were to shout; and it was told them that the walls would fall down. And they did according to the word. Foolish to human reasoning, utterly foolish! But God was their leader; they did as they were commanded, and the record says that the wall fell down flat.

Now note the contrast: What stood between Israel and the promised land when they were commanded to go forward?—Water, liquid. It would be their destruction, ordinarily, to pass through it. What did faith do? Faith constructed, out of liquid, a solid, a wall, on either side, and they passed through as on dry land, protected by a wall which faith had erected.

When they go to the other side, what do they find?—A wall between them and Jericho, and this time a solid wall. What does faith do?—Faith makes that wall pour down just like liquid. Faith builds a solid wall out of liquid, and they pass through. When they need a solid wall, faith makes a solid wall; when they need the wall removed, faith makes it run down like liquid. These are the victories of faith.

Now one example further: "By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace." Two things should be emphasized in this statement: Those who perished in Jericho, and the very reason for their perishing was because they were disobedient; those who were saved, were saved because of the obedience of faith. Rahab the harlot was saved because when the spies appeared, she accepted God's word concerning Jericho, and she said, I know that Jehovah hath given you the city. And she believed the word

of Jehovah, and she was saved by that faith.

Rahab was a heathen; the children of Israel were God's chosen people. We may not see that that faith would act to preserve; but this simple statement that Rahab perished not, shows that God's mercy was toward the heathen, and that through the obedience of any to the gospel, salvation might come to other nations. The spies, coming up to Jericho, preached the gospel by their errand. And Rahab the harlot received the gospel, and believed Jehovah, and Rahab was saved, when all Jericho perished; and she was saved by faith.

When the Israelites were saved from the destroying angel before they left Egypt, they put the blood upon the lintel. Rahab put no blood upon the lintel; which shows that it was not simply the outward act of putting blood on the door-posts that saved the children of Israel; but it was because of what that meant to them,—their faith in God, and their faith in the gift of his Son, the Lamb of God to save from sin. But when Rahab believed the word, and was obedient to the word, she was preserved, saved, from perishing by that same faith, although she put no blood upon the door-posts.

(To be concluded)

The Outlook for This Republic

PROF. GOLDWIN SMITH, the well-known English writer, predicts the early downfall of the American republic. Professor Smith does not speak from the standpoint of an enemy of the United States, but from that of a friend, having proved his friendship for this country in England during the Civil War. He is not prejudiced against American institutions, but he sees those institutions in danger of overthrow through factional strife and the departure from republican principles of government.

"A nation which deliberately gives itself up to government by faction," says Professor Smith, "signs its own doom. The end may be delayed, but it is sure. The party organizations have overlaid the American Constitution. For this the framers of the Constitution are not to blame. Their sagacity must have been supernatural to foresee the machine and the boss."

The Republican and Democratic parties in the United States are now two standing machines, waging everlasting war for the presidency and an immense patronage. Platforms are made up when a presidential election impends, simply with a view to carrying that election. The parties have no fixed creed or abiding character. . . . One who had formed his idea of the Republican party half a century ago would hardly know the party

again now. Lincoln, with his pure patriotism and humanitarianism, would find himself strangely out of place. The grand aim of each party is to prevent the country from being successfully governed by its rival. Each will do anything to catch votes, and anything rather than lose them. Government, consequently, is at the mercy of any organization which has votes on a large scale to sell.

To this Professor Smith might truthfully have added the further statement that the sessions of the national legislature now consist of little more than a contest for supremacy between the two factions into which the legislative branches of the government are divided. No measure brought before Congress can be considered seriously and estimated at its true value by more than one of these factions, because, in the view of the other, it is merely a party measure. No matter how real or how serious the danger that needs to be averted, no matter how great the need of legislation upon any particular point, when legislation is urged by a speaker of one party, his political opponents lightly turn aside his words, on the ground that he is only "talking for political effect." It almost seems to have come to the point where party loyalty demands that an opponent's words on the floor of Congress should always be treated in this way. Thus it has come to pass that no subject of more consequence than routine pension and appropriation measures can be treated seriously, or obtain the consideration that it deserves.

"It is surely impossible," Professor Smith believes, "that any nation should endure such a system forever." "Even now," he says, "the balance wavers," and "it is a critical hour in the life of the American republic and therefore in the life of the world." L. A. S.

Another Noble Contribution to Mission Fields

ANOTHER generous gift has been made to the cause of missions by one of our conferences. At its annual session just held in connection with the Marysville camp-meeting, the Ohio Conference passed the following resolution:—

Acknowledging the prospering hand of God upon our conference work and workers in the past, and recognizing his special blessing upon our missionaries sent last year into the heart of China, as the beckoning hand of God to move forward, we—

Recommend, (1) That one half of our workers, together with one half of our conference tithe, be held subject to the call of the General Conference for use in aggressive work in the destitute fields in the regions beyond; (2) that this plan of sharing our workers and means with the more needy countries of earth be adopted as a permanent policy of the

Ohio Conference till the gospel work is finished.

This resolution was prepared and submitted to the conference by the committee on plans and recommendations, with clear, deep convictions that the policy enunciated is right, and that it must be followed if we as a people meet the approval of God, and give our message to the world in this generation.

That this recommendation struck a responsive chord in the hearts of the brethren and sisters, was plainly evident by the ringing "amens" that followed its reading. The president of the conference and all the laborers in the State supported the proposal with a promptness and a decision that plainly revealed their devotion to the policy expressed by the resolution. The earnest, thoughtful speeches made by the delegates showed that the subject had been given earnest thought, and that they knew what they were about. During the consideration of the question, a number stated that when they read the report of Iowa's action in behalf of mission work a few weeks ago, their hearts were filled with joy, and that they had been praying that the Ohio Conference would stand with Iowa in this forward move in behalf of missions.

After the delegates had adopted the resolution by a unanimous vote, an opportunity was given the whole congregation to express itself. The audience arose as one man in support of the proposal.

While the resolution was under consideration, a call was made for volunteers to mission fields. Seventy persons responded by rising. Among these were nearly all the ministers and laborers of the Ohio Conference. The scene was a beautiful one to look upon, and the hallowed presence of the Great Missionary was signally present.

Who can not see from such experiences that this denomination is entering upon a new era in its missionary enterprises? The consecration of the conference tithe to missions forms a substantial basis of support for our missionaries, and makes it possible and safe to greatly increase our staff at the front. As a denomination, we have not fully awakened to the fact that the financial basis of our missions has never been right. It has not been consistent with the gospel plan of supporting the ministers of Christ. Long ago we saw that the tithe was the Lord's for the support of his ministers.

For years this plan has been carried out in the home land, and in organized conferences in foreign lands. But in mission fields the basis of the support of God's ministers has been the gifts of the people. As long as a minister remains in a home conference, the basis

of his support is the regular, certain, and liberal inflow of the tithe. But the moment he responds to the stirring calls from distant lands, he is cut off from the tithe, and his support is placed upon the uncertain, fluctuating contributions of the people.

For more than two years the weakness, not to say injustice, of this arrangement has haunted me day and night. I have been unable to see how we could permit this arrangement to continue. It is certainly plain to every one who will give it any thought, that this is contrary to the spirit of the gospel. If any of the Lord's messengers are to depend for their support upon the gifts of the people, should it not be those who remain at home among their relatives, their friends, and their brethren and sisters?

Here they are acquainted with the ways, the prices, and the resources of the country. They have many advantages over those who go far away among strangers, whose ways of living, dealing, etc., they do not understand.

I have seen the personal welfare of the missionaries, and the interests of the cause they were laboring hard to build up in distant lands, greatly imperiled by the failure of sufficient contributions to meet their necessities.

Knowing the meaning of such conditions, the Mission Board naturally exercises great caution in sending families to strange lands, and of necessity is kept on a constant strain to provide support for those already in the mission fields.

But we rejoice to see that a change is taking place. The tithe, that is as regular and sure as the seasons of the year, is to be made the basis of the support of ministers in foreign lands, as well as of those at home in large, well-organized conferences. The hands on the great dial have moved forward, and they will never turn back. This will place in the destitute mission fields during the next year or so, scores of fresh, consecrated workers, and many thousands of dollars.

The yearly tithe of our North American churches is more than half a million dollars. The tithe in all lands outside of North America was only about one fourth of that, or one hundred and thirty-four thousand dollars last year.

Our contributions to missions during 1903 was about two hundred thousand dollars. Now, as our old well-to-do conferences will share their resources with the mission fields, as some are doing, we can easily double our staff of workers abroad.

And should not this be done, if we finish this work in this generation? We have reason to rejoice at the prospect before us.

A. G. DANIELLS.

A Thousand-Dollar Gift From Our London Publishing House

OUR brethren and sisters who are watching the rapidly growing list of contributions to the One Hundred Thousand Dollar Fund for the work in Washington, must be greatly encouraged by the universal interest of our people in this movement, as expressed by their offerings.

Gifts ranging from two cents from little children, up to one thousand dollars from careful business men and managing boards, are being received from all parts of the world.

In some remote part of the country an isolated believer in this cause is interested in the Washington work, prays for its success, carefully lays by what can be spared to assist in the erection of the buildings, and sends it in with a cheering message of confidence.

In some far-off mission field a little company of believers, or the board of management of a destitute mission, solicits contributions, makes up a purse of from twenty-five to one hundred dollars, and sends it across the waters to us. With it comes a letter, expressing satisfaction that our headquarters are located at this nation's capital, and assuring us of their deep interest in the welfare of our building enterprises.

From another distant field there comes a substantial contribution from some brother who has gone from this land, but who knows the meaning of the efforts to establish the work in Washington.

From still another land there comes a splendid gift from the managing board of an institution that has, by earnest endeavor and careful economy, made some little gain in operating the business affairs of the institution during the past year.

Among these gifts is one from our dear Brother G. A. Irwin, now in Australia. Pressed on every side for means to carry forward the growing work in Australasia, Brother Irwin sent a personal gift of nearly one hundred dollars to assist at Washington. Those who are acquainted with the needs of that promising field, know something of the meaning of such a gift.

And now comes a splendid contribution from another field. The directors of the International Tract Society, Ltd., of London, have sent us one thousand dollars. The International Tract Society is our publishing house in Great Britain. For years this house has just managed to meet expenses; but recently it has enjoyed greater prosperity. Last year it was able to record a substantial gain. As the machinery and other facilities of the institution are wearing out, the company sorely needs every dollar it can

produce to replace its worn-out machinery and enlarge its facilities to meet the growing demands of the British field. But so great and genuine is the interest of our British brethren in our work at Washington, that the first resolution passed by the directors after adopting the balance sheet for 1903, was to appropriate one thousand dollars of the earnings of the company to Washington.

We desire to assure our brethren that such gifts are most heartily appreciated by those in direct charge of operations in Washington. As we realize the sacrifice that attends many of the contributions to this enterprise, we feel as David did regarding the water brought to him by some of his men. As he saw the dangers those men faced, "he would not drink thereof," but poured it out, and said, "Is not this the blood of the men that went in jeopardy of their lives?" If the money sent to our office by widows, ministers, mission boards, and directors of institutions hard pressed for funds to meet their own necessities, were for any individual, it would certainly be returned. But it is for the cause of God. The Spirit of our Master has put it into the hearts of his people everywhere to support this present movement, and we believe that in return for this he will open the windows of heaven, and pour out blessings upon his obedient people.

In view of all this, should not our people in America who have so long been enjoying financial prosperity, come forward with large gifts to this enterprise? A few more one-thousand-dollar contributions would help us very much.

Our hearts are set on finishing this present effort without creating one dollar of indebtedness. We believe this will be done. If so, a new experience will have come to this denomination in matters of finance. We solicit the prayers and gifts of this whole people in this matter.

A. G. DANIELLS.

ON the occasion of a recent visit to the great steel plant at South Bethlehem, Pa., Charles M. Schwab, the steel magnate, is quoted as saying: "I shall make the Bethlehem steel plant the greatest armor plant and gun factory in the world."

This is the time to which the words of the prophecy of Joel apply: "Prepare war, wake up the mighty men," etc., and the purpose to establish the world's greatest gun factory in that country which has perhaps the least occasion of any to anticipate war, shows how warlike is the world's outlook to-day. What a mockery that such a plant should be located in a town named after the birthplace of the Prince of Peace.

General Articles

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

The Presence of Christ

HERE, in my workshop where I toil
Till head and hands are well-nigh
spent;

Out on the road where dust and soil
Fall thick on garments worn and rent;
Or in the kitchen where I bake
The bread the little children eat,
He comes, his hand of strength I take,
And every homely task grows sweet.

I sit among the books I love,
Or bend above life's dearest Book,
Softer than wing of whitest dove,
Kinder than friend's most winsome
look,
He broods upon the page I read;
He tells me he is at my side,
Even here he gives what most I need,
And stays by me, my blessed Guide.

The tempter dares an evil spell
To weave around my wayward mood;
His baleful minions fain would dwell
With me in desert solitude.
But, ere men's craft can drag me down,
One strong to save defeats their end,
One once who wore hate's thorny crown,
One evermore my deathless friend.

O Master, while the moments drift
So fast away, till night draws near,
Be with me still that I may lift
Unceasingly my song of cheer.
I would not have an hour apart
From thee, sweet Lover, matchless
King.
Abide with me. Take thou my heart.
Low at thy feet myself I fling.
—Margaret E. Sangster, in the Interior.

Training Children for God—No. 1

MRS. E. G. WHITE

"THAT our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

It should be the object of every parent to secure to his children a well-balanced, symmetrical character. This is a work of no small magnitude and importance. It requires earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward.

The early training of children is a subject that all should carefully study. We need to make the education of our children a business; for their salvation depends largely upon the education given them in childhood. Parents and guardians must themselves maintain purity of heart and life, if they desire their children to be pure. As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can train our children, preparing them for the immortal inheritance.

At an early age the minds of children

are very susceptible to impressions of good or of evil. Even in infancy a child is affected by a sorrowful expression on the mother's face. In a home where harsh, fretful, scolding words are spoken, a child cries much, and upon its tender sensibilities are impressed the marks of unhappiness and discord. Then, mothers, let your countenance be full of sunshine. Smile, if you can, and the infant's mind and heart will reflect the light of your countenance, as the polished plate of an artist portrays the human features. Be sure, mothers, to have an indwelling Christ, so that on your child's plastic mind may be impressed the divine likeness.

Mothers, have you neglected your God-given responsibility of multiplying agencies for the service of Christ? Children are the younger members of the Lord's family. Parents should not allow them to be hindrances. They should be led to consecrate themselves wholly to God, whose they are by creation and by redemption. With their parents, children are to share spiritual as well as temporal burdens. They should be trained to be helpful. Thus they will be taught to serve the Saviour.

Opportunities of inestimable worth, interests infinitely precious, are committed to every mother. During the first three years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. By every familiar object surrounding him, she sought to lead his thoughts up to the Creator. In fulfilment of her vow to give her son to the Lord, with great self-denial she placed him under the care of Eli the high priest, to be trained for service in the house of God. Though Samuel's youth was passed at the tabernacle devoted to the worship of God, he was not free from evil influences or sinful example. The sons of Eli feared not God, nor honored their father; but Samuel did not seek their company nor follow their evil ways. His early training led him to choose to maintain his Christian integrity. What a reward was Hannah's! and what an encouragement to faithfulness is her example!

The father should be the faithful high priest of the home, the house-band of the family. He should not be so absorbed in business life or in the study of books that he can not take time to study the nature and the necessities of his children. He should devise ways by which they may be kept busy in useful labor agreeable to their individual dispositions. It is a great mistake to allow young men to grow up without learning some trade. To the parents of ancient Israel God gave a positive command that every child should learn a trade. The carelessness of parents in neglecting to furnish employment to their children has resulted in untold evil, imperiling the lives of many youth, and sadly crippling their usefulness.

God desires both parents and teachers to train children in the practical duties

of every-day life. Encourage industry. Girls—and even boys who do not have outdoor work—should learn how to help the mother. From childhood, boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm. Mothers, patiently show your children how to use their hands. Let them understand that their hands are to be used as skilfully as are yours in the household work. Often a fretful infant or a sick child keeps the mother awake night after night. At such times how much better it is for the children to draw upon their strength than to allow the already overtaxed mother to be burdened with work that they should do. Too often the mother succumbs to disease, sometimes lying upon her death-bed before her children realize that by sharing the home burdens, they could have lessened her cares, and spared her much suffering and affliction.

Prayerfully, unitedly, the father and the mother should bear the grave responsibility of guiding their children aright. Whatever else they neglect, they should never leave their children free to wander in paths of sin. Many parents allow children to go and do as they please, amusing themselves, and choosing evil associates. In the judgment such parents will learn that their children have lost heaven because they have not been kept under home restraint. Parents should awake to their solemn responsibility, realizing that they are to teach their children to walk in the narrow way, that at last, a united family, they may enter the heavenly kingdom.

Children left in the hands of Satan are gladly taken by him and used in his service. Fathers and mothers, Satan is seeking to seize every one of your children. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Consecrate your household to God.

Evening and morning join with your children in God's worship, reading his Word and singing his praise. Teach them to repeat God's law. Concerning the commandments the Israelites were instructed: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Accordingly, Moses directed the Israelites to set the words of the law to music. While the older children played on instruments, the younger ones marched, singing in concert the song of God's commandments. In later years they retained in their minds the words of the law which they learned during childhood.

If it was essential for Moses to embody the commandments in sacred song, so that as they marched in the wilderness, the children could learn to sing the law verse by verse, how essential it is at this time to teach our children God's Word! Let us come up to the help of the Lord, instructing our children to

keep the commandments to the letter. Let us do everything in our power to make music in our homes, that God may come in. Banish the discord of scolding and fretting. Never exhibit passion. Christian parents will put away every objectionable trait of character, daily learning from the Great Teacher to train their children wisely, bringing them up in the fear and admonition of the Lord.

Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give an account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions have a direct bearing upon the future of your dear ones. Your work is not to form beauty upon canvas, nor to chisel it from marble, but to impress upon a human soul the image of the Divine.

For Christ's sake, for the sake of your children, seek to conform your own life to the divine standard. Let nothing come between you and your God. Be earnest, patient, and persevering; be instant in season and out of season. Give your children intellectual culture and moral training. Fortify their young hearts with firm, pure principles. While you have opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousandfold.

The Experiences of Former Days — No. 7

God's Providence in the Selection of Pioneer Workers

J. O. CORLISS

THE third angel's message was to be introduced to the last generation of men under peculiar circumstances. The multiplication of mechanical inventions and commercial plants was beginning fully to engage the talent of the world. Something startling must therefore be introduced by which to divert attention to the claims of God, if only for a brief period. The announcement of the immediate coming of Christ, at a definite time, was alone sufficient to do this. But even this must be more than a desultory proclamation. Men must be brought forward who could meet the conditions, and arrest attention.

Such men were found in William Miller and Joshua V. Himes, who were trained in adversity, and had the courage to sacrifice worldly prospects to enter upon a course of self-abnegation for the glory of God. But these men alone could not have done the work contemplated. Others, just as self-sacrificing and intrepid as they, became associated with them, and were thus trained to carry forward the work which the earlier great leaders were destined

to let wane in their hands. For the purpose in view, it is only necessary now to mention the names of Joseph Bates and James White. The former had known the hardships of sea-faring life, having worked his way from cabin boy to master and part owner of a ship. When he embraced the message of the Lord's coming, he had never acknowledged defeat in an undertaking, and so was prepared to bestow a fortune on the cause his soul loved.

James White, a native of Maine, where in early days boys were generally trained in hardships, received his share of the common inheritance. Young, and full of enthusiasm, he received the news of the Lord's coming at a definite period, with the greatest joy, and threw his whole soul into its proclamation. A born leader of men, he was destined to fill a prominent place in God's work for the closing generation of men.

But these leaders could not have successfully met coming events without the training they had in company with such men as Miller, Himes, Marsh, and others of their kind. When the 1844 disappointment came, and the hearts of those who had before seemed strong leaders, grew faint, these men were prepared to follow the leadings of God's providence. In order to strengthen their hands, noble young men were found, who through storms of adversity stood by the work, until they fell at their appointed task.

One of the first of these was a young man who had suffered affliction from a tender age. When but a mere child, a fever-sore developed on one limb, threatening not only to destroy it, but to take his life as well. As a last resort it was decided to amputate the limb in order to save his life. So, at the age of thirteen, he submitted to the ordeal, without taking an anesthetic; and with the nerve that would have done credit to a wounded soldier, he lay and watched the process of the operation.

The relation of this incident is to point out a single lesson, and that is, that at that time of life the boy was revealing the material in him which, with the growth of his manhood, was to mark his persistence in work for the Master. During the seven succeeding years, the boy gave his attention to the attainment of an education, but in the dawn of manhood was led to receive the truth in its fulness.

This step in his life was taken in following after a cherished desire. He had long believed that if he could but secure an artificial limb, he would be able to walk without crutches. Partially to satisfy himself, he made a "stump" with which to get about. But it was awkward at best, and he said many times in the presence of his mother, "O if I had a leg with a foot on it!" His mother, knowing of a Brother Martin who had one of that kind, not in use, induced the young man to go with her to Washington, N. H., to attend a meeting at which Brother and

Sister White were to be present, under the promise that she would take him round by Brother Martin's to see if the discarded leg could be secured. On trial, the coveted limb was found to be a perfect fit, and having gained possession of it as a gift, the young man and his mother proceeded to the meeting, where he received the truth in his heart, and from there went home rejoicing. In just such ways, God leads men to accept his truth, that he may use them to his glory.

In the meantime the *Advent Review* had been enlarged, the sub-title *And Sabbath Herald* being added to it; and the office of publication was removed to Rochester, N. Y. As burdens multiplied upon Brother White, persons were sought who might assist in the editorial work. The call to this work came to Brother Uriah Smith and his sister Annie, when they were both well engaged in public-school work. After mature deliberation, they accepted the call, he leaving a salary of one thousand dollars a year, to work for his board and clothes.

Annie lived but a short time after connecting with the paper, but left behind beautiful sentiments in verse, which have kept her memory fragrant with some, even to the present time. Brother Smith became editor of the paper in November, 1855, at the age of twenty-three, and remained at his post until the allotted years of threescore and ten were added to his life, when he suddenly laid down his burdens, March 6, 1903, while going from his home to the Review and Herald Office in Battle Creek, Mich.

"And We Know" * Work Together (Concluded)

A. E. PLACE

MANY are kept from the blessedness of our text by a misunderstanding of the expression previously used, and they say, "Yes, I believe that in the end, when all things have been rounded up, it will be found that all things taken as a whole have worked, etc. But each circumstance as it comes along can not be the meaning of the text. Just think of this experience through which I am passing. I tell you, you can not appreciate what I have to endure. I know this is not for my good." Some even go so far as to say that if God really loved them as he says he does, this or that would never have been allowed to come to them.

Should we admit this "round-up" theory, we should still be held to the truth that whether this present "terrible circumstance" is or is not for your good, depends altogether upon whether or not you truly love God. If you love God, it certainly will; for, "We know." If you do not love God, it may not work for your good, or it may later be demon-

* Sermon delivered at South Lancaster, Mass., Sabbath, June 11, 1904, at the joint session of the Central and Southern New England Conferences.

strated to you that it was one of the greatest blessings that God ever permitted to come to you, though in disguise.

But note that the text does not say that all things taken as a whole have worked, etc.; but it does say, "All things work." We lose the great preciousness of God's word by failing to discern the *present* truth in its present personal application in our daily experience. "All things work" is present truth, not future, and the more fully we recognize it and apply it, the more fully we know the truthfulness of our text, and hence that all things that come to us are *for* us, and *for* us.

It may be impossible for us to know how this can be. It may not be God's design that we should understand the "how" at present, and possibly never; but he wants us to *know the fact*, and patiently wait his time to reveal the "why" and the "how."

Gray-haired Jacob, with tears of anguish, cried at one time, "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." Just a few years later Joseph said to those same brethren, "God did send me before you to preserve life." For years the old patriarch, in the land of Goshen, had an opportunity to prove that those things which he once knew so well *were all against him*, were all *for* him, and for his children. He learned that "all things work together for good to them that love God." "Lord, increase our faith."

Paul's Experience

Some seem to think that the apostle Paul did not hold well to this text, as he says much about his trials and his sufferings. Let all who think this way study carefully just what Paul does say about his personal experiences, and why he says it.

First, as to his rights to an exemption from "hard times," from the standpoint of his position and ability. He says, "I speak concerning reproach. . . . Are they Hebrews? so am I. . . . Are they the seed of Abraham? so am I." "I am verily a man which am a Jew, born in Tarsus, . . . brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law," "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." These statements might at first sight be regarded as boastful; but note carefully his words: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

Probably no apostle or Christian ever worked more humbly, more uncomplainingly, than did the apostle Paul. His ability and advantages, though far above many other men, were never used as a basis for better wages, a better field, or exemption from any of the hard and unpleasant things of life. His glory was centered in the fellowship of Christ's sufferings, and his resurrection. He was ready not only for Macedonia, but for "Rome also," and for the knife of Nero.

Second, as to his attitude in the matter of afflictions and persecutions. "I speak as concerning reproach, . . . in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things which are without, that which cometh upon me daily, the care of all the churches." There is no boasting, no murmuring, in these statements, as we shall clearly see. His conclusion is stated in these words: "If I must needs glory, I will glory in the things which concern mine infirmities." Why does he glory in those things? "Most gladly therefore will I rather glory in my infirmities, *that the power of Christ may rest upon me*. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

Again he says, "We are troubled on every side, . . . we are perplexed, . . . persecuted, . . . cast down; . . . always bearing about in the body the dying of the Lord Jesus [that we may murmur or boast about it?—No.], that the life also of Jesus might be made manifest in our body." "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor [fragrance] of his knowledge by us in every place." Are all things against us? Is anything against the Christian?—Nay, verily. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

In the following words, this apostle and Christian describes and condenses the great sum of all his troubles of life: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

This man, Paul the apostle of Jesus Christ, emptied of boasting, criticizing, and murmuring, is the man who after

long years of trial penned the wonderful words, "We know that all things work together for good to them that love God." He wrote them because he knew. The great thing he knew was Christ, and to know Christ is Christianity. May God give to each one of us the burning desire and the patience and fortitude necessary to "*know* that all things work together for good to them that love God." Then we shall daily see the words of David being fulfilled: "He winnoweth my path." We shall be able to see the kind and loving Lord going before us with his fan of divine providence in his hand, taking out of our way everything he does not wish us to meet. We shall know that all he leaves in our way is for our good because we love him. If we stumble, we shall endeavor to arise and uncomplainingly press forward, giving thanks to the Lord for the experience, "that the power of Christ may rest upon us."

Fainting Hearts

G. B. THOMPSON

"AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

The American Revised Version reads, "Men fainting for fear, and for expectation of the things which are coming on the world." Young in his Analytical Concordance defines the word rendered "failing," "to swoon away." Barnes in his notes on this text says:—

"The word translated 'distress' denotes anxiety of mind—such an anxiety as men have when they do not know what to do to free themselves from calamities; and it means here that the calamities would be so great and overwhelming that they would not know what to do to escape. . . . 'Men's hearts failing them.' This is an expression denoting the highest terror. The word rendered 'failing' commonly denotes to die, and here it means that the terror would be so great that men would faint and be ready to die in view of the approaching calamities."

It was a view of these scenes that drew from the Holy Spirit the solemn words, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

That we have entered upon perilous times is apparent to all. Look where we will, and we behold a troubled sea. Tokens of the approaching end, and a "time of trouble, such as never was," are appearing everywhere. Nations are increasing their armaments; they are forging their weapons of slaughter as never before. The world is but a vast arsenal, and all stand breathlessly watch-

ing to see which will make the fatal move on the chess-board of nations that will plunge this great military camp into the most destructive and terrible war since the creation of the world. What a scene of carnage it will be when the flower of manhood from all nations meet in battle array, driven by the demons of hatred and jealousy which control the world. Well may the prophet exclaim, "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Jer. 4: 19, A. R. V.

Destructive agencies are at work in the earth as never before. Such loss of life in railway and various other calamities is unprecedented. Destructive conflagrations, ruin by tempest and cyclone, strikes, mobs, and various other labor troubles are rapidly on the increase. Violence, as in Noah's time, fills the earth. Intemperance is on the increase, and its victims by the thousands move in mournful procession to the tomb. The outlook is appalling, yet all these are but the beginnings of sorrows.

How sad it is to see multitudes dwelling amid the delusions of the enemy, and viewing with terror the increasing perils, without any hope in God. In the things occurring about us we are to see tokens of the end, and hear the voice of God announcing to lost men the doom of the world, and calling them to come unto him and hide till the indignation be overpast.

"As the Eagle . . . So the Lord"

REV. WILLIAM J. LONG, in a book of animal stories called "Wilderness Ways," tells an incident which interprets and illumines a Bible verse.

A mother eagle had tried in vain to tempt her little one to leave the nest on a high cliff. With food in her talons she came to the edge of the nest, hovered over it a moment, so as to give the hungry eaglet a sight and smell of food, then went slowly down to the valley, taking her food with her, and telling the little one to come, and he should have it. He called after her loudly, and spread his wings a dozen times to follow. But the plunge was too awful; he was afraid, and settled back into the nest. What followed, Mr. Long describes thus:—

In a little while she came back again, this time without food, and hovered over the nest, trying every way to induce the little one to leave it. She succeeded at last, when with a desperate effort he sprang upward and flapped to the ledge above, where I had sat and watched him. Then, after surveying the world gravely from his new place, he flapped back to the nest, and turned a deaf ear to all his mother's assurances that he could fly just as easily to the treetops below, if he only would.

The mother eagle flew up again, and halted well above him. I held my

breath, for I knew what was coming. The little fellow stood on the edge of the nest, looking down at the plunge which he dared not take. There was a sharp cry from behind, which made him alert, tense as a watch-spring. The next instant the mother eagle had swooped, striking the nest at his feet, sending his support of twigs, and himself with them, out into the air together.

He was afloat now, afloat on the blue air in spite of himself, and flapped lustily for life. Over him, under him, beside him hovered the mother on tireless wings, calling softly that she was there. But the awful fear of the depths and the lance tops of the spruces was upon the little one; his flapping grew more wild; he fell faster and faster. Suddenly—more in fright, it seemed to me, than because he had spent his strength—he lost his balance, and tipped head downward in the air. It was all over now, it seemed; he folded his wings to be dashed to pieces.

Then like a flash the old mother eagle shot under him; his despairing feet touched her broad shoulders, between her wings. He righted himself, rested an instant, found his head; then she dropped like a shot from under him, leaving him to come down on his own wings. It was all the work of an instant before I lost them among the trees far below. And when I found them again with my glass, the eaglet was in the top of a great pine, and the mother was feeding him.

And then, standing there alone in the great wilderness, it flashed upon me for the first time just what the wise old prophet meant when he said: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, . . . so the Lord."

Faith in God and the Sanctuary

THERE are two elements in faith that are essential if we would receive the blessings that come as a result of faith. We must believe that God is a personal being, dwelling somewhere in particular. The habitation in which God dwells is called a sanctuary. This was illustrated by the ritual service in connection with the earthly sanctuary. The people were commanded to bring their offerings to the door of the sanctuary (Lev. 17: 1-7); for there God would meet them. Ex. 29: 38-43; Deut. 12: 5-14, 17, 18. If they failed to do this, it was evidence that they were idol worshippers. One essential feature in their worship was to recognize God's personal presence in a particular place, that is, in the sanctuary. Lev. 17: 7-9.

This thought is further shown in the prayer at the dedication of the temple. Solomon acknowledges that God dwelt in heaven; but while heaven was his dwelling-place, God's eyes were ever open toward this house, for his name was there; it was his dwelling-place on the earth, and represented his dwelling-place in heaven. So when the people

prayed, they were to *look toward the temple*. 1 Kings 8: 27-30. When a man trespassed against his neighbor, if he turned his face toward the Lord's house, he received pardon. Verses 31, 32. If the armies of Israel were smitten before their enemies, and would make supplication before the temple, God heard them. Verses 33, 34. In time of drought, if the people would pray *toward the temple*, confessing their sins, God would send them rain. Verses 35, 36. If they were smitten with pestilence, famine, blasting, mildew, locusts, or any plague or sickness, if they would spread out their hands *toward the temple*, God would hear and deliver them. Verses 37-40. If strangers from a far country should pray *toward the temple*, God would vindicate his word and save them. Verses 41-43. When Israel went out to battle, to insure victory they were to pray *toward the city*; for the temple was in the city. Verses 44, 45. When they had sinned and repented, they were always to pray toward God's dwelling-place. Verses 46-50.

What object-lesson could God give that would more forcibly impress his people with the personality of God in the sanctuary above? This dwelling-place was in Jerusalem, and in the temple Solomon built. God answered Solomon's prayer by filling the house with his glory, the object being that all the people of the earth might know that the Lord is God, and that there is no one else. Verses 56-60. See also 2 Chron. 6: 12-42; 7: 1-3.

Jehoshaphat obtained a great victory when he pleaded this promise at a time of great helplessness, appealing to the fact that this was God's sanctuary, built for his name. 2 Chron. 20: 5-30. Daniel prayed. "His windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day." Dan. 6: 10.

If there was any virtue in this,—and there certainly was,—does it not mean something to us? Rom. 15: 4. We have not a sanctuary on earth, but in heaven, where Christ is minister, at the right hand of God, the true tabernacle which the Lord pitched, and not man. Heb. 8: 1, 2. We should direct our prayers to him, believing "that he is, and that he is a rewarder of them that diligently seek him." Is it not, then, necessary when we pray that our hearts be lifted up to heaven? Jesus "lifted up his eyes to heaven" and prayed. John 17: 1. God would have his people pray, "everywhere lifting up holy hands," without wrath or doubting.

Any effort to direct the mind to the human body as the antitypical sanctuary, or to any other object on earth, is to turn the face toward idol worship. Every ray of light received comes from the heavenly courts, and the human body becomes the spiritual temple only as it receives these rays of light from a knowledge of Christ's work in the heavenly sanctuary.—S. N. Haskell, in *Southern Watchman*.



The Grace of Cheerfulness

I SAID: I will be glad to-day!
The rain-clouds drift along the hills,
The grass is drowned in lakes and rills,
The birds of song are chilled and mute,
The dreariness seems absolute:
And yet I will be glad to-day!

I will be glad, be glad to-day,
Though many tiresome tasks are set
My patient hands, I will forget
The frets that trouble and depress,
And think on things of pleasantness:
And so I will be glad to-day.

I will be glad, to-day, to-day;
For summer suns again will shine,
The air will thrill like tonic wine,
The birds will sing as ne'er before,
And with these blisses yet in store,
Why should I not be glad to-day?
—Emma A. Lente, in *Chris. End. World.*

Neurasthenia

ALFRED B. OLSEN, M. D.

NEURASTHENIA is a Greek word, the literal meaning of which is *nerve debility*. In other words, it is nerve exhaustion or nerve prostration. Nerve force becomes deficient. The nerves are in a hypersensitive condition. Small matters that would ordinarily not be noticed, irritate. Little things excite. One gets into a state aptly termed "fidgets." Bad temper is easily manifested. The patient is cross, sulky, and ugly. There is fear and apprehension. In short, the nervous system is shattered, and nervous control is lost to a greater or less degree.

Shattered nerves is a functional disorder. There is no serious organic change. Nevertheless the disease is a serious one, for it may lead to grave and incurable disturbances of the nervous system. So it must receive immediate attention, and everything possible be done to promote recovery.

No Respector of Persons

Any person may suffer from shattered nerves. All classes are affected. The laboring man is not immune. Rich and poor furnish victims. Even children and youth are subject to attack. The business man, the society woman, the school-teacher or the pupil, the clergyman, the doctor or lawyer, the butcher,—any of these may suffer from shattered nerves, and as a consequence lead a miserable existence. Further, one attack by no means protects from a future illness. On the other hand, one who has suffered is more likely to suffer again.

Some of the Causes

It would be difficult to classify the causes which lead to neurasthenia. They

are both numerous and varied, and affect different persons in different ways. In a general way, the causes may be considered under two heads,—mental and physical. The laws of hygiene and healthful living must be neglected in order to have neurasthenia. There is carelessness in the care of the body. The demands upon the vital organs are in excess of their capacity, and after a time nature gives way, and nervous prostration is the result. These inordinate demands reduce the normal efficiency of the body, and diminish the recuperative power of the nervous system. The nerves go on a strike, and the functions of the organs become perverted.

Nerve Strain Before Nerve Breakdown

The nervous system is well organized and prepared to stand a big strain. It is capable of hard and difficult work, and under favorable conditions, a reasonable amount of work only serves to strengthen and vitalize. But it is the continual overstraining day after day for years, the constant drain of nervous energy, that finally leads to exhaustion. Nerve energy is utilized faster than it is developed. It is not only used up, but the conditions for further manufacture of this vital necessity are made more and more unfavorable. The amount of work, both physical and mental, that a man or woman is capable of doing is enormous, providing the body is in a fit condition, and moderation is practised. But too often there are serious departures from the principles of healthful living. Some of these have to do with—

Errors of Diet

There is the sin of overeating, which is well nigh universal among adults. We believe it was Abernethy who said that "one fourth of the food a man eats keeps him, and the other three fourths he keeps at his peril." Whether this be actually true or not, it is well known that most people eat too much. The quantity of food put into the stomach is not the only factor for consideration. The amount actually *digested* and *assimilated* is of far greater importance.

Again: most people are inclined to eat too fast. Too often the food is hastily bolted without proper mastication and insalivation, and as a result it lies heavy in the stomach, and is likely to undergo fermentation before digestion is completed. Time is well spent in thoroughly chewing the food. This is the first step of digestion, and is under the direct control of the will.

Condiments, pickles, and highly seasoned foods are avoided by him who considers his health valuable. Pastries,

sweets, greasy foods, and cheese are also undesirable.

The man who would follow the natural life abstains from flesh-meats. While nutritious and commonly used freely in civilized countries, flesh food is relatively a poor food, as it contains uric acid and other waste products of tissue metabolism.

The Drink Evil

is undoubtedly one of the great causes in bringing on nervous disorders. Alcohol in any form is a tissue poison, and a nerve irritant. Alcohol has a specific and direct action on the nervous system, as witnessed in the loss of co-ordination shown in the unsteady gait of the drunkard. He becomes hilarious, and is no longer responsible for what he says or does. The nerves are excited to an unnatural state, and are beyond control. Intemperance is a prolific cause of nerve disorders of all kinds, and should be combated with a strong hand.

Neglect of Sleep

As a rule the neurasthenic is a poor sleeper, perhaps a victim to insomnia. For a long time he made himself do without sufficient sleep. Then, he could sleep, but would not; now, he would, but can not. The mental machine has been pushed to such extremes that its control is now lost, and it goes on working unbidden.

Sleep is the time for recuperation and repair. The expended energies of the day are thus renewed. The brain cells are in a state of quiet repose, and energy is laid aside for the use of the next day. Most grown-up people require seven or eight hours' sleep per day, and some still more. The exact amount depends on the build, constitution, and state of health of the patient.

Worry and Anxiety

Some one has said that work builds, and worry kills. All are acquainted with the depressing effect of worry. It is veritable mental suicide. But how common an evil it is. Some people almost boast of their worries. "I worry over this, that, and the other," is constantly heard on every hand.

"Don't worry," is easier to command than obey. And yet, after all, why worry? What is the benefit gained? How much money has been saved or gained by worry? Has it done you the slightest good? Has worry saved doctor's bills or paid draper's bills? Has it built houses or sold farms? Has it ever contributed one ounce of good cheer or one grain of happiness?—*No*, of course not. Then why worry any more? Stop the abominable habit, and substitute good cheer and hope, and, if you please, hard work.

Sedentary Life

As a people we are getting to be less and less active as far as exercise and physical culture are concerned. With trains and trams and omnibuses and cabs there is little chance nowadays for walking. In the morning the busy man takes the tram to the station, boards the train, and is carried to his office or shop.

In the evening he rides home again. Wherever he goes, he takes the tube or the train or the 'bus.

In the morning he is too hurried to exercise, and at night he is too tired. Occasionally he gets away for a brief afternoon, but that is not sufficient. Such spasmodic efforts are of little real value.

Activity is the first law of life. Cessation of activity means death. The essential difference between living matter and dead matter is that of activity. In the tree activity is manifested by growth; in the animal world by both growth and movement.

If you would have steady and calm nerves, go in for physical culture and outdoor exercise.

Time Flies

SIXTY seconds make a minute,
So my father used to say.
What you've got to do, begin it,
Or 'twill not be done to-day;
For so fast the seconds fly,
You can't catch one — nor can I.

Sixty minutes make an hour,
So my mother used to tell;
While you've got the strength and power,
Do your work, and do it well;
Or at night you'll have to say,
"I've done nothing all the day."

Twelve fast hours make the daytime,
So, my child, I say to you:
Some is work-time, some is play-time.
Do what you have got to do;
For though fast you run down-hill,
Time is running faster still.

—Frank Ellis, in *Cassell's Little Folks*.

How to Deal With Carelessness in Children

A "Mother's Exchange"

THIS mothers' exchange was not a "woman's club," nor was it a "literary circle." It was simply a gathering of a few earnest mothers who met occasionally to discuss matters pertaining to bringing up their children, and to exchange thought. It had no officers and few rules. The one rule, in fact, was "that the membership should be limited to mothers only," and the meetings "experience" ones. Each mother in turn entertained the circle, and held herself responsible for the subject to be discussed, introducing it by means of an informal paper or talk. On this particular afternoon the subject chosen was "Carelessness in children and how best to deal with it."

"I must confess," began the hostess. "that in the management of my children I have found the faults of 'omission' much more difficult to deal with than those of 'commission.' It is so hard to correct a child for what it 'did not mean to do,' or 'has forgotten to do.' Actual disobedience, or intentional wrong-doing, is far easier to correct; and just here I have found lies the danger line. We are so apt to overlook these little

faults which imperceptibly grow into confirmed habits before we are aware of their existence. In my early married life I had my thoughts directed to this matter in a very forcible way. A friend of my husband had asked him to take into his office his eldest son, a boy of seventeen, which he was glad to do, for he seemed to be a capable boy, with a very pleasing address, and so obliging that he was a universal favorite. At the end of the first month he was dismissed, to the regret of his employer and to every one's surprise. 'I could not keep him,' announced my husband, when I questioned him, 'because he did not do one thing well nor thoroughly. He was hopelessly careless and untidy in his work. He could not write the simplest letter correctly, nor could I rely upon him in the smallest matter. I was obliged to let him go before he got me into trouble, and I was very sorry to do it, for I liked him immensely; he was so willing to work, if he had only been taught properly—but he will never make a success at anything.'

"You may be sure this sorry failure set me thinking seriously, as I had a boy of my own who of late had been growing careless with regard to losing his books and caps and unnecessarily tearing his clothes. His father rather admired this 'boyishness,' as he called it, in Tom, and argued that he would be a 'sissy' if he had to think of these little things. 'Accidents would happen,' etc. One day he came home from a school picnic, having had a royal time and in his usually dilapidated condition. He had fallen into the brook and ruined a pair of new shoes, had rolled under a barb wire fence and torn his shirt-waist beyond mending. As for his coat, he had lost that altogether. I counted the cost of this picnic, and estimated it to be over five dollars. His father excused him, as usual, and wished nothing to be done about it. 'Boys would be boys,' he said, 'and it was a pity to spoil his fun. Give him another chance, and don't say anything about it this time.' I reluctantly yielded to his wish, but tried to make him see that this recklessness was becoming a serious thing. 'Will Tom,' I asked him, 'when he grows up and has charge of other people's property, be any more careful of it than of his own, if he is never taught the value of things nor held responsible?' I reminded him of his unfortunate young clerk whom he had dismissed, and he agreed with me that hereafter we must take a different course.

"About a week later Tom came in one afternoon, his new school suit ruined with red clay. He explained penitently that he had quite forgotten to change it before going into the river wading, had forgotten to roll his trousers up, and found himself in deep water before he knew it. I examined the suit carefully, and then said, very decidedly: 'Tom, these clothes will have to be sent to the cleaner's. I can do nothing with them, and as it was most

unnecessary for you to wear your new suit in wading, I shall expect you to pay one half the bill.'

"The poor boy was so inexpressibly sorry for what he had done, and took his punishment so well, that I found it difficult not to relent. The sum of money so small to me, meant so much to him. But I held firmly to my purpose, and with good results. Only once after that did I require to resort to such severe measures, and this time the offense was a graver one, yet the boy had no intention of wrong-doing. I had sent him to a store to buy something, and he returned short in his change by a small amount. In his great haste he had jerked the money out of his pocket onto the floor, and some of the loose coins had rolled into a crack and been lost. This matter I treated most seriously, not only insisting upon its being made good by the boy himself, but explaining to him how carelessness in money matters might lead to a suspicion of dishonesty. He saw the reasonableness of this, and from that time we had little trouble with him. When he went to a boarding-school a few years later, his father gave him an allowance, and he regularly rendered an exact account of his expenses. . . .

"At this time I had been trying to think of some pleasanter method of teaching carefulness to Tom's younger brothers and sisters, who, in the ever-busy school life, with its rush, were growing extravagant and forgetful. It was so easy to lose pencils, tablets, or even car tickets; sometimes even books or umbrellas, and easier still to ask for more. But I felt the principle was wrong, and after much consultation we decided upon a plan which worked like a charm.

"We provided, at the beginning of each school term, everything necessary, and in addition a small sum of money—fifty cents, if I remember—to cover losses or to be pocket-money if not needed. It was wonderful how this experiment succeeded, although, of course, the little foxes which had been eating the tender grapes so long before we set traps for them, were not to be captured in a day. Reforms came slowly, and a few losses were reported. One little girl lost a pair of rubbers, which cost her over a month's pocket-money, and on another occasion a grammar was lost; but, on the whole, we were much pleased with our plan. I don't pretend to say it was easy or agreeable for us to carry out, and I was often more severely punished than the children; nor did I like to be called overstrict, as I sometimes heard it whispered. Very often I found myself wanting to relax the discipline and let matters go on in the old way, but at such moments I had only to look ahead to the children's future, when we would not be there with our help and advice to stand between them and a censorious world, and to remind myself that this was in reality kindness rather than severity."—*Northwestern Christian Advocate*.

THE WORLD-WIDE FIELD

Raratonga

G. F. JONES

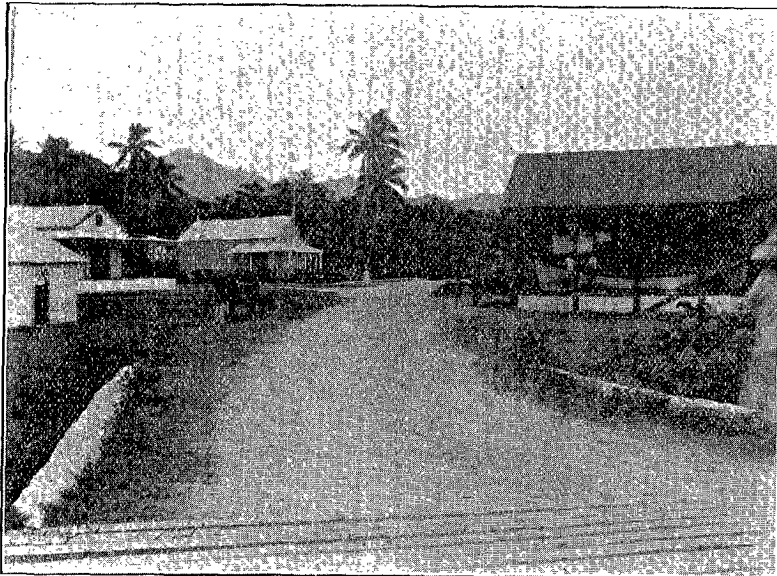
MUCH has been said in the past concerning this island and its people. The Raratongans love to read the Bible, but it has become merely a form with them. The life and power of the word of salvation is very little known among them. Like the Society Islanders, there is nothing more enjoyable to them than a *maro*, which is a debate on the meaning of certain texts. Any or all in the congregation take part, and the meeting lasts all night. The spirit of the good Word does not come in, neither does obedience to it enter much into their thoughts.

The London Missionary Society has its churches and schools in every village, and has held the field from the time of John Williams until recently, when the Catholics established themselves here, and have two churches and schools. We have here about fifty Sabbath-keepers, four Sabbath-schools, one church-school, and, at present, a small boarding-school in our house.

The London Missionary Society dislikes very much to see us establishing our work here, and say that we ought to retire, leaving their society free to do its work. We would gladly leave the field to others if they would take up our work—the work that every Bible student ought to be doing—giving the last warning message to the world in this generation. But at this they scoff; we, therefore, continue our work with haste, and go to every kindred, nation, tongue, and people until “this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” It is true, we are looked upon as interlopers, but what of that? “Know ye not that the friendship of the world is enmity against God?” The storm is surely coming, for the barometer is falling; but we are homeward bound, and although we are stemming the undercurrents of “higher criticism” and other isms, we can make rapid headway only as we spread our sails and run before the gale. We shall soon be in port, thank the Lord. Many poor Christians are steering by a compass magnetized by higher criticism. They are making bad weather, and

running with the current. They know not that they are going headlong into a maelstrom.

For the sake of the poor natives in these and other islands, who, less than eighty years ago, received the Bible as the infallible Word of God, we desire to go to each and all, and reassure them that it is still so. We need the help and prayers of our brethren as we go among those who are already in the hands of missionaries who carry the Bible, but no longer believe it to be an infallible guide. This must be Satan’s masterpiece of deception, for in this way he comes as “an angel of light.” These are the kind of missionaries who enlist the sympathies of the people by saying that we are causing strife. Are they



RARATONGA MISSION BUILDINGS

not repeating the words of Ahab to Elijah, “Art thou he that troubleth Israel?” And shall we not answer them in the words of Elijah? “I have not troubled Israel; but thou . . . in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.”

I am planning to go to the different islands at the first opportunity, with “Christ Our Saviour,” and tracts, following up the work later with preaching. I trust some of our native brethren will be ready and willing to carry the truth to their own people. They will necessarily need some help from our brethren elsewhere. The sparsely as well as the thickly populated lands must receive our attention. “Blessed is he that soweth beside all waters.” “And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, . . .

from the islands of the sea.” Let us “give glory unto the Lord, and declare his praise in the islands.”

A Year's Experience With the Offering Envelopes

MRS. M. I. REEDER

OUR church at College View, Neb., has to-day completed one year in the use of the little envelopes in taking up the ten-cent-a-week offering, and the total is \$670.67, an average of \$55.89 per month, or \$12.90 per week. Our plan for using the envelopes is a very simple one, and thus far has proved very effective.

We have small pockets, made of tin, painted to correspond with the seats. These are large enough to hold twelve or more of the envelopes, and are securely fastened to the backs of all our seats, near enough together so that all may be conveniently accommodated with the envelopes. Our janitor is faithful, and each Sabbath the deacons pass the baskets before the regular service begins, taking up the offering, the organist playing softly meanwhile.

Each fourth Sabbath our donation for the home mission work is taken, and each second Sabbath our collection for the poor. These donations are simply dropped loosely into the baskets, it being understood by all that the money in the envelopes is sacred to the foreign mission work.

During the winter it was necessary to do some repairing about the church that called for more than the usual amount of money for church expenses, and it was thought that perhaps

it would be well to discontinue the use of the envelopes until this amount was raised, but our people were too thoroughly converted to their use, and so pleased with the steady stream flowing through them to the regions beyond, that many of them found their way into the baskets marked “Foreign Missions.” We accepted the reproof, and for the present two collections will be taken each Sabbath, that dropped loosely into the baskets to be taken for church expenses, except the two Sabbaths already mentioned.

We did not reach our present system in a day; every inch of the way was thoroughly canvassed; and when at last adopted, the officers at least were united to a man, and prepared to give it a fair trial. But ere it all came about, several thousand of the little envelopes had accumulated on our hands, and our members had begun to inquire, “What are those little envelopes that the Mission

Board speaks about in the *Review*? Why don't they send us some of them? I have never seen any of them."

I have been much surprised to learn in the past few weeks that there are leading brethren in our larger churches who have advanced no further in this respect than these members were a year ago, inasmuch as they have not only not introduced the envelopes into their churches, but they themselves have never seen them.

One good brother who had wrestled with us over the envelope problem, but who was called to labor in another conference before it was solved, visited us not long ago, and was quite enthusiastic over our solution of it. He carried away a sample of our envelope pocket. I think a visit to our church would convince the most conservative of the utility of the envelopes.

And now lest some think that all our contributions go through the envelope channel, I would like to tell you that during this same year our Sabbath-schools have given to foreign missions \$130.52, and nearly a score of different fields have been remembered by us, amounting in the aggregate to \$773.24.

We rejoice in this evidence that the Lord is moving upon the hearts of his people, and that they are being made willing to sacrifice for the truth's sake.

The Message in Hungary

J. F. HUENEGARDT

THE work which was begun here several years ago, first among the German-speaking people of Transylvania, has now gained a foothold among the Hungarians, Romenians, and recently among the Slovenians. We are glad to report to our brethren that the good work has also been established in Budapest, the capital of Hungary, a city of nearly eight hundred thousand inhabitants. We now have a company of twenty-five members, mostly as a result of the work since the month of February.

In Bekes-Csaba, a city of about forty thousand inhabitants, we organized our first Slovenian company of ten members in May. These people first heard of the Sabbath several years ago, and have since kept it, but had not fully accepted the system of tithing; but, after a thorough consideration of the subject, they were happily united with the remnant people of God, and now enjoy the light of the full truth for this last generation.

Through these people another company was also convinced of the Sabbath truth. This company lives on the southern border of Hungary, near the city of Belgrade, the capital of Servia. After these heard that the people at Bekes-Csaba had united with us, they at once invited me to visit them. This I did last week. During my stay it was my privilege to study the truth with them. As a result most of them were fully convinced, and declared that they

wished to unite with us at the time of my next visit among them. This was considered the wisest step under the circumstances. These people also speak the Servian language, and we have hope that through them the truth will soon find its way into Servia also, which is one of the few countries of Europe into which the truth has not yet entered.

In company with Brother H. F. Schuberth, from June nine to twenty-eight, it was my privilege to visit in all parts of our great field. The trip was a very profitable one. Forty-one souls were baptized and taken into the church during the quarter which closed in June. This gives us a membership of over two hundred. The work is onward, and we are of the best courage, and expect yet greater blessings in the near future.

Budapest, Hungary.

Mission Notes

"MISSIONS first, missions last. Why not? Millions! Think of it. Millions destitute, and dying! What other work is half so important?"

"AN exchange says that the apostle James addressed his epistle to 'the Christians scattered abroad.' If he were writing it now, he might address it to the Christians huddled at home."

IN China there are 1,746 walled cities. In only about 247 of these are missionaries at work, leaving 1,500 unoccupied, and in only 88 villages and unwalled towns have mission stations been established.

"It was a wonderful thing when Stanley in nine hundred and ninety-nine days crossed the continent of Africa; it's a more wonderful thing that a quarter of a century sees a chain of missions across that same road, the last to be established immediately."

THE annual expenditures in the United States for various objects run on the following scale: Foreign missions, \$5,000,000; home missions, \$12,000,000; church expenses, \$125,000,000; dress, \$250,000,000; jewelry, \$450,000,000; tobacco, \$600,000,000; liquor, \$1,200,000,000.—*Exchange.*

PILKINGTON, of Uganda, in Africa, not long before his death, wrote: "O, let us be real! Emotion is no substitute for action. You love Africa, do you? God so loved that he gave. God gave what? Superfluities? Leavings? That which cost him nothing?"—*Selected.*

THERE are now laboring in Japan thirty-five missionary societies, twenty-one of which are American. Connected with these societies are 692 missionaries, male and female, with 143 stations and 864 out-stations. With the 423 organized churches there are connected 40,921 members, of whom 3,070 were re-

ceived on confession in the year 1898. There are 308 ordained Japanese ministers, besides 725 preachers who are not ordained.—*Exchange.*

A NATIVE preacher in China who was noted for his many thorough converts, on being questioned, answered that an American merchant who supported him had a list of not only his converts, but of those under conviction, for whom he prayed, locking himself in his office an hour daily for this purpose.—*Selected.*

THE British and Foreign Bible Society issues the Word of God in forty-two Indian languages, either in whole or in part, and there are still one hundred and eight languages untouched. But it is reported that the forty-two languages into which the Bible has been translated are in use by 220,000,000 out of the total population of 294,000,000.

A BRITISH subject was once asked if Queen Victoria should issue some proclamation to every man, woman, and child on the earth, how long he thought it would take to carry it out. He thought a moment, and calmly replied: "Sir, I think we could do it in about eighteen months." Nineteen hundred years have come and gone since our King gave us his commission, and time goes swiftly rolling on toward eternity, whirling its teeming millions on toward eternal darkness because *we* haven't told them. The good news was for them, too, but they don't know it, and the responsibility is mine and yours.—*Selected.*

A HINDU, who lived a long distance from any missionary, and who had never been inside a Christian church, was led to believe in Christ by reading the Gospels. Finding a command to eat and drink in memory of our Lord's death, and knowing nothing of church order and ritual, he was accustomed to take a little rice, saying, "This I do in remembrance of Christ," then, drinking a little water, he would say, "I drink this because Christ died for me." Thus in his solitude this disciple was taught of the Spirit, and his inner life was nourished without the help that comes from the communion of saints.—*Selected.*

WHEN the war chest of Frederick the Great was exhausted, he appealed to the women to lay their jewels on the altar of patriotism, promising to return jewels of iron for jewels of gold, bearing the inscription, "I gave gold for iron for the sake of the fatherland." Out of this response to an appeal to German patriotism, there arose the Order of the Iron Cross. What we need in these last days is a new order of living, that will mean a life of economy, a life of plainer living, plainer dressing, plainer eating, less expensive recreation, a giving up of much that we want, that we may give the gift of eternal life to those who are dead in trespasses and sins.—*Selected.*

THE FIELD WORK

Bay Islands

RUATAN.—The week beginning Friday evening, April 29, was set apart for the study of the week-of-prayer readings, and for prayer and consideration of work in foreign fields. Elder Goodrich visited us early in April, and encouraged our little company here, and assisted us in laying plans for the medical missionary work. As urgent matters called him to Utila, we were not privileged to have him with us during the week of prayer. But the brethren and sisters met together, and earnestly and prayerfully studied the readings. Two meetings were held each day—one at ten in the morning, the other at four in the afternoon. Some of the hours were taken for special Bible studies. At the end of the week a collection for foreign missions was taken, which amounted to eighteen *soles*, or about \$7.20. This was doing very well, considering the fact that the company numbers less than ten, and it was at a time of the year when money is very scarce. The brethren and sisters are of good courage. They meet each Sabbath in the mission chapel, for the study of the lesson, and quite often have Bible study at the close.

During the latter part of June, Brother Greene spent some days at the west end and north side of the island, in the interests of gospel work. As far as we are able to learn, this is the first time that any of our brethren have spoken in public on the north side. When it was announced that Brother Greene would speak to the people, he found a company of about fifty gathered at the appointed time to hear him. They listened very attentively, and seemed deeply interested. At the close of the meeting a number of persons requested him to come again the next morning and speak to them. The next day was Sunday, and a regular appointment had already been made for a Sunday morning service. Brother Greene made his appointment earlier, and spoke to quite a company of people. The subject was of such interest that the people requested to hear further. So he remained to the regular Sunday service, at the close of which the minister announced that Mr. Greene would address the audience. Accordingly, the service was continued. The entire company, including the minister, remained and heard him as he presented the present truth. A number expressed their interest in what had been spoken, and inquired if they could not be taught further. Brother Greene is hoping that Elder Goodrich will soon be able to meet with these people and carry on the interest.

The Lord has greatly blessed our efforts in the medical missionary work here. At first there seemed to be some obstacles in the way, and of course more or less prejudice. But we began our work, caring for the patients that came to us, and we soon found ourselves quite busy. It was not long until the patients

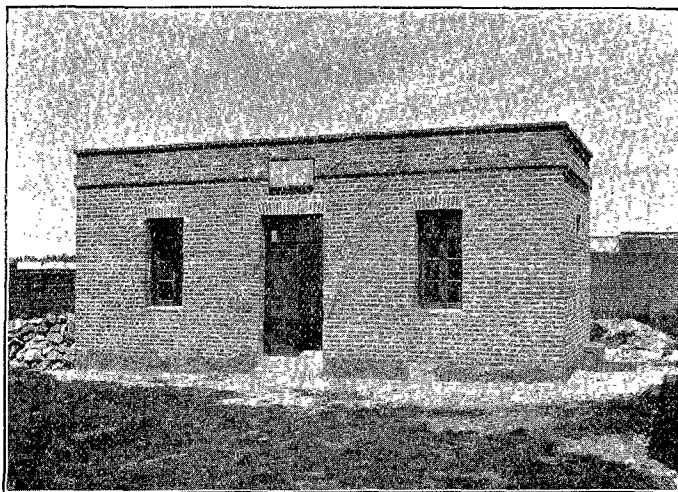
began coming from neighboring islands, and from the mainland. Several who appreciate the value of our methods of treatment have asked if we would not open up definite sanitarium work here in the islands. One interested friend has offered us a nicely situated lot if we would use it for that purpose. A brother has offered to give a nice tract of land, well elevated, overlooking the sea, if we would establish the work on it. One of the most prominent and influential business men of the Bay Islands has offered to give us a choice of a site in a good tract of land, if we would erect buildings suitable for our work. These offers show the interest that is being taken in our work. But as yet we have not been able to accept any of these offers, since the work has not progressed sufficiently financially to permit of such steps being taken. Our work is carried on in rented buildings. We have had to labor under many disadvantages and inconveniences, yet the work has been self-supporting from the beginning.

We have had a number of very interesting cases, several of which have been very critical. And, to the praise of God, we are glad that, through his help, we have been enabled to save several lives for which there seemed little or no hope.

MRS. A. J. HETHERINGTON.

Mexico

WE are now occupying the new building which we have erected for a printing-office and depository. The accom-



panying picture will give an idea of its appearance from the outside. It faces the east, and stands in the center of a lot fifty-five by one hundred and thirty-seven feet. It is built of brick, is eighteen feet long and thirty-six feet wide, and is divided into two rooms.

The lot, building, and machinery are the property of the La Verdad Publishing Company, a corporation formed under Mexican law to hold the property of the Mexican Mission.

About sixteen hundred dollars from

the United States is invested in this property and machinery. The Mission Board furnished three hundred dollars to the enterprise, and the rest was provided by the brethren in Mexico, and a few friends in the United States and Spanish Honduras.

We feel very grateful to God for his overruling providence which has provided us with the means to erect this memorial at the capital of the Mexican republic. We also desire to express our appreciation of the substantial help received from the Mission Board and the dear brethren and sisters who have contributed their money and prayers that the work might be completed without debt.

A general meeting will be held at Mexico City, September 14-19. This will be the first general meeting held in Mexico, and at this time the building will be dedicated, the needs of the work in this field will be carefully considered, and plans laid for its future advancement.

Our little company are rejoicing in the increasing attendance of Mexican people at our Sabbath meetings. These have been brought in largely through Brother Kelley's faithful Bible work.

Brethren Hayman and Bodwell are actively engaged in the work for our literature, and are meeting with quite good success. We have made arrangements with Elder J. E. White whereby we hope soon to have a Spanish edition of "The Coming King," thus providing a more complete presentation of the advent message than is now available in the Spanish.

We are hoping that the Lord will impress some consecrated persons who have a knowledge of Spanish to volunteer for the colporteur and canvassing work in Mexico, so that the message may be carried speedily to all parts of the republic. I shall be glad to correspond with any one who is interested in this work. My address is 1426 20th Ave., Tacubaya, D. F., Mexico.

GEO. M. BROWN.

Cuba

HAVANA. — Tomorrow (August 2) I shall begin to work in practically the only bath rooms in the city. I have full charge of the gentlemen's side, but hope to turn the Russian and Turkish part over to some one else soon, which I shall have to do sooner or later, as

I am off on Sabbath, which is an important day for them. But I hope to be able to begin giving some of our special treatments as soon as possible, and if the way opens, run regular treatments there, and work in connection with them, at the same time giving an individuality to my line of the work.

My wife is teaching a class in English in a private school in the city. She has two other private classes—one with a young Catholic girl who is studying Spanish with her, and the other with a

Catholic girl who is studying English. The private school is Catholic also. This is a Catholic country, and that is the class we have to work with, if we work. My wife is also giving treatments.

Another thing perhaps would be of interest, although a small matter. The people who live in the other side of the house where we live are Catholics. The lady speaks some English. She soon noticed that we worked on Sunday, which nearly everybody does in this country, the places of business all being open, and nearly all business going on about the same as on any other day. But she noticed that we did not do anything on Saturday — *Sabado*, meaning Saturday, or Sabbath. She began to inquire, and borrowed our Spanish Bible, and we were surprised the other day to know how much she had found out simply by reading it the few days she had it. The other day she told my wife that she was not doing anything special on *Sabado*, because she did not want to interrupt us, but on Sunday she does the work which she had been doing on Sabbath. While she is not keeping the Sabbath, it simply shows that she is drawn to our belief. Others are interested.

We are expecting some other self-supporting workers in the field soon.

ISAIAH E. MOORE.

The Ohio Camp-Meeting

THE Ohio camp-meeting was held, according to appointment, at Marysville, on the beautiful fair-grounds of that place. The meeting opened on Thursday evening, August 11. During the day previous to the first meeting, the citizens of the county of which Marysville is the county seat, had arranged to hold an old settlers' meeting. From all parts of the country they had invited men and women who were born and raised in that county, to spend a few days in that place, and this particular Thursday was the chief day. The brethren in Ohio offered the members of the Board of Trade the use of their pavilion and the grounds, for this meeting. There were probably more than five thousand persons present, thus affording an opportunity for advertising, such as we seldom have in connection with our camp-meetings. The Board of Trade afterward passed a vote of thanks to the Adventist people in the State of Ohio for thus tendering them the use of their place of worship. Many of those assembled upon the ground to attend the old settlers' meeting expressed surprise and wonder at the preparations for a religious meeting. Many were the promises to visit the camp and attend the meetings while in progress. These promises were probably faithfully kept by many; for the attendance of people from the outside was very noticeable at almost every public service. The evening services especially were attended by hundreds not of our faith.

Elders Daniells and Farnsworth arrived at an early date in the meeting, and their labors were much appreciated. Elder Prescott arrived later, and remained over one night only, speaking in the evening with manifest acceptance on the part of the people. Elder C. J. Herrmann, of Wisconsin, was in attendance, and took charge of the German services. Only a few Germans were on the ground, but the attendance of Ger-

man people from Marysville enabled him to hold regular preaching services each evening.

The special burden of Elders Daniells and Farnsworth was the work in other lands, and their presentation made a deep impression upon the minds of all present. This was the more acceptable because the missionary spirit had already taken possession of the good people of Ohio, and they were ready to co-operate in any effort for those in the dark places of the earth.

From the beginning the meetings grew in interest and spirit. One noticeable feature was the ready attendance of the people. The general services were so arranged as not to crowd one upon another. The people had an opportunity for preparation, and as soon as the time for meeting arrived, the tent filled very quickly. Another feature worthy of notice was the large attendance at the early morning meeting, which began at 5:30. Almost the entire camp attended this early service.

The most interesting feature, I believe, of the entire meeting was the large attendance of children and young people. The writer took occasion to visit the services held in the various departments, and found in regular attendance at the youths' meeting more than fifty young people. In the intermediate department there were forty or fifty in regular attendance, while in the kindergarten department there were more than thirty under the care of competent teachers.

The services in the youths' and children's department were especially interesting, the majority of the former having accepted Christ as their Saviour. The social meetings in the youths' tent were cheering indeed; also many among the children seemed to have an understanding of the truth, and of what it means to be a Christian.

Elder H. H. Burkholder was re-elected president of the conference, in connection with an able committee of counselors. The committee on recommendations reported in favor of placing one-half the laborers and fifty per cent of the annual tithe at the disposal of the General Conference and Mission Board, to be used by them in the work in foreign lands. There was some discussion of this recommendation, but no opposition, it being adopted as presented by the committee. This act on the part of the Ohio Conference will surely bring the blessing of the Lord and greater prosperity to that conference. God does not fail to reward the liberal in heart. They had been considering for some time the work in other lands. The presentation of the question of the gospel to the world in this generation was in harmony apparently with the spirit of the people of the conference, and the act already mentioned was certainly one of the heart, and not merely mechanical. Other important recommendations were presented, which received favorable action by the conference. For instance, it was recommended that the sale of "Christ's Object Lessons" be immediately taken up by the people of the conference, and pushed forward until the work undertaken by the conference is fully consummated. After the passing of this resolution, pledges were made by those present, to sell more than a thousand copies of the book, the work to begin at once.

Notwithstanding the fact that the camp was visited by a severe wind-storm on Friday night before, the last Sabbath of the meeting was one of special interest and profit to all present. Elder Farnsworth spoke at 10:30 A. M. At the close of his discourse an opportunity was given those who desired to seek the Lord to do so. Many took occasion to re-consecrate themselves to God and his service, while many others gave themselves to the Lord for the first time, to serve and obey him.

At the close of the praise service in the afternoon, Brother B. L. House was set apart for the work of the ministry, by the laying on of hands. Before the close of the meeting several young people offered themselves for service in specific fields under the direction of the Mission Board. On the whole, the meeting was blessed, and will be a blessing.

ALLEN MOON.

Arkansas Camp-Meeting

It was my privilege to attend the good camp-meeting held at Russellville, Ark., August 11-23. The camp was located in a large, grassy grove, with abundance of shade. About one hundred campers were on the ground, while the attendance from the outside increased till the close. Elders N. P. Nelson, H. Shultz, and J. H. Morrison, Brother Harrison, and the writer were the visiting brethren.

The meetings of the conference were all harmonious, and an excellent spirit characterized all the proceedings. Brethren U. Bender and V. B. Watts were ordained to the gospel ministry. The conference showed a commendable growth in all departments of the work. The tract society showed a gain of about six hundred dollars.

From the first, the meetings were marked with much earnestness in seeking God, and many hearts were comforted and encouraged. Several began keeping the Sabbath.

Brother Watts and others will remain with a tent, at the request of the citizens, and we shall hope for a church to be raised up as the result of the meeting and the continued effort.

Brother Bender was elected president of the various organizations for the coming year.

We shall never forget the days spent with the brethren in Arkansas. Our souls burned with a strong desire to see the people enjoying a higher plane. There must be brighter days for the work in Arkansas. Surely God was good to us there, and it remains a Bethel to our souls.

I. H. EVANS.

Two Churches Organized in Wisconsin

THE writer, in connection with Elders H. W. Reed, C. J. Herrmann, and N. P. Neilsen, organized a church of Seventh-day Adventists at Appleton, Wis., Aug. 27, 1904. In the afternoon of the same day the ordinances of the Lord's house were celebrated with this newly organized band of worshipers. The occasion was one in which the Spirit of the Lord came very near to all who were present. In this meeting every member spoke of gratitude to God because a church organization had been effected. They also re-

joined on account of the spiritual blessings they were then receiving.

Several efforts have been made by our people to plant the standard of truth in this beautiful city of the Fox River Valley, but for different reasons these efforts have ceased before the work was completed. A church of thirteen members has at last been organized, with the understanding that the efforts to give the message to the inhabitants of this place are to be continued. We hope to see many others accept the testing message in Appleton before the Lord comes. Elder N. P. Neilsen was made elder of the church.

Elder Locken and the writer organized a church of twelve members near the town of Bruce, in Gates County, August 20. Probably one other person was baptized and added to this church by Brother Locken before he left the place, as he remained until the twenty-first to hold other meetings. Only one of those received into the church had previously held membership in any church in Wisconsin.

Several brethren have bestowed labor in the vicinity of this church, and yet there is a demand for more work to be done there. The members were greatly pleased because of the organization effected. Before we left them, they were planning to build a house of worship this year if possible. We sincerely hope they may be prospered in this laudable undertaking.

WM. COVERT.

The British Union Conference

WE have just closed our second annual session of the British Union Conference, which was held at Leicester in connection with the regular annual meeting of the North England Conference, July 29 to August 7. The weather has been very favorable, and the attendance, both of our own people and from the city of Leicester, has been very encouraging. The presence and labors of Elders W. A. Spicer and L. R. Conradi were greatly appreciated. Brother Spicer spent considerable time in England some years ago, and it is a great pleasure for our brethren and sisters to meet him again, and to hear his encouraging testimony for the truth and the message for this time. His instruction has been very helpful, and just what was needed for the work in its present stage in this field.

As we look over the past year and its experiences, we have the greatest reason for gratitude and thankfulness to God. While it has been, in some respects, a year of peculiar experiences, and we have been made sad by the apostasy of some who have been connected with the work, still it has been a year of success. The Lord has greatly blessed and prospered the work in every part of the British field. The faith and courage of our people have been strengthened, and the outlook for the work in the British field was never more encouraging than at the present time. For this we feel thankful.

The business proceedings of the conference were characterized by perfect unity and harmony throughout the progress of the meeting. The first session was devoted to the usual preliminary business, and hearing reports from the various divisions of the conference.

The general reports revealed the substantial prosperity of the past year. The total membership has increased from 1,106 to 1,243, and the tithe from \$12,636.49 to \$15,000.81, an increase of \$2,364.32. There has also been an encouraging increase in the offerings. We have had the privilege of baptizing two hundred and six persons during the year, and eight churches have been organized. There are at present fourteen active efforts in progress in various parts of Great Britain, and the prospects for their success are very encouraging.

The second session being devoted to the educational work, Professor Salisbury gave a report of the Duncombe Hall College. This institution has prospered from the beginning, and with the opening of a home for students this year, its prospects for the future are brighter than ever before. The need of a library for the school was presented to the conference, and it was voted to raise about three hundred dollars in various parts of the British Union Conferences for this purpose.

During the year, the first church-school in this country was started at Kettering by Sister Castle, and the effort was very successful. This department of the educational work will be developed as rapidly as circumstances will permit.

The publishing work occupied the third session of the conference. The balance sheet of the International Tract Society, presented by Brother W. C. Sisley, showed a net gain of £927 os. 3d. (\$4,514.55) for the year. The total sales had aggregated £17,396 os. 4d. (\$84,718.60). The tract society employs twenty-eight persons in the office, and one hundred and seventy-two in the field. The facilities of the plant have been increased by the addition of a new gas engine, two new presses, and a large amount of type and furniture during the year. The whole plant is devoted to the printing of our own literature, no outside commercial work whatever being done.

The following recommendations were presented:—

"Whereas, Our American brethren for years have contributed most generously of their men and means to assist in the establishment of the work in this field, our balance sheet showing that the International Tract Society alone had received eight thousand pounds, therefore,—

"Resolved, As a recognition of their co-operation, and as a small expression of our heartfelt gratitude for what has been done for us, that we donate to the building fund at Washington, D. C. [U. S. A.], the sum of one thousand dollars.

"Whereas, The reports of all our conferences and mission fields, tract societies, and individual workers show the past year to have been one of great success in the publishing work, therefore,—

"Resolved, That above all, we thank the Lord for his prospering hand that has guided the work, and, that we also express our appreciation of the faithful efforts of our canvassers and other workers, recognizing the great extent to which we are indebted to them for the results obtained."

Other resolutions were presented with reference to increasing the circulation

of *Present Truth*, the British *Good Health, Our Day*, and the book "Coming King." It was also advised that special holiday numbers of *Present Truth* and *Good Health* be printed. These resolutions were all unanimously adopted.

The next session was devoted to the health work. Brother S. S. Barnard, secretary of the International Health Association, read his report for the year, and also presented the balance sheet of the Birmingham health food factory, which showed a net gain for the year of over six hundred pounds (three thousand dollars). This plant has had trying experiences in the past, but the present outlook is every encouraging, and the prospects for the future are more promising.

Dr. A. B. Olsen then presented the report of the Good Health Association, speaking most encouragingly of the work done at the Caterham and Leicester sanitariums, and Dr. Bell reported for the Belfast sanitarium. The blessing of the Lord has attended the beginning of our health work in a marked manner, both spiritually and financially. The sanitarium at Caterham has been full to its utmost capacity almost from the very beginning of its work.

The next session being devoted to the regular business of the British Union Conference, the reports of the various committees were considered.

The following names were presented for credentials and licenses: Ministerial credentials, O. A. Olsen; ordination and credentials, H. R. Salisbury; ministerial licenses, W. T. Bartlett, and M. E. Olsen.

The nominating committee's report was as follows: President, O. A. Olsen; Vice-President, E. E. Andross; Secretary and Treasurer, A. Bacon; Executive Committee, O. A. Olsen, E. E. Andross, W. A. Westworth, A. F. Ballenger, W. Hutchinson, W. C. Sisley, H. R. Salisbury, and A. B. Olsen; Auditor, S. S. Barnard. These reports were unanimously adopted, and the officers nominated were elected.

As a whole, the meeting was encouraging and profitable. The business sessions were characterized with the fullest union and harmony, and the brethren and sisters returned to their homes with increased faith and confidence, and a determined purpose to be more active in the work of the message.

The speakers enjoyed much freedom in presenting the message of the Lord for this time. If there ever was one time more than another when the gospel trumpet should give a very certain sound, it is now. Times are perilous, for now Satan is working with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved. But God will have a people prepared and made ready for his coming and kingdom, and while the long-suffering of God has borne with us, God is not slack concerning his promises, and now we have reached the time when there shall be delay no longer. The closing work will soon be accomplished. May it now be ours to be found faithful at our post of duty, and finally to receive the Master's welcome.

The meeting closed with an excellent interest. The attendance from the city

was large, and reveals a growing interest. The meetings in the tent are being continued, and we look for a large ingathering of souls for the truth of God.

In company with Brethren W. A. Spicer and E. E. Andross, the writer went on to Scotland, to attend the general meeting for that field.

O. A. OLSEN.

Our Mission Receipts for the Quarter Ending June 30

WE submit herewith an itemized statement of the receipts of funds at our general office for the second quarter of the present year. It is from these remittances that come in from all parts of our country that we are enabled to supply our missions in the various parts of the world with funds with which to keep their work going. This is the great work of the denomination to-day—the carrying of the message of truth to all parts of the earth. It is a work that all may have a part in, though all may not go to these distant lands. Those who do must necessarily make great sacrifice, but this entire work is one of sacrifice, and will be to the end.

Last week we published a list of the mission fields that are being helped this year, together with the appropriations made to each field and the amounts paid on the appropriations during the first half of the year. The table submitted this week will be of special interest to all whose hearts are drawn out to the great mission fields of the world—and this should certainly include every Seventh-day Adventist to-day.

It will be noticed that the Atlantic Union Conference has made the largest total offerings during the quarter, with the Pacific Union Conference a close second. The showing of the Canadian and Southern Union Conferences is quite small, but in all probability full reports of remittances have not been re-

ceived from either of these conferences.

In the weekly offerings to missions the Central Union Conference leads all others in the amount reported, while the Lake Union makes the largest donation from the Sabbath-school funds to the foreign mission work.

W. T. BLAND.

Union College

THIRTEEN years ago this fall, on the morning of September 30, seventy-three young persons assembled in the chapel of Union College at the opening of the institution. To-day many of this number are actively engaged in the Lord's work in various parts of the earth. Year by year during the history of the institution there has gone forth a company of young people whose hearts were filled with a desire to do something toward the proclamation of the advent message. Within this institution, dedicated to the cause of God, many spiritual battles have been fought, and won. Some have been lost. But there are many to-day who look back to the days spent in Union College with joy, because here they received a new conception of life and its possibilities, and a development of mind and heart. The success of a Christian school is to be judged by the degree of spiritual life pervading it, and the standard of moral, religious, and intellectual culture upheld.

This year the Union College board and faculty have spent more time than usual in studying some of the great problems pertaining to our work. That the Lord is calling for his institutions to come upon higher ground is evident. "All our institutions—our sanitariums, publishing houses, and schools—are to reach a higher standard. Then the workers sent to foreign fields will reach a higher standard. They will be more earnest, more spiritual, and their labors will be more effective."

At the regular meeting of the board

in March, it was decided to hold a joint meeting of the board and faculty to study the principles of Christian education, and outline the policy of Union College for the coming year. Such a meeting was held May 25-31, and was a great blessing to all who attended it. The following is a list of the subjects discussed at this meeting:—

1. The true object to be reached by our schools. Scope of curriculum.
2. Work in Union College: (a) Bible teaching. Work to be adapted to the various grades of students, considering age, literary qualifications, and experience; (b) personal work and revival effort; (c) missionary efforts of teachers and students during the school year.
3. The college homes: importance of the home life.
4. Discipline: (a) positive and negative sides to question. Work to prevent discipline, and the administration of discipline when necessary to both home and resident students; (b) relation of the sexes; (c) amusements and entertainments; (d) the school and its environments.
5. Manual training: (a) How we may so adjust our work as best to encourage industrial instruction and training; (b) manual training in other schools.
6. Foreign departments: (a) how can the German Department be strengthened? (b) how can the Danish-Norwegian Department be strengthened? (c) how can the Swedish Department be strengthened? (d) relation of school to International Publishing Association.
7. Courses of instruction: (a) a proper balancing of studies and specific courses; (b) departmental work; (c) how shall the Bible be made the basis of all our educational work?

The following are some of the resolutions passed as a result of our deliberations in these two meetings:—

Manual Training and Industrial Work

Manual training will be given a

Amount Received on Mission Funds for Quarter Ending June 30, 1904

	Atlantic Union Conf.	Canadian Union Conf.	Central Union Conf.	Lake Union Conf.	Northern Union Conf.	Pacific Union Conf.	Southern Union Conf.	S. Western Union Conf.	No State Named to Classify	Totals
African Field Fund			\$ 16 77	\$ 25 00	\$ 5 50	\$ 33 70	\$ 2 90		\$ 4 87	\$ 88 74
Annual Offering	\$2,708 59		286 15	374 68	20 35	2,373 49		\$ 332 96	5 00	6,101 22
Australia Field Fund	221 48		18 25	4 75		52 52	158 79	19 50		475 29
British Guiana School					40 00					40 00
British Sanitarium			123 45			42 85	13 06			179 36
China	5 00	\$ 3 00	24 08	1,026 00	29 62	19 61	3 83			1,111 14
Fiji Field Fund						80 75				80 75
Weekly Offerings	1,328 52	74 98	1,502 70	819 65	131 35	1,080 30	23 48	455 90	2 40	5,419 28
German East Africa	13 40		1 00	25	1 05	6 50	5 00	6 00		33 20
Gold Coast Fund	4 00									4 00
India Field Fund				124 95	5 50	91 10				221 55
Jamaica	11 00			25		17 50		7 00		35 75
Mexico Field Fund	25 00			2 00		3 00				30 00
Midsummer Offering	12 00		6 50	5 00	25		2 15		2 50	28 40
Missions	766 07	16 50	375 27	212 65	765 20	447 06	65 70	189 95	17 25	2,855 65
Nyassaland Field Fund			1 25							1 25
Nyassaland Student Fund				6 00	2 00					8 00
Porto Rico Field Fund	14 83					2 50				17 33
Porto Rico Printing Press	200 00								60 00	260 00
Rome Fund			15 09							15 09
Sabbath-school Donations	786 04	58 04	1,022 74	1,327 16	236 28	1,262 31	2 26	470 25	1 30	5,166 38
Scandinavian Relief Fund						32 15				32 15
Scotland Field Fund	26 00		5 00							31 00
South American Field Fund			105 00							105 00
Southern Field Fund	102 50		195 20	10 50	142 50	11 00			10 87	472 57
Zambesi Field Fund				51 13						51 13
Trinidad Special					30 00			10 80		40 80
Totals	\$6,224 43	\$152 52	\$3,698 45	\$3,989 97	\$1,409 60	\$5,556 34	\$277 17	\$1,492 36	\$104 19	\$22,905 03

prominent place in the college, and a certain amount of accepted work is required in order to complete any of the college courses. There will be fifteen or twenty classes which will meet each afternoon. To make room for the manual training work, the forenoon session will be shortened, and the dinner hour will be at 12:30.

Each home student will be required to do one hour's domestic work as part payment of his expenses. This plan is restored for its educational value and its moral influence in the formation of character.

Publication and Printing

At a joint meeting of the college board and the International Publishing Association board, it was decided to accept the recommendations passed by the Publication Committee of the General Conference, concerning the publishing departments of our colleges, and that in the interests of the college, and in harmony with the light given through the Testimonies, the college printing plant be retained. The College Printing Department was authorized to take the responsibility of printing and distributing small educational books.

In conjunction with the Central Union Conference Committee, a book committee of seven members was appointed. The committee consisted of the following-named persons: B. E. Huffman, C. R. Kite, Mrs. M. I. Reeder, M. E. Kern, L. A. Hoopes, C. C. Lewis, and the principal of the College View church-school.

College Extension

That the teachers should endeavor in every possible way to extend the influence of Union College throughout the Central Union Conference is the desire of the board. The plan of carrying on an active correspondence with the young people of the field, and of preparing and distributing small leaflets on timely topics for young people, to assist in turning their minds toward the work of God and a preparation for the same, was approved. The faculty was authorized to organize a correspondence department.

College Paper

In view of the fact that the *Central Advance* has been discontinued, the college has begun the publication of a semimonthly paper, the *Union College Messenger*. It is to be filled with short articles on topics pertaining to educational and young people's work, and to contain news items of the work of former students of Union College.

Principles of Government

Realizing that self-government is the only true government for the individual, steps were taken for its promotion among the students. The board, faculty, and students have discussed together the rules to govern the school, and it is the plan to earnestly seek the hearty co-operation of students and patrons in the school management.

We solicit the prayers of God's people in behalf of the corps of workers in this the nicest work ever assumed by men and women, the dealing with youthful minds. That Union College shall receive a fresh outpouring of the Holy Spirit, and that the excellency of the work done here shall call the attention of the people to the message for this time, is our prayer. M. E. KERN.

Words of Cheer

A WONDERFUL spirit of unity, of joy, and of courage seems to have come to our people in every part of the world as a result of the move to Washington. It seems to be regarded as a long day's march nearer home, yes, nearer to the great capital city of the universe. We have met constant difficulties and perplexities, and yet the Lord's providence has always cleared the way in his own good time. These letters bring to the workers in Washington great courage and blessing in the thought that God is going before, leading on to victory, and that his people, shoulder to shoulder, are following unitedly his leadings over into the promised land; and when we cross into the land of Canaan this time, we shall never fall again. Those who are weary with the burdens of cares and of many years seem especially cheered and comforted at the thought that we are almost home. These letters will be read with deep interest, I am certain.

FRESNO, CAL., July 9.

"MY DEAR BRETHREN: I well know of your work. I am probably the poorest Adventist in Fresno, and about the oldest. I was born in 1828, April 22. I well remember the falling of the stars in 1833. I was five years old. We are in sympathy indeed with your move to the capital. Yes, there we shall face the enemy; but who will be afraid of man who will soon die and be as though he were not? Have you not a prophet? I say, Yes. Then follow the prophet. A prophet makes no mistakes; and when there is no prophet, the people perish. Yes, keep the law, and press the battle to a speedy finish. We are so proud as we look over the pages of those noble papers. Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets. I ask, What more could we wish? My courage is good. All Israel will soon be gathered. When I think of the terrible day just before us, I say, Let us be Christians, and go forward fearing no one but the Lord. Who can doubt that the end is near when he reads our papers? Yes, we know the Captain of our salvation. We see the gleams of the golden morning. Only a little step in the future, and the Lord will say, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.'"

Another brother writes:—

"I have never felt more confidence in any move than I have in this one to Washington, nor more of a burden to lift than on this, which may be termed the closing step on the part of our people. Let me assure you of my prayers, sympathy, and means until the work at Washington is finished. I have had a watch in my possession which I have been telling the Lord that I would give to him for the Washington work. I bought it a little over a year ago. It is a Hamilton, twenty-three jeweled, railroad watch, and adjusted to five positions, and cost me twenty-nine dollars. I do not know that the watch has gained or lost a minute during a month since I got it. I hold this subject to his call. I think it ought to be worth twenty-five dollars. I may not get that much for it, but will do what I can to sell it. Pray with me that the Lord may help me to dispose of it.

"Your brother, hoping, with you, to see the cause soon triumph."

RANDOLPH, VT., July 17.

"I will say that I have done what I could to help the work in Washington, and have sent a list of names, also money, from this church for the work there. We shall be glad to do more when we can. As a church we all believe it was the right move, and also rejoice to see the work advancing. Soon the work will be over. O, what a day of rejoicing that will be! May the Lord bless all who are at the head of the work. We are ready to sell out and enter the work if it is the Lord's will, or willing to remain here on the farm, according to his will.

"Your brother in Christ."

SARTORIA, NEB., July 18.

"Your letter is at hand. When I had read it, I said to myself, 'This is a call from God, and I will heed it.' I pledged twenty-five dollars with the church here in Sartoria, to be paid Jan. 1, 1905. I have some land here in Nebraska, which I expect to sell this fall, and as soon as I sell it, I will give some more. . . . I will sell it cheap, because I want this property to be used in the cause of God before it is too late. May the Lord bless you and all the workers connected with the work in Washington is my prayer.

"Your brother in the blessed hope."

WELLS, MINN., July 17.

"DEAR BROTHER: I have recently received the communication sent from your office. I thank you for the same. I have read it with interest, nor does it cease here. I hear the Washington work up before the Father's throne. I love the truth, and am glad to know that the pillar of cloud has arisen and settled over Washington. I am sure it is time our people should arise too, and follow the leading of our light. . . . I hope to be able to give a material manifestation of my interest in the movement later on. . . . However, my children and I have a small garden from which we hope to realize something for the cause we love. My husband, a physician of four years' experience, and I hold ourselves ready for service in whatever way God can best use us. . . . The booklets you have sent, I have passed on to others. I know the truth will soon triumph, and I pray to so hold myself in relation to it that I may triumph with it.

"Yours in the hope of soon seeing the work finished."

We have greatly appreciated the many donations that have come to the work from our friends in Battle Creek. While from a human standpoint the removal to Washington might seem a loss in numbers and finances, yet God's will is always good, and great blessing will come to the work, not only in Washington and in the whole field, which is the world, but even in Battle Creek. This blessing is being realized by many of the loyal friends there, who are giving to support the work. Following is one of the many letters received from the old headquarters of the work:—

"DEAR BROTHER: Enclosed please find draft for ten dollars to apply on the \$100,000 fund to establish our institutions in Washington. I am very glad to have a part in this work. I have been connected with the Review and

Herald for seventeen years. I have all along systematically put my wages into the cause; consequently I can not make very large donations. I am satisfied that our people everywhere will sense the situation, and come forward in this crisis. I am satisfied that the Lord has indeed set his hand to close up the work, and all these recent developments are but the consequence of the Lord's word to us that there shall be delay no longer. I praise the Lord that it is so, and that no longer shall our lack of zeal and consecration trig the wheels of the work. When the Lord said through his servant that he had a better place for the publishing house, I felt that he would indicate where that place is. We are sorry that the whole plant can not be moved to Takoma Park at once, but wait patiently. In the office and at the family altar the brethren and the work at Washington are daily remembered as we come before the Lord in prayer. My wife joins me in prayer that you may be of good courage and rest in the good promises of our God."

"OBERLIN, CONN.

"MY DEAR BROTHER IN CHRIST: O, how I wish I had means to donate to the blessed cause in Christ! but I am a poor widow without means. I make my home with a married invalid daughter. I do not receive wages. My health is not good; consequently I can not do the work which I would like to do. I am over sixty years of age, but do all I can to lighten the burdens of my sick daughter. I feel such a *thrill of pleasure* when I think of the work which is being done at Washington, D. C. I firmly believe that the Lord is leading his people in this move, and that his blessing will attend their faithful labors as they walk in the light which he is giving them. I hope and pray that we shall soon meet in a better and brighter land. I will enclose twenty-five cents, the widow's mite, toward the help of the cause there. I wish it were twenty-five dollars. May the Lord abundantly bless you in your labors of love for him."

"CORINTH, MISS., July 21.

"I am here as a pioneer, self-supporting medical missionary, and it is a new field where nothing has been done to proclaim the message; so I am pressed beyond my means to do a small part of what must be done soon. My wife and three children and I are the only Seventh-day Adventists in this county. I have boarded two canvassers two months and a half free of charge, to encourage workers to labor here. Then I have spent two hundred and ninety-five dollars' worth of my time in treating the poor since last October. My dear brother, I need help to fit out treatment rooms here, but I hold my pen from writing for help because on every hand there are calls for help financially. I am a poor man with no money ahead; but I am interested in the work in Washington. We do not cease praying for the work there.

"Yours sincerely in the work and truth."

PIPESTONE, MINN., July 13.

"I pray that he who has all power will bless the work and the workers mightily. You may be glad to hear that at the time of the removal from Battle Creek a few in our little company were filled with unspeakable joy, and we

thanked and praised God. Our prayers ascend to God each day for the prosperity of the work there. . . . I rejoice to see the work advance, and feel that I must tell you so. May God give you power and strength to go forward.

"Your sister in Christ."

"LUTHER, MICH.

"DEAR BROTHER: I will send you — as soon as I get my pension in September. I can do nothing until that time. I am past seventy-four years old, and in very poor health, and am living by myself. I lost my wife four years ago. Since that time I have not been able to earn anything toward a living. I assure you I would be glad to help more. . . . I do hope and pray that success may attend every effort put forth for the raising of the money required.

"Yours in the love of God."

"WILLIAMS, NEB., July 19.

"Your letter concerning the work of building at Takoma Park, and soliciting means for the work, is at hand. I trust to be able to send — dollars soon, and some more later. I am thankful to be privileged to have a part in the work of God. I know it will go forward without my aid, but I desire to have a part in all the work of God going on now. Surely the shout of a king is among us."

"CHEHALIS, WASH.

"General Conference,

"MY DEAR BRETHREN: God will surely bless you as you go forward to build. How we do long to see these buildings go up! God is in the midst of his people. As I remember the work in Washington, my heart is full of joy, and faith is growing stronger and stronger; for I know, if faithful, we shall soon be home. I praise my Heavenly Father for his goodness and mercy to us."

J. S. WASHBURN.

Field Notes

TEN persons have recently been added by baptism to the church at Grant's Pass, Ore.

FOUR years ago the yearly tithe in Southern California was \$8,000. Now it is \$16,000. The membership has increased in like proportion.

SEVEN persons have recently begun the observance of the Sabbath at Oakland, Iowa. A prosperous Sabbath-school has been organized there.

At the recent camp-meeting at Rockwood, Tenn., eleven persons offered themselves for baptism, and a number decided to enter the canvassing work.

A CHURCH of fourteen members was organized at Lakeville, N. Y., August 20. It will be called the Avon church. Four others have since joined the church by baptism.

A SERIES of meetings in San Pasqual, Cal., lasting one month, conducted by Elder F. I. Richardson, has resulted in bringing twenty-six persons to a covenant to keep all the commandments. Nineteen united by baptism with the San Pasqual church.

The One Hundred Thousand Dollar Fund

A DONATION of \$2, credited to A. L. Carey in the REVIEW of August 11, should have been credited to B. A. Rogers.

The \$4 credited to Mrs. A. E. Gurney, in the list published June 7, should have been reported as follows: Mrs. A. E. Gurney, \$1; Eliza Semos, \$.50; C. Lester, \$.50; John Neal, \$1; and Gardner Glaspie, \$1.

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

Amount previously reported	\$32,600 80
A friend	100 00
Mr. and Mrs. G. W. Stahl	75 00
Atlantic Union Conference	67 50
Pacific Union Conference	51 65
New England Sanitarium church	43 00
A friend	25 00
B. Stahl	25 00
Baker City church	20 10
G. M. Hillier	20 00
Mr. and Mrs. S. J. Hersum	20 00
Mr. and Mrs. M. E. Wilson	15 00
Fargo (N. D.) church	14 41
H. C. Carmichael	12 29
Shawnee Sabbath-school	11 23
Mrs. M. Lytle	10 00
Carl Christiansen	10 00
A friend	10 00
John Bauer	10 00
Esther M. Merritt	10 00
Duke Center Sabbath-school	9 00
Frances M. Kennedy	8 50
Henry Baldwin (England)	7 31
Mrs. M. Thomas	7 25
Arizona Conference	6 50
J. A. Stuart	6 25
A friend	6 00
Springfield (Ill.) church	5 35
Alexander Marshall	5 00
J. A. Sampson	5 00
W. H. Shoemaker	5 00
Mrs. Belle S. Witt	5 00
Mr. and Mrs. Frelon A. Mott	5 00
Annie L. Good	5 00
Mrs. A. J. Moore	5 00
George M. Powell	5 00
Mrs. Carrie Steffy	5 00
Mr. and Mrs. J. H. Buel	5 00
Mrs. L. Lunger	5 00
S. W. Fellers	5 00
Mrs. P. C. Bramhall	5 00
P. Leibold	5 00
J. F. Archibald	5 00
A friend, B. L.	5 00
F. S. Good	5 00
Margaret B. Wilson	5 00
Ann Beans	5 00
R. B. Thomas	5 00
Lizzie Milley	5 00
Mrs. B. E. Cole	5 00
Martha Sities	5 00
Ellen Pritchard	5 00
Mr. and Mrs. S. H. VanVoorhis	4 00
E. G. Farnsworth	4 00
Mary Milley	4 00
Riverton church, per F. J. Dunn	3 75
Alden church	3 30
Mrs. A. Schramm	3 25
Minnewaukon church	3 05
H. P. Gordon	3 00
M. E. Hill	3 00
J. N. Calender	3 00
Eliza Taylor	3 00
D. Reynolds	2 50
Mattie Reed	2 50
A friend	2 50
C. B. and Addie Hawpe	2 50
C. J. Clark	2 48
T. H. and L. A. Burt (England)	2 45
M. M. Ward	2 00
Mrs. Hattie J. Graves	2 00
D. B. Webber	2 00
Francis Lizar	2 00
P. F. and C. C. Chase	2 00
H. A. Niergarth	2 00
A. J. Cole	2 00
Mr. and Mrs. H. B. Small	2 00

Mrs. W. F. Kilmer	2 00	Addie J. Morrison	1 00	W. W. Thompson	25
Mary M. Ellis	2 00	Poster Morrison	1 00	Ethel M. Libby	25
Anna Hendrickson	2 00	Oro Morrison	1 00	Carroll Farnsworth	25
George W. Howard	2 00	Ella Morrison	1 00	Mrs. Wats	25
Mary E. Peckham	2 00	Cecil Morrison	1 00	Mary Knowles	25
Mrs. L. M. Thompson	2 00	Nellie E. Hill	1 00	Beloin Haur	25
Mrs. W. W. Curtin	2 00	George McDowell	1 00	Imogene M. Roseborrk	25
Mr. and Mrs. B. F. Gowdy	2 00	C. E. Perry	1 00	Claud W. Proctor	25
J. H. Farley	2 00	C. A. Emerson	1 00	Helen L. Sceal	25
H. J. Oehler	2 00	A. C. Wintermute	1 00	Mr. Henry King	25
Mr. and Mrs. J. J. Bennett	2 00	O. H. Lawrence	1 00	Mrs. Willie Sayers	25
Kate Calender	2 00	C. L. Good	1 00	Emma Hanson	25
Laura Davis	2 00	Amos H. Hall	1 00	Ella I. Ross	25
Mrs. E. R.	2 00	J. W. Hall	1 00	Minnie Hill	25
Mr. and Mrs. F. E. Pfeiffer	2 00	C. J. Scott	1 00	Estella Baxter	25
Samuel and Katy Coombs	2 00	Moeget Scott	1 00	Henry Perry	25
A friend	2 00	Ben Good	1 00	Ralph H. Perry	25
Mancen Earley	2 00	Mrs. Ben Good	1 00	A. D. Atkins	25
Anna Earley	2 00	Mrs. N. Collett	1 00	Roy Good	25
John Dustin	2 00	A friend	1 00	Dick Good	25
Mr. and Mrs. J. W. Hirlinger	2 00	Fred A. Mecker	1 00	Mrs. E. Butler	25
Lowe (Kan.) Sabbath-school	1 62	J. J. Davis	1 00	Amy Hebben	25
M. J. McLean	1 50	Mrs. C. C. Bowers	1 00	Hattie M. Brown	25
Lydia Eldred	1 50	T. J. Frost	1 00	Fannie A. Brown	25
Mr. W. H. Parker	1 50	Claude Holmes	1 00	G. E. Clarke	25
Mrs. W. H. Parker	1 50	L. C. Boyd	1 00	Joe Early	25
Emma Newcomer	1 50	L. and D. Gossage	1 00	E. Baldwin (England)	24
Mrs. Henry Perry	1 50	E. A. Curtis	1 00	J. Gunn (England)	24
J. M. Daniels	1 25	F. E. Nettleingham	1 00	Sister Penill (England)	24
Osawkee church	1 25	Percy E. Winslow	1 00	M. Radcliffe (England)	24
A. Ritchie (England)	1 23	Mrs. M. Louise Richmond	1 00	Sister H. L. (England)	24
Mrs. S. H. Pound	1 05	Martha Lewis	1 00	Gracie Knight	24
E. L. Sanford	1 00	Mrs. Nellie Henning	1 00	Ida Olson	20
Mrs. S. E. Daigneau	1 00	S. Radcliffe (England)	97	Clarence Sayers	15
Julia A. Garrett	1 00	O. V. Metcalf	75	Tilda Larson	15
Bert Standish	1 00	Abbie T. Richmond	75	Carroll Hill	15
Mrs. Mary Schoonard	1 00	Mrs. Fred Stebbeds	50	Pear Early	15
Leon Corbeille	1 00	S. T. Shadel	50	L. Bailey (England)	12
M. F. Smith	1 00	Sarah Holmes	50	Mrs. J. E. Lee	10
Kate Smith	1 00	Sevelon C. Rockwell	50	Ray Bell	10
E. Chinnery	1 00	C. Edwin Howard	50	Freddie Bell	10
E. C. Noah	1 00	Earl A. Howard	50	Paul and Gains Carey	10
M. F. Noah	1 00	J. C. Roberts	50	Mrs. J. H. Wheeler	10
Mrs. E. Chinnery	1 00	Mrs. J. C. Roberts	50	Ida E. Pierce	10
Mrs. M. H. Bell	1 00	A friend	50	Mrs. Christina Sherwood	10
C. O. Rockwell	1 00	L. G. Spaulding	50	Eunice Hill	10
Mary J. Rockwell	1 00	Waldo Farnsworth	50	Willie Early	10
Marshall J. Rockwell	1 00	George Chilton	50	Janette Grantz	05
Sarah L. Channell	1 00	Ray Davis	50	Willie Lee	05
Myra L. Eldred	1 00	A friend	50	Bernice Bell	05
J. H. Steck	1 00	A friend	50	Jennie Bell	05
C. Knudson	1 00	E. C. Rogers	50	Leonard Wheeler	05
Kate E. Howard	1 00	Clara T. Proctor	50	Lane Wheeler	05
Eunice Crane	1 00	Two children	50	Jetur Wheeler	05
Mrs. M. L. Stevens	1 00	J. F. Callender	50	N. B. Cash	1 00
E. Mackin	1 00	Lura Collins Moore (Cuba)	50	A. M. and Hattie Baxter	5 00
Bessie Mackin	1 00	Eva F. Dickson	50	S. F. Davis	5 00
F. A. Thomas	1 00	Thomas Eagan	50	George H. Skinner	10 00
Morris Fabler	1 00	George Tatro	50	Mr. and Mrs. C. L. Kendall	100 00
Gertrude Fabler	1 00	E. F. Johnstone	50		
Mr. and Mrs. Albert Carey	1 00	Charles Graham	50	Total	\$33,708 97
Mrs. Harlan	1 00	Dick Howard	50	A further list will follow.	
D. T. Shireman	1 00	W. W. Thombrugh	50	Send all donations to the General Conference Treasurer, 222 North Capitol St., Washington, D. C.	
Mrs. E. B. Gaskell	1 00	A. G. Walley	50		
A friend	1 00	E. P. Hawkins	50		
N. H. Farley	1 00	Roy Bigley	50		
Mrs. N. H. Farley	1 00	T. W. Paschall	50		
F. W. Farley	1 00	C. P. Catron	50		
G. H. Farley	1 00	E. W. DeForest	50		
Blanch Sharp	1 00	Edith A. Pound	50		
A. M. Gravelle	1 00	Mrs. J. A. Craik	50		
Mrs. William H. Goodrich	1 00	W. S. Craik	50		
Minna L. Waldron	1 00	Ira Hensley	50		
Mate E. Hicker	1 00	John Ammer	50		
Mrs. Ida Canary	1 00	Mrs. Maybee	50		
Mrs. H. Craig	1 00	Mrs. N. Luce	50		
J. C. Brown	1 00	Mrs. C. Hollenbeck	50		
E. M. Cox	1 00	Mrs. Mina Curtis	50		
John Emmens	1 00	E. Houghslaller	50		
J. M. Dahl	1 00	R. O. Moore	50		
Samuel Dick	1 00	J. C. Stinson	50		
H. Couly	1 00	Berta Early	50		
M. M. Couly	1 00	Matilda Henning	50		
Gladys Couly	1 00	Mrs. N. B. Cash	50		
Lydia Sherwood	1 00	W. Till (England)	49		
Mrs. Margaret Frost	1 00	H. S. Pevill (England)	49		
Lettie Brock	1 00	A. Clark (England)	49		
Mrs. Norviken	1 00	Mrs. Mary Brugger	40		
Mrs. Mary E. Jeffers	1 00	Mrs. Theo Schmid	35		
Alta Eddy	1 00	Hazel McLean	30		
Ellen Ramsey	1 00	W. Vandenburg	30		
Alice Dessain	1 00	Mrs. Regina Fraunfeldter	25		
Lou Green	1 00	Mrs. J. M. Judd	25		
Isaac Morrison	1 00	Frederick Shepfel	25		

The Work in Washington a Help to Foreign Mission Fields

THE work of the message is one. Whatever helps one place helps the whole cause. The truth will be brought to the attention of governments. It will be reasonable to expect that they will inquire of their official representatives at Washington about our work in the United States. If a report can be sent out that we are doing the work that Jesus left for us to do in preaching, teaching, and healing, may not such a report do more good than much labor without it? The Salvation Army were even sent for to enter Russia because some high officials investigated their work in London, and gave a favorable report to the czar. May we all, at home and abroad, unite in doing quickly what the Lord has told us to do at Washington, and then get ready for the week of prayer; then have a part in obeying the

last words of Jesus. Certainly there should be delay no longer, and, thank the Lord, he has helped us to double our former offering.

JOSEPH CLARK.

Ceballos, Cuba.

Current Mention

—Nine persons were killed and twenty-three injured in a collision on the Grand Trunk Railway near Richmond, Quebec, August 31.

—Six persons were burned to death and three others fatally injured by an explosion of natural gas at an oil well in Calhoun County, W. Va., September 2.

—The business portion of Gem, Idaho, was destroyed by fire, September 2, about one hundred houses being burned. The financial loss is \$150,000.

—Inhabitants of the island of Crete are reported to be dissatisfied with the rule of Prince George of Greece, and are threatening a revolution.

—A report from London says that the problem of aerial navigation has "probably" been solved by Sir Hiram Maxim, who has invented a flying-machine which resembles a gigantic swallow.

—The British expedition to Tibet appears to have fully attained its object. A dispatch from Simla says: "It is understood that Tibet has yielded terms that are considered satisfactory, and that the British mission will leave Lhasa earlier than was expected."

—The strike of dock laborers in France has assumed serious proportions. A Marseilles dispatch dated September 1 says: "The strike of the dock laborers and marine workers threatens to spread to all the seaports of France, and even to the river ports, and to paralyze commerce. The outlook is the gravest of its kind with which the authorities have ever been confronted."

—Cardinal Satolli has had a recent interview with Pope Pius, at which the cardinal, says a dispatch dated at Rome, presented to the pope "the devotion of the bishops and the American clergy, and an expression of the American Catholics for the pope, and told of the feeling of deference shown by the non-Catholics. His holiness said he was greatly moved by such manifestations, and highly appreciated such a general disposition toward loyalty on the part of the people of the United States."

—Attempts to enforce the Sunday law which has survived on the statute-books of Pennsylvania from the times when church and state were united, led to serious results in Allegheny city, Tuesday, August 30. Three detectives in the employ of the Sunday-enforcement association, which is strong in Pennsylvania, were attacked in the streets by a mob of citizens who had become enraged at their zeal in making arrests wherever they found people engaged in secular pursuits, and in defending themselves one of them drew a revolver and fired several shots into the crowd, with the result that one man was fatally injured, and died on his way to the hospital. It is probable that the Sunday-law cause has received a back-set in that city.

—The great battle which has been so long anticipated between the Russian and Japanese armies in Manchuria began Tuesday, August 30, in the vicinity of Liao Yang, on the banks of the Taitse River, and raged with great fury for several days, continuing practically day and night. The combined armies numbered about 500,000 men, and the battle will rank as one of the greatest in military warfare. A conspicuous part in the great contest was played by the artillery, with which both armies were well supplied. The first reports of the battle were favorable to the Russians, but later reports announced that the Russian commander had been obliged to abandon Liao Yang and retreat across the river, to meet a flanking movement by the Japanese General Kuroki. Reports of the losses on either side have not yet been obtained.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE

New York, Lacona (State)Sept. 8-18
West Virginia, ClarksburgSept. 8-18

SOUTHERN UNION CONFERENCE

Florida, Plant CityOct. 13-23

LAKE UNION CONFERENCE

East Michigan, FlintSept. 15-25

CENTRAL UNION CONFERENCE

Iowa, Burt (local)Sept. 13-18
Iowa, Independence (local)Sept. 20-25
Iowa, Albia (local)Sept. 27 to Oct. 2
Kansas, Manhattan (local)Oct. 5-12

PACIFIC UNION CONFERENCE

British Columbia, VancouverSept. 15-25
Western Oregon, AshlandSept. 8-18

UPPER COLUMBIA CONFERENCE

Southern IdahoSept. 12-18
Western Washington, Sedro Woolley
(local)Sept. 9-18
Washington, North YakimaOctober

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

Notice!

A CALL comes from Brother E. B. Melendy, business manager of the Oakwood Industrial School, Huntsville, Ala., for a donation to the school of a set of double harness suitable for use on a spring wagon; also for a safe suitable for keeping the business books of the institution. He requests correspondence with any would-be donors before sending.

Emmanuel Missionary College

THE attention of those interested is called to the fact that the fall term at Emmanuel Missionary College opens October 5. The fall announcement is printed, and will be sent to all who apply. We would be glad to see a large number of students in attendance from the first, as the calls for workers are already more numerous than we can fill. We hope that the cry of lost and perishing millions will awaken in the hearts of our young men and women a determination to fit themselves speedily for the Master's service. There is great need of workers who have more than an

elementary education. The work at Emmanuel Missionary College is adapted for mature minds, ready for advanced work, and can not meet the needs of those who should be in the intermediate schools. We would be pleased to hear from all those who are planning to attend the college the coming year.

H. A. WASHBURN, President.

Notice!

ALL mail for the Colored Training School at Huntsville, Ala., should be addressed to the OAKWOOD SCHOOL, to save confusion in mail-matter with the Huntsville Training School for whites, which is not one of our institutions.

F. R. ROGERS.

Stenographer Wanted

THERE is an opportunity for a good stenographer to obtain a position with Dr. David Paulson. The opportunities for usefulness and improvement are excellent, but the salary is not large. This is an opportunity for a missionary stenographer. Address Dr. David Paulson, Hinsdale, Ill.

Union College Students, Notice!

WE would be very much pleased to have students bring standard varieties of ornamental shrubs or trees to set out on the campus. Keep the roots moist.

M. E. KERN.

Addresses Wanted

THE church at Ft. Collins, Colo., would like the address of the following persons: J. D. Pegg, Pierson Fulmer, and Ellen Erickson.

ALTA BROOKS, Clerk.

The Missionary Acre Fund

By the regular monthly reading in the churches for the month of April last, the call was made for all to take part in contributing to the Missionary Acre Fund by setting apart a portion of ground or orchard or vineyard, the whole proceeds from which should be devoted to that fund. As it is now in the midst of harvest time, we call the attention of all to this matter.

The proceeds of the Missionary Acre Fund have been devoted especially to the paying off of the debts of the old Battle Creek College property. About sixteen thousand dollars of this debt is due to the Review and Herald Association in Washington. About twice this amount is due to individuals of our own people, who loaned their money to the college when it was in need.

That which is due to the Review and Herald is now greatly needed in establishing the work in Washington. Many of the individuals to whom money is due from the college debt now desire to have their money, that they may help establish the work in Washington. Others desire to have their money because they personally need it very much.

The Training School Association was organized as an intermediary corporation, solely for the purpose of raising the money and paying off these debts on the college property, and of transferring the property to the designated corporation for the designated purpose. This association has no enterprise of its own; it has rightly no will of its own; it is confined to the one matter of raising the money and paying off these debts and transferring the property. The Acre Fund was assigned to this association as its principal resource—and indeed its *only regular* source—of income for the purpose for which the association exists. We want to pay all. But we simply can not possibly pay any, without money; and the Acre Fund is practically our only source of means.

Donations to the Acre Fund can not really interfere with donations to any other enterprise; because practically the Acre Fund is

the proceeds of a certain portion of ground or orchard or vineyard that is set apart for that purpose; and after the portion of ground or orchard or vineyard is so set apart, the amount which shall be given is decided solely by what that portion produces, whether it be little or much; and even only a little from each one of our people, devoted for this fund, will be all-sufficient to effect in a short time the purpose which the Training School Association was organized to accomplish. Indeed, in the matter of the sixteen thousand dollars due the Review and Herald, and much that is due to individuals, it is the truth that every dollar paid to the Training School Association pays double; each dollar counts the same as two dollars; for it pays those debts, and at the same time helps the work in Washington. And we can fully assure all people that the officers of the Training School Board could take no more pleasure in anything than in putting into the hands of our brethren in Washington that sixteen thousand dollars, and in paying to the individuals what is due to them so that they can put the money into the hands of the brethren in Washington.

Therefore, the officers of the Training School Board earnestly request that all our people will remember the Acre Fund, throughout the harvest time of the abundant crops that the Lord has so graciously given this year. Please send in promptly the proceeds of the portion of field, orchard, vineyard, or garden that you have or will set apart, that it may be passed on to the cause and the persons that so much need it. We believe that it is safe to say that if the debt of the college property were all to be paid now, the greater part of all the money would go directly into the hands of the brethren of Washington to aid in establishing the work there.

All money to the Acre Fund and all other money to help pay the debts on the college property should be sent to the Treasurer of the Training School Association, 267 West Main St., Battle Creek, Mich.

ALONZO T. JONES,
President of Training School Board.

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.—Man to work among horses and cows and in garden. Good place for right man. Must be a Sabbath-keeper, and not under twenty years of age. Address J. A. Stuart, Harper's Ferry, W. Va.

Publications Wanted

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

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

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

E. J. Harvey, Santa Cruz, Cal., periodicals and tracts.

Thomas Sherbett, Spartanburg, S. C., periodicals and tracts.

Mrs. Francis Allen, Higdon, Ala., *Signs, Review, Life Boat*, and tracts.

W. P. Fairchild, Sheldon, Wyo., *Signs, Life Boat, Good Health, Little Friend, Instructor, Bible Training School*, and tracts.

Obituaries

ARWOOD.—Died at Anniston, Ala., Aug. 6, 1904, Sister M. T. Arwood, after an illness of five days. She clung with unwavering faith to the promises of God, and fell asleep in hope of a part in the first resurrection.

C. J. DART.

STRAHM.—Died near Dayton, Wash., July 11, 1904, of cholera infantum and meningitis, our little grandson, Victor E. Strahm, aged 1 year, 5 months, and 10 days. The parents and friends are sustained by the blessed hope: MR. AND MRS. T. Z. ANDREWS.

DAVIS.—Died at Mount Vernon, Wash., Aug. 19, 1904, of lung and stomach trouble, Hays A. Davis, aged 27 years, 9 months, and 18 days. He leaves a wife, mother, sister, and brother to mourn their loss. Services were conducted by the writer.

E. L. STEWART.

BORLAND.—Died at Sheldon, Wyo., Aug. 16, 1904, Milo Evert, the three-year-old son of Brother and Sister Levi Borland. We laid him to rest with full assurance that, if faithful, we shall meet him in the first resurrection. Words of comfort were spoken by Brother Kinnaman.

W. P. FAIRCHILD.

ANDREWS.—Died in Narka, Kan., Feb. 6, 1904, Abbie M. Andrews. She was faithful in the Master's service for thirty-five years, having entered it at the age of twelve. Sister Andrews was ever true to the advent faith from the time she accepted it. She leaves an aged father and mother, four brothers, three sisters, and many friends to mourn her death.

EMMA BARRICKLOW.

ERDMAN.—Sister Henrietta Erdman, wife of Brother August Erdman, died at Oxford, Wis., of cirrhosis of the liver, June 30, 1904, aged 75 years. She accepted the third angel's message and was baptized over fifteen years ago, and united with the Richford (Wis.) church, of which she was a faithful member until death removed her from our midst. Words of comfort were spoken by the writer, from Rev. 14:13.

N. P. NEILSEN.

KNUTZ.—Died July 23, 1904, Ollie Knutz, aged 14 years and 3 months. For three weeks she was an intense sufferer from sciatic and inflammatory rheumatism. Her death was a sad blow to her parents, who had planned to educate her for some place in the Lord's work. She was a Christian girl, beloved by old and young, and was laid to rest by loving friends, who hope to greet her in the first resurrection. Words of comfort were spoken by the writer.

JOHN F. JONES.

WILKINSON.—Died at Garden Springs, near Spokane, Wash., July 21, 1904, Sister Adaline Wilkinson, aged 81 years, 7 months, and 8 days. Sister Wilkinson accepted present truth about twenty-four years ago, to which she remained faithful to the end. Four daughters mourn their loss. She was a great sufferer, and was confined to her bed for several months before her death. She manifested great patience in her long sickness. Loving hands administered to her wants. At the funeral, words of comfort were spoken by the writer.

C. E. FORD.

MCCONNELL.—Fell asleep in Jesus, at the home of her daughter, in Watervliet, Mich., July 13, 1904, Sister Elizabeth McConnell, in the sixty-second year of her age. Sister McConnell accepted the truth of the last message twenty-five years ago under my labors, and when the Covert church was organized, she united with it, and remained a consistent member until her death. She was one of the Lord's precious jewels, and was greatly loved by all who knew her. She leaves to mourn their loss, seven children,—five daughters and two sons,—two sisters, and one brother, besides other relatives and friends. Funeral services were conducted by the writer.

R. C. HORTON.

SEENEY.—Died at Cheswold, Del., July 30, 1904, James Seenev, aged 83 years, 6 months, and 13 days. Brother Seenev was the father of eleven children now living, one of them being Elder Fred Seenev, of the Chesapeake Conference. Fifty years ago he gave himself to the Lord, uniting with the M. E. Church, and eight years ago he accepted the third angel's message. His life was that of a consistent Christian. He was respected in the community in which he lived; was a loving husband, kind father, and good counselor. Words of comfort were spoken by the writer, from Rev. 14:13.

JOHN F. JONES.

STUTT.—Died in Oakland, Cal., of a complication of diseases, Mrs. Esther Stutt, aged 65 years, 2 months, and 28 days. The deceased, whose maiden name was Chapman, was born in Dublin, Ireland. She came to America while young, married, and reared a family of seven children. The last forty years of her life were spent in California. From a child, she was religious, and when the present truth came to her, she embraced it, and was faithful to the end. Although in ill health much of the time for years, and suffering much, her care was all for others. She was an old-fashioned mother and neighbor, and there were sad hearts among relatives and friends at her funeral. But she sleeps in Jesus. May her children gladly meet her at the dawning of the better day.

M. C. W.

FRENCH.—Died at her home in Black Creek, Wis., July 28, 1904, Ada Albina French, aged 19 years, 4 months, and 14 days. She was converted to present truth under the labors of Brother L. L. French, in 1901, and was an earnest and devoted Christian until the time of her death. While at Shioc-ton assisting her husband and the writer in a tent effort, she was taken ill, and although everything that kind hands, loving hearts, and obtainable medical skill could do was done for her recovery, she gradually grew worse until she fell asleep in Jesus. She leaves a husband, father and mother, four sisters, and one brother to mourn their loss. Words of comfort were spoken from Rev. 14:13, by the writer.

H. W. REED.

EVERHART.—Died at his home, in Grant City, Iowa, March 29, 1904, of consumption, Elder William B. Everhart, aged 57 years, 5 months, and 24 days. In 1872 Brother Everhart was converted and united with the Seventh-day Adventist church near Stratford, Iowa. To the truth which he then espoused he was loyal until his work was finished. About fifteen years of his life were spent in the gospel ministry. In his last effort God greatly blessed him in speaking the word of life, although he was conscious that a dread disease was preying upon his body. He bore his last sickness with great patience. Peaceful and happy in God, he fell asleep in Jesus to rest until the Master's loving voice shall call his own to himself. His companion and seven children survive him.

L. F. STARR.

REISENWEBER—GAEDE.—Aug. 12, 1904, in Defiance, Ohio, an electric car was crushed by a B. & O. freight train, causing the instant death of Miss Helen Reisenweber, aged twenty-seven years, and Gerald and Roland Gaede, aged five and three respectively, the only children of Brother John P. Gaede. Miss Reisenweber was visiting her sister, Mrs. Gaede. At the time of the accident Brother Gaede was attending the Ohio State camp-meeting at Marysville. The sorrowful tidings to our brother and fellow laborer caused sadness throughout our encampment. Words of comfort were spoken by the writer to a large audience of sympathetic friends gathered at the home of Brother Gaede in Defiance, Sunday afternoon. The remains were taken to Cleveland for interment, where on Monday afternoon, at the home of Brother Reisenweber, services were also held by the writer.

A. C. SHANNON.

(German papers, please copy.)



WASHINGTON, D. C., SEPTEMBER 8, 1904

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

ELDER EUGENE LELAND writes us from Lorne Park, Ontario, under date of August 26, that Brother Charles Sweeten, manager of the Lornedale Academy farm, and Brother Fred Boettger, a student in the academy, have been arrested and fined five dollars each and costs, with the alternative of a term in the county jail, for the crime(?) of having failed to observe Sunday as the Sabbath.

IN connection with the council of the General Conference Committee to be held in College View, Neb., September 15-26, the brethren in College View are arranging for the entertainment of the members of the committee and others who are called to attend the meeting, and for that purpose they desire all who wish entertainment to notify at once Elder J. S. Hart, College View, Neb., in order that proper plans may be laid for those who expect to attend the council.

THE Pacific Press Publishing Company has so far completed the removal of their printing plant from Oakland, Cal., that their permanent address is now Mountain View, Santa Clara County, Cal. In consequence of the extra work incident to the removal, the publishers will omit the issue of *The Signs of the Times* for September 14, and the issue of September 21 will be sent out from the new location. We have the promise of an illustrated article dealing with this recent experience of our fellow workers, which we hope to print in an early number of the REVIEW.

A Campaign for the Review

BROTHER N. S. MILLER, secretary of the Ohio Tract Society, sends forty-four subscriptions for *Life and Health* and twenty for the REVIEW as partial returns from the efforts put forth at the camp-meeting, and promises more later.

This is good, and other conferences can do equally well if proper effort is put forth. We are sending a supply of sample copies of all our periodicals to every camp-meeting, and trust that those in charge will give special attention to securing subscriptions.

The fall missionary campaign will soon begin, in which the attention of all our people will be directed to work for their neighbors and friends. What better preliminary work can be done than to see

that every family is supplied with the REVIEW? In its columns will be found full information in regard to the plans for the campaign, and also full reports of the work accomplished.

Will not presidents, secretaries, church elders, and librarians take this matter in hand and lay definite plans to get the REVIEW into every family at once, so that through it the plans for the missionary campaign, as well as all the other important matter in the paper, may reach all our people every week?

A Great Missionary Campaign

IN its general meeting last March the General Conference Publication Committee recommended that a great missionary campaign be inaugurated this fall. Ever since then plans have been quietly maturing for such a movement, and the time for them to be put into operation is nearly here. It is hoped that a thorough organization may be effected all over the United States, and that sharper instruments with which to work may be devised than we have ever had before. We expect that men, women, and youth, with qualifications as leaders, will show themselves Daniels and Josephs for the Lord in this campaign. It is hoped that our brethren and sisters everywhere will unite in making this one of the most successful efforts for the presentation of the third angel's message our denomination has ever attempted.

Let us each, then, pray that the Lord will mightily use us, and that a harvest of souls may be garnered as a result of this great effort.

Full plans and suggestions will be given a little later. Watch for them.

H. H. HALL,

Sec. Gen. Conf. Pub. Com.

Life and Health Grows

WE are sure that our people will be interested to know that *Life and Health* is meeting with a most favorable, and even flattering reception.

When we received the subscription list of the *Pacific Health Journal* from its former publishers, the number of copies required for subscriptions thereon was 1,950. Advance orders for the July issue were such as to justify us in printing seven thousand copies, and the entire number is now sold, as is also the August number, of which we printed a first edition of seven thousand copies and a second edition of fifteen hundred copies.

Meantime subscriptions and orders for twenty-five, fifty, and one hundred copies have come in so rapidly that twelve thousand copies of the September issue were necessary to meet the demands, and this number has now been mailed to all who have ordered.

We intended at first to start in with large editions of *Life and Health*, but found that our conference medical departments were not so thoroughly organized as would be necessary to carry forward the plans we had in mind, nor was our office force ready for such an

undertaking. So we decided to begin at the bottom and "grow."

We are very thankful for the many good words which have been received, and for the hearty co-operation so spontaneously given to this journal, and if our friends will continue this good work, we shall soon reach the twenty-five thousand mark.

Now is a favorable opportunity to work, and people everywhere are interested in their own health. *Life and Health* fills a unique place in our literature, is low in price, and brimful of real practical matter that all classes will appreciate. You can send it to five of your friends and have a copy for yourself, all to be sent a full year, for \$2.50. Single subscriptions, 50 cents a year. Address *Life and Health*, 222 North Capitol St., Washington, D. C.

Washington, D. C.

ON Sabbath, August 27, we held our third baptism in the Memorial church. Six persons were baptized, all brethren, five uniting with the Takoma Park church, and one with the M Street church.

On page 20 will be found the weekly list of donations, the amount this week being \$33,708.97. Thus, by nearly four hundred dollars, we have passed the one-third mark. Many have not as yet had the privilege of giving at all. We are hoping that there may be a large increase, as the season has come when farmers at least will reap their harvests. We trust that it will be but a short time until we shall have in hand one half the amount.

On page seven of the illustrated leaflet, "The Call of God," Elder Daniels, the president of the General Conference, presents the following schedule, showing how easily the \$100,000 could be raised by 5,775 persons:—

Is the following estimate unreasonable?

25 persons donate \$1,000 each	\$25,000
50 " " 500 "	25,000
100 " " 100 "	10,000
200 " " 50 "	10,000
400 " " 25 "	10,000
1,000 " " 10 "	10,000
1,500 " " 5 "	7,500
2,500 " " 1 "	2,500

5,775 \$100,000

A very recent count shows the following:—

7 persons have given (each)	\$1,000
2 " " " "	500
29 " " " "	100
32 " " " "	50
77 " " " "	25
209 " " " "	10
583 " " " "	5
1,059 " " " "	1
Total	\$20,489

Various other amounts make up the remainder of the amount already raised. Thus it will be seen that there ought to be at least eighteen more donations of \$1,000 each, forty-eight of \$500, about seventy of \$100, about 170 of \$50, and about twice as many at least of the other sums in the table. We believe there are quite a number of our brethren and sisters who will come forward and help us with large donations at once.

J. S. WASHBURN.