

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

Vol. 82

WASHINGTON, D. C., THURSDAY, APRIL 27, 1905

No. 17

The Master Is Coming

THEY said, "The Master is coming
To honor the town to-day,
And none can tell at whose house or
home

The Master may choose to stay."
And I thought, while my heart beat
wildly,

What if He should come to mine?
How would I strive to entertain
And honor the Guest divine?

And straight I turned to toiling
To make my home more neat;
I swept and polished and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said, "I can not listen,
Nor help you any to-day;
I have greater things to attend to,"
And the pleader turned away.

And soon there came another —
A cripple, thin, pale, and gray —
And said, "O let me stop and rest
Awhile in your home, I pray!
I have traveled far since morning,
I am hungry, and faint, and weak;
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I can not help you to-day;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore on swiftly,
And my task was nearly done,
And a prayer was in my heart
That the Master to me might come.

And I thought I would spring to meet
Him,
And serve Him with utmost care,
When a little child stood by me
With a face so sweet and fair —

Sweet, but with marks of tear-drops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you;
You are sorely in need of care,
But I can not stop to give it,
You must hasten elsewhere."
And at the words a shadow
Swept o'er his blue-veined brow;
"Some one will feed and clothe you,
dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dark, alone:
Watched, but no footfall sounded;
No one paused at my gate,
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I
cried,
"And gladdened some other home!"
My labor has been for nothing,
And I bowed my head and wept,
My heart was sore with longing,
Yet, in spite of it all, I slept.

Then the Master stood before me,
And His face was grave and fair:
"Three times to-day I came to your door
And craved your pity and care;
Three times you sent Me onward,
Unhelped and un comforted,
And the blessing you might have had
was lost,
And your chance to serve has fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And He said, "The sin is pardoned,
But the blessing is lost to thee;
For, comforting not the least of Mine,
Ye have failed to comfort Me."

— Selected.

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Review & Herald Publishing Association

Battle Creek, Mich.

Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 82.

WASHINGTON, D. C., THURSDAY, APRIL 27, 1905.

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

Terms: in Advance

One Year.....\$1.50 Six Months......75
Eight Months.....1.00 Three Months.....50

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

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD, 222 North Capitol St.,
Washington, D. C.

[Entered as second-class matter August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

Convincing Testimony

THE exponents of the New Theology are able to meet argument with argument, and sound exegesis with philosophical speculation, but they must go down before the triumphant power of the faith which takes God at his word. The greatest argument in support of the original Christianity is Christianity itself. The most convincing testimony in behalf of an all-sufficient Saviour is a life of deliverance from sin. The most satisfactory evidence that there is a saving message for this generation is the people who have been saved by the message. The rulers and elders and scribes attempted to counteract the effect of the apostles' teaching, and to discredit their miracle-working power, but "seeing the man that was healed standing with them, they could say nothing against it." The strength of this message is not in the theoretical interpretation of certain texts, although it does furnish a simple and consistent presentation of much that has been involved in obscurity, but in its actual results in gathering out believers from all classes and all nationalities, and uniting them as one body of loyal, self-sacrificing witnesses to the transforming power of a saving gospel, even at this time when the enemy is coming in like a flood, and so many are being overwhelmed in the swelling tide of evil. Here is the opportunity for every one to bear a telling testimony. In the quiet of the home, in the regular round of routine duties, in the daily association with friends and neighbors, as well as in the more public life of the recognized

laborer, there is abundant opportunity to make the most convincing argument in behalf of that old-fashioned religion which believes in God rather than in man. Such testimony as this is greatly needed. Let each one be a faithful witness.

Perils and Perplexities

THOSE who have watched the drift of events, and have kept in sympathetic touch with the moods and tendencies of public feeling during the past few years, have doubtless realized that there has been an undoubted change in the situation, although they might find it difficult to define this change in exact terms. An increasing intensity has seemed to take possession of men and nations. In the mad race for wealth there has been a growing disregard for the principles of justice and righteousness. In the struggle for position and power there has been less and less attention paid to moral considerations in the determined effort to gratify ambition. In religious circles the departure from the old faith has been marked and rapid, and there has been an almost wholesale rejection of doctrines which for many centuries have been regarded as fundamental to Christianity. The number and the character of the crimes committed are such as to arrest the attention of many serious people, and to disturb the orthodox belief in a soon-coming millennium of peace and righteousness. There are exhibitions of satanic ingenuity in inventing new methods of evil-doing and of reckless daring in criminal operations which were not dreamed of by the most depraved of the lawless class a few years ago. And so many and so shocking are the revelations concerning the shameless corruption of city and state governments and the lawless greed of powerful corporations that the public conscience seems to be in danger of being hardened by the very familiarity with abounding iniquity. It is certain that things are perceptibly different from what they were even a few years ago. What does all this mean?—It means that we have reached those times of peril and perplexity which indicate the nearness of the second advent and the end of the present order of things. In the light of the prophetic scriptures there is no other possible explanation of the present situation. Surely the time is short, and yet under all this pressure of evil there

is a great work to be done. The intensity of sin must be met by the intensity of righteousness. The last warning and saving message must be given speedily, and the end must come quickly. The perils and perplexities of the time ought to stimulate us to more earnest and loyal service in hastening the coming of the kingdom.

A False Argument Answered

THOSE who teach the observance of the seventh-day Sabbath according to the plain statement of the fourth commandment are often confronted with the claim that the translation of Matt. 28: 1 is incorrect, and that the proper rendering would show a change of the Sabbath at that time. The passage, as given in the Authorized Version, reads as follows: "In the end of the Sabbath, as it began to dawn toward the first day of the week," etc. As found in the American Revised Version it reads: "Now late on the Sabbath day, as it began to dawn toward the first day of the week," etc. When observers of the seventh day declare that these translations are correct, and that no justifiable translation of the original will give any countenance to the idea of two sabbaths coming together, the old and the new, with the resurrection between them, their assertion is generally discounted on the ground that they are interested parties testifying in their own behalf. It never seems to occur to those who take this view of the case that those who make an unwarranted translation of this passage may be attempting to establish their own belief by wresting the original.

Under these circumstances we are pleased to be able to present to our readers the candid treatment of this disputed text by Dr. Walter Quincy Scott, who is one of the instructors in the Bible Teachers' Training-school of New York City, and an observer of the first day of the week. In the January number of *The Bible Record*, published by the training-school, there appeared the following question:—

Is it allowable to translate the Greek of Matt. 28: 1. "At the end of the sabbaths, as it began to dawn towards the first of the sabbaths"? It seems to me as if we might, and it would be quite an argument in favor of a change of the Sabbath from the seventh to the first day of the week, because the resurrec-

tion morning stood between the two classes of sabbaths.

In reply to this question, Dr. Scott addressed the following letter to Dr. W. W. White, the editor of the *Bible Record*:—

NEW YORK, Sept. 8, 1904.

MY DEAR DR. WHITE: Your correspondent asks, "Is it allowable to translate the Greek of Matt. 28:1 [the Greek text is here inserted], 'At the end of the sabbaths, as it began to dawn towards the first of the sabbaths'?"

Such a rendering is impossible.

1. *Mian* is feminine, and *sabbaton* is neuter. *Mian* agrees with *hameran* understood.

Your inquirer remarks on this point (as made by writer in *Sunday School Times*), "Neither do they [*mian* and *sabbaton*] agree in number." Of course not; a substantive followed by a partitive genitive can not agree with it numerically.

2. It seems idle to add anything to the foregoing grammatical prohibition of the rendering proposed. But I may add that *mian sabbaton* is a Hebraism corresponding to the rabbinical designation of the days of the week. They called each day of the festal week a "sabbath," and indicated each day by its proper ordinal prefixed to "sabbath."

And in Greek *eis* is commonly used (as here) instead of *protos*.

LXX and N. T. alike use *ta sabbata* in sense of singular—"the Sabbath day," and also in the meaning "week." *Mian sabbaton* in Matt. 28:1 can not mean anything else than "first day of the week." The R. V. correctly translates the verse.

Your correspondent will find ample scholarly notes in Lange's *Matthew*, by Schaff.

Yours very truly,

WALTER QUINCY SCOTT.

This is the straightforward statement of the truth concerning this text, made by one who is capable of dealing with the original, and who will not pervert the Scripture in order to provide "quite an argument in favor of a change of the Sabbath from the seventh to the first day of the week." These same facts have already been stated in our own publications, but we thought it worth the while to present the testimony of one who could not possibly be charged with expounding the passage in such a way as to favor his own views on the Sabbath question. We have given the letter in full, with the name and date of the publication in which it appeared, together with the circumstances which gave rise to it, in order that any of our workers who desire to make use of it can give an intelligent and authoritative statement concerning it. We are quite sure that many of our readers will preserve this whole article permanently for future reference. It may serve a good purpose in answering a false argument based upon an unwarranted translation of the text under consideration.

Not Works, But Growth

THE Christian life is a growth. It is growth "in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

There is an instructive analogy between physical and spiritual growth. Both take place independently of the human will. We can not by taking thought add a cubit to our stature, neither can we by any exercise of the physical or mental powers grow in the Christian life. Physical growth takes place under certain conditions which are supplied by the power and wisdom of the Creator, and in like manner, and from the same source, are supplied the conditions of spiritual growth. There is a physical sun, the light of which promotes physical growth; and there is a spiritual sun, the "Sun of righteousness," whose light is necessary to spiritual growth. That sun is Jesus, and the Christian life is a life of "looking unto Jesus," and of beholding "the light of the knowledge of the glory of God in the face of Jesus Christ."

This is only to say, in other words, that the Christian life is not a result of works, but that the work is God's work, wrought out in us by his own power, and that our part is simply to believe on Jesus Christ, whom he hath sent. It is to say that no man has power to make himself any better than he is; that he can not, of himself, perform the lesser, any more than the greater, works of righteousness; and that the greater works, and highest requirements of the law, are no less attainable by the humblest Christian than any others, since it is all the work of God, who is both omnipotent and omniscient.

It is useless to set before ourselves a lot of things which we "must do" in order to be Christians, and to meet the requirements of the divine law. The Christian life is not lived in that way, and the idea that it is, which so readily comes to us, is at the foundation of one of the most common and also most dangerous mental conditions into which the seeker for salvation can fall,—a condition which leads one to say, or think within his heart, "It is impossible to do those things; nobody lives up to such requirements, and there is no use in my trying to do so." Having arrived at this conclusion, the individual goes on, it may be for months and years, in a consciously backslidden, hypocritical state.

It is indeed useless to contemplate the requirements of the law, and attempt to nerve ourselves up to the task of scaling the heights of Christian perfection; that only brings discouragement and disaster. But there is the greatest use in opening the heart to God by faith, so that he can perform the works of the law in us. In the Christian life results

are left with God. If the acorn should say to itself, "I must manage somehow to grow into a great oak," or if the mustard seed should ponder upon the task of growing into the "greatest of all trees," or if the apple seed should set out to accomplish the task of growing into a large tree filled with fruit, well might these little seeds become discouraged with the prospect. They could not do it at all, and yet they do do it; not of themselves, but by submission to their Creator, whose power works out in them the marvelous results of growth. It is no exertion to grow, and the seed takes no thought of results. And no more is Christian growth an exertion, nor should one take any thought for results in living the Christian life. He need not stop at any time and take the measure of the excellence to which he has attained. He should not be conscious of any excellence of his own, but only of the excellence of Christ.

The results will come; the requirements of the divine law will be met. God himself will attend to that. The Christian need only concern himself to know that he has Christ within, and that he loves to do the will of God. "I want to serve self, but I must not;" or, "I don't want to do this that God requires, but I must," is not the language of Christianity. It should be to us a cause of rejoicing, not of discouragement, that the standard of the law is exceedingly high, for it is God who does the works; and when that standard is met in our lives, we shall be exceedingly better than we are.

L. A. S.

"That Blessed Hope"

WE are not in the world merely to stand still and be good. We are going somewhere. This advent movement ends at the gates of the city of God in this our generation. Not for a moment must we forget the aim and goal of all our hopes.

It was the hope of actually getting to the celestial city, and the determination to be there at all hazards, that sent Bunyan's pilgrim through the Slough of Despond, up the Hill Difficulty, on past every trial and discouragement, and into the haven at last. There was a wealth of experience in the reply that Christian gave, in the allegory, when Prudence asked him if he could remember any means by which at times discouragements and depression and perplexities were vanquished. He said: "When my thoughts wax warm about whither I am going, that will do it."

There is nothing like it—the thought of the glorious city and the Saviour's soon coming to take his children home. When thoughts of these wax warm in our hearts, how courage grows, and de-

pression flees away. There is actual power in this hope of seeing Jesus coming in the clouds to end the conflict. "Every man that hath this hope in him purifieth himself, even as he is pure." Truly,—

"There is a blessed hope,
More precious and more bright
Than all the joyless mockery
The world esteems delight."

The glory of the celestial city beckons us on. Thus it is that not only the Spirit, but the bride, the heavenly Jerusalem, says, Come. Between us and the kingdom lies only the unfinished work committed to us. We must not forget night or day the one work. It is to carry this message as a witness quickly to every nation and tongue, and "then shall the end come."

It is no time to talk merely about the progress of the work. The finishing of the work is the cry now. It is this finishing of the work that the devil will oppose with all his power. But John in the Revelation saw this message speeding to every tongue and people. He heard it swell into the loud cry, and heard the shout of victory at last. He saw this very advent people, cleansed and purified by trial, marching into the city of God.

Let us keep warm in our hearts the thoughts about whither we are going.

W. A. S.

Elijah and Ahab

THE propriety of accepting a large gift for mission purposes from Mr. John D. Rockefeller, the head of the Standard Oil Company, has caused much earnest discussion in the papers and magazines of the country. On the one side, there has been a decided protest against the use of "tainted money" or "hush money" for religious purposes, on the ground that it would involve the church to a certain degree as condoning the methods of the Standard Oil Company, an organization which has been indicted at the bar of public opinion, if not by any grand jury, for the utter disregard of righteous principles in its business affairs. On the other hand, it has been claimed that a refusal of the money would require the church to make itself a judge in Mr. Rockefeller's case, and that to be consistent it must investigate and pass upon the character of all donors to its treasury. There has been much difference of opinion, and many instances of illogical interpretation of Scripture texts supposed to have some reference to the principles involved.

Among the many articles published upon this subject is one by Mr. W. J. Bryan, from which we take the following pertinent paragraph:—

It is hardly worth while to consider the argument that the church has no right to reject money offered to it. It

would put the church in a pitiful position if it were so helpless that it could be made a partner in wrong-doing without its power to refuse. But if any preacher is afraid that he will incur responsibility by refusing to accept Mr. Rockefeller's gifts, let him devote himself to the denunciation of the methods employed by Mr. Rockefeller, and he will not have any Rockefeller money offered to him. Let him preach the gospel of the One who, instead of attempting to absorb the wealth of others, gave himself to the world and went about doing good, and he will never be put to the test; for the men who make millions by exploitation, and then give a tithe of their plunderings to church or charity, are not likely to embarrass with their gifts those who cry out and spare not. Elijah never had to ponder whether he should receive gifts from Ahab; for the truth which he proclaimed made Ahab his bitter enemy.

The advice given in this instance might be followed to advantage in other cases. It is a soft sentimentalism growing out of a false idea of Christian sympathy which leads one to refrain from speaking out plainly and openly against a gross and notorious violation of the fundamental principles of Christianity and the perversion of plain gospel truths lest he should appear to condemn some one. The one who takes such a course will soon find himself compromising with sin itself. It was a false sympathy with Lucifer, the originator of sin, which led many of the angels to hesitate in their allegiance to the rightful King of the universe, and drew them on step by step into open rebellion.

We do not advocate harshness in dealing with those who take a wrong course. We have the greatest sympathy for those who have been overcome by temptation. We believe in using every legitimate means in the effort to restore the erring, but there came a time when it was necessary to cast Satan out of heaven. The whole work and truth of God must not be compromised in the vain endeavor to keep up an appearance of harmony with those who refuse the counsel of God. It is utterly useless and inconsistent to call upon sinners in the world to repent of and forsake sins which we overlook or excuse in sinners of influence in the church. The times now demand such a sturdy exhibition of genuine regard for right principles and the essential truths of the gospel as will admit of no compromise in any case. And above all things, the third angel's message, which is designed to warn against putting man in the place of God, is not to be dominated by the fear of man. Those who preach this message must cry aloud and spare not, even though they should cut off their own hand or pluck out their own eye in so doing, but in it all the love of heaven must be revealed. Such a preaching of the gospel will settle many questions of policy.

Three Things Equal to the Same Thing

HERE are three things in the Scriptures, plainly equal to the same thing, and therefore equal to each other.

1. *A New Creature*.—"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15.

2. *Faith That Works*.—"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

3. *Keeping the Commandments*.—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19.

He who receives Christ Jesus becomes a new creature, and possesses a faith that works obedience to the commandments of God.

W. A. S.

The Railroads and the Banks

ALMOST every week supplies some new facts bearing upon the remarkable accumulation of money and consequent financial power in the hands of a few men who are thus in a position to control the forces and conditions of the commercial world. Just now it is the railroads and the banks which are under observation. In an exhaustive study of the railroad problem Mr. Henry C. Nicholas, "a railway expert in the full sense of the term," sums up the situation, so far as the question of control is concerned, in the following paragraphs taken from his article in *Public Opinion*:—

The late C. P. Huntington, one of the greatest railroad geniuses this country has ever produced, made the assertion a few months before his death that this generation would see a consolidation of all the railroads in the United States into a single system. This prediction, which seemed an exceedingly wild statement when it was made, is rapidly being fulfilled. The railroad industry of the United States is to-day absolutely controlled by ten men. There are in the United States about 210,000 miles of railroads. Of this mileage these ten men control no less than seventy-five per cent, or about 160,000 miles. Included in this mileage is practically every important railroad in the country. The remaining 50,000 miles not controlled by these ten men is composed largely of small and relatively unimportant lines. The movement toward consolidation has proceeded too far now to be stopped. The next few years will certainly see practically all of the few remaining independent railroads absorbed by the larger companies, and the entire railroad system of the country will thus be brought under the absolute control of a small handful of men.

The beneficial results of the movement toward consolidation among the railroads is admitted even by those who regard the entire movement as a serious menace to the future welfare of the country.

There is another and more serious

side to the movement, however. Never before in the history of the world has a small handful of men controlled the enormous resources and the tremendous power that is centered in the hands of the ten men who control the railroad industry of the United States. Whether or not any ten men, however honorable they may be, and however noble may be their aims, should be permitted to control the railroad industry of the country, with its power of taxing every industry and entering into the cost of practically every commodity of commerce, is another and far greater question which this country will soon be called upon to solve.

A fresh illustration of the consolidation of wealth under the control of a few banking institutions is furnished by an article in the *Wall Street Journal* of late date, with the title, "The Big Five," from which we learn that five banks in New York City "practically control the banking situation." The total capital of these five banks is \$119,091,400, their loans as reported on March 4 amounted to \$561,188,000, and their total reserve as reported on the same date was \$150,169,800. A comparison between these totals and the similar totals reported March 7, 1903, shows an enormous increase during the past two years. The *Journal* calls attention to this growth by saying, "Even the changes of two years have been so great as to call for special notice."

In summing up the situation the *Journal* says, "At this rate it will not be long before these five banks will represent more than half the reserves of the clearing-house. The 'Big Six' packing-house, constituting the much discussed 'beef trust,' controls only forty-five per cent of the slaughter trade. The 'Big Five' banks represent over forty-five per cent of the loans and legal reserves of the clearing-house."

The situation in the financial world is so strikingly different from what it ever was before in the history of the world that it is plainly one of the signs of the times. To the men who have amassed such wealth, whether by honorable or by dishonorable means, are addressed the words, "Ye have laid up your treasure in the last days." The common people are fast losing their regard for the rights of property because the rights of others have been disregarded to such an extent in the acquisition of property, and conditions are rapidly shaping for "an upheaval" which is already being prophesied by discerning observers.

Those who have been entrusted with the stewardship of our Lord's goods, and who realize the meaning of these things, ought to perceive that the time has come to transfer more and more of their treasure to the bank of heaven. Those who in a judicious way render aid to the needy, and who use their means for the

furtherance of the kingdom of God in the earth, are simply lending to the Lord, and in the time of the world's bankruptcy his credit will still be good, and he will richly repay all loans. It is time to take these lessons to heart.

Outline of Plans for the General Conference Session

MANY assurances are given us that the coming conference will be an occasion of great blessing to the people and cause of God. One of the strongest of these evidences is the unusual interest our people everywhere feel in this meeting. Letters come to us from all over the world, telling that the writers are praying for the coming conference, and that their faith is claiming God's promise to answer their prayers.

I take this opportunity of expressing to the thousands of our loyal people the deep gratitude we all feel for these assurances of interest in this meeting. The full measure of the value of the prayers and intercessions of God's people in the great and glorious work being carried on in the world, will never be known until revealed in the judgment of the great day.

Before the conference convenes, it may be helpful to our brethren and sisters to have a general outline of the plans for the conference. As we have already announced, the conference will be held in camp; that is to say, the meetings will be held in a large tent, and many of the delegates will live in tents. The camp will be located on the grounds of the Washington Training College. This will make it possible for us to entertain a large number of the delegates in the dormitories of the school, and to make use of the dining hall, heating facilities, and bath-rooms. It will also enable us to operate an inexpensive lunch-counter, and thus aid our people in economizing in the expenses of living. The meetings of the session will be held in a large pavilion.

Evening services will be held in three or four different places in the District of Columbia. One large tent will be pitched not far from the railway station in Takoma Park. This meeting will be attended by the majority of our people attending the conference, and we hope to secure an attendance of the citizens of Takoma Park. Two or three other tents will be pitched in different parts of the city of Washington, and we earnestly hope that the meetings carried on during the conference will be the beginning of a good, steady effort during the summer.

Our daily program will open at 5:45 A. M., with a devotional service. From 8 to 9 all the department committees,

such as the educational, Sabbath-school, publishing, religious liberty, and medical committees will meet in separate tents for heart-to-heart talks and discussions regarding the special work committed to them. At the same time, the standing committees appointed by the conference will have an opportunity to do their work.

The first business meeting of the conference will begin at 9:30 A. M. Eleven o'clock of each day has been set apart as the time for a ministerial institute, to be conducted throughout the entire conference. The leading topics to be presented are the following: "Our Message," "The High Calling and Importance of the Gospel Ministry," "Fundamental Requirements for a Successful Ministry," "The Ministry in Its Relation to the Church," "How the Message Came to Us, and Its Development," "The Improvement of the Ministry," "The Ministry and the Field; Inspiring the People to 'Finish the Work' in Both Home and Foreign Fields," "The Ministry and Its Relation to New Fields at Home and Abroad," "The Tithe," "The Support of the Work in Mission Fields," "The Ministry and Our Denominational Literature," "The Place of Institutional Work in Our Message," "Camp-meeting Work," "How to Save and Utilize Our Young People."

These subjects will be presented by different ministers of experience in the special lines assigned to them. The afternoon will be devoted to business proceedings, and as already stated, the evenings will be given to public services for the people.

It has been decided to give each of the different departments of the General Conference a day of the session. These days will be known as "Educational day," "Religious Liberty day," "Medical day," etc.

The most thorough work is being done to make every needed preparation for this conference. The department committees are at work preparing reports, recommendations, etc., relating to their special work. Nothing that we understand to be vital to the success of this work will be left undone in our preparations. While we shall deal with many fields and many questions, it may be said that the two leading features of the entire conference will be, first, the work to be done throughout the world, and, second, the preparation required to do it in the quickest possible time.

The situation demands that the coming conference shall be one of great value to those who attend, to our brethren and sisters who can not come, and to the great, perishing world, to whom God has sent us with his last message. I am sure that if our delegates could

all speak to our brethren and sisters, they would join in an earnest request that fervent prayer be offered by all our people throughout the session of this conference, that the Lord himself will take charge of the meeting, and direct in all that shall be done.

It is too late now for the Lord's people to be in confusion and miss their way. It is too late to make mistakes and blunders in forming and developing our plans. The Lord God of Israel must be Leader. For this let us all make earnest supplications, and it shall be even so.

A. G. DANIELLS.

A Peaceful Nation Preparing for War

EX-SECRETARY-OF-THE-NAVY John D. Long sees in the present naval policy of the United States a dangerous tendency toward entanglement in the affairs of other nations, with consequences which it would be altogether in the interests of this country to avoid.

Mr. Long believes that the Monroe doctrine is being pushed "a little too far," and that in becoming responsible for the payment of debts which European powers would otherwise collect by force from the republics in this hemisphere, this nation is entering upon a course which will be "prolific of embarrassment and costly entanglement." In an article contributed to *The Independent*, Ex-Secretary Long speaks as follows on the point of naval expenditure:—

The naval expenditure is approaching a very high figure. During the year 1898, when the Spanish War was going on, and everything was on a war footing, actual hostilities made a great draft on the treasury, and yet the appropriations for the Navy Department were, as I gather from the same document, something like \$125,000,000; in 1899, when the quiver of the war was still on, \$62,000,000; in 1900, \$53,000,000. In 1901 \$69,000,000. Last year, 1904, they were over \$103,000,000, almost as much as during the war with Spain; this year about the same. These expenditures for the navy in a time of peace on the basis of a time of war are a little out of keeping with our position as a peaceful nation.

Both in state and in church there is a visible departure from the old-time paths,—a departure which is seen by eminent men who can speak with authority on the subject, like Ex-Secretary Long, yet who know nothing of the significance of this departure from the standpoint of Bible prophecy. Many such voices are now proclaiming the signs of the times.

L. A. S.

Put nothing into the Scriptures, but draw everything from them, and suffer nothing to remain hidden which is really in them.—*Bengel*.

Note and Comment

REV. WASHINGTON GLADDEN, a Congregational clergyman of some note, is quoted in the *Literary Digest* as suggesting that "the churches could unite in a resolute purpose to keep clean, upright, honorable men in control of the public schools." Certainly such men should be in control of the schools, but church control of the public schools, even for the purpose of keeping good men at the head of them, would be a dangerous thing. Popular government does not mean government by a church or by any religious or secular organization of men, but simply government by "the people." This is the idea upon which this republic was founded, and all experience shows that only in this way can republican government be preserved.

WITH the opening of the baseball season the question of Sunday playing of the national game again becomes prominent, and will be agitated before city councils and State legislatures. The question is complicated in Brooklyn, N. Y., by the fact that the Catholic Church there has assumed an attitude favoring Sunday ball playing, which does not interfere with the Catholic view of a proper observance of the day, this view being that Sunday observance is primarily to honor the church, the Sunday being a church institution. This honor is accorded by attendance at mass and by such other observances as the church directs, but there is nothing in these requiring the puritanical conception of the day. There has been formed in Brooklyn a baseball league among the lyceums connected with the Catholic churches in Brooklyn, consisting of ten clubs, with the avowed intention of having Sunday games. The church is after the revenue derived from these games, and it is Sunday games that draw the crowds. It remains to be seen what action the civil authorities will take in the matter.

THE *Outlook* of April 1 makes this observation regarding what may be seen in the muddy pool of politics to-day in the State of Delaware:—

A trustworthy correspondent informs us that it is estimated that nearly one half of all the votes in Delaware cast for the Republican ticket at the election last autumn were "coaxed into the ballot-box by cash," and since there is pretty conclusive evidence showing that the Republicans alone spent at the polls at least one hundred and thirty thousand dollars, it will be seen that the estimate is not far out of the way. If the statements of reliable men may be accepted, at least ninety-five per cent of the negro voters demanded and got a money re-

ward for their ballots. . . . Our correspondent assures us that specific instances have been given of fathers' negotiating for their sons' votes, and there is on record one case where a father drove his son from home because he would not sell the first vote he ever cast. . . . The buying and selling of votes has almost assumed the dignity of legitimate trade among certain classes of the State. "Mr. A's money elected you," exclaims one legislator to another. "No; it was the money of Mr. X," is the reply. So that a man who constantly and loyally votes for the candidate who bought him attains almost the position of a high-toned moralist among his fellows.

In such a State popular government does not exist in any true sense of the word.

THE propriety of a limited degree of press censorship in this country has been considered on several occasions, and is now brought before the public in the State of New York by the introduction of a bill into the legislature at Albany providing for the suppression of "so-called five-cent or dime novels."

Such a bill is favored by the *Insurance Monitor*, which notes that thefts and burglaries in this country are yearly becoming more numerous, and that a large proportion of these crimes are committed by youth who "receive their inspiration to their careers from two notorious sources—plays in which crime is held up as heroic, and dime novels." The *Monitor* says:—

While these two sources of youthful debauchery are well understood, strange to say, no effectual means have yet been found to suppress them. Freedom of the press and of the stage is assumed to be endangered if they are interfered with. Public morals and public safety must be sacrificed to a specious misconception of popular rights. . . . There is no good constitutional reason why both the drama and the novel should not be subject to a censorship for the protection of immature minds.

There can, of course, be no question in any right mind of the desirability of eliminating literature and plays which exert a pernicious influence upon the minds of the youth. The harm which comes from such sources can hardly be overstated. It is, however, a question where a policy of press censorship to guard the public morals might, when once begun, find a stopping-place; for it is certain that religious prejudice would lead some to see in the teaching of certain tenets to which they were strongly opposed, a menace to public morality. To teach that Sunday is not the Christian sabbath, for example, is counted as tending to public immorality by many persons and organizations of influence in this country. The beginning of such a policy of "moderate despotism" would have, therefore, a far greater significance than that derived from the primary object of suppressing obnoxious novels and plays.

L. A. S.

General Articles

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

Waiting, Trusting

I AM waiting, blessed Master,
For thy discipline to-day;
I am safe if thou but lead me,
Gently lead me all the way;
I will fear no storm of trial,
Strong through faith my heart
within;
Walk beside me in the darkness,
Only keep me free from sin.

Let some weary, erring brother
See the Christ-light shine in me.
I will bow to all thou sendest,
Just that men may follow thee.
Let me meet thee in the Garden
Or on Calvary's rugged way,
If some poor, lost, wandering sinner
Only turn to thee to-day.

For my portion I will take thee;
For my need trust thy supply,
Let thy image grow within me;
Be my life, that self may die.
I am waiting for thy blessing;
For without thee I must fail.

Fill me with the Spirit's fullness;
Thou, O Christ, art all in all.

—J. F. Baker, in the *Watchman*.

Instruction for Helpers and Students at Takoma Park, D. C.

MRS. E. G. WHITE

To the stewards and matrons, accountants and clerks, foremen and laborers, I would say: Let your stewardship and your service and all your business dealing be marked by strict integrity and the sanctifying influence of the truth, that others may take knowledge of you that you have been with Jesus, and have learned of him. Be faithful in all that you do. Let not one selfish, covetous act be recorded in the books of heaven against your name. Do not allow it to be seen that while you profess to be children of God, you are really serving the world. Serve God with heart and soul and mind and strength. Then angels of heaven will come close to you, and will lift up for you a standard against the enemy.

Give your whole heart and life to the service of him who gave himself for your redemption. Disappoint the enemy. Refuse to be his tool for the carrying out of his plans. Turn away from the financial advantages which he offers you, and which, if accepted, would prove a curse to your religious experience. Then you can say in the cleanness of your heart, "My soul shall make her boast in the Lord." Let there be in your lives no deceitful devising, no artifice, no underhand schemes and contrivings. Depart from all things that you would condemn in others.

Living Bible truth day by day will place you on vantage-ground. Your face will be calm and peaceful, and your words

will be, "I will greatly rejoice in the Lord, my soul shall be joyful in the Lord; for he hath clothed me with the garments of his righteousness, and it is my salvation. He hath covered me with the robe of his righteousness." You will be able to give comfort and hope to others, because you have through your integrity glorified God.

You will walk carefully, lest you make crooked paths by which weak, struggling, halting souls shall be led out of the way. You will refuse to co-operate with worldly men to carry out worldly plans or policies. As you realize that you have a work to do for God, the temptations and allurements of the world will not tempt you from the path of equity and uprightness. The whole life will bear the testimony, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever." "O my soul, thou hast said unto the Lord, Thou art God. The Lord is the portion of mine inheritance and of my cup." With the eye of faith you will behold the invisible, and the soul finds its strength in One who never fails. He is the joy of your life.

We are fighting a battle with the powers of darkness. The Bible is the rule of our life. This word is the light which is to guide us in all our perplexities. Make the Lord your counselor. When you are at work, the enemy may come to you with suggestions and temptations, hoping to lead you from the path of integrity. Do not listen to him. Look away from him to the One who has bought you with his life. Give yourself to Christ, trust in him, and he will give you strength to resist the enemy.

"If any man will come after me, let him deny himself, and take up his cross, and follow me." "Let no man seek his own, but every man another's wealth." "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Never forget that you belong to Christ. Let all your work, to the most minute detail, be such that he can approve. Do not, in order to gain worldly advantages, steal that which belongs to God.

Only by doing the will of God can we show that we possess true religion. Those who strive sincerely to break from the grasp of the enemy, and with full purpose of heart seek to know and obey the commandments of God, will be given power to become the sons and daughters of God. Their search after the things of heaven will be rewarded.

✓ To the Students in the Training College

To the students in the school I would say: Keep in the path of self-denial. Avoid all ungodly companionship. Seek daily for the faith that works by love and purifies the soul. You will find your

safety in studying the Word of God with a sincerity that keeps Christ constantly before the mind as the example to be followed. Lift him up, the Man of Calvary, by purity of word and work; for thus you honor God. By true religion, revealed in the daily life, you and I and all who are striving for the crown of life, are to bear witness for Christ.

He who is sanctified by the truth is strengthened to resist the assaults of those who have grown hardened in guilt. Shun the companionship of those who have not heeded the appeals of conscience. Let your light shine forth in Christlike words and deeds. Ask yourselves, What can I do to help those with whom I am brought in contact to resist temptation? What can I say to warn those who have not been taught to believe that the Lord is soon to come?

Earnest searching of the Scriptures, with a sincere desire to understand the truth, will receive a sure reward. An occasional glance into the Word is not enough. An occasional prayer is not enough. "Search the Scriptures," Christ said, "for in them ye think ye have eternal life: and they are they which testify of me." Make the Bible the man of your counsel. Only thus can you gain strength to overcome. Let your light shine forth in clear, constant, distinct rays. An occasional service done for the Master is not enough. Only by an unre-served consecration to Christ of all that you have and are can you win souls to him.

Let the students who are engaged in building do their work with thoroughness. Let them learn from their daily work lessons that will help them in their character building. Let them remember that in order to have perfect characters, they must make their work as perfect as possible. Into every line of this work let there be brought that stability which means true economy.

Students, eternal interests are before you. Work with heaven in view, remembering ever your character building. Keep a pocket Bible with you as you work, and improve every opportunity to commit to memory its precious promises.

"All things are yours; and ye are Christ's; and Christ is God's." God gave Christ to be the head over all things to the church. The Saviour loves the church with an everlasting love. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Christ gave himself for the church that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

Remember that Satan will not leave any one alone who is working to build up memorials for the Lord. "Watch and pray, that ye enter not into temptation."

From the Washington training college missionaries are to be sent forth to many distant lands. Let the students improve every opportunity to prepare for mission-

ary work, while at the school. They are to be tested and proved that it may be seen what their adaptability is, and whether they have a right hold from above. If they have a firm hold on Christ, they will have a right hold on all with whom they come in contact.

The Lord will surely bless all who seek to bless others. The school is to be so conducted that students and teachers will be continually increasing in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will continually increase in wisdom and knowledge. We are to learn from the Book of books the principles by which we are to live and labor. By consecrating all our abilities to him who has the first right to them, we may ennoble all that is worthy of our attention.

The students who will get the most good out of life are those who live the word of God in their dealings with their fellow men. Those who receive to give will feel the greatest satisfaction in this life. Those who live for themselves are always in want, for they are never satisfied. There is no Christianity in shutting up our sympathies in our own selfish hearts. We are to bring brightness and blessing into the lives of others. We are to be channels through which God can let his goodness, mercy, and truth flow to the world. We are to be co-workers with Jesus Christ, imparting to others the blessings bestowed on us.

A Test

C. R. SPARROW

THE Lord has given us abundant instruction, that the man of God may be thoroughly furnished unto all good works. Man will be left without excuse in this world, and will not be able to say, when he has to meet his God face to face, that he did not know; for the Bible gives all the instruction needed.

In reading the account of our first parents we find that the Lord put them in the garden of Eden. There he gave them all the privileges necessary to make them comfortable and happy. He also gave them all that they needed for food, the best they could have. But there in the garden he tested them to see whether or not they would obey him; and that test was in regard to the tree of knowledge of good and evil.

We find that the children of Israel had a test given them that has never been removed, and which will continue till the close of probation. Let us read what the Bible tells us concerning it: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall

be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." Lev. 27:30-34.

We also have a test put upon us by the Lord, to see if we are ready for that immortal state through our obedience to him. Brethren, have we ever read in the Bible that this test of giving tithes has been removed? If so, where? We have just read that the tithe is holy unto the Lord, also that it is the Lord's. Not only the tenth of what we raise, but the tenth of our herds and of our stock is his; it is holy. Have we ever thought that this was a test laid on the children of Israel, and that they were required to keep it? Are we the children of Israel to-day? If so, has the Lord released us from this test? If the Bible does not give us a "Thus saith the Lord," why do not we keep this command in obedience to the requirements of our Heavenly Father? Brethren, this will not pass, and we be without excuse.

Let us turn to Neh. 13:10: "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field." Here we see plainly that those who had the spiritual oversight of the work were farming to get a living, the treasury was empty, they could not live, so what was there to do but go and farm for a living? Had those who were not to wait on the spiritual necessities of the people paid their tithes and offerings, then the Levites would not have had to resort to farming, but would have had plenty to live on. The Lord has ordained that his "ministers" should have their needs supplied. So shall we not return to the Lord his own, that those who attend to the spiritual work may have that which is needed to support themselves, their families, and the cause of God? Why should it be said, when we come up to the conference meetings, that the treasury is empty?

When Hezekiah saw the condition of things in his day, that the priests and Levites were not getting what they ought, he commanded the people to give them "their portion" that they might be encouraged in the law of the Lord. The record says that as soon as the commandment was given, the people brought in of the first-fruits of corn, wine, and oil in abundance, also of the dates (margin), and the tithe of all things. And the children of Israel and Judah brought in "the tithe of oxen and sheep, and the tithe of holy things which were consecrated to the Lord their God, and laid them by heaps. . . . Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty [now take notice]: for the Lord hath blessed his people; and that which is left is this great store." 2 Chron. 31:4-10. My

fellow seekers after eternal life, if we want a blessing, let us do likewise.

Malachi says we are thieves; we have been stealing, the whole "nation" of us. What have we stolen?—"Tithes and offerings." Is that true of the people who are looking for the Lord Jesus to come to take them from this earth?—Yes, we have been taking and keeping the tithes and offerings of the Lord. We expect blessings, but why do we not receive them? We have broken the eighth and sixth commands of the decalogue, and are cursed. In verse ten is given the invitation to bring in all the "tithes and offerings," to see what the Lord will do for us. Brethren, let us accept this invitation, and prove the Lord, and see if he will not pour us out a greater blessing than ever we have had before. Come, let us prove the Lord.

About three years ago we were confronted with a dreadful disease which threatened to take off all the cattle in Rhodesia as far as it went. Many farmers and others who were using oxen for transportation purposes lost nearly every beast they had, some losing all. At that time I was greatly impressed that live stock should be tithed as well as other produce, so I called on the nearest elder, and asked him if he would come over and tithe the stock that I had. I had forty-two head of cattle, so four went out for the Lord; and two still remain waiting to be tithed with the next lot in the near future.

Now I must truthfully confess that there is not one farmer in Rhodesia whose stock has done better than ours. In the three years one calf died from starvation, it being very dry at that season of the year. But the rest have done exceedingly well, and it has paid to tithe the stock. The disease did not reach us, though a transport rider passed by my house with sixty-four oxen, some of them sick with the disease at the time, but no evil effects resulted from it. All I can say is, The Lord be praised.

If we turn the tithe of our stock into the Lord's treasury, will there be any need of continually calling for means to carry on the work of the Lord? If we do that, then we can look up and expect Jesus to come quickly. Shall we not do it to hasten the coming of the Lord? We all want to get home, yet we are hindering by withholding from the Lord his own.

Rhodesia, B. C. A.

The Tribute of Suffering

It is those whom we love most upon whom we lay the heaviest burdens. We do not turn to strangers or untried acquaintances when we would lean hard on some one in a crisis of life. We tax most those whom we trust most. And what is true of our relations with each other is true of the Father's relations with his children. He does not send stress and burdens to weaklings. "God must love you very much to trust you with such suffering," said one to a friend whose

burden seemed unbearable. But God does for us what we can not do for each other; with the suffering he sends the strength to bear it. Every fresh burden is proof of his love, of his confidence in us, of his plans for our refining. Every new test brings with it more than enough of his strength to meet it triumphantly. And as we look back to our past experiences, we see now the reason for rejoicing in every such experience. Could we order our lives better?—*Selected.*

Cross Before Crown

SICK and despondent, weary of life,
Tired of its heartaches, sorrow, and
strife;

Longing for rest, but finding no peace;
Looking toward death as a happy release;

Cease thy complaining, sad soul of mine,
Accept without murmuring the lot which
is thine;

Remember the Saviour—the road that
he trod;

Know ye not that these trials lead up-
ward to God?

Remember the mocking; remember the
jeers,

The thorn-crown, the scourging, the
thick-falling tears;

Remember the cross, the nails, and the
spear,

The anguish, the blood-sweat, the grave,
lone and drear.

'Tis thus that the Lord with a love most
benign

Hath sanctified suffering, and made it
divine;

So, therefore, my soul, murmur not, nor
complain,

But rejoice o'er the sorrows, and count
them as gain.

After the storm are the sunshine and
flowers;

After the darkness dawn life's brightest
hours;

After the tears come gladness and joy;
Of what value is gold if unmixed with
alloy?

Then, onward and upward, my soul, till
the end!

To the duty before thee thine energies
bend;

Be honest, be upright, be noble, be
brave—

'Tis the soul of a coward would hide in
the grave.

For if at the last the crown thou wouldst
wear,

It must be through suffering, sorrow,
and care.

It is through the cross we transcend
unto life;

That peace which is sweetest comes after
the strife.

—*J. Frederick Bishop, in the Living
Church.*

Waiting on the Lord

G. B. THOMPSON

"WAIT on the Lord: be of good cour-
age, and he shall strengthen thine heart:
wait, I say, on the Lord." Ps. 27: 14.

The Lord is not slack concerning his
promises, but is long-suffering in order
that men may turn from sin, and not

perish. But this long-suffering is often
misunderstood. It sometimes is hard to
understand why the Lord waits, permit-
ting evil influences to go on so long. David, it seems, was tried once over
this; in fact, we are told that his feet
"well-nigh slipped" when he saw how
those continued to prosper who profaned
the name of Jesus and rejected his coun-
sel. Troubled?—Not much; but rather
they seemed to have less trouble than
those who followed the counsel of the
Lord. David could not understand this,
and about concluded that he had cleansed
his heart in vain, and that there was no
profit in forsaking sin, and living a holy
life. But when the Lord took him
into the sanctuary, and he saw the end
of rebellion, then he understood how
ephemeral is the seeming triumph of
sinners, and that the everlasting over-
throw of those who persist in rebellion
is only a question of time.

When, on the plains of Shinar, men
began the heaven-daring scheme of erect-
ing the tower of Babel as a monument
of their rebellion, the Lord understood
fully their purposes and evil designs.
But he waited, and waited long, too. He
allowed them to go on with their work
unmolested. They had determined to
colonize around the temple of their folly,
and make for themselves a name in the
earth. Why did not the Lord interfere
when they began laying the foundation
of their structure, and suddenly expose
their folly? Day by day the tower grew,
and it really seemed that the top would
actually reach above the clouds, and that
their scheme, rooted though it was in
rebellion against Jehovah, was destined
to succeed. And God's long-suffering
only confirmed them more and more in
their rebellion and iniquity. But alas
for human calculation! Just at the time
when success seemed about to crown
their efforts, Jehovah suddenly ceased
his waiting, and sent confusion into the
camp of the evil-doers. He could have
done this at the beginning, but he chose
to wait. He let their impious work fully
develop.

What an example is left for us in
God's dealings with Lucifer! It is an
object-lesson to the whole universe.
Once there was harmony and peace in
heaven. But Lucifer, not content with
his high position, and coveting the hom-
age due his Creator, brought discord into
the heavenly home. Working with mys-
terious secrecy, and under the garb of
great reverence for God, he spread
among the angels the spirit of discon-
tent. Concealing his real purpose, he
whispered among the loyal and holy an-
gels his insinuations against the govern-
ment of heaven.

But why did the Creator permit this
evil work to go on? Why God waited
so long before bringing the crisis must
have been hard for the loyal angels to
understand. "In great mercy, accord-
ing to his divine character, God bore
long with Lucifer."—"Patriarchs and
Prophets," page 39. The loyal angels
saw this terrible thing spreading, and

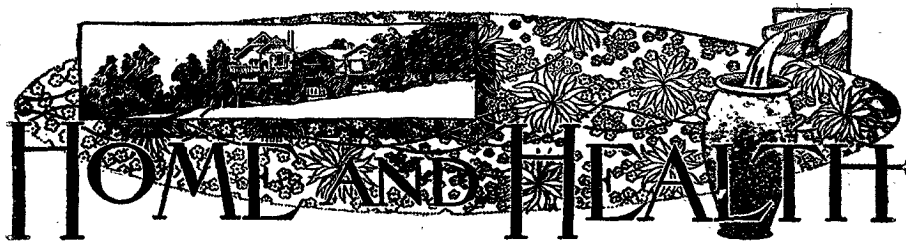
thousands, yea, millions, of the holy and
pure angels joining the ranks of the dis-
affected. God knew all this; and why
did he not speak once for all, bring on
the crisis, and have the matter settled?
But he did not. He "bore long" with
the arch-rebel. No doubt his long-suf-
fering was misinterpreted, and many a
loyal angel had burning of heart because
the Creator waited while the apostasy
spread. The angels impatiently waited,
hoping the Lord would expose the iniqu-
ity of the covering cherub. That this
was a trial to the angelic host there can
be no question.

But the evil thing was not understood.
It was disguised. While fomenting reb-
bellion with consummated craft, Lucifer
appeared to be working for harmony.
He sought to carry his schemes by flat-
tery and deceit. "By disguising himself
in a cloak of falsehood, he had gained an
advantage. All his acts were so clothed
with mystery that it was difficult to dis-
close to the angels the true nature of
his work." It was a mysterious, subtle
deviltry which could not be defined. It
was hard to put one's finger on the exact
thing. The shroud of mystery was upon
it, and the most subtle arguments were
used in its defense. It was indeed a new
element, strange and unaccountable.
While professing to believe the Creator,
his plain word was misconstrued and
distorted. The Lord must carry the
whole universe with him when he moves,
so he must wait until the thing was de-
veloped far enough so that all created
intelligences could see and fully under-
stand the deformity of sin, and the ter-
rible consequences of the dissension.

The Lord is still the long-suffering,
compassionate Being as of old. "Be-
cause sentence against an evil work is
not executed speedily, therefore the
heart of the sons of men is fully set in
them to do evil." Eccl. 8: 11. The
hand of the Lord is stretched out in
loving entreaty to evil-doers the same as
ever in the past. His voice is yet heard
in numerous warnings to his people,
pointing out the way they should go, and
the result which will inevitably follow if
they continue to walk in wrong paths.
But often his counsel is disregarded, and
sinners continue to walk in their own
evil ways. Instead of being thankful
for his long-suffering, it only confirms
them the more in their rebellious course.
While going contrary to the plain in-
struction of the Lord, they point to the
prosperity with which they are sur-
rounded, as evidence that their course
is not wrong. The Lord is still long-
suffering, and patiently waits for the
closing scenes in the closing struggle to
ripen into open revolt. Then he purposes
to put an end to the contest, and usher
in that period of righteousness which will
fill the earth and endure forever.

Washington, D. C.

"God has provided in the giving of his
revelation that those who seek shall find,
that in the sweat of his mind and spirit
man shall eat mental and spiritual food."



Quite Too Sweeping

THERE ONCE was a woman so wofully neat

That she swept her whole family into the street.

She lectured on tidiness, day after day, Till her children ran off to the neighbor's to play.

And sometimes, the "lord of the manor" would roam

From his beautiful house which was never a home;

'Twas a splendid expression of beauty and art,

But it did not possess home's one requisite, heart.

But this woman worked on with her brush and her broom,

With her servants she battled through room after room;

She waxed and she polished her beautiful floors

Till her friends hardly ventured inside of her doors.

Her carpets, so velvety, one would refuse To walk on, until he had dusted his shoes;

Her chairs all so tidied, without and within,

That to sit on them seemed little less than a sin.

Her children had toys which they never could spread

O'er immaculate floors; nor could cookies or bread

Be eaten where crumbs might be scattered about,

For her house was like "waxwork" within and without.

Of dust, just the least little innocent bit Would bring on a something akin to a fit,

And a tidy or picture a trifle awry Could never escape her most diligent eye.

Her children grew up, and they hurried away

As soon as they could, scarcely caring to stay

Where brooms were a-whisking; they sighed for a nest,

Still neat, but inviting a spirit of rest. And the day when the last of her little ones left,

And the home of their smiles was forever bereft,

She said, while for dust she still searched up and down,

"They know I'm the finest housekeeper in town."

— *Good Housekeeping.*

Humane Education of the Young

ONE of the most important factors in elevating a family or a race is kindness. The savage was never taught to be kind. Our ancestors, not so many generations back, believed that might was right, and cared nothing for their neighbors' rights

or for justice. Not more than fifty years ago, in this country which men call Christian, men traded in their humbler and weaker brothers, beat them, sold them, and separated them from their families without any compunctions of conscience.

The men and women who tried to remedy these evils and abuses had to struggle along the way step by step, ridiculed as cranks and sentimentalists by the majority, until by persistence they won, and slavery is now looked back upon with horror. Yet with all this past history to warn and to teach us, there are still great cruelties existing, and the strong are still oppressing and abusing the weak. Until the selfish life generally is condemned, and until mankind has learned to live the golden rule, as well as to talk about it, we shall have war, strikes, sweat-shops, child labor, and all the horrible cruelties that are now inflicted on the lower animals.

To try to uplift man to a better state of living, by beginning in our own little corner to teach the things that make for happiness and peace, is, then, the first and foremost duty of every mother and teacher. The foundation upon which a better and a happier world must be built is kindness to every living creature. To teach kindness is to prepare the way for a child to be happier all through life; for selfishness and cruelty are just as certain to bring sorrow as taking poison is certain to cause illness or death.

The mother who allows her child to squeeze and torment the kitten or the puppy, and is resentful if any observer interferes, is sowing misery for herself and her child. I have known three cases in which the sons of wealthy families were noted for their cruelty to the small animals and birds in their boyhood, and unrestrained in it by their parents. I happened to be able to follow the after-life of these boys, and they brought sorrow and disgrace on their families before they were twenty-five years old.

Because there is so much cruelty to the lower animals and such utter disregard of their comfort in many families, I saw, six years ago, that a great need existed for one home, among the many homes and missions in the city, to which homeless, deserted, abused dogs and cats could be carried, and humanely cared for, thus saving as many of them as possible from the streets where cruel men and boys, and sometimes women, beat, stoned, kicked, and scalded them, to drive them from their premises, or to gratify their own cruel and savage instincts. I put an article in the *Boston Transcript* stating this need, and asking men and women

to join me in forming a league, the members of which would work for the support of the place where such homeless animals could be received. I went also to the houses and offices, and through personal interviews gained good helpers; then we organized and incorporated a society, with membership fees of one dollar and five dollars a year for associate and active members; we hired a house with a yard, and engaged a man and his wife to live there and receive and care for the animals.

Such shelters, as society is now constituted, are needed in every city. When they are established, and homeless dogs and cats are brought in, then, if not before, the terrible cruelty of some of our children will be discovered—of some, thank God not all, for every day kind and well-taught children bring to our doors wretched cats and kittens that they have rescued from boys who were using them for targets, or tossing them about as balls, or stoning them for sport, or setting dogs on them. One boy who beat a dog nearly to death said that his mother told him to do it in order to drive the dog away. A number of boys and girls who have been caught in the act of dropping kittens on the streets or in vacant lots have said that their mothers made them do it. Do these mothers realize that some day the children may find the old mother in the way, and may desert her? What can they expect if they never try to cultivate in their children unselfishness, a fair and just consideration of another living creature's rights, and thoughtfulness about causing suffering?—*Mrs. Anna Harris Smith, president Animal Rescue League, in American Motherhood for March.*

(To be concluded)

Ordinary People

FIRST of all, if you feel that you are ordinary, thank God that you are not extraordinary. I am tired and sick and bored almost to death with extraordinary people. They take all their time to tell you how very extraordinary they really are. You know as well as I do, my brother and sister, that the most of the useful work of the world is done by unpretentious people who toil right on—by people who do not get much approval, and no one seems to say, "That is well done." Phenomena are of but little use. Things that are exceptional can not be depended on. Better trust the smallest planet that swings on its orbit, than ten comets shooting this way and that, imperiling the longevity of worlds attending to their own business. For steady illumination better is a lamp than a rocket. Then, if you feel that you are ordinary, remember that your position invites the less attack.—*Dr. Talmage.*

"God's redemption of the world through Jesus Christ by the Holy Spirit is the theme of the Bible, and in the light of this all its parts should be viewed."

THE WORLD-WIDE FIELD

Demon Worship in China

A. C. SELMON

ONE evening, while sitting in front of our house, reading, we heard a great wailing in the courtyard adjoining. Two or three old women were running about, crying, "Laoho lai kia, Laoho lai kia." We found that one of the boys of the family was sick. His name was Laoho. The two words—*lai kia*—mean, "Come home." Although the sick boy was lying on the ground before them, yet they were calling for him to come home. He had just had an epileptic fit, and was in the deep stupor, or epileptic sleep. These poor people thought an evil spirit had snatched his soul away, and was making off with it, and this was why they were calling him home.

They continued their wailing for some time, and, as the boy seemed to be getting worse, as a last resort they called for the foreign doctor. There was very little that could be done. Hot and cold applications to his spine revived him quite a little, and I told them he would waken in a few hours, and be much better. I prayed earnestly that the Lord would bless the little that I had done, so that the people might listen to the "true doctrine;" this is the name the Chinese give to our teaching.

This same idea is held by the Chinese in regard to practically all their diseases. They attribute their sickness to the evil spirits and demons, and this is why their worship is one of fear, and not of love. They worship these evil spirits in order that they may not be afflicted with sickness, and that their live stock and crops may not be destroyed. This fear of evil spirits plays an important part in the lives of the Chinese.

Although Satan, in the form of a dragon, is the national emblem of this empire, being found on the flag and on all the coins, postage-stamps, etc., yet they live in constant terror of demons and evil agencies. This fear is so great that in the household no member of the family is allowed to mention the name *mo quei*—devil—during the early morning hours, for fear of the bad influence it will have on the day's work.

They use many resources to protect themselves from these influences. At new-year's time the door of every Chinese home has pasted on it a picture of a very fierce-looking warrior, and long strips of perforated paper are pasted up over the door, and left to hang down in the entrance. The warrior is intended to frighten away the evil ones. And should they try to enter, they would become entangled in the perforated papers.

The crookedness of roads and streets, which has been mentioned by every one

who has visited China, is not an accident, but is the result of this same purpose.

It is to be noticed, in naming their children, that the boys are always given names which signify very common and undesirable things; while the girls are given very pretty names, as of flowers and precious stones. They regard the boys as of far greater worth than the girls; yet they believe that by giving them very common names, the devil will be deceived, thinking they are of no value, and will let them alone. On the other hand, they do not care if he does take the girls, so they give them very nice names.

Near by our station I noticed a young peach orchard, which had just been set



SOME CHINESE GODS

out. On the side of every one of these trees was a long white mark that had been put there to keep evil spirits out of the tree. Another method they have of accomplishing this same object is to stretch a cotton string around the orchard. The Chinese boy differs very much, in at least one respect, from other boys, for he rarely, if ever, throws a stone or a clod of earth. He does not throw a stone or a ball, because, if he did, he might hit one of the spirits in the air, possibly the spirit of one of his ancestors. While repairing one of our houses, we attempted to buy two small logs which were in an adjoining courtyard. We found that the owner could not be induced to sell them; for they had been lying in his yard many years, and he did not know but that the spirit of his old father had taken up its abode in one of them.

One can hardly imagine a religion better suited to the plans and purposes of the great enemy of all truth than this

religion of the Chinese people. Nothing but the true Light can pierce the midnight darkness of this land. When Christ entered Capernaum, then was fulfilled the prophecy in Isa. 9:2: "The people that walked in darkness have seen a great light: they that dwelt in the land of deep darkness [margin], upon them hath the light shined." My brother, will you, as Christ's ambassador, help in the work of holding up the Light in this land of great darkness?

The East German Conference

L. R. CONRADI

THE East German Conference had its annual meeting in the capital of the German empire, Berlin, a city which, with its suburbs, contains about three million people. Until last November there were in this great city five distinct churches, with a combined membership of two hundred and fifty. It was very hard to secure suitable meeting halls, and the brethren were paying about one thousand dollars for rent, heating, and lighting in the local meeting places they were occupying. Upon occasions when we desired a general meeting of all the believers in Berlin, it was very difficult indeed to get a place for their proper accommodation. We studied over the problem quite a while. We thought of renting a lot and building a chapel, but this would have involved a large outlay of means. We finally found, right in the center of the city, a building which had been erected for a synagogue, and rented to a Jewish congregation; as their contract had expired, and they wanted the owner to cut down the rent, the owner was pleased to have us take the place for one thousand dollars per annum. He was willing to partially fix up the chapel for us, but on our part we bargained to put in the seats, a baptistery, and make some other minor changes, involving an expense of seven hundred dollars. This money was raised among the members and by donations. The building seats nearly five hundred. At the time of this meeting, all these churches were united into one church, which now numbers about three hundred. These, with the delegates from the East German churches, and the outside attendance, filled the chapel to overflowing each evening.

The East German Conference has shown an excellent growth during the past year. They were able to baptize two hundred and nine members, and receive seventeen by vote, making their present membership nine hundred and ninety-eight. Their tithe has also materially increased. In 1903 it was \$8,105, while for 1904 it was \$8,714. The offerings in 1904 were \$2,151; 1903 they were \$1,608. The net increase is much larger than would at first appear, as the Prussian Conference was not formed until the third quarter of 1903, and thus its tithe was counted in with the tithe of the East German Conference. New churches and companies in Silesia, Pom-

erania, Posen, and Saxony were received into the conference at this meeting.

Brother E. Enseleit was ordained to the ministry, so that there are now five ministers in the East German Conference. Each of these ministers has been placed in charge of a province. This enables the president, who is located at Berlin, to devote more time to lectures during the winter months. Brethren Schuberth and Boettcher assisted us in these meetings. The interest created by these lectures will be followed up. The canvassing work showed a good increase in this field, especially in the provinces of Silesia and Posen.

The conference could audit all the accounts of its laborers for the past year, and pay two tithes to the German Union, and still have a surplus with which to begin the new year. They will therefore be able to increase their corps of workers, which they intend to do as soon as the proper persons can be found.

The East German field has the largest population of any of the German Conferences. It surely seems to be a promising part of the Lord's vineyard. On Sabbath twelve were baptized in the baptismal font, and still others offered themselves, and will go forward in this rite later on. Elder Frauchiger was re-elected president for the coming year.

While here, it was necessary for me to call upon a leading official in the government with reference to some of our books; for we have again had difficulty in various parts of the empire, where the sale of our paper and some of our books has been prohibited to the canvassers. The laws of Germany are exceedingly strict; and if any one complains against a book or paper in any part of the German empire, as being obnoxious, this complaint is recorded; and if no one appears in defense of the paper or book in question before a certain time, the complaint is forwarded to headquarters, where are prepared the lists of such publications as are excluded from the colporteur. These lists are sent to every part of the country. Our canvassing work is a very important factor of the third angel's message in Germany, and our canvassers have to be very careful as to how they perform their work, so that they may give no just reason for any one to object to them or to the periodicals or books they are circulating.

In all the deliberations of the East German Conference the greatest harmony and union prevailed, and our people were much encouraged, and returned to their homes with the determination to press forward in the work of God.

A Word From Nyassaland

THOMAS H. BRANCH

WHEN Elder Hyatt was here in July, he advised that out-schools be started. Accordingly, we sent a boy to Masinjere, six miles away, to ask the people if they would like the mission to start a school there, and if so, if they would be willing

to build the house. They answered, chief and people, by promptly building a neat little schoolhouse, and thus far show their good faith by father, mother, and children all attending school. Our picture shows the schoolhouse with the pupils. The man in white, at the left, is the teacher. Next to him stands the chief. This is the first out-school of the Nyassaland Mission. The teacher is one of the mission boys, Johan Mbendela, who has been with us ever since we came to this station. From his deportment, we believe him to be an earnest Christian boy. Our second out-school building has just been completed. We started with a good attendance. These teachers go to their schools in the forenoon, and in the afternoon receive their lessons, and work on the station.

It is now the rainy season, and I am



THE MASINJERE SCHOOLHOUSE AND PUPILS

busy putting in the mission crops. I am thankful to report to you that the Lord is blessing our work here, and we can see in their Bible studies that the boys are beginning to see and understand more of the truths of God. A number will even come at night after we have retired, to ask concerning some Bible questions which they have been studying. I deem it a pleasure to go with them to their room, and have a short study with them. The natives are very inquisitive; and when they see or hear you speaking to other boys, they will gather around to listen. This I am always glad of when they have a Bible question under consideration.

Our school and work are encouraging. I have no help on the farm but school-boys; but in the time of taxes we have to see that the people in the villages on the mission land get their tax money. Then we give them work for one month. This is a provision of the government. The village children attend school well. These children are very earnest in their daily and Sabbath-school lessons. The Sabbath-school is still one of our most interesting meetings. It has grown until we have six native teachers helping us. O, how they love to sing! My wife and daughter have charge of this department. While these people are slow to take hold of the truths of God, there are evidences that the Spirit of God is moving upon

hearts, and our earnest desire is that there will be an abundant harvest for the Master.

I am glad to say that we have not had any serious sickness or deaths during this past year at the mission. For this we all praise the Lord. I am striving to carry out all the plans that Brother Hyatt and I decided would best advance the cause at the station, that by a patient, careful training of those in school, the third angel's message may reach those who are still in darkness. We are trying to teach the boys to be workers and teachers. You quite understand that these people of these dark regions are not in love with work. I teach them that it is a duty, as well as a privilege, to engage in honest manual labor. I assure you this is no easy task. But by the help of Him who first gave man

his work, we are succeeding slowly, though I must hold many meetings with them to explain why they must work with their hands.

We as workers are certainly anxious that the power of God shall be made manifest in these boys, for the glory of him for whom we are doing all that we can that they may thoroughly understand the message for this time. The message never seemed plainer to me,

and I rejoice for the blessed privilege of giving it to those who have sat so long in darkness and the shadow of death, and of telling them that Christ, their light, has come, and is seeking to save the lost. I realize that the time is short, and that all are required to work with diligence. I desire to do well my part. Sometimes the work goes hard; yet we try to be faithful, and all pull together. We are all of good courage, and are still working at the language, and are getting along very well.

A MONTHLY newspaper has made its appearance at Majam on Mt. Kilimanjaro, in German East Africa. It is called *Mbuya ya vanda vuu*, which may be interpreted "Friend of the Black Folk." The language is a little mixed, as the articles are some in one and some in another dialect of the Chagga tribes. Of course none but missionaries would plan and publish it. They are missionaries of the Leipzig Society. Another African missionary newspaper is one just established by the Church Missionary Society's mission at Cairo. It is called *Orient and Occident*, and is printed in Arabic and English. As the Arabic reads from right to left, the two languages naturally have their front pages at opposite ends of the paper, and meet about the middle of it.



THE FIELD WORK

Central America

BOCAS DEL TORO.—We returned to the Panama field the first of March, and feel glad to be home again. We are preparing to push the work vigorously. We had expected to open our first tent effort in Port Limon ere this. I left Bocas last week for that port, intending to get the tent up, and my wife was to join me the next week, to assist in the meetings; but when I arrived there, I was taken out to the quarantine station. This is a little cay, or island; there I had to remain for four days. When released, I found the tent had not yet come, although shipped from Topeka, Kan., the sixth of February. So I returned to Bocas until such time as the quarantine shall be raised, when we shall return and hold a series of meetings.

We sail for St. Andrews Island tomorrow, March 29, expecting to remain there some weeks. St. Andrews is where Brother Stuyvesant is located. There is an interest in two other islands near there, Old Providence and Corn Islands, and we intend to visit both these places before we return to Bocas. We also want to visit Bluefields, where there is an interest. We will report our experience when we return.

I. G. KNIGHT.

River Plate Conference

THE work in this conference is onward. The young men who have gone out from our school to labor as ministers or canvassers are having success. Brother Louis Ernst went to the Chaco to follow up an interest that had been created there, two or three having already begun to keep the Sabbath. The result was that a few weeks later, when Dr. Habenicht returned from Misiones, he could baptize eight souls. Through these an interest sprang up in the province of Corrientes, and Brother Ernst went there to labor. Before leaving, twelve had accepted the truth. Thus the work has for the first time obtained a foothold in this province. Everything possible was done to hinder the work, the police coming several times to take Brother Ernst, but each time he happened to be away. He has now gone to Paraguay, his future field of labor, and he reports one family interested in the truth.

Several of the canvassers went to Concordia, in the eastern part of the province of Entre Rios, to labor, not simply to sell books, but to do personal missionary work. I have visited them once, and found some keeping the Sabbath, and others interested. The last reports tell us that six families have accepted the message, and still others are interested. Dr. Habenicht will go there at once to assist in the work. Concordia is at the head of navigation on the Uruguay River, and is an important center for northeastern Entre Rios, eastern Corrientes, northwestern Uruguay, and southwestern Brazil.

At Bahia Blanca, in the southern part

of the province of Buenos Ayres, where Brother Paul Bonjour is canvassing, one brother has accepted the truth, and others are interested; brother Santiago Mangold has gone to assist in the work there. At Lehmann, where our last conference was held, ten have recently begun to keep the Sabbath, and at San Geronimo, where our conference was held last March, several will be baptized soon, and a church organized. Thus the work is moving on, for which we thank God, and take courage.

J. W. WESTPHAL.

Notes From College View

THE revival and reformation in College View is going forward with greater power and intensity each day. Nightly meetings are held, in which scores are seeking God for a new and living experience for themselves. Hundreds have surrendered their lives into God's hands, and have claimed victory by faith, and are going forward. The meetings have been honored with the presence of the Holy Spirit. The services are usually opened with an earnest season of prayer, after which a very short study on the definite message of complete consecration is given. The rest of the time is given to the people for a real living experience meeting. In a recent Testimony, from which we will quote, we are given an outline of the work that is now meeting its fulfilment: "God will use ways and means by which it will be seen that he is taking the reins in his own hands. The workers will be surprised by the simple means that he will use to bring about and perfect his work of righteousness. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning."

One of the most encouraging features in these revivals is the hearty co-operation of the ancient men before the house. Without a single exception so far, the leading men and old warriors see that the appointed time has come, and that prophecy is being fulfilled. The time of our final deliverance has come. The Lord has faithful servants, who, in the shaking, testing time will be disclosed to view. Let them now come forth and come into line. "Let those who are loyal to the commandments of God and the testimony of Christ now take their position."

R. D. QUINN.

Southern Jamaica

At our last conference, held January 1-5, it was decided that Brother Hubert Randle and the writer make the parish of St. Elizabeth their field of labor, and engage in tent work. January 11, I started from Kingston, via the parish of St. Anns, at which place I was instructed to visit the companies. I spent two very profitable weeks there, and the Lord richly blessed us in our meetings.

I arrived at Southfield (St. Elizabeth) on the twenty-ninth, and met Brother Randle and his family, who had arrived four days before. The church at this place was much in need of help, so we spent the time with them while looking up a location for the tent, and homes for our families. Finally we succeeded in renting a spot for the tent in the district of Top Hill.

The people of this parish are very irreligious. It is here that the light of the third angel's message needs to shine, and we deem it a privilege to be entrusted with so important a commission.

Since we began meetings, the Lord has truly been blessing us. The attendance is from one hundred to two hundred and fifty. We have a twenty-by-thirty-foot tent, which is too small. We can accommodate only a portion of our congregation. There is a very good interest here. We find the people quite congenial and friendly. Though assured that we would be molested and stoned, yet those who attend say they are pleased and satisfied with the truths presented.

The Lord is surely leading, and we are expecting to see a goodly company from this place keeping the commandments of God. Several are deciding to obey the Lord. Pray for the work.

HUBERT FLETCHER.

Hayti

THE good work is continuing here. As a result of daily Bible readings, by Brother Michel Nord Isaac with his home students, one young man has fully accepted the truth, and desires to be baptized. Brother Isaac is giving Bible talks to the public on Sabbath evenings. In one of the meetings were to be seen pastors, doctors, magistrates, lawyers, and professors of schools. A doctor wrote Brother Isaac last week, asking him to continue his lectures. Another doctor, in conversation with him, frankly acknowledged the seventh-day Sabbath. One of Brother Isaac's teachers, a Baptist, has also decided to observe the Sabbath.

Brother Isaac went twenty-four miles last Sunday with five of his students, and returned Tuesday. He preached twice on Sunday to a large gathering in a Baptist chapel. He also held house-to-house Bible talks, and was given earnest attention on every occasion; even the presentation of the true Sabbath caused no opposition, as nearly all had their Bibles to verify passages as he cited them. They promised to study the subject, and when he returns, they will have a better understanding of it.

It was a surprise to find so many Protestants, with a still larger number farther in the interior, and chapels scattered everywhere, in which services are conducted by native preachers. These are principally of the Baptist belief. I was greatly cheered and refreshed in spirit by the rehearsal of the experience of a pastoral tour by the Baptist minister of this town a while ago. He said he met an aged couple who were the only Protestants in that community. It made me think of our experience two years ago, when my wife and I, aged sixty-five and sixty-seven years respectively, were the only Seventh-day Adventist witnesses in Hayti. There are now nine of us who meet on Sabbaths for worship.

I believe now more firmly than ever, that our emphatic motto is, "There shall be delay no longer," and it was also stated that the year 1905 would be a missionary period in a special manner. We are under much anxiety, and in great expectation to see this part of the harvest-field share proportionately in the missionary plan contemplated by the different conferences. Four desire baptism, and are awaiting the coming of a minister that they may receive the ordinance.

HENRY WILLIAMS.

Grenada

ST. GEORGE.—We reached this place a short time ago, and are comfortably settled, and ready to take up the work here which was begun by Elder Kneeland, who was transferred to British Guiana about a year ago.

Grenada is the most picturesque and beautiful of any of the islands we have yet seen. There is no church here. We find about six persons professing to believe, and at least partially obeying, the truth, and others who are interested; so we hope ere long to see the message firmly planted here. This is a stronghold of Catholicism, and immorality,



DEDICATION DAY, ARIMA CHURCH

superstition, and ignorance of the Word of God abound, although nearly every one belongs to some church. We will report more fully of the work here as it develops.

We are exceedingly thankful to be able to report that before leaving Arima, Trinidad, we succeeded in organizing a church of twenty-five members. Eight of these were baptized just before we left. Others had been previously baptized, while some joined by letter. We were also enabled to complete and dedicate a neat, comfortable church building. The lot, seventy by ninety feet, worth one hundred and fifty dollars, in an ideal location, was given to us by friends of the cause who are not Adventists. The building, twenty by forty-four feet, with open porch full length on each side, cost four hundred and seventy dollars, including seats, lamps, and ordinance utensils, with individual communion service. A library was also provided, to which books will be added from time to time. About one hundred days' work was donated by about thirty persons, no money being paid for labor. The building contains two rooms—one twenty by thirty-two feet, with seats for

one hundred and twenty-five persons, for meetings, and one twelve by twenty feet, for school and other purposes.

We were in Arima just a year, leaving there January 25. But only half of this time was actually spent in that place, as the work elsewhere called me away frequently, thus breaking into my labors in Arima. However, we believe the work is firmly established there, and that more will be added to the church from time to time, as the interest was good up to the time of our departure.

From friends in the States we received about sixty dollars. The remainder was raised in this field, mostly among the laborers of the conference. We are well, and of good courage, and ask for the continued interest and prayers of our people for our new field of labor.

W. A. SWEANY.

Ceylon

COLOMBO.—I have just returned from a meeting which I conducted in a bungalow about one mile from my home. We had about twelve persons present. They were deeply interested, and we hope to see some from this meeting take their stand for the truth of the third

angel's message. I also visited a planter to-day. He has attended our bungalow meetings for a few weeks, and is thoroughly convinced that God has given us a special message to prepare a people for his soon coming. He sees the light on the Sabbath truth, and to-day told me that he was seriously considering how to relate himself to what he sees and knows to be right. He returns on Monday to his estate,

and I pray that the Lord may strengthen him to be loyal in deciding for the truth. He has asked me to conduct a weekly service on his estate for the good of all his coolies and laborers.

Some of the ministers here are beginning to oppose our work, and are warning their people against our meetings and our literature. This is an evidence that the truth is touching their borders, and making itself felt among them. We much regret that we can not publicly, in a more aggressive way, proclaim these precious truths. However, we are determined to do what we can in sowing the seed and in bringing home to the hearts of the people the truth for this time. We love the work, and have nothing else to live for than this blessed truth. We fully believe that we shall live to see this work close in this generation, before many years have passed away. The Lord can do a quick work as soon as his people get into right relationship to him. I have been much comforted and strengthened in reading the recent Testimonies, and believe that God is speaking now to his people with no uncertain sound.

Elder R. D. Quinn, of Australia, called

to see us last Sabbath. He spent the day with us, and led in the study of the Sabbath-school lesson. We spent a blessed time together, and were refreshed by his visit. He was much pleased with the outlook here, and said that he looked upon this island as a most favorable place for an important center for our work in the East.

All that we have is bound up in this message, and we would not have it otherwise.

HARRY ARMSTRONG.

Victory in Massachusetts

WE know that the readers of the REVIEW will be glad to learn of the salvation that has come to us here on the old battle-ground of liberty.

Notwithstanding our watchfulness for dangerous Sunday legislation at this time, we were aroused not long ago by a report in the *Boston Globe* that a Sunday bill of the most threatening character had been reported to the State Senate by the Committee on Probate and Chancery.

Upon visiting the State-house, I learned that the bill was to come up in the Senate that afternoon, and I hastened home and addressed notes to as many of the senators as time would allow, and returned with them to the Senate. I also enclosed with each note a copy of the "Open Letter" tract, to which I called attention. These notes petitioning them to oppose the bill were immediately distributed by the messenger to the various senators.

Other matters then came in, causing the bill to be delayed until a later meeting, which gave opportunity to address most of the other senators upon the subject.

When the bill was to come up for its third reading, there was, to our joy, a movement to postpone action upon it for one week. At first this seemed unsuccessful, but when it was urged that many desired to further investigate the character of the measure, it prevailed. It seemed as if angels of God were present at this time, and we were strongly impressed that the Lord was holding the matter, that we might work. We accordingly addressed to each senator copies of the Religious Liberty Leaflets, marking the title page with blue pencil, and calling attention to certain pages. Meanwhile we prayed, and awaited the outcome.

Thursday, April 6, the time appointed for the third reading, when we went to the State-house, we found that the bill was exciting unusual interest in the Senate, and that Mr. Kneeland, the lobbyist, was very busy. We were therefore somewhat apprehensive, but when the question was called on the bill for the third reading, it was opposed by an overwhelming vote, notwithstanding a strong speech in its favor, and the fact that it was strongly recommended by the committee and urged by the clergy.

The Senate acted under the influence of our literature; the committee acted without it. The effect was manifest; and we can never know to what extent our salvation at this time is due to its enlightening, educating influence upon these men. Let these leaflets be placed in the hands of public men everywhere.

LEE S. WHEELER.

33 Magnolia St., Malden, Mass.

Nebraska

THE workers of the Nebraska Conference recently held a three days' meeting at College View, at which plans for the local work for the coming season were considered. Among the resolutions adopted, as reported in the conference paper, are the following:—

"That the State camp-meeting be held in Omaha. First choice of time, August 3-13; second choice, August 10-20.

"That a tent-meeting be held in Falls City, and that the workers for that effort be Elder R. F. Andrews, Brethren A. D. Gilbert and Merton Farnsworth, Mrs. E. M. Peebles, and Miss Lizzie Lockwood.

"That a local camp-meeting be held in District 2, at such time and place as may be deemed advisable by the conference committee and the laborers and the leading brethren in the district.

"That G. Mathiesen, G. H. Smith, O. E. Jones, Harvey Morley, and Esther Smith be recommended to labor in District 2, and that Brother N. S. West be invited to continue his colporteur work in that district.

"That G. P. Loy and those already connected with the work in Omaha, except Brother C. H. Miller, remain in that city to follow up the work.

"That Brother William Batterson and Brother Walter Rich connect with Elder L. E. Johnson in District 4, and that, if deemed advisable, a local camp-meeting be held at Mason City.

"That Brother W. J. Wilson be invited to labor with his colporteur outfit in District 4, unless he prefers to work nearer his home, in which event he should feel perfectly free to do so.

"That Brother C. H. Miller connect with Brother J. W. Beams in District 5, and that they be recommended to make a strong tent effort at Wayne, and if thought advisable hold a local camp-meeting at that place later in the season.

"That we recommend to one another the good, old-time plan of keeping on hand, in connection with our camp-meetings, a good supply of our books, pamphlets, and tracts, and that we put forth special efforts to sell large numbers of these publications among the people.

"That, whereas the tremendous growth and development of the work in foreign lands call forth from the Mission Board most urgent appeals for the assistance of our conference, in carrying the heavy financial burden of the foreign mission work, we earnestly admonish one another to practise the strictest care and economy in the matter of traveling, tent-meeting, and other expenses, that shall be in keeping with the work in which we are engaged; and that we faithfully instruct the people among whom we labor, concerning the Christian duty and obligation of paying a full and honest tithe, and adopting the ten-cent-a-week plan for the support of foreign missions.

"That we recognize the noble pioneer work being done by our canvassers, and that we encourage suitable men and women to take up this line of self-supporting missionary work.

"That this meeting express its appreciation of the steps that have been taken to bring the work of the Nebraska Sanitarium into closer relationship with the Nebraska Conference, and that we, as laborers, seek in every way to bring

the work of the sanitarium to the favorable notice of the people of Nebraska.

"That this workers' meeting recommend the holding of an institute for the benefit of our church-school teachers; that as much time as possible during the State camp-meeting be devoted to preparatory work of the institute, and that ten days following the camp-meeting be devoted to regular institute work; that this ten days' institute following the camp-meeting be held in College View."

Spain

BARCELONA.—Here we are, alone in this big city, and yet not alone; for, by manifold evidences, we are continually reminded that the Lord is with us, helping us to break up the fallow ground.

One day I was feeling a little down-hearted because of the meager results of our labors, when presently my husband read to me from "Testimonies for the Church," Vol. VII, these words about some who had worked hard in pioneer work: "Let not those become disheartened who have labored so earnestly to bring the work in the Southern field to its present state of advancement. . . . God will be glorified in those who have been laborers together with him in breaking up the ground in fields that have never before been worked." These words greatly encouraged me. We know that God has his faithful ones here, for we have found some. We meet with our little band of Sabbath-keepers in Sabadell, which is twelve miles from here, nearly every week, and we have some blessed times. They are growing in the knowledge of the truth, and are learning to pay tithe, which we are glad to say is more now than ever before.

Week before last while there, we took a walk through the fields, and came across a man who had attended our meetings and knew the truth. He was working with his spade. We went up to him and shook hands, and my husband said, "So you are still working on the Lord's day." "Yes," he said, rather sorrowfully; then he threw down his spade, and we all sat down, and had a Bible study; as he seemed anxious to listen to us. Presently he said: "This is the last Sabbath for me to work; next week I will begin to keep the Sabbath." He promised to come to the meeting. We prayed that he might be kept faithful to his promise, and sure enough he came early Sabbath morning. He realized the joy and peace found in believing.

Another week on our return journey from the meeting, my husband, always eager to testify for our Saviour, began a conversation with a man in the train, which very soon turned on Bible topics. Two other men in the same carriage joined in, disparaging the Bible, saying it was full of contradictions. "Is that so, my friend?" said my husband. "I have studied the Bible now for over eleven years, and have not found any; will you show me one?" "O I have not a Bible," said the man. "I have," said my husband, and pulling down his bag from the rack, he handed his Bible to the man. He began turning over the leaves while another man lighted matches to give more light (our trains are not very brilliantly lighted here), but he soon handed the book back, saying that he could not find it just then. These infidels never

can, and one can be pretty sure of getting them in a corner by placing the Bible in their hands, and putting them to the test. My husband said, "My friend, I have tried and proved this to be the Word of God," and then he went on to show how wonderfully the prophecies had been fulfilled. By this time there was a row of heads from the other carriages between the hat-rack and seats leaning over, listening while my husband took them through the second chapter of Daniel; so by the time we arrived at our journey's end, about twenty had heard how near we are to the end of time.

We are trying to awaken an interest here by visiting from house to house; this means much climbing, as all live in flats, and the buildings are very high. We find that when we go together, we are more often invited in, and that gives us an opportunity of giving a Bible reading. Now we have some whom we go to regularly. My husband does most of the talking, as I am not sufficiently acquainted with the language; but I am making progress. We are of good courage, and trust that the prayers of God's people will follow our work in this dark field.

ANITA ROBINSON.

The Tennessee River Conference

ALL the institutions in the conference seem to be in a prosperous condition.

The Nashville Sanitarium

At the Nashville Sanitarium Dr. Hayward is doing an excellent work. The institution is worthy of our confidence and patronage, and contributions should come in liberally to help place it in a better condition for usefulness.

I am now at the sanitarium, taking treatment. It is a splendid place for sick people. The doctor and all the attendants are exceedingly careful, and give their patients the very best of service, and God's blessing is resting upon the institution in a large measure.

I am glad to report that I fully believe I am now on the road to recovery. God has wonderfully visited me of late by his Spirit and blessing. I was never more conscious of the presence of an angel in all my life. He filled my soul with peace, and gave me the assurance that I should live, for which I praise God's holy name.

The Hazel School

The Hazel school is just closing a very successful year's work. Professor and Mrs. Stone have labored very faithfully for the interests of the students. God's blessing has been with them, and their efforts have been crowned with success.

They will now turn their attention to the preparation of the new buildings on the farm, so that there will be new quarters for the students another year.

This enterprise is of inestimable value to our conference, and should have our warmest and most earnest sympathy and support. Money is greatly needed to provide the material for the erection of the home and the schoolhouse. We trust our brethren will deal with this institution with a very liberal hand. Donations large and small should be continually coming in from every part of the conference. If we are not able to give one hundred dollars, let us give whatever amount we can, and help it often.

If a continuous stream, though the amounts be small, is flowing into the treasury, the work can go on. Let us often contribute to this enterprise. Each church ought to take up collections of fifty cents, a dollar, or five dollars from each one as he can give, and send it on. It would be a great encouragement to those who are bearing the burden, and have all the difficulties of the work to meet.

Conference Work

I am also glad to report that the work of our conference is quite encouraging at this time.

God has blessed Brother Lowry, and he has been able to bring in twenty-eight souls into the truth since the last tent season began.

There have been additions to the churches at Springville, Bowling Green, and Leach; the Nashville church has had several additions, and the Memphis church has had quite large additions during the past few months. Ten recently joined that church. Courage and hope seem to be prevailing largely throughout the conference.

Our tithe has increased very materially. It is about thirteen hundred dollars in excess of that for the previous year. For this we are very thankful to God.

Tent-meetings the Coming Season

It is now expected that two tents will be run in the conference, besides Brethren Butler and Haskell's tent-meeting in Nashville.

Elders Burrow and Donnell, with their assistants, will first pitch at Riley, Tenn. The other tent, we trust, will be conducted by Elder Barry and Brethren Lowry and Mosebar, perhaps in the northern part of Kentucky.

Now, we shall need to pray for the efforts of these brethren, as they go out to meet those who are trampling under their feet the holy law of God. It requires courage, grace, and grit to face all the opposing elements of the world, and hold forth the Word of life, and uphold as the standard of our conduct the principles of God's holy law.

We are glad to say that we believe courage and hope pervade the hearts of most of our brethren. Many of our churches are being revived by an increase of interest in the tract and missionary work, and by additions to their churches.

Sister Welsh is doing Bible work in Bowling Green, and seems to be meeting with encouraging success. Brother and Sister Balsbaugh are doing Bible work in Memphis, and are having additions as the result of their labor. Brother Wales is also doing Bible work in Memphis, and is meeting with encouraging success.

All our laborers seem to be of good courage. We trust that the Lord's blessing will rest upon the efforts, and that we shall see many souls gathered into the fold of the truth. Courage and hope should fill the hearts of our brethren all over the conference; for we are certainly nearing the day of the great final consummation. God is very gracious to his people, and his blessing maketh rich and addeth no sorrow.

The Canvassing Work

We consider ourselves exceedingly fortunate in securing as State agent

Brother H. H. Johnson, who is pressing the work vigorously, and we confidently believe that our canvassing work will show the best record the coming year that it has ever done.

This is as it should be. The canvassing work is no secondary or unimportant factor in the spread of the message; in fact, many souls will be reached in this way who can not be reached by the public laborer. We should be glad to see many more of our brethren and sisters cut loose from the world, and join the ranks of those who are actively engaged in spreading the message through the printed page. God has promised greatly to bless this branch of the work, and he always fulfils every promise he makes.

Omens of Good

We are sure the cloud that has been hanging so long over the Southern field is rising. We hope soon to see it dispersed, and the bright rays of light from heaven resting upon the people and the work of this great field.

We are so glad that the brethren and sisters of the North are becoming more and more interested in the progress of the work here.

The work among the colored people needs money, and many more to engage in it. It is slow work; and it seems to take a long time to fit colored laborers to labor among their people. But God blesses every faithful effort put forth in behalf of this people. We are glad that something is being done in our conference, and that some are embracing the truth.

Altogether we feel of good courage in our conference work. Let us all press on, and we shall soon be crowned with victory.

N. W. ALLEE.

A Church Building for Sumatra

We have reached a point where it becomes necessary to erect a small house of worship, with rooms attached for our native preacher. It is important that we have a visible, tangible sign of our permanence and stability. There are a number of Chinese people who are interested, and who would like to join us, but who are greatly troubled with a fear that we may some day leave them without any pastoral oversight, and with nobody to bury them. This is a very serious question with all Chinamen. They invariably ask, "If I die, who will bury me?" "If we become Christians, will the work be permanent?"

Sister Sarah, who is seventy-five, or nearly that, one of our native Christians, said to Mrs. Munson not long ago, "I used often to ask myself, 'If I die, who will carry me to my burial?'" But now, when I see all these Singke brothers coming to our services, and interested in the gospel, I say, 'Ah, these are the men who will help to bury me.'" When they see us building, their faith and confidence will be greatly strengthened.

And so we hear a voice saying, "Arise and build." We have little funds, but large faith. *The Lord will surely help us.* On a recent Sabbath we explained our purpose, and received in offerings one pound eight shillings. Most of this was second tithe given by ourselves. There are six pounds, raised three years ago, for helping to buy a piece of land for a Christian burial ground, which can

be applied to this object. This will make nearly eight pounds of the eighty or one hundred pounds needed.

These poor people are generous givers, but they have very little to give, and, of course, we can not raise all, or even half, of the amount required here. We shall appreciate any aid in this enterprise. If you can do no more, pray for us, and for God's blessing upon the endeavor.

We are holding a good many street meetings in the Chinese quarter, and always have an interested and respectful audience. We also sell tracts and scripture portions at such times.

We are much encouraged by the interest manifested, and thank God that we are in Sumatra, and can have a part in the work.

R. W. MUNSON.

Northern Wisconsin

BROTHER B. L. ANDERSON has recently engaged in gospel work in Superior. He is prepared to labor in the English and Danish languages.

The treatment rooms, which the conference purchased from Dr. Vollmer two years ago, that he might respond to a call from the Mission Board to go to Samoa, have lately been sold to Dr. Elliott. The doctor has been doing acceptable work in the Madison Sanitarium, and it is believed that he will make a success in the place where he now goes.

Brother C. D. AcMoody is laboring in Ashland, and his work is creating some interest. A tent will probably be pitched there when the season is far enough advanced to make that method of work comfortable.

Elder J. B. Locken has opened up work in the city of Rice Lake; and he reports an excellent interest in that place. Some have accepted the truth since the meetings began. He is also arranging for a tent-meeting to begin, as soon as the weather will permit.

A company has been raised up through Bible work and a tent-meeting series in the city of Rhineland, and the prospect is good for organizing a church there soon.

A few have lately accepted the truth at Monico Junction through the labors of Elder L. E. Sufficool.

These five points are all in the northern part of the State.

A camp-meeting is appointed to be held in the city of Wausau, June 15-25. The location is almost in the geographical center of the State, but it is too far north to accommodate the majority of our people in Wisconsin; yet we hope to see a large number in attendance from the center and northern parts of the State. This city, the county seat of Marathon County, is served by the Chicago and Northwestern, and Chicago, Milwaukee, and St. Paul Railroads, and is therefore of easy access to about twenty-five of our churches. Let all in reach of the place plan to be there. The effort in the meeting is to be devoted mostly to evangelistic work. This fact will make the Wausau camp-meeting all the more desirable for some.

WM. COVERT.

THERE is a place for every one in the work. Have you found yours?

The Boulder-Colorado Sanitarium

THE Boulder-Colorado Sanitarium, next to the St. Helena Sanitarium, is the third largest medical institution in the denomination. It was established nearly nine years ago, being dedicated and opened to the public in July, 1896. Its history for the past eight years has been the history of similar institutions which have had to build up a constituency in an entirely new field.

This sanitarium has had the disadvantage of being far removed from the great centers of population. The entire population of the State of Colorado is only about six hundred thousand. Hence the institution has found it necessary to reach out beyond the confines of this State in the building up of its constituency. Far more patients have come during the last few years from each one of the States of Iowa, Kansas, Nebraska, Missouri, Oklahoma, and Texas, than from the State of Colorado. The reason for this exists in the fact that the people of these States desire a change of climate in addition to medical treatment. They find that change of climate in the

Rocky Mountain region; whereas the people of Colorado, having the climatic advantages already, do not feel the same need of going to a medical institution. The sanitarium has always had a large summer business, sometimes being obliged to turn patients away. During the winter months, however, the patronage has been very low, entailing a heavy loss in the operation of the institution. Slowly but gradually the general patronage of the institution has been increasing. The year 1904 was by far the best in the history of the sanitarium. During that year, in addition to the payment of all running expenses, the institution was enabled to send to the General Conference three thousand dollars upon the interest and investment made in the establishment of the work. The net gain of the institution for 1904 was two thousand four hundred dollars. Upon this net increase, the sanitarium sent to the Mission Board a check for two hundred and fifty dollars, which was applied toward the opening of the work in Korea.

Our workers have all labored with commendable interest, feeling that they had a double incentive for labor: first, the good which might be accomplished by the local work, and, second, the good that may be accomplished by returning to the general work some of the money invested in the enterprise. An effort has been made to keep this missionary idea prominent, that the income in the institution should not be consumed upon our-

selves, nor upon the institution and the work here; but that other needy fields and other departments of the work just as far as possible should share in our prosperity. And we believe that God has recognized this effort. The winter just closing has been the most successful one in our whole history. Heretofore we have had to borrow money to carry us through the winter months; but this year our income has been such that we have paid all our bills when due, and none of our accounts are in arrears at the present time. I trust that, with the blessing of God, we may be enabled during 1905 to help the general work even more than during the last year.

The sanitarium family is endeavoring to keep before it continually that the great purpose of the work here is not to make money, although that is necessary, but that the sanitarium work is a part of the great work of God for to-day, and that we should stand in our lot and place in the giving of the message, the same as our coworkers in every department of the work; and that in sending to us the people who come here, God will hold us responsible for doing for them all that lies within our power. The

Lord gives us encouragement from time to time, in impressing our guests with the truth for these last days, and in leading some to take their stand for the same. Several, during the last few months, have begun the observance of the Sabbath, and a deeper interest has been manifested in Bible study and in listening to the Bible lectures which have been given each week than ever before.

As all may know, the sanitarium for a long time received consumptive patients. During the last few years this class of patients has been isolated, occupying a separate building. Of late the fear and prejudice on the part of our guests have become so great that it has seemed necessary to entirely exclude consumptive patients from the institution and its grounds. Steps doubtless will be taken in the near future to provide a home for those suffering with tubercular diseases, under more favorable conditions than the institution has provided heretofore. In the meantime, until such arrangements can be made, the sanitarium refers all applications of this kind to a private sanitarium for consumptives, which is operated by one of our sisters, a Battle Creek Sanitarium nurse, in the suburbs of Boulder.

The sanitarium has operated, during its entire history, a nurses' training-school. This school, we believe, has now reached a higher state of efficiency for the preparation of workers than ever before. There are about forty under in-

struction at the present time. A class of about twelve will be graduated from a three years' course within the next few months. The freshman class just entered consists of about twenty earnest young men and women.

We feel that the work is the Lord's, and that all the success which has attended it from its inception is through his mercy. The success has come, not on account of the worthiness of the workers, but in spite of their mistakes and failures; and so to God belongs all the glory.

The institution is anticipating a larger number of patients this year than ever before. If any of our brethren and sisters have afflicted friends or acquaintances whom they can recommend to us, we shall appreciate the courtesy. We will gladly quote rates and send descriptive circular matter to any addresses furnished us.

FRANCIS M. WILCOX.

Religious Liberty Notes

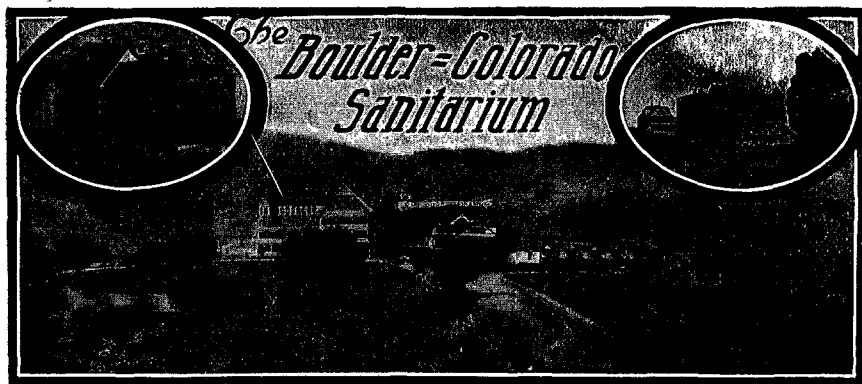
ELDER S. B. HORTON, president of the Louisiana Conference, writes, "The Lord has helped us thus far to quash the Sunday law movement in the last legislature," and further reports that a committee of five ministers (of which he is one) has been appointed in New Orleans to investigate the question of introducing religious teaching in the public schools of that city.

The "International Reform Bureau" held its annual meeting in this city April 2, at which Dr. Wilbur F. Crafts, superintendent of the bureau, scored the Seventh-day Adventists, claiming that they desire to stop the Sunday closing of saloons. He also referred to their opposition to the introduction of religious teaching in the public schools. It should be noted in this connection that the Seventh-day Adventists are in favor of closed saloons on all other days of the week as well as Sunday.

"The order forbidding Sunday funerals in this archdiocese, which Archbishop Messmer has had under consideration for some time, will be issued in the near future," reported the Milwaukee (Wis.) *Sentinel* of March 24. "Sunday funerals are not in conformity with the rules of the Catholic Church," said the Rev. Bernard Traudt. "I believe that every priest in the archdiocese will be in sympathy with the order; for Sunday is a busy day at best, and there is no reason for holding funerals on that day."

One of the writers for the Hearst newspapers deals with the question of introducing the teaching of religion in the public schools of the District of Columbia. We quote the following: "Just as France has inserted the thin edge of the wedge between church and state, and is about to drive it home, certain estimable gentlemen are making a concerted effort to have the Christian religion taught in the public schools at our national capital. The pious proponents of this new rapprochement between church and state explain that the passages from the Scripture which they mean to put into their lectionary for use in the schools are not to be chosen because of their divine origin, but for their value as moral precepts."

The president of the Colorado Conference writes as follows concerning the religious liberty work in that conference: "Some time ago our conference



committee chose Elder F. M. Wilcox of the Colorado Sanitarium to act as a religious liberty secretary, and we hope to hear from his pen soon. Let us work while the day lasts. This precious boon that we call liberty, and that cost the life of many a good man, is being slowly but surely stolen from the people of the United States. When once those who are clamoring for oppressive laws in order to enforce their ideas of Sabbath-keeping (Sunday-keeping) attain their end, the tide of evil will just begin to flow, and it will not be long after that until the flood-gate of tyranny will be opened wide. Now is the time for us to bring the truth for these times before the people of Colorado."

"English nonconformists are still undergoing a kind of bloodless martyrdom in their passive resistance to the sectarian education act," says the *New York Evening Post* in a recent editorial paragraph. "Among the latest sufferers is the Rev. Campbell Morgan, who was summoned, the other day, before the Croydon bench, for nonpayment of rates. Preaching on the following Sunday, he spoke of the anomaly of his appearing 'among the drunks and disorderlies at the bar of the nation's law,' and protested against being forced to contribute money for teaching the children of England doctrines that he believed to be 'deadly and damnable heresies.' He opposed state interference in matters of religion at any point whatever. . . . 'The Bible and religion,' he said, 'can only be interpreted by spiritual men, and the state is incompetent to appoint an archbishop or a teacher who shall interpret religion in any school.' Thus the war of the 'passive resisters' is against not merely the special school rates, but the unmistakable tendency toward disestablishment, or only a new manifestation of that 'nonconformist conscience' which is so formidable an element in English politics." K. C. RUSSELL.

Waiting for the Decision

The Question of Religious Instruction in the Public Schools of Washington Still Undecided

THERE has been no public agitation of the question of religious instruction in the public schools of Washington since our last issue.

It was expected that the matter would be further considered at the regular meeting of the Board of Education last week, but it was postponed until the present week, as stated in the following brief report which appeared in the *Washington Post* of April 20:—

"On account of the opening of the passover services in the Hebrew temples, the hearing granted by the Board of Education to the Jewish representatives on the question of the introduction of improved moral teaching in the public schools of the District, was postponed last night until next Tuesday evening, when Mr. Simon Wolf and representatives of the Secular League and of the Methodist Episcopal Church South will appear to oppose the plans of the advocates of the proposed system. This hearing will mark the close of the hearings before the Board of Education, as the business of the Board will not warrant further time on the subject, and those desiring to register their views have

been requested to place their statements in writing, and forward them to the Board for its consideration.

"A petition in favor of religious teaching in the schools was read last night from R. V. Belt, superintendent of the Sunday-school of McKendree M. E. Church, and others, and protests against religious instruction were received from S. L. Lee, J. L. Brooks, and Gen. William Birney."

It is possible that we may be able to give in our next issue the decision of the Board of Education. w. w. p.

Sabbath-School Convention in Washington

SABBATH, April 15, was a very profitable occasion for the Sabbath-school work in Washington. The Takoma Park and College Sabbath-schools met at the Memorial church for an all-day convention. An excellent program had been prepared, and a large company was present to listen to well-written papers and thoughtful discussions.

It was thought best not to entirely pass by the regular study for the day, so after the opening exercises, consisting of singing, prayer, and responsive reading, fifteen minutes was given, in the various departments to a lively consideration of the lesson.

"If the iron be blunt, and he do not whet the edge," read the Chairman. "then must he put to more strength: but wisdom is profitable to direct." If it is profitable for workmen to sharpen their tools, for men to be well informed in regard to the best methods of conducting their business, how much more necessary for those who are dealing with human souls. This is the reason "Why We Have Sabbath-school Conventions."

In the consideration of "The Teacher's Duty to Her Class," many valuable suggestions were made. A teacher should receive her message from the Great Teacher, and she should aim to make her thoughts not only spiritual, but personal. Above all things else, she must be a living representation of Christ to her students. O that our Sabbath-school teachers were either *hot* or *cold*! Would that they were filled with that zeal, earnestness, and sincerity that would not fail to bring results! The listless, insipid, irresponsible teacher had better, for the good of the class, grow cold entirely, and make way for some one who is in earnest.

"The Proper Relation of the Superintendent to the Teachers and the School" is secured only by having the hearty co-operation of the school in all that is done. The superintendent must be an organizer and disciplinarian. He should encourage a spirit of sacrifice and liberality. "The Proper Use of the Sabbath-school Donations" proved a live subject. The thought was emphasized that greater economy should be used in purchasing supplies, that the officers of the Sabbath-school should keep a close watch on all expenditures, that as large a sum as possible might be given to preaching the gospel in foreign lands. However, last year our Sabbath-schools contributed \$40,278.05 to the missionary work. This is more than has ever been given in any previous year by our Sabbath-schools.

The Sabbath-school is the place to make missionaries, so the "Relation of the Sabbath-school to Foreign Missions" is very close. It has been found that the interest of the children is greatly increased by a five-minute exercise every Sabbath, on different mission fields. Teach them the geography of the field, the destitution of the people regarding the word of God, and the names of missionaries who are there.

The Sabbath-school is the nursery of the church. Its especial aim is to secure the conversion of the children and youth. In order to make the Sabbath-school more effective in this great work, teachers must take up their duties with the children with but one desire, and that is that they may be used by the Lord to lead these little ones to him. The Sabbath-school must be made interesting to them. The teacher may be ever so much in earnest, and be thoroughly prepared upon the lesson, yet she can not do her best work without a blackboard. The paper, "Profitable Uses of the Blackboard," impressed this thought very effectually. No Sabbath-school room is completely furnished without a board. Artistic ability is wholly unnecessary. A straight mark will represent anything to the child that the teacher may desire. With this aid we may have a map at a moment's notice, and it can be used to excellent advantage in presenting the review and other exercises.

During the program we were entertained and edified by listening to several pieces of music, well selected and feelingly presented, and as we separated at the close of this our first Sabbath-school convention in Washington, after singing "Praise God from whom all blessings flow," each one felt that he had been greatly benefited by our counsel together.

MRS. FLORA L. BLAND.

All Approve the Plan

THE liberal offer of the REVIEW AND HERALD to publish the proceedings of the General Conference with no additional cost to its regular subscribers is meeting with general approval.

As a partial compensation, let every subscriber to the "Good Old REVIEW" obtain one or more new subscriptions for the year to come, before the General Conference opens. Many have accepted the truth through reading the REVIEW alone. You may have a friend to whom you can send the REVIEW for a year. This may be the best investment of \$1.50 you can possibly make.

R. A. UNDERWOOD.

Now Is the Time

LET church elders and librarians, as well as every member of the REVIEW family, feel that now is the time for them to make a special effort to place the REVIEW in the home of every Seventh-day Adventist church-member. All members of the church should always have the REVIEW; but as the REVIEW AND HERALD is to have the only official reports of the coming General Conference, every one should, above all times, have it now.

Think of it;—reports from the coming General Conference, sermons from our most able ministers, instruction from Sister White each week, as well as re-

ports from our workers all over the world, and all for only three cents a week! Who can afford to do without it during this time?

I am at present in western Kansas, holding a week's meeting with the Bird City church. Yesterday at our business meeting I found, on inquiry, that every family was receiving the REVIEW. Out here where the preachers do not come very often, the brethren feel that they must have the REVIEW, and thus keep in touch with the progress of the work. Let no member of the church feel that he can afford to be without the REVIEW now! So subscribe at once, and thus receive the reports from the coming General Conference. A. R. OGDEN.

The One Hundred Thousand Dollar Fund

AMOUNT previously reported.	\$64,447	87
Mrs. C. M. S.	1,000	00
George and Tillie Houck	100	00
Ann E. Miller	100	00
P. L. Merrell	50	00
Andrew Brorson	25	00
Dora Brorson	25	00
Oklahoma Tract Society	25	00
A. Jones	20	00
O. R. Olson	12	00
C. A. Crist	11	00
Mr. and Mrs. William Collis..	10	50
Mrs. N. A. Wiser	10	00
Lucy B. Adams	10	00
Ruth Bryant Leake, M. D. ...	10	00
Lily B. Goodwyn	10	00
C. C. Thayer	10	00
Hemingford (Neb.) Missionary Society	10	00
G. G. and M. E. Tuttle	10	00
Carl Young	10	00
Thomas Bulman	10	00
Mrs. Carrie Tuffe	10	00
Dr. and Mrs. A. W. Herr ...	10	00
Mrs. A. F. Tenney	10	00
Mrs. M. L. Madden	10	00
South Dakota Conference...	9	74
B. H. Wilson	8	30
Fritz Guy	6	00

FIVE DOLLARS EACH

Mrs. R. A. Talbott, W. C. Vose, Gabriella Havens, Mr. and Mrs. E. W. Buckminster, Mrs. E. L. Taylor, Harriet C. Fuller, Mr. and Mrs. Matt. Parker, J. H. Frank, Elder J. B. Goodrich, Mr. and Mrs. S. A. Ross, Tom C. Hege, Marie Johnson, T. J. Sutherland, N. H. Wyatt and family, Mrs. H. J. Wilson, Mrs. Malinda Madden, Mrs. D. E. Walker, Mrs. J. Scriver, Hannah A. Kelsey, S. J. Merry, Ellen M. Gardiner, Mr. and Mrs. W. F. Owen, Mr. and Mrs. W. C. F. Ward, Mr. and Mrs. E. Hutchins, Mrs. Eva Rubin, Mrs. C. Quackenbush and daughter, Mr. and Mrs. W. W. Robinson, Samuel Booth, Josephine Lindstrum, \$4; Mrs. J. A. Palmquist, \$3.80; P. Hall, \$3.60; Napa (Cal.) church, \$3.48; Isabella Porter (England), \$3.37; John A. Brodine, \$2.08; Mrs. C. T. McCumber, \$1.52; Mrs. Mesia Steves, \$1.50; D. S. Haley, \$1.50; Vivian Eaton, \$1.28; Peter Brothersen, \$1.12; Chesapeake Conference, \$35; Mary Ann Watson, \$15; Clarence Moon, \$15; Georgia Collis, \$10.

THREE DOLLARS EACH

Mrs. W. Solheim, Mrs. K. V. Temple, A. Lillienshjord, Mrs. M. M. Brown.

\$2.50 EACH

E. Hayes, J. E. Dunn, Mr. and Mrs. C. O. Hickok, Mrs. M. A. Hickok.

TWO DOLLARS EACH

Edgar Hennigar, Laura Davis, Edith Flett, a sister, Mrs. Wealthy Greenleaf, Mrs. Lillie Vinson Whitworth, Ammy W. Welsh, Mrs. and Mrs. G. N. Powell, Mr. and Mrs. C. R. Oliver, Mrs. H. L. Crowell, Edwin Hayes, L. S. Lauritsen.

\$1.25 EACH

A. E. Erickson, Southern New England, Emma Seibert.

ONE DOLLAR EACH

P. O. Sunberg, E. C. Swartz, Margaret B. Wilson, Gilbert J. Iles, Mrs. Gilbert J. Iles, Mrs. Martha Osborne, S. P. Adams, Mr. and Mrs. William Artibee, Iva Dean, Mr. and Mrs. Merrit Barrett, a sister, Mrs. Annie Putnam, N. P. Peterson, W. M. Graves, M. C. Coon, Hannah Seibert, Harriet Oberholtzer, Mrs. Gid Knowles, Mrs. Mary H. Record, M. L. Foote, Amy Rawlinson, Mrs. Eva Webster, Walter Jones, a brother, Mr. and Mrs. H. Johnson, Mrs. Adaline Marsh, Mrs. Helen S. Reid, Mrs. J. B. Rollings, J. T. Eaton, Mrs. William E. Guild, Jos. Dickens, D. C. Sims, Kate Hammond, Mrs. H. A. Brooks, Mrs. A. F. Stewart, C. E. Garner, Mrs. L. A. Cooper, John W. Cooper, Mrs. Jane L. Henson.

FIFTY CENTS EACH

A sister, W. W. Raper, A. E. L., D. M. L., Mrs. A. E. Blewett, Mrs. Lucy Hill, Mrs. Tom Self, Bert Heacock, Mrs. Barnes Heacock.

TWENTY-FIVE CENTS EACH

Mrs. J. H. Miller, Dora Baker, Harold Graves, Raymond Graves, a sister, Mrs. Walter Jones, Harry Potter, a friend, a friend, Felix Blackawsky, Carolyn Mattesen.

FIVE CENTS EACH

Nannie Jones, Ruth Jones, Humphrey Jones, Marie Blewett, William Blewett, Paton Blewett, Carl Blewett, Lucinda Jones.
H. M. Hiatt\$ 10 00
Elder and Mrs. J. G. Walker 25 00
Nellie Nelson 25 00

Total reported\$66,304 81

A further list will follow.

Send all donations to W. T. Bland, Takoma Park Station, Washington, D. C.

Field Notes

THREE new Sabbath-keepers are reported at Holmes City, Minn.

ELDER L. D. SANTEE reports the organization of a church of twelve members at Rock Falls, Ill.

THE Kansas *Worker* reports the organization of a Sabbath-school at Scandia, Kan.; the membership was not stated.

THREE persons were added to the membership of the Youngstown, Ohio, church on the occasion of the last quarterly meeting.

FIVE persons were baptized at the Lake Street church, Minneapolis, Minn., March 25, and the same day nine were added to the church-membership.

MEMBERS of the first English church of Brooklyn, have taken 1,400 of a new tract in the Hebrew prepared by Elder Gilbert, for use among the Jews in that city.

A COMPANY of thirteen are now living out the truth at Cumberland, Md., and four others are keeping the Sabbath who have not yet united with them.

ELEVEN persons were baptized at Tremont Temple, Boston, April 8, by Elder L. S. Wheeler. Two of these were Baptists having charge of a Chinese mission in the city.

A COURSE of meetings at Creighton, Mo., conducted by Brother L. W. Terry, March 10-30, has brought six persons into the truth, and one who had left the truth has been reclaimed.

BROTHER H. L. SHAFER says in a recent report from Glenelder, Kan.; "Two were added to the church last Sabbath, and others have begun the observance of the Sabbath."

A SABBATH-SCHOOL of twenty-five members was organized at Herman, Minn., March 25. Brethren W. W. Ruble and A. C. Gilbert are holding meetings at that place, which are well attended.

A CHURCH building for the first church of Philadelphia, Pa., is in process of erection in a desirable location, at the corner of 51st and Locust Streets. The sum of four thousand dollars has been secured to apply on the cost of the building.

A CHURCH of seventeen members was organized at Hepler, Kan., March 25. The following day the church building, which had been bought and repaired, was dedicated, free from debt, and following this service four persons received the ordinance of baptism.

A SABBATH-SCHOOL of fifteen members was organized at Six Points, Ohio, April 1. Brethren F. M. Fairchild and J. O. Young, who have been laboring there, report that a few have decided to become commandment keepers, and the interest among others is still good.

FOR more than ten years the medical missionary work has been established in Portland, Ore. During this time it has grown from occupying a rented building in the center of the city to that of having a large, commodious, airy building, on the western side of Mount Tabor, four hundred feet above the city and five miles from its center, and yet supplied with all the conveniences that a city affords. During the year 1904 the amount of business transacted with the patrons of the institution, for board, room, and medical attention, amounted to \$26,788.72, or a weekly average of \$515.16. The family of coworkers numbers thirty, and all are seeking to do their utmost to advance the work which they have espoused. We truly believe that the brethren and sisters in the Western Oregon Conference can do no greater work than to give this institution, commonly known as the Portland Sanitarium, their hearty support, and to seek in every way possible to extend its influence. This can be done by calling the attention of friends and neighbors to the careful, painstaking work that is being done at the institution in behalf of suffering humanity.—*Pacific Union Recorder*.

Current Mention

— France and Germany have reached an agreement regarding Morocco on the principle of the "open door."

— A general railway strike was begun in Italy April 16. A regular but reduced service is kept up on the roads by the use of military engineers, and the railway stations are guarded by troops.

— A recent dispatch from St. Petersburg says that the Jews of Kishinef and other towns of South Russia are hastily leaving their homes in fear of what may happen during the coming celebration of the Russian Easter. There is great fear of further massacres.

— By a recent decision of the United States Supreme Court, Indians to whom land has been allotted by the government are no longer to be regarded as wards of the nation, but as citizens of the United States, with all the rights and responsibilities of other citizens.

— The assassin of the Russian Grand Duke Sergius, Ivan Kolaieff, by name, was tried before the Senate and Kremlin law courts in Moscow, April 18, and sentenced to death. The prisoner was unmoved at the sentence, and manifested no regret over the commission of his crime.

— A strike of porcelain workers is in progress in the city of Limoges, France, which has been marked by rioting and collisions with the troops. The strikers built barricades in the streets, and in one conflict with the troops were fired on by the latter, two men being killed and several wounded.

— The French Chamber of Deputies has adopted by a large majority Article 1 of the bill providing for the separation of church and state, which reads: "The republic assures liberty of conscience and guarantees the free exercise of religion; the only restrictions being those in the interest of public order."

— A part of the initiation ceremony performed at a Knights of Pythias lodge at Felsenthal, Ark., April 10, upon Ebenezer Runyan, consisted in firing a blank cartridge at him with a revolver. The cartridge happened to be loaded, and Runyan dropped dead with a bullet in his brain. At the colleges this practise of "hazing" is frowned upon and prohibited by the authorities.

— An army plot against the government has been uncovered in Spain. A Madrid dispatch says: "Two officers of the garrison of Barcelona are under arrest, charged with conspiring against the state. It is said that they had secured the adherence of the army to their plot, with several prominent generals. The arrest of a number of Republican leaders who are said to be implicated is imminent."

— Rome is strengthening her hold and extending her influence at the national capital by the removal to Washington of the order of the Oblate Fathers, an educational organization which has figured in this country from early times, and controls a number of institutions of learning in the United States and Canada. Fifteen acres of land adjoining the

site of the Catholic University have been purchased, on which will be erected a "house of studies" for advanced theological students, and a building for novitiates.

— Reports from the Balkans state that a condition of anarchy exists there, characterized by general fighting on the part of all nationalities. A dispatch says: "In Zagoricham, province of Koritsa, early this month Greeks fell upon and killed more than 130 Bulgarians, and in Kumanova, province of Uskub, Turks have killed several Servians. Thus it is seen that all nationalities and Christians and Mohammedans continue fighting one another, while Turkey seems unable or not desirous of affording protection to the people and stopping the disorders."

— The West Indian volcanoes, Mont Pelee and La Soufriere, which broke into eruption with such appalling results in 1902, are again, according to reports, showing ominous signs of renewed activity. A lake in the crater of La Soufriere has begun to boil for the first time since the last eruption, and people in the vicinity are warned by clouds of steam seen arising from its surface. It is believed that the unstable condition of these volcanoes may account for the shocks and heat which have been felt of late on the islands of St. Christopher, Dominico, and Antigua, and at Pointe-a-Pitre, Guadeloupe.

— The Russo-Japanese conflict has assumed a new phase the past week by reason of an alleged breach of neutrality on the part of France, in allowing the Russian Baltic fleet to remain in Kamranh Bay, in French Indo-China, and to make use of that port as a base of operations against neutral shipping in that vicinity. The arrival of a third fleet, which Russia is sending to the far East, is expected shortly, and it seemed to be Admiral Rozhdestvensky's plan to remain in this French port until he could effect a junction with this third Russian squadron, which would give him a decided preponderance of force over Admiral Togo. Japan entered a strong protest against this attitude on the part of France, and there was talk of her calling on Great Britain to come to her support, in accordance with the terms of the alliance between the two nations, which binds the former to assist Japan in case the latter finds herself opposed by two powers. It is expected, however, that France will take care to avoid giving just cause for such action on England's part, which would at once precipitate world-wide war. It is reported that Admiral Togo has planted mines in the channels which the Russian fleet will naturally take in going north toward Vladivostock, and will await the latter in the vicinity of Japanese territory. The latest report is that Admiral Rozhdestvensky has left Kamranh Bay by order of the czar, at the earnest solicitation of the French government. Reports from the armies in Manchuria indicate that the Japanese are making a movement northeastward with a view of cutting communication between Harbin and Vladivostock, and thus isolating the latter port, which in the event of a victory by Admiral Togo will become the next objective point of the Japanese operations.

NOTICES AND APPOINTMENTS

Notice!

THE twenty-third annual session of the Virginia Conference of Seventh-day Adventists will be held in Washington, D. C., in connection with the General Conference, May 15-21, 1905. The first meeting will be held May 15, at 8 A. M. All delegates should be present at the first meeting.

R. D. HOTTEL,
President.

Notice!

THE first annual meeting of the membership of the "Virginia Conference Agency of Seventh-day Adventists, Incorporated," will be held at 116 South Saint Asaph St., Alexandria, Va., May 18, 1905, at 3 P. M., for the election of trustees, and the transaction of any other business that may come before them. The delegates of the Virginia Conference, in session, compose the membership.

R. D. HOTTEL,
President.

Annual Meeting of the Iowa Sanitarium and Benevolent Association

NOTICE is hereby given that a legal meeting of the constituency of the Iowa Sanitarium and Benevolent Association will be held in Des Moines, Iowa, Monday, June 12, 1905, at 3 P. M., in connection with the annual camp-meeting of Seventh-day Adventists, for the purpose of electing members of the Board of Trustees, and transacting such other business as may legally come before it.

IOWA SANITARIUM AND BENEVOLENT ASSN.,
Emma A. Perrine, Sec.

Review and Herald Publishing Association

THE members of the Review and Herald Publishing Association are hereby called to convene at 9 A. M., Wednesday, May 10, 1905, in Takoma Park, Washington, D. C., for the transaction of such business as may come before the corporation.

The members of this corporation are the Board of Trustees of the corporation; the executive committees of the following-named conferences: General Conference, Atlantic Union, Canadian Union, Lake Union, Northern Union; the executive committees of the local conferences composing the above-named union conferences; and the stockholders of the Seventh-day Adventist Publishing Association, a corporation of Battle Creek, Mich., who have duly transferred their membership to the Review and Herald Publishing Association, of Washington, D. C.

By order of the trustees,
W. W. PRESCOTT,
President.

Washington (D. C.) Sanitarium Association

THE first meeting of the members of the corporation known as the Washington (D. C.) Sanitarium Association are called to convene at 11 A. M., Wednesday, May 10, 1905, in Takoma Park, Washington, D. C., for the transaction of business pertaining to said corporation.

The members of this corporation consist of the executive committees of the following-named conferences: General Conference, Atlantic Union, Chesapeake, Virginia, West Virginia; the Board of Management of the evangelical work in the District of Columbia, and the Board of Trustees of the Washington (D. C.) Sanitarium Association.

By order of the trustees,
H. W. COTTRELL,
President.

Washington Training College

THE first meeting of the members of the Washington Training College is called to convene at 4 P. M., Wednesday, May 10, 1905, for the transaction of such business as may properly come before the meeting.

The members of this corporation consist of the executive committees of the following-named conferences: General Conference, Atlantic Union, Chesapeake, Virginia, West Virginia; the Board of Management of the evangelical work in the District of Columbia, and the Board of Trustees of the Washington Training College.

By order of the trustees,

A. G. DANIELLS,
President.

General Conference Corporation

THE members constituting the General Conference Corporation are hereby called to convene in Takoma Park, Washington, D. C., at 10 A. M., Monday, May 15, 1905, for the transaction of whatever business may come before the meeting.

The members of this corporation are the members of the executive committee of the General Conference, and all other accredited delegates to the General Conference.

By order of the trustees,

A. G. DANIELLS,
President.

General Conference Association

THE delegates composing the thirty-sixth session of the General Conference are called to convene at 9:30 A. M., Monday, May 15, 1905, in Takoma Park, Washington, D. C., for the transaction of business pertaining to the election of trustees for the General Conference Association, a corporation existing under the laws of the State of Michigan, and the transaction of such other business pertaining to the General Conference Association as may come before the meeting.

By order of the trustees,

A. G. DANIELLS,
President.

Western Oregon Conference Association of Seventh-day Adventists

THE second annual meeting of the Western Oregon Conference Association of Seventh-day Adventists, a corporation, is called to meet in connection with the annual session of the Western Oregon Conference of Seventh-day Adventists, at 9 A. M., Friday, June 9, 1905, in Portland, Ore. The meeting is called, according to the provisions of the Articles of Incorporation, for the purpose of electing a Board of five trustees for the ensuing year, and of transacting such other business as may properly be brought before the meeting.

F. M. BURG, President.
W. C. RALEY, Secretary.

Western Oregon Conference

THE third annual meeting of the Western Oregon Conference of Seventh-day Adventists will be held in connection with the camp-meeting which is to be held in Portland, Ore., June 8-18, 1905, at which time the officers for the ensuing conference year will be elected, and such other business transacted as may properly come before the meeting. The meeting will convene at 9 A. M., Friday, June 9.

F. M. BURG, President.
W. C. RALEY, Secretary.

Teachers' Institute in Wisconsin

A TEACHERS' institute is to be held at Bethel, Wis., June 6-14. This provision is made primarily to accommodate the church-school teachers of the State, but all teachers who may choose to come will be made welcome. Thirty teachers, including the faculty at Bethel, have been doing school work in the State during the past year. It is hoped

that all these will attend, and will do active service in the institute.

The Bethel school will be in the midst of its first term for the year, and some of its features will furnish a good lesson for visitors to study.

Dr. L. A. Reed, who was elected to the office of superintendent of church-schools in the State, but has not found it convenient to serve, will be present to take a leading part in the work.

It is hoped that this will be an occasion of profit to all who attend.

WM. COVERT.

Suggestions for Securing Rates to the General Conference

FOR the benefit of any who may not have read the instructions published in the REVIEW AND HERALD of March 30, or who have but recently decided to attend the meeting of the General Conference to be held at Washington, May 11-30, I wish to call attention once more to the following points:—

1. Tickets at full fare for the going journey may be secured within three days prior to, and during the first three days of, the meeting. Consequently tickets may be purchased not earlier than May 8, nor later than May 13. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station, you will find out whether certificates and through tickets to Washington can be obtained. If not, the agent will inform you at what station they may be procured. You should then purchase local ticket to nearest station where certificate and through ticket can be obtained. By applying early, your agent may be able to secure ticket and certificate for you. It will be well to make early arrangements with your agent, that there may be no disappointment at the last moment.

4. On your arrival at the meeting, deposit your certificate with the writer at the office of the General Conference.

5. A special agent representing the railroads will be in attendance to validate certificates May 18. A fee of 25 cents will be collected for each certificate validated. If you arrive at the meeting and leave for home prior to May 18, or if you arrive later than that date, you can not have your certificate validated, and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.

6. It is understood that the reduction on return journey is contingent on an attendance of not less than one hundred persons holding certificates obtained from ticket agents at starting-points, showing payment of full first-class fare of not less than seventy-five cents on going journey.

7. If the necessary number is in attendance, and your certificate is duly validated, you will be entitled, up to June 2, to a continuous passage ticket to your home at one third the limited fare.

8. The foregoing regulations and benefits have been provided for those desiring to attend the meeting of the General Conference from points in the United States east of Cheyenne, Wyo., including all points in Colorado, and that portion of Canada lying within the Central Passenger Association territory.

9. Those living at distances too great to make the trip in three days, may be given the opportunity to purchase tickets at such time as will enable them to reach Washington at the opening of the meeting. Such arrangements should be attended to beforehand with local agent.

SPECIAL TO MINISTERS

Trip permits are not issued for clergy tickets on roads east of Chicago and St. Louis or north of the Ohio River. Annual clergy permits are issued only to ordained

ministers living within the territory of the association. The clergy rate granted by the roads south of the Ohio River is two cents a mile. Those holding clergy permits who reside in the Western States could use such for the purchase of tickets to Chicago or St. Louis, and repurchase on the certificate plan from those points to Washington.

Those holding clergy permits who reside in the Central Passenger Association territory, may repurchase tickets at Buffalo, Pittsburg, or the usual Ohio River points to Washington, on the certificate plan.

Those living in the Western States beyond Colorado and Wyoming, will find instructions in the *Pacific Union Record*, or by corresponding with C. H. Jones, Mountain View, Cal.

By carefully observing the foregoing suggestions no one should have any trouble in securing the desired rates.

W. T. BLAND,

Transportation Agent for Gen. Conf.
Takoma Park, Washington, D. C.

Nursery Stock

FIRST-CLASS fruit and ornamental stock of all kinds at reasonable prices. Catalogue for 1905 sent on application. Address Emmanuel Missionary College Nurseries, Berrien Springs, Mich.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

WANTED.—Copies of the *Christian Educator* for May and June, 1899. Address Mrs. E. M. Long, South Lanacaster, Mass.

If you wish to secure the most durable, light, and convenient steam cooker, send stamp for leaflet and special price to Rapid Steam Cooker Co., Laura, Ohio.

WANTED.—A gentleman nurse who has had experience in sanitarium work, to take management of sanitarium. Address Newark Sanitarium, 103 East Main St., Newark, Ohio.

WANTED.—A cook with good knowledge and experience in hygienic cooking, at our hygienic restaurant at 212 Oak St., Chicago, Ill. Address Mr. P. Svenson, 301 Wells St., Chicago, Ill.

FOR SALE.—New house and half acre at Urbandale, 1½ miles from Battle Creek. Also 45 acres; will sell in small pieces. Also fine building lots cheap. All on or near electric car line. Address A. H. Perkins, Urbandale, Mich.

FOR SALE.—Forty-acre farm,—35 acres improved,—good house, barn, well and windmill, 40 fruit-trees; situated 2½ miles from town. Adventist church and school ¼ mile. Price, \$1,000; terms to satisfy purchaser. Address A. L. Gleason, Copemish, Mich.

WE are sterilizing ripe olives in five-gallon cans for summer use. Experience shows that these will keep well after opening. They are cheaper and better measure than smaller cans. Price, 40 to 70 cts. a gallon, as to size, not quality. Low freight on 15 or more gallons. Address W. S. Ritchie, Corona, Cal.

WANTED.—First-class tailor and tailoress. Steady work. We have a good home for a bright, willing Seventh-day Adventist girl, who could assist with housework. Work not heavy. References given and required. Address C. E. Wood, Coldstream, Ontario.

FOR SALE.—Absolutely pure, unsalted peanut butter, steamed or roasted, 12 cts. a pound in 50-pound lots and upward; cash with order. We pay freight on lots of 100 pounds or over, east of Rocky Mountains. Address Vegetarian Meat Company, Washington, D. C.

WANTED.—Single woman 25 to 40 years old to do general housework on farm. Must be strong and fairly good cook, clean and particular in all things. Hire by the year only. Only two in family; old folks, and very particular about their work. Good colored woman preferred. Address W. F. Jenkins, Arcadia, Neb.

FOR SALE.—Vegetable cooking oil and hygienic shortening. Contains no animal fat. Has no unpleasant odor or taste. Good keeper. Prices between the Rockies and Ohio west line: one 5-gal. can, \$3.50; 2 cans, \$6.50; 3 cans, \$9.25. Farther east and west, \$4 a can. Freight prepaid. Address R. H. Brock, Arkansas City, Kan.

We offer at lowest prices sanitarium foods; B. gluten flour, \$5.75 a bbl.; maple sugar, 13 cts. a lb.; maple sirup, \$1 a gal.; potatoes, \$1.40 a bbl.; Apples, \$2 a bbl.; white sweet turnips, 90 cts. a bbl., Cal. prunes, \$1.25 for 25-lb. box; larger ones, \$1.50 a box, and more; malt honey, \$1 a gal.; cooking oil, 90 cts. a gal. Write us. We wish to tell you about the goods. New York Food Co., F. W. Bartle, Mgr, Oxford, N. Y.

FOR SALE.—In whole or in part, a full section of land, 640 acres, in Douglas County, Wisconsin. The Chicago, St. Paul, Minneapolis, and Omaha Railroad has a station within ten rods of the boundary line. A saw-mill and other property are also to be sold. One half of the proceeds of the sales is to be given to the work of proclaiming the third angel's message. For particulars, write to A. C. Woodbury, Hines, Wis.

Important Notice!

Those intending to attend the coming General Conference must be sure to bring bedding. The rooms which we have secured in the College buildings are supplied with mattresses but no pillows nor any bedding. Each cot in the tents will have a pillow and a thin mattress, but all sheets, pillowslips, and bedding must be furnished by the occupants. All should remember this, and be sure to supply themselves with what they will need. The nights are liable to be quite cool.

In behalf of the committee,

I. H. EVANS.

Publications Wanted.

[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, post-paid:—

E. C. Stopp, R. R. 1, Monclova, Ohio, tracts.

Susan S. Ward, Claremore, I. T., periodicals and tracts.

F. M. Cock, Hood, N. M., religious liberty publications, papers, and tracts.

D. C. Sims, Lindsay, I. T., REVIEW, Signs, Watchman, Instructor, and tracts.

A. H. Darrow, Box 199, Prescott, Ariz., REVIEW, Signs, Watchman, Life Boat, and religious liberty tracts.

Miss Belle Young, R. F. D. 3, Paducah, Ky., REVIEW, Signs, Instructor, Life Boat, Life and Health, and tracts.

Obituaries

RAMSEY.—Died at Boulder, Colo., Jan. 26, 1905, of pneumonia, Margaret I. Ramsey, daughter of Brother A. H. Ramsey, aged 7 years and 6 months. The funeral sermon was preached by the writer, based on Isa. 57:1. U. P. LONG.

PUTNAM.—Died in Denver, Colo., March 12, 1905, of indigestion, Mildred C. Putnam, daughter of Mr. and Mrs. Frank Putnam. Little Mildred was born in Omaha, Neb., Feb. 19, 1903. This is a very sore affliction to the young parents, but they look forward with hope to the resurrection morning. Funeral service was conducted by the writer. G. W. ANGLEBARGER.

BRENNER.—Died at his home, near the Alajedon church, Ingham County, Mich., April 2, 1905, of spinal meningitis, Henry Brenner, born in 1871. Brother Brenner was highly regarded by all who knew him. His death is felt very keenly by his relatives and friends, especially by Sister Brenner and her two children. Words of comfort were spoken from Jer. 29:11. E. K. SLADE.

CORE.—Died at Boulder, Colo., March 28, 1905, of consumption, Myra E. (Brewer) Core, beloved wife of Brother Arlie C. Core, in her twenty-fourth year. After months of suffering, Sister Core at last lay peacefully down to rest, and without a struggle resigned her life to Him who gave it. Her conversation gave evidence of patience, resignation, and consecration. Funeral sermon was preached by the writer; text, Rev. 1:17, 18. U. P. LONG.

SHAW.—Died at her home, at Startup, Wash., Feb. 20, 1905, of tuberculosis, Sister Maud V. Shaw, nee Van de Mark, aged 27 years, 4 months, and 27 days. Sister Shaw lived a Christian life from childhood, and largely through her influence her skeptical father was brought to Christ. A husband, two adopted children, a father, mother, and brother are left to mourn their loss, but with the assurance that, if faithful, they will meet her in the kingdom. The funeral service was conducted by the writer. W. W. SHARP.

ARMSTRONG.—Died in Denver, Colo., Feb. 7, 1905, Mrs. Emma Jane Armstrong, in the forty-first year of her age. Sister Armstrong was a great sufferer during the last fifteen years, yet she bore it all patiently. She was a faithful and consistent member of the Seventh-day Adventist church of Denver during the last five years. She leaves a husband and a little daughter. We are comforted with the blessed hope that our sister sleeps in Jesus. The funeral service was conducted by the writer, assisted by Elder S. F. Svensson. G. W. ANGLEBARGER.

VERRY.—Died at Bauer, Mich., March 1, 1905, Sister Jennie Verry, aged 88 years and 25 days. She was born in Holland, Europe, and came to Grand Rapids, Mich., when seventy years old. Here she remained with a son-in-law for eighteen years. The last five months of her life were cheerfully spent with her nephew, Brother Arie Scruitman, at Bauer, Mich., where she heartily accepted the doctrine of Christ's soon coming and kindred truths, and sweetly fell asleep in Jesus. The funeral sermon was preached by the writer in the Seventh-day Adventist meeting-house at Bauer, from Rom. 8:22, 23. D. T. BOURDEAU.

PEGG.—Mrs. Jane Pegg, wife of Elder J. D. Pegg, died at her home in Fort Collins, Colo., March 15, 1905. Sister Pegg had been a constant sufferer for many years, and, her vitality being low, an acute attack of pneumonia proved fatal. The deceased became a member of the Seventh-day Adventist Church about thirty years ago, and fell asleep with the blessed hope that the present truth would soon triumph. She leaves seven daughters

to mourn their loss. These children had a father who once was an instructor and guide to others in the way of life, but for years they have been deprived of his fatherly counsel by his absence from them. Words of comfort were spoken by the writer, from 1 Thess. 4:15-18. WATSON ZIEGLER.

DANA.—Died at Independence, Kan., Wm. B. Dana, aged 74 years. At the age of nineteen he united with the Baptist Church. About twenty-five years ago he and his wife joined the Seventh-day Adventist Church. Brother Dana was kind to the unfortunate, of strict integrity, and above all, had the most implicit trust in the Saviour, and yielded his life with a bright hope of a part in the first resurrection. A wife and five sons are left to mourn. At the funeral, Brother E. M. Wheeler spoke words of comfort, from Rev. 14:13. * * *

HOLLEY.—Died at Peacedale, R. I., March 28, 1905, Elisha P. Holley, aged 62 years. He was thrown from his carriage, his horse having been frightened by the cars. He lived ten days after the accident, but never regained consciousness. He, with his first wife, accepted the message under the labors of Elder M. E. Cornell, over forty years ago. After the death of his first wife, who left two sons and three daughters, he was united in marriage with Sister Mary F. Briggs, who now survives him. Brother Holley will be greatly missed in the church and in his family circle. The funeral service was conducted by the writer, assisted by Elder A. E. Place. Remarks were founded upon the words of Christ in John 11:25. G. E. LANGDON.

ZIRKLE.—Died at New Market, Va., March 27, 1905, of consumption, Charles D. Zirkle, aged 38 years, 6 months, and 5 days. He was baptized by Elder A. C. Neff in the year 1886, and united with the Seventh-day Adventist church at his home, of which he was a faithful and consistent member at the time of his death. About three years ago, owing to failing health, he was compelled to resign the office of secretary and treasurer of the Chesapeake Conference. He then went to his home at New Market, Va., in the endeavor to recuperate on a farm. He was a great sufferer, but did not take to the bed until a few weeks before his death. He was conscious to the end, even mapping out the line of thought he wished presented at his funeral. He leaves a wife, father, mother, two brothers, and one sister, the wife of Elder R. D. Hottel, to mourn, "yet not without hope." The funeral service was conducted by the writer, assisted by Elder A. C. Neff, words of comfort being based on Phil. 1:20, 21. H. W. HERRELL.

STEINMAN.—Died at the home of his sister, Mrs. Oswald, in Camden, N. J., March 22, 1905, of tuberculosis, Edward M. Steinman, aged 29 years, 4 months, and 9 days. Early in life he gave his heart to the Lord, and united with the Lutheran Church. About five years ago he accepted the third angel's message, and was baptized by Elder Schilling. He subsequently took the nurse's course, and was graduated from the Melrose Sanitarium in the class of 1903. This work he dearly loved, hoping to devote his life to it until the Lord's coming. When, after the fire at Melrose, means were called for with which to rebuild, he was among the first to respond. With health already impaired, he caught cold at the time of the fire, which aggravated his trouble. He rapidly grew worse, finally falling asleep in Jesus. Before his illness Brother Steinman was engaged to be married to Miss Sadie Palmer, also a nurse at the sanitarium. Instead, however, of being led to the bridal altar, it was Sister Palmer's sad lot to follow him to his grave. That the Lord will sweeten the cup of bitterness and disappointment will be the prayer of the friends of each. A brother and two sisters are left to mourn their loss. Words of comfort were spoken by the writer from John 14:1-3, after which the body was taken to Hazleton, Pa., for interment. C. H. KESLAKE.



WASHINGTON, D. C., APRIL 27, 1905

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

AN illustrated and neat-appearing pamphlet announces that the Paradise Valley Sanitarium, located near National City, San Diego, Cal., is now opened to receive patients. Dr. T. S. Whitelock is the physician in charge. A full description of the institution and its surroundings was given in a recent article in the REVIEW.

THE educational secretary of the Central Union Conference, Brother B. E. Huffman, has prepared, in two parts, a special study on Christian education to be used in the churches of that conference on Sabbaths, April 22 and 29. The president of the conference, Elder E. T. Russell, in calling attention to this matter, says: "I realize that as the minds of our young people are drawn toward Christian education, it means that in that degree their attention is drawn from the world; and a right education of the young people means their salvation." Such a study of "The Divine System of Education" must certainly stimulate the interest of both old and young in this important subject

In a local paper published in one of the towns of Kansas there appeared in the issue of April 6 an article occupying nearly two columns of space, written by one of our young sisters. The article deals with some of the vital features of this message, especially the question of the law and the Sabbath, and although the editor of the paper is a Roman Catholic, yet the article was given a prominent position on the first page. We mention these facts hoping that others will be encouraged by the knowledge of them, to make an effort to secure the publication of similar articles in their local papers. We are confident that much can be done in this way toward bringing the truth to the attention of the people. Try it.

MODEST in size, but attractive in its appearance, is the latest book issued by the Review and Herald Publishing Association. Its title is "Colds: Their Cause, Prevention, and Cure." The author is Dr. George H. Heald, well known to many of our readers as the editor of *Life and Health*.

With an evident perception of the needs of the common people, Dr. Heald treats the whole subject in a clear and simple manner, giving such information

as to causes, and making such suggestions as to treatment, as are practical in their nature and capable of being readily understood and applied. To such as do not have a cold and desire to remain free from this unpleasant experience, the book will be a valuable help. To such as have the habit, and whose usual reply to an inquiry concerning their health is: "Pretty well, except a cold," this book will bring deliverance, unless they count self-indulgence more desirable than health. The diagnosis of the causes of colds is sensible; the suggestions for prevention are such as commend themselves to the average reader; and the methods of treatment recommended are rational and helpful. We are confident that there are very few people who would fail to be benefited by a careful perusal of this little book on colds. The price is twenty-five cents, and it can be obtained through the usual channels.

To the Help of the Lord

THE movement in behalf of mission funds and the work in Washington, to which attention was directed last week by the letter written by Brother E. R. Palmer, is assuming larger proportions, and seems likely to grow into a general effort to supply much-needed funds. A committee consisting of Sister E. G. White and Brethren J. O. Corliss, W. C. White, and E. R. Palmer has taken up the matter, and is presenting it to the workers in the various conferences. A twelve-page leaflet has been prepared, which contains a clear statement of the situation, and reports of interesting experiences and hearty responses in different places where an effort has been made to secure help among the people. There is also included in it an earnest appeal from Sister White. We are deeply touched as we see how our fellow laborers on the Pacific coast are helping to lighten the burden carried by the workers in Washington. They could find plenty of reasons for excusing themselves in view of their own financial needs, but with the Christian spirit of self-forgetfulness they are gathering means for the work in another field. If this same spirit should actuate us all, throughout this whole country, it would certainly bring rich blessings to many donors, and save the work from embarrassment. Surely the marked providences of God constitute a distinct and emphatic call to us to provide without delay the funds needed to establish the institutions in Washington, and to send the message to all the countries of the world. To refuse to do this under these circumstances is to prove recreant to a great trust at a critical time. Shall we show ourselves unworthy to occupy the place assigned to us in this advent movement? Shall we refuse to co-operate

with God's providence? We can not believe it. We must be true to God and his work. There must be a united response to this call from our Leader. What will you do?

Washington, D. C.

WHEN the first appeals were made for the necessary means to build up the institutions to be erected here in Washington, each of the first four lists of donations was headed by a single gift of one thousand dollars. Two lists since that time have been headed by donations of the same amount. For the seventh time our published list has, standing at its head, a donation of one thousand dollars. See page 20. The good work began in that encouraging manner, and now that we have come to the last third, we feel confident that there will be a repetition of the first experience in raising this fund, and that there will be a goodly number of large donations and a flood of smaller gifts to complete the work immediately. How easily this work could be finished within the next three or four weeks, and not one of our people suffer, but rather be benefited and blessed by the effort.

We are glad to say that we lack only a very small amount of having reached the two thirds' mark. Our next list will pass that limit. We are just sending out to the REVIEW subscribers the illustrated leaflet mentioned on the last page of the REVIEW of April 20, also a very recent appeal by Sister White for this work, printed in a smaller leaflet. Do not lay these leaflets by until you have read them thoroughly, and have made an immediate response to their appeal. Will not those who have pledged unpaid pay them at once?

We have had abundant proof in the last two years, if there had been nothing previous, that the testimony of Jesus is with his people, and that God is leading by the spirit of prophecy. Do we believe this? The appeal is from God. It is not the appeal of man. We take it to ourselves, and pass it to you.

Note the following letters:—

"DEAR BROTHER: I will again send you five dollars to apply on the One Hundred Thousand Dollar Fund. I would make it five hundred dollars if I could. I am a poor old soldier, without a foot of land, or a shingle over my head. I do not want any of this world's possessions. I hope the brethren will rally now, and finish this work by the eleventh of next month. I will pay five dollars a week till this is paid up.

"Yours in the work."

"DEAR BROTHER: Enclosed you will find a draft for one thousand dollars to be applied on the One Hundred Thousand Dollar Fund, and my prayer goes with it. . . . I do not wish my name published. God knows all about it, and that is enough. I hope and pray that God may soon make up the number, and come and take the redeemed to himself. Please pray for me, that God will strengthen me, that I may do more for him.

"Your sister in Christ."

These letters are most encouraging, and we are expecting liberal responses to the appeals sent out.

J. S. WASHBURN.