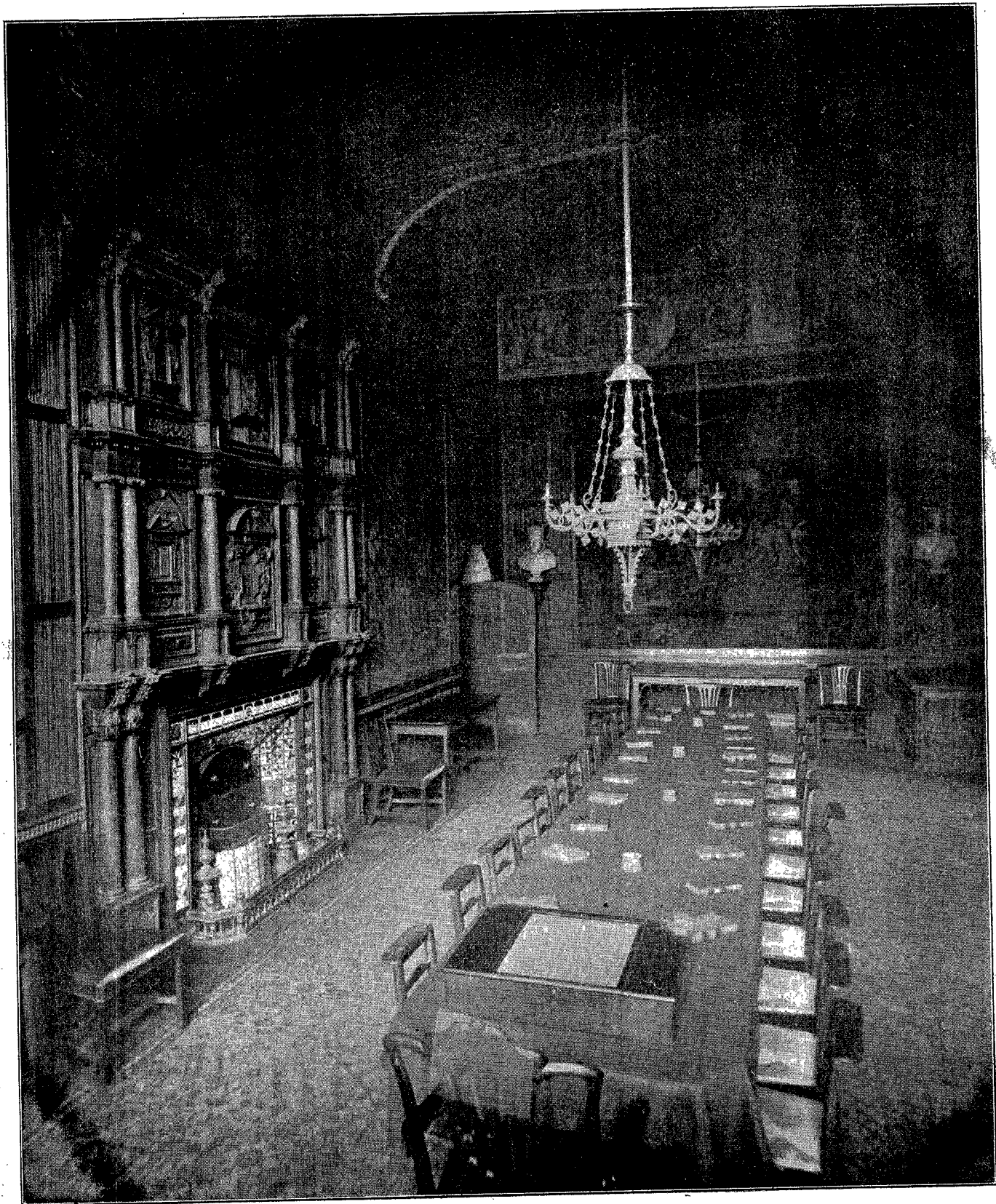


The Advent REVIEW AND Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, JANUARY 21, 1904

No. 3



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THE REVISERS OF THE KING JAMES TRANSLATION OF THE BIBLE MET IN THIS ROOM

Publishers' Page

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First Quarter Sabbath-School Lessons for 1904

THE Sabbath-school lessons for the first quarter, January, February, and March, 1904, are a series of thirteen lessons upon the prophecies of Daniel, treated under the following divisions:—

The Prophecy Illustrated by Nebuchadnezzar's Dream; The History of Nations Foretold; The Papacy and Its Work; The Vision of Daniel 8; The 2300 Days; The Sanctuary and Its Cleansing—in Type; The Sanctuary and Its Cleansing—in Antitype; The Judgment; The Eastern Question; The Standing up of Michael; The Battle of Armageddon.

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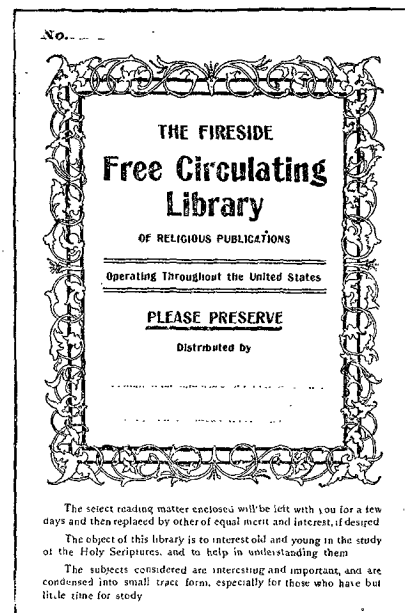
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The Advent REVIEW AND HERALD And Sabbath

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

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Editorial

Hold Fast

"PROVE all things; hold fast that which is good." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

The Mark of Christ

THOSE who accept Christ as the personal Saviour from sin will have an experience which will be a constant testimony to the transforming power of God's grace in the life. There comes to them a power for righteousness which will be revealed in the savor of a godly life. There goes out from them an influence which is recognized even by unbelievers as a reproof of sin and an invitation to holiness of character. This is simply the natural result of fellowship with the Father and with his Son Jesus Christ. These are the works of faith. "Christ expects every one who believes in him to reveal in his life the fulfilment of the promise, 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.' Christians are bound by a most solemn obligation to show that their faith is a reality, that they have received power to become the sons of God. They are to give evidence, in word and act, that they possess this power. They are to adorn the doctrine of Christ their Saviour. They are to be frank, sincere, kind, amiable, sober-minded, cheerful, showing

by example the elevating character and sanctifying influence of their faith. Thus believers and unbelievers will take knowledge of them that they are laborers together with God. The mark of Christ is upon them, because they have learned of him."

Sound the Keynote

"God has called this people to give to the world the message of Christ's soon coming." "The return of Christ to our world will not be long delayed. Let this be the keynote of every message." "When the true keynote is struck, God will reveal himself as a God of mercy and love. Angels of heaven will ascend and descend on the ladder of shining brightness, co-operating with human workers. The members of the church triumphant—the church in heaven—will be permitted to draw near to the members of the church militant, to aid them in their necessity. Let us ever remember that we are laborers together with God. In this heavenly union we shall carry forward his work with completeness, with singing and rejoicing. In every soul will be kindled the fire of holy zeal. Company after company will leave the dark standard of the foe to come up to the help of the Lord, to the help of the Lord against the mighty."

A Personal God

OUR God is a personal God who can speak to men in the language of men. One instance of such speaking is thus mentioned by Moses in describing the experience at Sinai: "Behold, Jehovah our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God doth speak with man, and he liveth." The prophet Isaiah saw God upon his throne: "In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple." The prophet Ezekiel gives his view of the throne and of him that sat upon it in these words: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above." The prophet Daniel thus describes his view of God on his throne: "I beheld

till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him." The apostle John was also given a view of God on his throne, and here is his description of what he saw: "I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon." On the throne with this personal God sits the man Christ Jesus: "I also overcame, and sat down with my Father in his throne." No such language as that which we have quoted could with any propriety be used of a mere all-pervading essence. Our God is a personal God.

The Coming of the Seed

The Church in Babylon

IN tracing the development of the original promise of the Seed who should bruise the head of the serpent, we find that the time from Adam to the first advent is divided into four periods, which are clearly designated by experiences of special significance. The first period is from Adam to Abraham, the second period is from Abraham to David, the third period is from David to the captivity in Babylon, and the fourth period is from the captivity in Babylon to the first advent. These divisions are clearly recognized in the inspired record. The Gospel by Matthew is declared to be "the book of the generation of Jesus Christ, the son of David, the son of Abraham," and after tracing the genealogy of the promised Seed from Abraham to the family of Joseph, the writer says: "So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations."

We have already given some study to the promises to Abraham and the promises to David, and we have seen that in each case a new and larger view was

given of what was involved in the original promise of the Seed. In the declarations to Abraham concerning the land, it was made clear that the earth, once given to man but lost through sin, would be restored to the possession of the human family through the gift of the Seed in whom all the nations of the earth would be blessed. In the assurances to David of the everlasting continuance of his house and kingdom was revealed the Lord's purpose that the first dominion should be restored to man in him who was both David's son and David's Lord. The experience of Abraham, "a sojourner in the land of promise," and the experience of David on the throne in Jerusalem were simply the object-lessons in which these great truths were illustrated, a sort of terrestrial setting for heavenly truth. But only in the coming of the promised Seed could the reality of these object-lessons be brought within the range of human experience. These experiences of Abraham and of David apart from the coming of the Seed were the shadows, and not the substance.

But in the course of time the religious experience of the descendants of Abraham and of David degenerated into a "form of godliness." They lost sight of substance and reality. The Lord himself, through the prophet Isaiah, thus describes their condition: "This people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me." They neglected their mission as a missionary people to spread throughout the world the knowledge of the redemption provided in the promised Seed, and attempted to build a wall of exclusiveness around themselves. Thus by the method of withholding rather than of imparting, they attempted to secure for themselves alone the possession of those material blessings, the land of Canaan and the throne of David in Jerusalem, to which by their fleshly interpretation of the promises they had practically limited themselves. Thus by losing Christ out of their experiences they left him out of the promises, and they exchanged the world to come, which could be possessed by faith, for as much of this present evil world as they could see and could hold by fleshly power.

In vain did the Lord send them warnings and reproofs through his prophets, "rising up early and sending them." They went on in their evil ways until they became worse than the heathen around them, and until there was no remedy except the hard discipline of that adversity which their own wickedness brought upon them. All this is declared by the prophet Jeremiah in these words: "From the thirteenth year of Josiah the son of Amon, king of Judah, even unto this day, these three and twenty years,

the word of Jehovah hath come unto me, and I have spoken unto you, rising up early and speaking; but ye have not hearkened. And Jehovah hath sent unto you all his servants the prophets, rising up early and sending them (but ye have not hearkened, nor inclined your ear to hear), saying, Return ye now every one from his evil way, and from the evil of your doings, and dwell in the land that Jehovah hath given unto you and to your fathers, from of old and even forevermore; and go not after other gods to serve them, and to worship them, and provoke me not to anger with the work of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith Jehovah; that ye may provoke me to anger with the work of your hands to your own hurt. Therefore thus saith Jehovah of hosts: Because ye have not heard my words, behold, I will send and take all the families of the north, saith Jehovah, and I will send unto Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."

The word of the Lord was fulfilled. Although they struggled with the energy of despair to hold the land and the throne which they might have retained by the light of faith, yet the wisdom of men was found to be foolishness, and the strength of men was found to be weakness. The helplessness of humanity apart from God was plainly revealed. The Lord "brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or hoary-headed. . . . And them that had escaped from the sword carried he away to Babylon." Having been brought into the captivity of sin because they had rejected the power of God in Christ the promised Seed, the only protection against sin, they were brought into the captivity of Babylon as the inevitable result. Slavery of soul means slavery of body. Sin means death. In the coming of the promised Seed is the only hope of deliverance. The lesson was a severe one, but the course of the people made it necessary. The judgments of the Lord are his final appeal to his people. So it was then, and so it is to-day.

And so the Lord permitted the king of Babylon to take from his people the land

which had been promised to Abraham, and to carry away to Babylon the king who sat on David's throne in Jerusalem, that he might teach them the hopelessness of putting confidence in the outward and the fleshly, and that they might be brought back to the simple faith of Abraham and of David in the power of God's word and in the promise of the coming of the Seed. And thus it is that the carrying away to Babylon is one of the historic landmarks in the development of the original promise of the coming of the Seed.

Some Extraordinary Assertions

IN a report of an address by Rev. Dr. Stafford at St. Patrick's church, in this city, on the occasion of the annual visit of Cardinal Gibbons, Sunday, January 10, we note some statements which, by comparison with well-known historical facts, appear truly remarkable. As is not uncommon with Catholic orators, the speaker set forth the Catholic Church as having been the defender and preserver of religious liberty through the centuries that have elapsed since it became powerful in the world, but "Father" Stafford went beyond all others by this comparison which he drew between that church and the United States:—

Between the Catholic Church, then, and the American republic there is a perfect conformity, nay, an absolute identity, of principle; and if the founders of the Constitution had been Catholics, bent upon founding a government conformable to the Catholic Church, they could not have done better. The American government, then, is not only the most, but the first, real Catholic government in history.

That is to say, during all the long period of Catholic supremacy, during which kings, queens, and emperors obeyed the behests of the popes, when the threat of excommunication was sufficient to terrify the subjects of every ruler into absolute submission to the papal will; when there were rulers especially honored by the popes for their zealous conformity with papal ideas and principles,— "most Christian" and "most Catholic" princes, "dutiful sons" of the church, etc.,— during all this long period of papal supremacy, there was no "real Catholic government" in the world, and it remained for the Reformation, which asserted man's right to think for himself and to act according to the dictates of his own conscience, and therefore to break away from the despotism of monarchs who claimed to rule by divine right,— it remained for Protestants, in the New World, to establish "the first real Catholic government in history"!

Are the times ripe for such bold utterances? Evidently Catholic prelates believe they are, and the fact is very significant.

It seems fitting in this connection to quote from two Catholic authorities who have spoken on this subject of man's natural right to the blessings of civil and religious freedom of which the Catholic Church is now alleged to have been the guardian. Cardinal Gibbons, in whose honor "Father" Stafford's address was delivered, says in his book, "The Faith of our Fathers," page 264:—

A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a right conscience, and of practising a form of religion most in accordance with his duties to God.

A "right" conscience,—what is such a conscience, from the cardinal's point of view? Is it anything else than a conscience instructed by the Catholic Church? And what, from the same standpoint, is "a form of religion most in accordance with his duties to God"? Does not the cardinal hold that the Catholic religion is that form of religion most in accordance with one's duties to God? Religious liberty therefore, as this Catholic authority defines it, is the liberty to worship God according to the dictates of the conscience, not of the individual concerned at all, but of the pope, the cardinal, or the priest,—the right to worship God according to the conscience of some one else, and not of one's own conscience at all, unless that conscience coincides with the "right" conscience which his religious superior assumes the prerogative to define.

Here is another testimony from more ancient but no less eminent authority. Pope Pelagius, one of the earliest of the Roman pontiffs, made this justification of papal persecution to Narses, who had refused to obey one of his commands on the ground that it would be persecution:—

Be not alarmed at the idle talk of some, crying out against persecution, and reproaching the church, as if she delighted in cruelty, when she punishes evil with wholesome severities, or procures the salvation of souls. He alone persecutes who forces to evil. But to restrain men from doing evil, or to punish those who have done it, is not persecution, or cruelty, but love of mankind. [See Bower's "History of the Popes."]

Hence when an individual is forced to do "right," to worship God according to the dictates of a "right" conscience, he is not persecuted, and no cruelty is exercised toward him. Pope Pelagius and Cardinal Gibbons agree in the matter, and both justify all the bloody persecutions ever inflicted by their church upon dissenters.

Another noteworthy statement in "Father" Stafford's address is: "The better Catholic you are, the better American you are; and the better American you are the better Catholic you are." True Protestants, according to this, are

nothing less than traitors to this government; for true Protestantism is in every principle utterly opposed to Rome.

The Supreme Court of the United States some years ago asserted that this nation is a Christian nation; Pope Leo later on declared it to be a Catholic nation; and now "Father" Stafford at this gathering of laymen and hierarchy declares that this government is, above all others that have ever been, a Catholic government, and that the only good citizens in it are Catholics. It would seem that the limit in the line of assertions has now been reached.

L. A. S.

The Message of Our Missionary Graves

AGAIN, by the death of Brother J. H. Watson, in Nyassaland, we are sternly reminded of the fact that the missionary campaign is a genuine battle. But in the hour of sadness, we may rejoice that, whether at home or abroad, loyal soldiers of Christ are ready to endure hardness or to yield the life in planting the standard of truth in new fields.

This is our first missionary grave in the Nyassa country. It speaks not at all of retreat, but rather of advance. More than ever it binds our hearts to the work which our brother had so wisely begun. This is true of every missionary grave that marks the soil where feet of our brethren have pressed. It is an added incentive to quickly hasten with the warning message through every land. Then shall the end come. These graves will open, and our comrades will answer to the roll call when the glorious victory is won.

It is thoughtless to ask at such times as this, Does it pay? The old answer, ever sufficient, comes from the lips of Christ, "If it die, it bringeth forth much fruit." To think of drawing back from needy fields because their evangelization means the sacrifice of life, is to suggest that if conditions were equally unfavorable in the home land we would not serve the Lord here. That is not the message that Brother Watson's life leaves with us. He counted the cost when he accepted this truth, though but a lad alone, years ago in Ireland; and his life has witnessed that he counted nothing too precious to offer in the service of the Lord Jesus.

A missionary student, Dr. Cust, of London, once said, "Deaths are required as well as lives to complete the picture of the new life." Given proper care and precautions as to health, one may never say that the death of a worker in the field may not be used of God to accomplish very great results. It is the promise that while the laborer rests, his works shall follow him. Our missionary graves are solemn missionary appeals to us. As the workers prayed by the bed-

side of Brother D. A. Robinson in India, as he lay smitten with the deadly hemorrhagic smallpox, while the conviction came, against the earnest longing of the heart, that our brother would be taken from us, yet there was also the conviction that God would use that death, even as the life, to bind hearts more than ever to dark India. So, I believe, it has been.

Whether the term of service has been long or short, no man may say the sacrifice was fruitless. All the bright story of missions repels the thought. Rosine Krapf, expecting to die at sea on her way to the East African Coast, begged her husband to have her buried on the shore in order that her grave might bear witness to the heathen Wanikas of the love that brought her there. It is a testimony that speaks to the very heart. It was the same thought that led the aged and feeble Dr. Duff, when volunteers were few, to declare to the Scottish Assembly that he would go back to India once again to let the Hindus know that one Scotchman was not afraid to die for them.

The fear that death in the field might hold back others and bring delays, has ever been a cause of anxiety to falling missionaries. Young Roland Peck felt the burden of West Africa. His mother said, "Roland, if you go to Western Africa, you will be the death of me." "Mother," he replied, "if you do not consent to my going to Africa, you will be the death of me." He went with her consent. Six months he was used in reviving and saving souls, and then he was stricken with death. The last day of his life he said: "Nothing grieves me so much as the thought that my death will cause the hands of our friends in England to hang down."

A few years ago, during the Boxer uprising in China, a young girl was writing a last message before her martyrdom. Face to face with eternity, she wrote in unswerving trust to her mother in England:—

Darling mother, don't be anxious, whatever news you may hear of me. It will doubtless seem useless in the eyes of the world to come out here for a year, to be just getting on with the language, then to be cut off. Many will say, "Why did she go? Wasted life." Darling, no. Trust. God never makes mistakes. We are glad to suffer with Jesus. We shall see his face, and, darling mother, I will wait for you.

No, it is not wasted—the life that teaches us how not only to live, but how to die for the Lord Jesus and his blessed cause. The French missionary Golaz, and his wife, died within a year of their landing to open work in Senegambia, on the African West Coast. His farewell battle-call has stirred hearts to action ever since. His message was:—

Do not be discouraged if the first laborers fall in the field. Their graves will mark the way for their successors.

who will march past them with great strides.

It is the same spirit that rang in the apostle's confession of missionary faith: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

We rejoice in a world wide open for the final message, and in the fact that the Word of God speaks in over four hundred tongues to-day. Let us never forget that this way has been prepared for a quick work only at the price of sacrifice. Poor representatives of the final, and therefore most urgent, message would we be, if we held back because of hardships or losses by the way. A new grave now marks our way into Nyassaland. In loyalty not only to our Leader, but to the memory of our comrades who have fallen, we will press this missionary forward movement to the finish. This surely is the response of hearts everywhere to the message of our missionary graves. For we can not forget that it was the cry of the perishing that led our fellow workers to lay down their lives in service. Still the cry comes. Souls in darkness and ignorance are dying without hope. Wherever this is so, there do we belong with the message God has given us. Over every new-made missionary grave we will renew our consecration to service and our pledge of loyalty to the cause of our Leader.

"Dying in loveless silence,

For there is none to tell

The only message that comforts,

The message we know so well;

That the God of love who gave his Son
Has given him freely for every one.

"Dying? Lord, we are willing

To tell them that Christ hath died;

We are ready to go to earth's darkest
place

And speak of the Crucified.

Ready, dear Master, to work for thee,
And to carry thy message wherever
it be."

W. A. S.

Science and Spiritual Truth

THERE is a legitimate field for true science. So long as its researches are confined to its proper sphere, and it does not substitute assumption for fact and mere speculation for sound reasoning, it makes most valuable contributions to the sum total of human knowledge, and is one of the chief factors in the solution of the problem of the world's civilization and enlightenment. "In a general sense, science means knowledge reduced to order; that is, knowledge so classified and arranged as to be easily remembered, readily referred to, and advantageously applied. Strictly speaking, it is a knowledge of laws, principles, and relations. All science is based on the assumption that the laws of nature are immutable. From this point of view science may be

regarded as a knowledge of the laws of nature, embracing the processes of observation and deduction by which they are discovered, and the modes of reasoning by which their operation in the production of phenomena are made known. Pure science is based on self-evident truths, and from these, as premises, laws of relation are deduced by a regular course of logical deduction. Of this nature is mathematical science. Natural science is based on experiment and observation; its fundamental laws are deduced by induction. Knowledge of the relations of quantity is abstract science; knowledge of causes and effects is physical science."

From this brief presentation of the nature of science and the subjects with which it deals, written by one who is himself a scientist, it will be comparatively easy to define its legitimate field. "Pure science is based on self-evident truths. . . . Natural science is based on experiment and observation." Using self-evident truths as the premises, pure science deduces laws of relation "by a regular course of logical deduction." In natural science, experiment and observation furnish the premises, and from these "its fundamental laws are deduced by induction." It is the province of pure science to develop all the conclusions which are directly or indirectly involved in those statements of truth to which every sound mind is compelled to assent without argument. It is the province of natural science to determine facts by experiment and observation, to classify these facts, and to draw such conclusions from them as are warranted by a course of sound reasoning. Its fundamental principle is that "the laws of nature are immutable."

It will be readily seen from the foregoing definitions and statements that the field of both pure and natural science is wholly outside the realm of the spiritual. Pure science can find no premises in the field of spiritual truth from which to make its deductions, inasmuch as there are no spiritual truths which are self-evident. All knowledge of spiritual things must be given by direct revelation. Natural science can not establish in its laboratories, either by experiment or observation, any facts in the realm of the spiritual from which to draw conclusions by the process of induction, inasmuch as spiritual truth can not be discovered by any such experiment or observation. The laws and truths of the spiritual kingdom are not discoverable to human research, for "the things of God none knoweth, save the Spirit of God."

With the curse on the earth and man depraved, with a deep shadow on the face of nature, and the faculties of the mind blunted and weakened, it is not possible for science, unaided by revelation, to reveal to us a personal God, and to discover the laws which govern our

relation to him, and the provision which has been made for our restoration to the image of God. For these truths we are dependent upon a direct revelation in human language, and our only way of knowing these truths is to believe that revelation. In the school of Christ, where the science of salvation is taught, revelation takes the place of experiment and observation, and faith takes the place of reasoning. And this is not because spiritual things and the science of salvation contradict true science, but because they are outside of and above its sphere; and not because faith is subversive of sound reasoning, but because it deals with themes and relations which lie beyond the grasp of human reasoning.

It should also be observed that there is no such thing as a scientific basis for faith. The so-called scientific basis for faith is simply a demonstrated basis for confidence in the immutability of natural law. Such a pretended basis for faith really prohibits a faith which is above reason, and leaves no room for the miraculous in our experience, by reducing the spiritual to the plane of the natural. This is directly contrary to the method followed by the Great Teacher. He revealed spiritual truth in the things of nature, but he also revealed a God who is the author of law, and not the slave of law. He placed faith in God's Word above the result of observation, or confidence in the immutability of natural law. To Thomas he said, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." "Faith is the giving substance to things hoped for, a conviction of things not seen." The only basis for faith is the word of the Lord.

When modern science goes outside of its legitimate field, and attempts to demonstrate and to interpret spiritual truth on a scientific basis, it leads to such conceptions of God, and such views of the relations between God and man, and such conclusions concerning the way of salvation as do not differ in their real essence from the teachings of the heathen of all ages. The so-called larger conception of God which rests upon scientific research dethrones the true God, and puts in his place an infinite personality which is merely the personification of law. Thus God as revealed in law, instead of God as revealed in Christ, becomes the savior of men, and man can save himself from all the results of disobedience by his own conformity to the personality of law. This is called being "in tune with the infinite." Prayer becomes merely the expression of harmony with law, and the atonement of Christ on the cross not simply becomes unnecessary, but the very thought of it becomes abhorrent to the scientific mind. But this is simply modern and refined heathenism.

Some other phases of this same general subject will be considered at another time.

Reforming Power in God's Word

A DESCRIPTION of slum mission work in New York City which forcibly depicts the failure of sensational methods of reform so much employed in these days, and emphasizes the great truth that the Word of God alone has power to convert the soul, and that the simple Word succeeds where all else fails, is contributed to the January number of *Success* by Owen Kildare, author of "My Rise from the Slums to Manhood." Mr. Kildare speaks from experience, and tells only that whereof he fully knows. Many zealous men of these times who are trying to accomplish reforms by other agencies than the inspired Word—in some instances "reforms" which that Word does not warrant, the reason for employing other agencies being therefore obvious—might be greatly enlightened by a perusal of this article, if their minds were open to conviction. We quote a few of the most pointed of Mr. Kildare's statements:—

"Scattered throughout the city of Greater New York are many so-called rescue missions," he says. On the Bowery, however, which "from time immemorial . . . has been and still is known as the seat of all wickedness," there is but one mission. There have been others, "but they were all short lived." "The old Bowery Mission is the only one which has lasted for years. The reason for this is not hard to find. The Bowery Mission, from its very start, offered nothing else to the men flocking there but the Word of God, and opportunity to hear it intelligently interpreted."

In most of the other missions, this authority says, a system of bribing men to be saved, or to profess conversion, may be found in operation. "As far as I know, the Bowery Mission is the only one of the down-town missions that does not make it a practise to distribute free bed tickets at the close of every meeting. In the other missions that part of the meeting in which the tickets are given out is the most interesting to the congregation."

"I have seen some terrible instances of degradation," Mr. Kildare says, "but it remained for a rescue mission to afford me an opportunity of observing to what depths some men can sink." And it was the system upon which the mission was conducted that offered the opportunity and the temptation to those derelicts of the slums to sink lower in degradation than they had been before. The statement last quoted is illustrated by the case of a man who made a practise of professing conversion at the mission meetings for the sake of temporal benefits, gibbly telling the worst lies without compunction, his days being spent in begging, loafing, drinking, and smoking. Mr. Kildare further says:—

After the testimonies came the "invitation," extended by the organist. Its leading strain was, "Stop drinking, become one of us, and you will eat oftener than you do now, will wear cleaner linen, and, perhaps, get a job." The superintendent, who had occupied a seat in the rear of the room, went out into the street before the invitation closed with, "Who'll be the first to come forward?"

It was always hard to decide who was the first to go forward. They fairly rushed to the seats reserved for the unconverted. . . . Men were changed in a twinkling from lethargic, sleepy drowsers, to fervid seekers after righteousness.

Such was the first impression, but further observation quickly revealed the secret of the apparent transformation.

While the sinners were arranging themselves in kneeling positions along the front row of chairs, the organist stepped from the platform, and began to turn out the lights and open the windows. . . . To do this he had to pass through the aisles, and was button-holed by the men who had testified. He knew most of them by name, and handed each a small card entitling the bearer to the use of a bed for one night at the Home. A few who had not testified also pressed forward and begged for tickets, but were invited to get out as quickly as possible. . . .

When the organist got to the front row, he stepped from one to another; and after touching them on the shoulder, scrutinized their features. How he formed his judgment I do not know, as his only inquiry was, "Do you want to be a Christian?" The man questioned would see before him the ticket, saving him from a night in the streets, and—can you not guess his answer?

As soon as the last ticket had been given out, the organist spoke again. "That's all for to-night. The rest of you've got to go home." It was merely a figure of speech, for he did not mean to be ironical; but their homes—why, they were forfeited long ago—and their brethren who had obtained shelter for the night had done so by the most fearful of lies,—by selling their souls for a night's rest. . . .

The statistics of Christian work are very satisfactory in their numerical strength, at first glance. A record of the conversions is kept by every mission and other organization given to the rescuing of men. Foot up the grand totals of these records, and you will be in duty bound to conclude that New York City is absolutely free from sinners, and on the very border-land of heaven. Yet the statistics are technically correct.

After citing a very sensational effort made not long ago in that city by the Salvation Army, one feature of which was a procession through the Bowery, headed by twelve men carrying a coffin in which was a living man, this to serve as the basis of a discourse by Commander Booth-Tucker on the subject "Buried Alive," Mr. Kildare adds:—

My personal opinion concerning Salvation Army methods may not be of great importance, but I can recollect other promises and pledges of like nature [of sensational performances, noted singers and speakers, etc.], and still the Bowery is as it was, and the slums are weltering in their sin. I was born in

the slums, . . . and I know that only systematic efforts bear fruit, and not the cymbal and bass drum of an emotional wave. There is work to be done in the slums, but it must be quiet, hard work, without hurrahs.

I know a man who was saved in the Bowery Mission, and who "carried the banner"—walked the streets at night—without a murmur, for ten days after his salvation. "I wanted Christ, not a bed ticket," was his answer when I asked him about it.

All these statements are made on authority that is indisputable, and the lesson in them is that the one true reforming power in the world is the simple Word of God; that all other agencies will fail, but that this one agency is grandly sufficient. The Word is not sensational, but it is more powerful than all the sensational means which have been devised in these latter times under the mistaken idea of thereby increasing the force of the gospel message. "Not by might, nor by power, but by my Spirit, saith the Lord." L. A. S.

It Is Not too Late

WE are receiving many letters at the General Conference office enclosing offerings for missions, and expressing the hope that the gift will not reach us too late to be placed in the annual offering taken in the churches during the last week of prayer.

To all who have sent offerings to our office since the week of prayer, I will say that the gifts are not too late to be placed in the last annual offering. And to all others I will say that it will be several weeks yet before the final returns are in from the week-of-prayer offering. There is still opportunity to help swell the annual offering to \$50,000.

But that which prompted me to write this article was to tell of the impression made on my mind by the oft-repeated and anxious expressions of the givers—"I hope this is in time," "I hope this is not too late," "Am I too late for the annual offering?" These statements have awakened me to a realization I have never before experienced of what it will mean to our people when it will indeed be too late—not to place their gifts in the regular annual offering, but to place their money anywhere in the cause of God.

In the letters referred to, some of the donors have said, "If this donation is too late for the annual offering, apply it to China, or to India, or where needed most." The privilege of having the money used in the cause somewhere, makes the matter of being too late for the annual offering not so serious after all.

But the time is coming when the work of God in the earth will be finished. It will be said, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is right-

eous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 11, 12.

Then it will be too late to use our means in the cause of God for the salvation of men. No one will be able to say, "If this is too late for the regular offering, apply it to Africa, or to Japan." The work for these countries will have been finished. There will not be left a single place in this world where money can be used for gospel work. Gospel work will have closed. There will not be a single gospel enterprise to which our money can be devoted. There will be absolutely no use for money in gospel service. Then it will be too late.

Thank God, that day is drawing near. The last generation has come. Matt. 24: 34. We are now in the hour of God's judgment. Rev. 14: 6, 7. This is the day of God's preparation. Nahum 2: 3. It is the eleventh hour. Matt. 20: 6. Now every one can devote his time, energies, and means to the cause of God for the salvation of the world. This is our opportunity. My heart is deeply moved as I think of the possibilities of this hour. May the Spirit of the living God awaken and arouse his people.

When this hour of opportunity for gospel service closes, it will close all opportunity to use our means for any purpose whatsoever. Every dollar unused then will be utterly worthless. In deep remorse and unutterable anguish the silver and gold will be thrown to the moles and the bats.

The great purpose of all heaven at this time is to finish the gospel work, and this should be the great all-consuming purpose of the church on earth. No talents, no treasure, should be esteemed too precious for this work. No toil, no sacrifice, should be considered too great for this work.

It is high time for every person connected with the movement of the third angel's message to settle the question fully in his own mind whether this movement is from heaven or not. If this movement is genuine, if it is all that it claims to be, all that we have claimed for it, we are certainly justified in pronouncing it to be the most important and serious movement in the world. If it is, it should be treated as such by those identified with it.

The brother in one of our Western churches who has a large farm, well stocked with horses and cattle, did not treat this cause as the greatest thing in the world, when he made a contribution of twenty-five cents to the annual offering at the close of the week of prayer.

That brother in one of our Eastern churches who has not paid tithe for two years is not treating this movement as

though he believes it to be the last solemn call of God to a perishing world.

We rejoice to be permitted to say that it is not too late to devote the means God has given us to the promotion of this glorious work.

A. G. DANIELLS.

Note and Comment

WE can not depend upon argument to convert souls to the truth. We can argue in support of the truth, it is true; but Christianity is much more than a set of reasons. We may give the arguments to men, but when we have done that, in the great majority of cases they remain unmoved. We must not merely teach the truth; we must impart it; and to impart it we must possess it ourselves.

"THE loss of a hundred lives in three railroad wrecks in one week has aroused a renewed demand that American railroads be run with more regard for the lives of the passengers," says the *Literary Digest*. "Nor do these disasters stand alone," it adds. "The report of the Interstate Commerce Commission, made public the week before, shows that in the year ending June 30 last, there were 5,219 railway collisions of all kinds (about fourteen a day) in the United States, in which 321 passengers and 3,233 employees were killed, and nearly 46,000 (mostly employees) injured. The Commission remarks that this record is a disgrace to the American people." It is the same as if there should be a great battle fought every year in this country in which fifty thousand of the people should be either killed or wounded; and this terrible yearly sacrifice is declared to be due to the lack of appropriate legislation by Congress, the enactment of which is defeated by the attorneys and agents of the railway corporations at Washington. If this be so, the situation will be remedied only when it appears that there is some force more potent than money controlling public affairs in this republic.

CONTRARY to previous reports it seems that diplomatic relations between Mexico and Rome are not to be resumed at present. A recent dispatch from Rome states that "the Vatican authorities have been informed that the appointment of Mgr. Serafini, Archbishop of Spoleto, as apostolic delegate to Mexico can not lead to the resumption of diplomatic relations between the Holy See and Mexico, where, since the death of Maximilian, there has existed a complete separation of church and state. Pope Leo made several attempts to obtain for the Catholic religion official recognition in Mexico, but President Diaz constantly and consistently refused to comply with his

wishes, although not opposed to Catholicism, which prospers in Mexico more than it does in any of the other Latin-American republics where it is the state religion. The new apostolic delegation to Mexico will have exactly the same powers and limitations as that of the apostolic delegation at Washington."

A NEW YORK clergyman, Rev. R. P. Johnson, pastor of the Fifth Avenue Baptist church, is delivering a series of Sunday night addresses on "Ominous Signs of the Times." In the second of these addresses, which was on "Moral Laxness," he drew the following picture of the times in this respect, which any one who has followed the newspaper records of current events knows is not overdrawn:—

The apostle says the love of money is the root of all evil, and the madness for money, which is characteristic of our times, has put a tremendous strain upon the moral fiber of the age. There are get-rich-quick concerns, gold-brick enterprises, gambling devices, adulterated articles put on the market as genuine. Then come the dishonest organizations, which, on the influence of some great name in the business world, and by means of flowery and romantic prospectuses, and by the votes of dummy directors, launch an enterprise which has enough water in the stock to drown the whole concern. The revelations which have recently been made in this city have been sickening in their disclosures of greed, stupidity, and lack of integrity. There has beyond question been a decay of the religious life of the home. Luxury, social ambition, ostentation, breed scandals and multiply divorce suits. But possibly the worst of all conditions is revealed to-day in the sphere of civic and political life. The far-reaching corruption being uncovered in the Post-office Department, the ugly rumors, and seemingly more than rumors, in connection with the Indian lands, the serious charges being made, apparently not without foundation, in other land transactions,—these and other evidences of corruption make us pause. The same evil disease has attacked the State administrations. But when we come to the cities, the case is saddest of all. Call the roll: New York, Chicago, Philadelphia, St. Louis, Minneapolis, Grand Rapids, and many others, from East to West, from North to South—civic corruption is no respecter of sections.

The signs of moral laxness are becoming so numerous and so conspicuous that many besides Seventh-day Adventists are also calling attention to them. But we can also point out their true significance as not only omens of warning to all who would maintain Christian integrity of character, but heralds of the approaching day when earth's rightful Sovereign shall come in glory to cleanse his domain of sin and sinners, and set up his everlasting kingdom of righteousness and peace. These "ominous signs of the times" bid Christians look up and lift up their heads; for their redemption draweth nigh. Luke 21: 28. 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 prize, think on these things." Phil. 4:8.

A Perfect Trust

O FOR the peace of a perfect trust,
My loving God, in thee,
Unwavering faith that never doubts
Thou chooseth best for me,—

Best, though my plans be all upset,—
Best, though my way be rough,—
Best, though my earthly store be scant;
In thee I have enough,—

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much which others have;
Not my will, Lord, but thine.

And e'en though disappointments come,
They, too, are best for me,
To wean me from this changing world,
And lead me nearer thee.

O for the peace of perfect trust
That looks away from all,
And sees thy hand in everything,
In great events and small;

That hears thy voice—a Father's voice—
Directing for the best,
O for the peace of a perfect trust,
A heart with thee at rest.

—Selected.

Beware of Fanciful Doctrines

MRS. E. G. WHITE

I HAVE been instructed to say that it is not new and fanciful doctrines which the people of God need. They do not need suppositions, which can not be sustained by the Word of God. They need the testimony of men who know the truth, men who understand and obey the charge given to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:2-5.

In some instances men have been turned away from the truth to listen to fables. Efforts were made to set right those thus deceived, but some had drunk so deeply from the polluted fountain, and had become so impregnated with false impressions, that it was impossible to undeceive them. They had come to believe that it was more profitable to eat of the food offered in the strange doctrines presented, than to eat of the food contained in the Word of God.

Brethren, look well to the character of your religion. Do not forget that Christ is to be your pattern in all things. You may be sure that his religion is not a sensational religion. A religion of this

kind I learned to dread in my very earliest experience in the cause of present truth. I was at that time, before I was seventeen years old, bidden to warn those who were cherishing fanciful ideas, and who declared that their strange movements were inspired of God.

In New Hampshire there were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their ideas, some of which led to free-lovism. I was shown that these men were seducing souls by presenting speculative theories regarding God.

I went to the place where they were working, and opened before them what they were doing. The Lord gave me strength to lay plainly before them the danger of their course. Among other views, they held that those once sanctified could not sin, and this they were presenting as gospel food. Their false theories, with their burden of deceptive influence, were working great harm to themselves and to others. They were gaining a spiritualistic power over those who could not see the evil of these beautifully clothed theories. Great evils had already resulted. The doctrine that all were holy had led to the belief that the affections of the sanctified were never in danger of leading astray. The result of this belief was the fulfilment of the evil desires of hearts which, though professedly sanctified, were far from purity of thought and practise.

This is only one of the instances in which I was called upon to rebuke those who were presenting the doctrine of an impersonal god diffused through nature, and the doctrine of holy flesh.

In the future, truth will be counterfeited by the precepts of men. Deceptive theories will be presented as safe doctrines. False science is one of the agencies that Satan used in the heavenly courts, and it is used by him to-day. The false assertions that he made to the angels, his subtle scientific theories, led many of them from loyalty. And, having lost their place in heaven, they prepared temptations for our first parents. Adam and Eve yielded to the enemy, and by their disobedience, humanity was estranged from God, and the earth was separated from heaven.

Christ pledged himself to bridge the gulf that sin had made. Thus he became the Way, the Truth, and the Life. He shows us the path that leads to heaven, and promises to impart his efficiency to every one who believes on him. He came to our world to reveal, not a mixture of truth and error, but the pure truth of God. All error is misleading, even though clothed with garments of heavenly beauty.

The character and power of God are revealed by the work of his hands. In the natural world are to be seen evidences of the love and goodness of God. These tokens are given to call attention from nature to nature's God, that his "eternal power and Godhead" may be understood.

Pantheistic theories are not sustained by the Word of God. The light of his

truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give leeway to inclination. Separation from God is the result of accepting them.

Christ calls upon his people to believe and practise his Word. Those who receive and assimilate this Word, making it a part of every action, of every attribute of character, will grow strong in the strength of God. It will be seen that their faith is of heavenly origin. Before angels and before men, they will stand as those who have strong, consistent Christian characters. They will not wander into strange paths. Their minds will not turn to a religion of sentimentalism and excitement.

I beseech those who are laboring for God not to accept the spurious for the genuine. We have a whole Bible full of the most precious truth. We have no need for supposition or false excitement. In the golden censer of truth, as presented in Christ's teachings, we have that which will convict and convert souls. Present in the simplicity of Christ the truths that he came to this world to proclaim, and the power of your message will make itself felt. Do not present theories or tests that have no foundation in the Bible. We have grand, solemn tests to present. "It is written" is the test that must be brought home to every one.

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. God has not laid upon any one the burden of encouraging an appetite for strange, odd doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Do not let your life-work be marred by them.

The minds of the Jewish teachers were filled with maxims and suppositions. They interpreted the Word to mean that which God never designed it to mean, enforcing their oddities on the common people.

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers were to be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say," he continues, "least any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:2-10.

I am instructed to say to our people, Let us follow Christ. We may safely discard all ideas that are not included in

his teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give every one who asks a reason of the hope that is in them.

Into the hearts of many who have been long in the truth there has entered a hard, judicial spirit. They are sharp, critical, fault-finding. They have climbed into the judgment seat to pronounce sentence on those who do not meet their ideas. God calls upon them to come down, and bow before him in repentance, confessing their sins. He says to them, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2:4, 5. They are striving for the first place, and by their words and acts they make many hearts sore.

Against this spirit, and against the false religion of sentimentalism, which is equally dangerous, I bear my warning. Take heed, brethren and sisters. Who is your leader—Christ, or the angel who fell from heaven? Are you sound in the faith? My prayer for you all is that God would grant you "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:16-19.

By an Equality

F. D. STARR

PERHAPS a little of my experience in the matter of the transferring of stock in the Review and Herald Office from the old organization to the new, may be of interest to some who are also concerned in this business.

When asked, last summer, to transfer my stock, it seemed to me that it was out of proportion for me to hold as many shares as I did, while many others held so few, that it would be proper for me to withdraw a part of my threescore and ten shares, and invest the money elsewhere. A scripture found in 2 Cor. 8:14—"By an equality"—helped my mind very much in this matter; and I decided that to equalize the thing, I would draw out a large share of what I had actually paid in from twenty to thirty and more years ago. I had no thought of touching the increase that had accrued, however, as that had cost me nothing. I thought I could make a good use of it for myself. I felt quite happy over my decision, but it was a suspicious sort of happiness that seemed to be something new to me, and I was a little afraid of it; then, too, I did not exactly like the idea of withdrawing

the money when I remembered how much pleasure and the blessing of God I had received in pledging and paying the same. But I decided that I would take it out of the Review and Herald, and invest it in some of our other institutions. But matters began to assume what seemed to me a threatening aspect, reminding me of the experience of Moses when death was about to befall him on account of neglected duty, as recorded in Ex. 4:24. This text was forcibly impressed upon my mind from day to day: "Ye have made the heart of the righteous sad, whom I have not made sad" (Eze. 13:22), and I thought of our brethren in responsible positions at Washington and elsewhere who were saddened by the delay manifested by such as I, who were tardy about sending in their transfer of stock in God's great instrumentality for carrying on his work in the earth. I forthwith signed the document for the transfer of my entire stock, and sent it in, thereby bringing my mind rest and peace, and happiness that was not of the suspicious kind.

It is gratifying to know that so many have been prompt in transferring their stock, but if there are any who are still delaying, and thinking to draw out their money to use for themselves, may they stop and think twice before they do it; and if thinking about taking it out to put into some other branch of the cause, think at least once, and think seriously, too. Let us help other branches of the cause, but let us not draw from this one in order to do so. Shall not the mother institution that has assisted so many other enterprises in this work be sustained in this critical time, especially after the great misfortune of one year ago? This is not intended as a plea for the mother association, as though, like an aged pauper, she had been sent "over the hill to the poorhouse." By no means. Neither, on the other hand, has she entered the capital of the nation to share, like the ambitious church of former times, the throne of civil power. No, but the God who located Moses by the side of the throne of Egypt, who sent Joseph and Daniel to the inner circle of kingly courts, and brought John the Baptist into intimate association with King Herod, designs that his work shall have like advantage to make itself widely known to-day. Shall we not all show a deep and tangible interest in this matter? I still believe in, and plead for, Scriptural equality, but this equality is not to be brought about by our having less investment in the publishing work, but by scores and hundreds making new and larger investments.

Do we not believe by this time that the hand that is so often stretched out to heal and save, is likewise betimes stretched out to punish? What Bible reader can doubt it? Pharaoh of old had to be reminded of this ten times over in a very severe manner, and then he was not permanently convinced. Let us learn more easily. I believe I have looked at this matter, in my experience, from both sides, and I feel concerned

for any who may do what I felt so strongly inclined to do. Thank God for setting us right in this thing.

Forsaken

G. B. THOMPSON

DID you ever feel in an hour of trial as though you were forsaken of God? When darkness has shut in your soul, and, as in Paul's experience when tossed on the raging billows of the Mediterranean Sea, "neither sun nor stars in many days appeared," did you ever feel as though God was a long distance away? When disappointment or sorrow has cast a gloomy shadow over your soul, has the enemy suggested that the Saviour had left you, forsaken you, abandoned you to his power. Well, weary soul, remember that Jesus has felt the same, and knows how to help you. When on the cross, crushed beneath the sins of the world, bearing the grief and sorrow of ruined souls, mocked by those whom he came to save, forsaken by his own disciples, he felt as you and I have felt. It seemed to him as if his Father had left him, and from his distressed and anguished soul was wrung the agonizing cry, "My God, my God, why hast thou forsaken me?" His pitying, suffering soul felt as we have felt. He had taken our place, and was suffering in our stead.

But was he forsaken?—No, indeed. "In that thick darkness God's presence was hidden. He makes darkness his pavilion, and conceals his glory from human eyes. God and his holy angels were beside the cross. The Father was with his Son. Yet his presence was not revealed. Had his glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine-press alone, and of the people there was none with him."—*Desire of Ages*, page 753.

There is encouragement for us in this. When almost in despair, hanging helpless on the cross, feeling forsaken of all, he is even then near us. As the Father and angels stood by the side of the cross while Jesus was hanging upon it, feeling forsaken even of his Father, so Jesus and holy angels are by our side to help and cheer us. Let us take courage then.

But you say, It seems so dark at times. Yes, I know. Yet the rainbow of promise is in the cloud. In "Testimonies for the Church," No. 31, page 211, we read: "The darkness which will then [if we have faith] rest upon our pathway must not discourage or drive us to despair. It is the veil with which God covers his glory when he comes to impart rich blessings."

How many, many times when the way seemed dark, and circumstances beyond our control have cast a gloom over the soul, we have murmured and complained, tempted to think that we were forsaken even by our Lord, little realizing that, wrapped in the thick darkness, he had come especially near to us to impart a rich blessing. Jesus has promised never to leave us. Heb. 13:5.

The Holy Temple—No. 2

A. E. LEMON, M. D.

THE temple of God is the body of Christ. John 2:21. And we become the temple of God only as we partake of Christ, and become "members of his body." Eph. 5:30.

Now, does the term "temple," as applied to the Christian, mean the physical body, or the soul, or the whole individual? "Your body is the temple." 1 Cor. 6:19. And so some might think that the physical, fleshly body, of which the stomach is a most important member, constitutes the temple. But let us turn on the searchlight of Scripture.

The temple is God's dwelling-place. 2 Cor. 6:16. But where does Christ dwell? "That Christ may dwell in your hearts by faith." Eph. 3:17. The heart is the mind, the intellect. "With the heart man believeth unto righteousness." Rom. 10:10; Heb. 10:16. But since the "body is the temple," and since God dwells in the mind, it follows that the whole individual is the temple of God. "Ye are the temple."

We have ceased to believe that the soul is immortal, but it is hard for us to get away from the rest of Plato's heathen doctrine that the soul is an entity in itself apart from the body. In the beginning of the Bible God gives an illustrated definition of the soul. He "formed man out of the dust." He made his bones, the framework; his muscles, the working part; his nerves, the feeling part; and his brain, the thinking part. All these parts he put together into one complete, harmonious, indivisible whole. Into this completely formed masterpiece of his handiwork he breathed the breath of life. It does not say that he put his spirit into him, or that he put a soul into him; but that he breathed into his nostrils the breath of life. Thus man stood before his Maker, a living, thinking, working being. And what did God call this complete being? A body and a soul?—No. He called him a soul; a living soul. Gen. 2:7.

So let us learn to put away the old heathen notion, and look upon the whole individual, the whole being, as the soul. And so the whole man, not a body alone nor a soul as separate from the body, but the complete being, is the temple of God.

While we as individuals may become righteous by faith in Christ, and may become holy by the presence in us of the Holy Spirit (1 Cor. 6:11), our flesh, the matter of which we are composed, and which is constantly changing, is not holy, and nothing that we can ever do will make it holy. And while the care of the body is a work by no means to be neglected, yet we must remember that "flesh and blood can not inherit the kingdom of God." 1 Cor. 15:50. If we expect to prepare ourselves, our body temples, for translation, by our own works in eating or drinking or dressing, are we not making the mistake the Galatians did? "Having begun in the Spirit, are we now made perfect by the flesh?" It is our human tendency to try to do for ourselves what only Christ can do for us. But we must learn the lesson that Christ

is all in all. He, and not we ourselves, is the builder of the temple. We must yield our hearts, fully to him, so that he can "dwell in our hearts by faith." And so long as we are fully submissive to the indwelling of the Holy Spirit, just so long we shall be kept by that power, as holy temples unto the Lord.

Where the Saviour Leadeth Me

WHEN days are dark and dreary,
And the light of hope is gone,
And my soul would fain grow weary
Ere the work of life be done,
Then speaks a voice to me,
"As thy day thy strength shall be."
And, trusting, I will follow
Where the Saviour leadeth me.

When the way is filled with danger,
And my heart grows faint with fear,
I would wander forth a stranger,
His tender voice I hear:
"Come, put thy trust in me;
I will be a shield to thee."
And, trusting, I will follow
Where the Saviour leadeth me.

Whene'er the sky is lowering,
And earth is filled with gloom;
And the mists of doubt o'erpowering
Hide all beyond the tomb,
Then the promise comes to me
Of pardon full and free,
And, trusting still, I follow
Where the Saviour leadeth me.

—M. V. Thomas.

God's Heroes

THERE is a yet harder and higher heroism to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little vocations; to accept uncomplainingly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness in a single regard to our Saviour's work. To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour storms a breach, or for one day rushes onward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world; but he is one of God's heroes; and, though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—*Canon Farrar.*

A Comforting Word

THE Bible speaks to us; it answers our questions; it comforts us with its sweet promises; it is a companion, a living friend into whose society we can go when we will; and find sympathy. The Bible is God's Word, and, when God speaks, it is as the ever-living and the omnipresent One. It is like a letter,—everything in it is special, personal; meant for you, for me. It speaks so sweetly and clearly that a child can understand its blessed words of life. It tells us all we need to know of the great mystery of his providence and grace. It becomes our Bread of Life when we love, believe, obey.—*Selected.*

Translations of the Bible

THE recent action of a Roman Catholic priest, at Irvington, N. Y., seems likely to lead to results quite beyond his calculation. He will have served both his own church and Protestantism, if what he has written to Miss Gould awakens Christians of every name to reconsider the relative place and value of the English versions of the Bible. Still more is it to be desired that the true position of Romanism and Protestantism with reference to the Bible in all languages should be clearly understood. There is a true sense in which it may be said that the Bible, and the Bible only, is the religion of Protestants. Would to God it were true of Roman Catholics in equal measure. But in spite of Father Early's easy assurances, historical fact establishes the negative. It is quite true that individuals, and sometimes even high ecclesiastics, have sought a better way than that which prevails in the Roman Church ordinarily, and especially since the Council of Trent. The prohibitions and restrictions with which that council hedged up Bible reading were practically prohibitive of any large use of it by the common people. Even scholars were forbidden by its decrees to read versions of the Old Testament made by "heretics," unless they obtained permission of the bishop, and no scholar was allowed to read such versions of the New Testament under any circumstances. This was the culmination of a succession of precedent deliverances, the sum total effect of which was to make the Bible very largely an unknown book to the mass of the people. For instance, as early as 1080 the king of Bohemia asked Pope Hildebrand if he might have the offices and prayers of the church performed in Slavonian, which was then the common language of the north of Europe. The pontiff replied indignantly refusing, on the ground that it was the will of God that his Word should be hidden lest it be despised if read by every one.

In 1229 the Council of Toulouse, held under the presidency of Romanus, cardinal and pope's legate, forbade the laity even to possess any of the books of the Old or New Testaments, except perhaps the Psalter, and having any of these translated into the vulgar tongue was strictly forbidden. It is noteworthy that this is the council that first established the Inquisition, whose horrid cruelties, continuing for centuries, deluged Europe with blood, and left a scar on the face of the world, which time has not yet obliterated. This hideous institution aimed *inter alia* at the suppression of Bible reading on any large scale in the vernacular language. The reason for all this is plain. Free Bible reading means private judgment. This Rome denies always. It is all very well to say, as Roman apologists are fond of doing, that they simply desired to keep the Bible in the custody of the church, and secure correct translations under proper ecclesiastical guarantees. This is doubtless an admirable ideal, but has it been sincerely followed by the authorities of the Roman Catholic

Church? The whole of history refutes so monstrous and absurd a claim. Our English Version is a case in point. Father Early avers—and doubtless believes—that the Protestants had no Bible before the reign of Henry the VIII. Why had they none? Whose fault was it that they had none? It might be said that there were not many Protestants to have any Bible, but there were multitudes of people in the Roman Church groaning under the intolerable bondage of a corrupt priesthood, who earnestly desired to read the Bible for themselves. How much aid were they given by pope or prelate? Apparently Father Early has never heard of John Wycliffe, one of the greatest of the schoolmen, a master of Baliol College, who has had no superior since in his intellectual acumen, his heroic courage, and the extent of his influence. The Protestants—that is, the Lollards of his day—had his translation of the Bible more than a century before Henry the VIII. It could not be printed, and was not until long after his death, by reason of the same intolerant spirit which modern apologists for Rome exhibit, even while they deny that it ever existed. He succeeded, however, in giving his translation a considerable circulation in manuscript, and we need not rehearse here how his body was dug up and burned, and his ashes cast into the Swift, a neighboring brook, “and thus,” as quaint Thomas Fuller wrote, “this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblems of his doctrine, which now is dispersed all the world over.”

Then came William Tyndale, a century and more later, who took up the noble task that Wycliffe had begun, and laid the foundation of our English Bible. Is it necessary to tell over again the heroic story of his struggles and his sufferings, of whom the world was not worthy,—how his Bibles were burned, and he was hounded through the earth, and at last suffered at the hands of the Roman Catholic authorities at the stake, for the offense of putting the Bible into a language that the people could understand? These are facts, so well known that it ought to be unnecessary to restate them. One might as well deny that the American colonies revolted from Great Britain in 1776, as deny the dreadful truth that pope and council and Inquisition have persecuted to the death men and women for daring to translate or to read God's holy Word. Nevertheless, it ought not to be forgotten that there has been a better side to Roman Catholic practise. The Douay, or Rheims, Version, illustrates this. It was made under the auspices of the Roman Catholic College at Douay, and at Rheims, under the leadership of Cardinal Allen, an English scholar, for the avowed purpose of supplanting the heretical versions, which it bitterly denounces in the preface. The publication of such a version under papal authority, may, therefore, fairly be quoted as an evidence of the occasional acceptance by Rome of Protestant practise different

from her own. There is, however, one sentence in the preface to the Douay Version which betrays the animus with which the work was undertaken: “Perhaps indeed it would have been more desirable that the Scriptures had never been translated into barbarous tongues. Nevertheless, at the present day when either from heresy or other causes, the curiosity of men—even of those who are not bad—is so great, and there is often also special need of the Scripture in order to refute our opponents—that it is better there should be a faithful and Catholic translation than that men should use a corrupt version to their peril or destruction.”

Here we have the essence of the Roman Catholic position, stated by its most intellectual exponents. It may be summed up thus: Never translate the Scriptures into the “barbarous tongues,” unless you are driven by your Protestant adversaries to do so. If to this were added the further rubric, Never allow even your own translation more than a very limited circulation, the case would be fairly stated. In proof of the justice of the latter assertion, we may cite the testimony of the editor of the *Tablet*,—a Roman Catholic periodical,—who mournfully confessed, in a somewhat recent issue, that whereas the American Bible Society had issued the year before one million five hundred thousand copies of the Scriptures, careful investigation had satisfied his mind that the Catholic Church in America had not bought in a year twenty-five thousand copies of their own Bible. If they have bought so many, it is probably in excess of the average for the last thousand years. The meager circulation of the Scriptures in Roman Catholic countries is undoubtedly due to the general attitude which has been taken by the ecclesiastical authorities. Our King James Version—whether in its original form, as published in 1611, or in what may fairly be called its Revised form, as now published both in England and America—is a monument to the heroic patience of the Protestant saints, who from Tyndale's day onward, pushed forward the perfecting of an adequate translation. Protestants indeed had no publicly recognized version before the time of Henry VIII, and that monarch himself, whom Romish apologists now sneer at, at first forbade the circulation of Tyndale's Version. But after Tyndale came Coverdale, with his Bible, 1538-1553, and then Matthew's, which is to be believed to have been the work of John Rogers (also burned to death at Smithfield in 1537), and then Taverner's in 1539, and then the “great Bible” also in 1539, and Whittingham's in 1557, and then the wonderful Genevan Version in 1560, and the Bishop's Bible in 1568—a glorious linguistic pedigree for the great classic masterpiece of 1611. The breadth of scholarship, the faithfulness to the letter and spirit of the inspired originals, the masterful comprehension of the labors of preceding translators, have extorted reluctant homage, even from our Catholic opponents, in favor of the King James Version—a veritable king it is

among books and among translations.

It is worthy of special mention at this time that the Catholic, or Douay, Version, exercises recognizable influence upon the King James Version. An Irish scholar, Dr. Carlton, of Dublin, has recently drawn out in considerable detail the influence of the Rheims, or Douay, Version, on our English Version. The revisers of 1881 in their preface refer to the evident traces of the influence of the Catholic Version on King James. This was as it ought to have been. It is fully congruous with the spirit of Protestantism, and, alas, as clearly opposite to the spirit which usually dominates the Catholic Church. The Douay scholars unfortunately made their translation from the Latin Vulgate. A translation of a translation can never compete with one from the original. But they were scholars, conversant with the Greek of the New Testament, at least. They found it impossible to shake off the defects of the Vulgate altogether, and the flavor of Roman Catholic doctrine is unmistakable in their work.

Within the limits of such an article, it is impossible to go more into detail. The naive confession quoted above from the preface of the Douay Version, is often sadly illustrated in the experience of our modern Bible societies. Rome makes no vernacular translations ordinarily except when she is forced to do so by an aggressive evangelizing Protestantism; then she does. This is true in Italy, where after papal denunciation leveled at Bible societies, the papacy itself has come to Protestant ground in so far that they have organized a Bible Society—a society that is of St. Jerome, that has made a fairly good New Testament vernacular version in Italian, and circulated it at cheap prices in Italy. “Shades of the Inquisition,” avenge the outrage! In Brazil similar things have been attempted in Portuguese, and in France also some time ago. The preface to the Italian translation refers to Protestants as our “separated brethren.” God be praised for such a sign of the return of some Roman Catholics to the ancient practise of giving the Bible to all that be of the household of faith. May our “separated brethren” of the Church of Rome be led to give up Bible burning as they have been compelled to give up the burning of Bible translators. Meanwhile let Protestants put into our hands, who are charged in the Bible Society with this work, on behalf of all the churches, a larger support to enable us to give the Book to the people of every tribe and tongue.—*John Fox, D. D., Secretary of the American Bible Society, in the New York Observer.*

What Is Truth?

We search the world for truth, We cull
The good, the pure, the beautiful
From graven stone and written scroll,
From the old flower-fields of the soul,
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—*Selected.*



The Welcome Back

SWEET is the hour that brings us home,
Where all will spring to meet us;
Where hands are striving as we come,
To be the first to greet us.
When the world hath spent its frowns
and wrath,

And care hath been sorely pressing,
'Tis sweet to turn from our roving path,
And find a fireside blessing.
O, joyfully dear is the homeward track,
If we are but sure of a welcome back!

What do we reck on a dreary way,
Though lonely and benighted,
If we know there are lips to chide our
stay,

And eyes that will beam love-lighted?
What is the worth of your diamond ray,
To the glance that flashes pleasure:
When the words that welcome back
betray,

We form a heart's chief treasure?
O, joyfully dear is our homeward track,
If we are but sure of a welcome back!

—Eliza Cook.

Cleanliness*

MRS. ANNA L. COLCORD

(Concluded)

VENTILATION, especially of the sleeping rooms, may also be considered under the laws of cleanliness. The breathing of foul, impure air enfeebles the body, and causes a feeling of stupor and mental depression. It costs no more to breathe pure, fresh, invigorating air than it does to breathe close, impure, vitiated air, for it is one of God's free gifts, and if we do not have it, it is our own fault. Health and activity are dependent upon the vitalizing action of pure air upon the blood. The little birds that flit so rapidly through space breathe an abundance of pure air; while the sluggish toad that sits contentedly in the quagmire breathes almost none at all.

The young colored student of Tuskegee Institute showed good, practical common sense when she took for the subject of her graduating essay, "The Proper Care of the Bedroom."

Besides being an essential to health and prosperity, there is also a moral aspect to cleanliness. The connection between the mind and the body is intimate. One acts and reacts upon the other. The mind is more or less influenced by the outward surroundings. It is impressed and educated by what is seen as well as by what is heard. Habits and customs weave themselves into the whole character. Purity and elevation of thought will naturally result from habitual purity and cleanliness of body and home. High thinking and low living do not go to-

gether. Clean thoughts and unclean habits and surroundings are not compatible with each other. The body is the temple of the soul, and should be kept in a proper condition to be a fit residence for the indwelling of the Holy Spirit.

Our senses are given us for a purpose. Wherever there are foul odors and unsightly views, we may know a work of cleansing needs to be done. Order and cleanliness are twin sisters. They go hand in hand. Those who allow heaps of rubbish to accumulate about their houses are lacking in both good order and due regard for health. It is an easy matter to fall into disorderly habits; to allow sticks, pieces of broken boards, piles of tin cans, rubbish, and the like to lie about. All this is obnoxious to good taste. A person of orderly mind will seek to remedy such defects. Even a bent-over post he will endeavor to straighten up.

The spirit of cleaning up is catching. The story is related of a little girl from a back alley who at school was induced to wash her hands and face. Seeing her improved appearance, the whole family began to wash up. The neighbors, noticing the improvement of the family, began to tidy up. Before long the whole alley was cleaned up; and all as the result of one little girl washing her hands and face. Even little children catch the spirit. When they see older ones making a raid on the rubbish, of their own accord they will join in and help in the work.

It is an old saying that cleanliness is next to godliness. But we think the statement may be improved, and the truth more nearly expressed in saying that "cleanliness is godliness." Cleanliness is purity, and to be pure is to be like God. God designs that we shall be clean. When he brought his people out of Egypt, he gave them explicit instructions in regard to cleanly habits and wholesome sanitation. No impurity was to be allowed in the camp. All refuse or decomposing matter was to be either buried or burned. And as God does not change, he can be no less particular with his people in this respect to-day.

Of all people in the world Christians ought to be the most cleanly. And of all Christians in the world, we who have received such an abundance of light and instruction on these matters, should be models. Everything around our dwellings should be clean and neat. Sinks, sewers, drains, vaults, etc., should be frequently and thoroughly disinfected. Dry earth, coal ashes, air-slacked lime, and raw carboic acid (a poison) diluted with water, make good disinfectants. Decayed fruit and vegetables should not be allowed to remain in the cellar. Weeds,

and rubbish should be destroyed. For these no disinfectant is equal to fire. Anything like vermin should not be tolerated. Every plant has its parasite, every living thing its pest. All parasites, pests, weeds, thistles, and thorns are the result of sin. And just in accordance as we hate sin, so we should hate these, and endeavor to exterminate them. A person who can sit contentedly amid squalor and dirt, can remain contentedly in sin. It is not enough that we have a knowledge of the laws of health and temperance. We must put into practise what we know, or our knowledge is of no account.

In our person we should be models of purity and cleanliness. Especially should we see that everything about us is scrupulously clean on the Sabbath, when we come to appear before the Lord.

The Lord has told us in his Word that no filthiness or uncleanness should exist in our midst, and has admonished us to cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the Lord.

The thought that we are soon to enter heaven and associate with the pure and holy angels should inspire us to habits of pure and holy living.

The Latest Methods of Dealing with Consumption

It is not surprising that the employment of the elements of nature, such as pure air and sunshine, should be beneficial in the treatment of pulmonary diseases, but perhaps only in recent years has their importance been fully appreciated. In former years patients suffering from a variety of diseases were believed to be at least aided by proper ventilation of the sick chamber, if not by the sun's rays. It has been recognized, however, and especially by physicians who have devoted their attention to a careful study of the disease, that tuberculosis can be cured by what is popularly termed the "open air treatment," provided it has not reached a stage which is too far advanced. I believe I am justified in making this assertion by the results which have thus far been obtained in institutions especially constructed and equipped to aid nature in her work of restoring health. Some of the sanatoriums of this class, intended especially to receive sufferers from pulmonary complaints, have been in existence long enough to prove that the method is no longer an experiment, and the man or woman who takes advantage of it before the system is too seriously affected has far more a fighting chance for complete recovery.

Perhaps an outline of what has been accomplished at the White Haven Sanatorium may be of interest in this connection. When White Haven was opened on the Pennsylvania hillside, the buildings consisted of a tumble-down old barn and a very dilapidated small farmhouse located on a tract of two hundred and fifteen acres of mountain land. The Free Hospital for Poor Consumptives, which established it, had no money on

* A paper read at the College View (Neb.) church, Sabbath, Oct. 24, 1903.

hand with which to begin a well-equipped sanatorium, and there was no prospect of getting any in the near future; so it was decided to begin in the humblest way, and depend upon Providence for the financial resources as the work developed. A few comfortable single beds of ordinary hospital pattern and make-up were put on the barn floor for the patients; a little room in the farmhouse was plainly furnished for the superintendent, and another for the cook; a small kitchen range was secured, and placed in a very primitive kitchen; a table and a few benches were made out of old boards for dining-room furniture, and a few dollars were expended for kitchen and dining-room utensils. This was practically the entire equipment, and the cost was but a trifle.

When the board of managers talked over the matter of opening the sanatorium, it was thought that under no circumstances could the capacity of the institution be increased beyond twenty-five beds during the first year. It was soon found, however, that this limitation could not be adhered to. The most urgent appeals came from everywhere, and as it was possible to pay the bills at the end of each month, a few beds were added from time to time. At the end of the first fiscal year, there was a capacity of eighty beds, but in spite of this increase there was a waiting list of over one hundred patients, and the pressure for admission was greater than it had been at any time. During the first year there were one hundred and fifty-six admissions. Of these, sixteen remained less than a week, and eighteen more less than a month, making a total of thirty-four who remained less than a month. Some left because the place was too primitive, some because the weather was too cold, or because they were afraid to sleep in a draft, some because the associations were not good enough, and a few had to be discharged for breach of discipline. The results which were obtained, however, during the first year were far beyond expectation. A majority of the patients who remained over three months either recovered their health sufficiently to return to their avocations or are making rapid progress toward that condition. Quite a large percentage of the patients left as soon as they were well enough to go to work, promising to keep up their treatment at home. Some of these have done well, and it is quite possible that, with the knowledge they have gained at the sanatorium and the habits of life which they have formed, they will progress to recovery while pursuing their callings. In age the patients ranged between nine and sixty years. The majority were of the age of greatest activity and usefulness in life; namely, between twenty and fifty years.

The treatment at the White Haven Sanatorium has been outdoor life, a carefully selected diet, regulation of exercise, and medication for the improvement of nutrition. The patients practically are kept in the open air for the twenty-four hours, irrespective of weather. At night all the windows in the pavilion are kept open, so that the air circulates freely throughout the sleep-

ing apartments. Drafts are disregarded. Ample bed-covering is supplied to keep the body warm, and in cold weather bed-warmer^s are furnished the patients. In daytime the patients either sit out of doors or work. The camp life is one of the unique features, but thoroughly enjoyed by the patients. The summer camps amid the trees are near enough to the buildings to allow the latter to be easily reached when the dinner hour comes round. In them congenial groups pass most of the day in chatting, reading, or with games, the women often busying themselves with needlework of some sort. Each camp represents a little social club, where it is easy to forget one's ills amid the cheerful surroundings. Very simple structures are they. Any material available is used for the roofs and walls. Planks or boughs fastened to convenient forest trees may form the sides, the trees being used for posts. Usually the southern side is left open; for they are merely intended as shelters in inclement weather, so that the inmates are to all intents and purposes in the open air. If warmth is required to make the camp comfortable, a small wood stove or perhaps an open fireplace is provided. During the winter months it must not be supposed that the camps are deserted, nor is outdoor recreation abandoned. Patients whose condition will allow them to go into the woods spend much of the time in these shelters, wearing sufficient clothing and wraps to prevent becoming chilled. The exposed side of the huts is not closed in winter, and it is often necessary to make a path through the snow to reach them.

While the camps, as already stated, are very popular during the period between May and December, a large number of those who are members of the community live under canvas; for tents are put up about the permanent buildings, and inhabited until the snow comes. As to the "winter" camps, not a few have been constructed by patients, with such tools as were available. They have used not only axes and saws, but even their penknives, and have gladly performed the labor in order to secure these resorts, where they may receive not only the benefit of nature, but enjoy the society of friends. . . .

When patients contract colds, as they occasionally do when some one comes into the sanatorium with a cold, they are at once put to bed, and kept there until they are over the acute stage. Colds always come in epidemics, passing through the entire sanatorium. As a precautionary measure the sanatorium has printed notices at the entrances to the grounds requesting people with colds to remain off the premises. The pulse and temperature of each patient are taken and recorded night and morning, and the weight is taken and recorded once a week. These records give an indication for the regulation of diet and exercise, and are carefully studied for that purpose. Patients who have rise of temperature and disturbed pulse-rate are not permitted to take any exercise. Unless a patient gains weight, his diet is incorrect, and an effort is made to correct it.

The sanatorium was opened ostensibly

for incipient cases. It was impossible, however, to limit admissions to this class; first, because not enough of such cases could be secured, and second, because the pressure for the admission of other cases was too great to be withstood. Advanced cases were cautiously admitted, and upon it being found that they did well, the doors were thrown open to all subjects who did not show a rapid downward tendency. Of one hundred and fifty-six admissions in one year, there were only fifteen who might be termed incipient cases. Sixty-three had both lungs involved, and about ten per cent of the entire number had at least one other organ or tissue involved besides the lung.

A study of these and other patients, however, taught some valuable lessons: (1) that tuberculosis is curable under the most primitive conditions, provided the patient is kept out of doors and given plenty of the right kind of food. The comforts of life are of secondary consideration, and exposure to weather and cold may be disregarded; (2) that for successful sanatorium work patients should be carefully classified and kept apart according to the stage of the disease; (3) that tuberculosis is seldom recognized until it is far advanced, and that many patients continue to work when they have more than one important organ of the body involved; (4) that incipient cases recover in a very short time, and advanced cases require a long time for complete recovery.—*Lawrence F. Flick, M. D., in The Independent.*

A Dozen Good Rules

We were struck lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to their father, and he pointed to a paper pinned to the wall, on which were written some excellent rules. We begged a copy for the benefit of our readers. Here it is:—

1. Shut every door after you without slamming.
2. Don't make a practise of shouting, jumping, or running in the house.
3. Never call to persons up-stairs or in the next room; if you wish to speak to them, go quietly where they are.
4. Always speak kindly and politely to everybody if you would have them do the same to you.
5. When told to do or not to do a thing by either parent, never ask why you should or should not.
6. Tell of your own faults and misdemeanors, not of those of your brothers and sisters.
7. Carefully clean the mud or snow off your boots before entering the house.
8. Be prompt at every meal.
9. Never sit down at the table or in the sitting-room with dirty hands or tumbled hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Keep no secrets from your parents.

—*Hope.*

THE WORLD-WIDE FIELD

The First Public Proclamation of the Third Angel's Message in Rome

CHAS. T. EVERSON

LAST Sunday evening the first public proclamation of the third angel's message took place in the city of Rome. In a beautiful hall situated across the street from the Palace of Justice, and almost within the shadow of the Vatican itself, the first note of the final message was sounded in the seat of the beast. In the congregation that gathered for this first meeting there were present a president of a theological seminary of Rome, a Baptist minister, a lawyer, a leading journalist, and two ex-Catholic priests, one of whom has been a Jesuit professor.

Not the least interesting person was the preacher who gave the first discourse on this message which concerns itself so directly with the worship of the beast. It is quite significant that the first sermon

hood, and he began the study of the classical course at the university. During his course at the university he was married; and converted to the gospel.

Some time ago he came to Rome that he might fit himself to enter the work of the Lord. By providential circumstances he came in contact with us, and after holding studies with him, he was thoroughly convinced of the truth, and is now heart and soul in it. His wife is also enthusiastic in the truth. Being a fluent speaker in the Italian, and a very intelligent man, he is indeed a Godsend to the work in Italy, where we have no one who can well present the truth in the Italian language before a Roman audience. He also has some means of his own, although for two years he has been working at his own expense in the missionary work. It means much to have a man of refinement and education connected with the work in a city of classical culture like Rome. Brother Lattoni has many acquaintances among the Catholic priests, one of whom, a very intelligent professor, is becoming convinced that the Church of Rome is not the true church, and is thinking quite seriously of leaving it.

One indication that the first effort in Rome was not without its effects is the fact that at the close of the service a lawyer came forward and asked to buy a Bible that he might study these things. It takes years of hard study to become an attorney in these countries, and when men of such standing begin to inquire into these truths, it shows that there is a power in this message to attract the educated class.

There is another lawyer with whom I am studying the message at our home, and he just marvels at the wonderful things he is hearing in these studies. He says that a person does not need faith to believe in these wonderful prophecies; for he can see that they are true. The great difficulty with most of the people is that they have lost faith in religion; but this message is fitted to restore their faith in the gospel.

When I presented the Sabbath question to the young man whom I have just mentioned as being the first convert here, he said that if it be possible to found one doctrine upon the tradition of the Church of Rome, referring to Sunday observance, then it is possible to found all the doctrines upon the traditions of Rome, and that simply means being a Catholic. This shows that it is possible for men educated within the walls of the Roman

Church to get clear visions of the truth.

A number of others are interested in the truth, and from the way the work is opening up here, we feel sure, as we have felt from the very beginning, and even before we came, that the Lord will do great things in Rome. We are so busy that we are forced to refuse offers that would seem to be quite auspicious in the development of the work. For example, I have been asked by the Young Men's Christian Association to help them teach about forty intelligent young men in their language course, and this would bring me in contact with some excellent young Italians who might be influenced for the truth, but my time is so occupied that I had to refuse the offer; for we are working with such a small force here in Italy that each one is taxed to his utmost capacity. Surely Italy needs help if we shall follow in the openings that God is making for us.

The accompanying illustration represents the Castle of Sant' Angelo, which was built by the Roman Emperor Hadrian A. D. 136, and was used during the Dark Ages by the popes for a fort. There was a passageway built from the Vatican to this castle, and in times of danger the popes could flee for safety to this castle. It is but a short distance from this castle to our meeting hall.

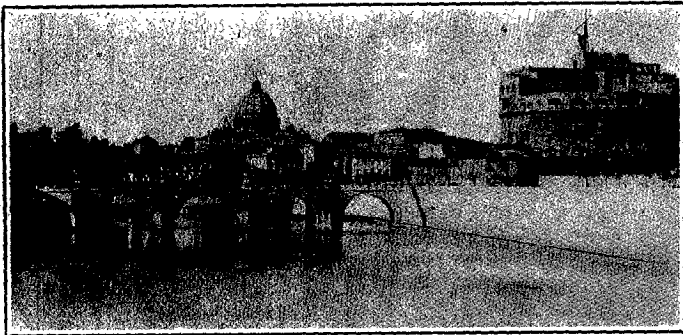
Rome, Italy.

Latest News From German East Africa

L. R. CONRADI

OUR missionaries, Brethren J. Ehlers and A. C. Enns, left Naples for Africa, October 22, on the steamer "General," of the German East African line. The weather was quite stormy the first few days. Having sailed as steerage passengers in order to save what they could, they had rather an unpleasant time. They reached Mombasa, British East Africa, November 9. According to our wishes, the governor had written the brethren not to unload their things before they reached the capital, Dar-es-Salaam. They were able to land there November 12, and waited upon the governor the thirteenth. He received them very kindly, and offered them various propositions during the audience, which lasted about one hour and a half. One of the suggestions was that they establish a mission in the Pare Mountains, between Tanganyika and Kilima Njaro. Before they left, the governor gave them a very kind letter of introduction, which he himself wrote for them, recommending them to all the military stations in the colony, and asking that they be granted whatever assistance they might need, either by way of counsel in selecting a station, or with guides and carriers, or with soldiers to protect them in case of necessity. This is really more than we could have asked, and we believe it shows us, further, the kind providence of God in opening the way before us.

They again reached Tanga the eighteenth, and were just preparing to go into the Pare district where we last heard from them. Brother Enns writes that the country would seem almost like a paradise were it not for sin.



THE TIBER, ST. PETERS, AND CASTLE SANT' ANGELO

of the third angel's message delivered in the seat of the beast was preached by a young man who was himself educated for the priesthood of the Catholic Church. This young man represents the first results of our work in the city of Rome, and is the first person to be converted to the truth in the city of Rome itself.

His mother placed him under strong Catholic teaching when he was but a mere boy, with the purpose of making a priest of him. And the instruction of his youth had a powerful effect upon him, so that he regarded all Protestants, and especially Luther, in a very unfavorable light, and considered the Italian government a robber because it had taken Rome from the pope. When only seventeen years old, he preached in the Catholic church in a regular series of meetings which took place every day before large congregations, even the bishop being present at times.

He is well educated, having attended the higher schools and the University of Florence, and studied six years for the Catholic priesthood at their seminary. He got an insight into the corruption of the church suddenly one morning, which dissuaded him from entering the priest-

November 25 they cabled us, "Pare Mountains," and as we had previously arranged for them to cable us as soon as they had selected a location, we conclude they had decided to locate there. The only railroad in the colony runs to Korogwe, fifty-five miles from the coast. From here they will have to travel about as many more miles on foot, through Usambara, until they reach the Pare Mountains. This range really consists of three sections—the north, the central, and the south—extending from southwest to northwest for ninety miles, and finally, in the northwestern part, forming the foothills to the highest peak in Africa, the snow-covered Kilima Njaro. The territory is ten miles wide, in its widest part. The hills are from two to six thousand feet high. The Usambara Mountains, which lie between the Pare Mountains and the coast, have proved to be one of the most healthful portions of East Africa, and the government has established a sort of sanitarium there. Several flourishing missions and prosperous plantations have been opened in this region. The Pare Mountain district seems to be quite well watered, and contains good timber and grazing land. It is also well settled. The tribe is called the Wapare, or the people of the Pare Mountains. The natives are said to be fairly industrious, and to carry on agriculture and cattle raising. Their principal productions are maize, legumes (especially beans), bananas, melons, sugarcane, sweet potatoes, and tobacco. There is much iron in the territory, and there are many native smelting works.

We are thankful that thus far the Lord has gone before us. We shall soon have to take steps to re-enforce the mission with workers, and of course the erection of suitable mission buildings will call for a considerable outlay of means. We hope that our brethren in America, especially those who speak the German language, will take a deep interest in this mission to the heathen, and help it with their prayers, sympathies, and means, as the Spirit of God shall reveal to them their privilege in having a part in enlightening this dark corner of the vineyard. Watch the published subscription list, and send your offering to the Treasurer of the General Conference, 222 North Capitol St., Washington, D. C.

Hamburg, Germany.

THE devotion of native Christians in eastern Turkey is shown by their sacrifice to supply the funds necessary to continue one of their mission schools. The helpers gave one fifth of their already small allowance, hoping to enable the mission to close the year without being compelled to retrench.

It was William Carey's ambition to translate the Bible into all the leading languages of India, and to a remarkable degree he was enabled to realize his ambition; for at the time of his death he had translated the Scriptures, or parts of them, into twenty-four languages. Writing of this in a letter to a corre-

spondent in Boston, dated April 25, 1806, he says: "We are now engaged in a great undertaking. I mean that of translating the Word of God into fourteen languages. Whether we shall live to finish it, must be left with God. Considerable progress has been made already in four languages, and some progress in three others. We hope to begin on two or three more in a fortnight. I consider this the greatest undertaking in which my life can be spent, and wish my ability for it were a thousand times greater than it is."

China

IN all the Chinese empire a hundred years ago there was not a missionary. So far as we can ascertain, there was not a Christian Chinese, nor a single individual who had a definite knowledge of Jesus Christ. Darkness covered the land and

were six converts in all China. The war of 1842 took place, five ports were thrown open, and missions to China were fairly begun at last; for be it remembered that up to this time the missionaries, with one or two exceptions, were not allowed to live in China proper; they had to carry on their work at an enormous disadvantage at Singapore, Penang, and Batavia, places fifteen hundred miles away. Missions in China, therefore, are only sixty years old, and yet what hath God wrought!

We look down on the scene to-day. Instead of one man, Morrison, and his wife, we now behold 2,785 missionaries, men and women. Instead of one convert, Liang Afa, we now see one hundred and twelve thousand disciples. Instead of one preaching place in a dirty, out-of-the-way alley in Canton, we now see six hundred and fifty-three preaching centers, and 2,476 subordinate places where



STREET SCENE IN CHINA


gross darkness the people of that mighty nation. In their great imperial dictionary of hundreds of volumes, which has a biographical department including the name of everybody ever heard of, the name of Jesus Christ does appear. He is described as a kind of sage or wise man among the men of the East. In a dozen words he is disposed of, and something else taken up. In the streets of Athens, amid its multitudes of shrines and altars, was one to "the unknown God." In that imperial dictionary with its ten thousand elucidations is a stubby little sentence which serves as an altar to "the unknown Saviour." The God whom ye ignorantly worship, and the Saviour whom ye ignorantly seek, him declare I unto you.

First of all, Marshman, a Baptist, the coadjutor of Carey, began to give them the Scriptures; then in 1801 came Morrison; then for six years nobody, after which Milne came; then for four years nobody, after which came Medhurst and Slater. Then there came two and three and even four and five in one year till 1842. By this time the Bible had been translated in a tentative form, and there

the gospel is sounding out probably ten thousand times a week, to say nothing of all the wayside preaching that is done. We see great cities occupied, and great audiences gathered, sometimes as many as two thousand at a time. We see great school buildings going up, colleges and universities being founded. We see great Bible societies at work, and great power printing-presses which turn out in a year sometimes as high as ten million tracts, and portions of the Word of God. We see also numerous hospitals, in which are engaged two hundred medical missionaries, and in which during one single year nearly seven hundred thousand patients have been treated.

All this means that the work of evangelizing China is advancing with giant strides, and the time is hastening when the saints of the Most High are to possess the kingdom.—*Rev. Wm. Ashmore, D. D.*

"THE present is luminous with the glory of the rising of the Sun of righteousness on every section of our planet."



THE FIELD WORK



British Honduras, Central America

BELIZE.—It has been my privilege to be with our little company in this place and to enjoy with them the week of prayer, and the readings prepared for this time. Elder Goodrich was with us the day of the first reading, but in the afternoon he was obliged to set sail for the Bay Islands to meet with our people there. I was obliged to be absent three evenings, as Brethren Braster and James and I took a trip up Old River to meet with and encourage some who had just lately accepted the truth. From the first, a spirit of consecration was present, and all seemed to be struggling to overcome lethargy, and to obtain a new experience and a closer walk with God. It was a time of individual heart-searching and repentance and seeking after God, and I truly believe that all who attended the meetings obtained a new experience.

The offerings were an increase over last year, and there is still more to come in from isolated members. If our brethren in the home field could see the homes of our brethren here, and then see how they give of their little, it surely would provoke to good works, and the giving of hundreds of dollars where one is now given. We are praying for more help for this field the coming year. Who will come over and help us?

ALVIN N. ALLEN.

Argentina

DIAMANTE RIOS.—Another year has just closed. The blessing of the Lord has attended us all the way. Not only have our workers and young people made good progress in their studies, but souls not of our faith have been made to rejoice in the Lord and his saving truth. We have had six enter the Home this year who were not of our faith. Five of these made a start to serve the Lord, and took their stand to keep the commandments. The other student is very favorably impressed, and expects to return to the school next year. And so the work goes on. Although there are many discouragements to be met in a Spanish Catholic field, the Lord is going before us, and the battle is his.

One of the students referred to was, a year ago, one of our worst enemies. He attended a few meetings in the village where he was teaching, but only mocked and derided. Afterward he was led to read and study, and at last he closed his school, and came here. Point by point, he accepted the truth, and finally, after quite a struggle, found a personal Saviour. The spirit of derision is gone, and in its place is that of working for others.

Another was the daughter of a Baptist lady. The mother visited her daughter in the school, attended the meetings held in Crespo by Brother Town, and now mother and daughter are keeping the Sabbath together.

The blessing of the Lord has also been with us financially. The orchard, crops, garden, and stock are in good condition.

We are cramped for room, and have few facilities with which to work; but we are doing our best to make the work representative. Five or six students are crowded into one room, and our dining-room is partitioned off and used for bedroom, class room, and dining-room. We very much need more books in the Spanish language.

ARTHUR FULTON.

Northwestern Jamaica

It was my privilege to meet with four companies of believers during the week of prayer, and never before in my experience have these annual services seemed so sweet and solemn, and the presence and power of God been felt in so perceptible a manner. Deep heart searchings, followed by confessions, and seasons of seeking the Lord, prepared us for the happy outbursts of praise and thanksgiving and soul-stirring reconsecrations, which made our souls rejoice as we feasted on the rich spread of spiritual things that God gave us on those occasions.

Sabbath, December 19, at the close of an early morning prayer-meeting in Montego Bay, I mounted my bicycle to go to Mount Carey, eight miles distant in the mountains, arriving there in time for their Sabbath-school at ten o'clock. An earnest, growing company are pressing forward in faith and much prayer, proclaiming the third angel's message at that place. Sunday morning it was my privilege to bury in baptism seven precious souls, who say they have chosen to suffer afflictions with the people of God for the present, and afterward enjoy the pleasures of Christ's kingdom forever. Seven services were held with the Mount Carey brethren; very large crowds were present at each evening meeting, and indications were that the Spirit of God had impressed hearts with the importance and truth of the message.

Tuesday morning I pressed forward, sixteen miles farther in the mountains to Ax and Adz. My strength was hardly sufficient for the trip I undertook, as I had been out of bed only a few days, having been prostrated for two weeks with a tropical fever (the first sickness I have had in the last twenty-four years). The hot sun seemed to stream down with double power. I grew faint, and O, so thirsty! No visible help was near, but He who is "as rivers of water in a dry place, as the shadow of a great rock in a weary land," was there. Water is very scarce in many parts of Jamaica, the people often carrying all they use for miles, sometimes as far as ten or fifteen miles. The Lord helped me, my thirst was forgotten, my strength returned, and I reached my destination safely, where I was soon rested and refreshed in body and spirit.

A company of about twenty-five are standing bravely for the truth at Ax and Adz, having come out of great tribulation, and encountered persecution every step of the way. The brethren there have grown used to taunts, jeers, ridicule, and abuse, but in addition to those favorite

weapons of the enemy of truth, force has also been employed to overthrow the work of God. When the company attempted to provide a place of worship, what they built up in the day would be torn down at night, but still they toiled and prayed and trusted until success crowned their efforts. Tuesday night when we had assembled for worship, a crowd of angry and excited men and women surrounded the little meeting-house, and with wild shouts, yells, and threats began to stone the building. Showers of stones fell upon the roof, and struck the house from all sides. The door and wooden window shutters had to be closed for protection. One elderly sister was hit upon the ankle with a stone about as large as my two fists, inflicting a painful but not serious wound. We asked the Lord to take the mob in charge, and then left those who were disturbing us entirely with him. They continued to assail the house for about twenty minutes, and then suddenly ceased their attack, and began to retreat into the darkness of the surrounding hills. We knew that the angels of the Lord were closing in their ranks around us, and forcing back those who sought to do us hurt. Think you not we realized the goodness of God, and praised him for his protection? We were not molested again that evening, nor at any subsequent service. The occurrence reminded us of the words of the psalmist, "But let those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield."

I left Ax and Adz, Thursday morning, to rejoin the brethren at Montego Bay, and after spending two days with them, went on to Orange, to pass the last day of the week of prayer with the little company there. The brethren at each of the four stations I visited are pressing together, and by words and deeds declare their belief that the end of the journey is just a little way ahead. Much remains to be done yet, and our resources, which have always been limited, were sadly reduced by the great hurricane that swept our island. Poverty, distress, suffering, and discontent prevail everywhere. As we view the situation, which appears so unfavorable for quick, aggressive work, the thought sometimes arises, Will Jamaica be ready when the other fields have closed their work, and are coming in with their sheaves? Yes, by God's help it will. We know that in his strength all things can be accomplished.

J. A. STRICKLAND.

The British Union Conference

SOME time has passed since I sent anything for the REVIEW from this field, but we have great reason to give thanks to our Heavenly Father for his care and love for the work. Also in these countries, while we have passed through some discouraging experiences, still the evidence of God's presence and blessing in the work is very marked in every department.

During the year, three of our laborers who have been connected with the work here have left the ranks. This has been a sad experience, especially so in view of the great need for faithful and experienced laborers for the many millions of these countries. But man's attitude does not change the truth. God is the

same yesterday, to-day, and forevermore; and he will carry forward his work to a sure and glorious triumph. These things, as sad as they may be, are still only a further fulfilment of what the Lord has foretold, and what we may expect from the wrath of the dragon against the remnant who keep the commandments of God and have the testimony of Jesus Christ.

Notwithstanding difficulties, the past season has been one of earnest activity, and considerable advancement in the work as a whole has been made. During the summer we had the joy of having eight tents and two tabernacles in the field, distributed as follows: three tents in the North England Conference, two in the South England, and one each in Scotland, Ireland, and Wales; with one tabernacle each in Ireland and Wales. Most of these were in places not entered before, and as a result, four or five companies have been raised up, and others strengthened by a goodly number of additions. For this we feel sincerely grateful.

We have also enjoyed a good season in our book work. While we may not have reached the highest point of sales, still we have made considerable advance over years in the past. From the reports that appear in our *Missionary Worker*, one hundred and ninety-eight names appear on the list of those engaged in selling our books and periodicals, equal to a fifth of our entire membership.

Our school opened its third year under favorable conditions, and we are having a good school with a fine class of earnest and devoted students. Many of these are taking full work in the school, and still earn their way by the sale of books and papers. This is a matter of much encouragement.

We have also had much encouragement in our health work. During the year the Caterham Sanitarium has been purchased, and by the generous aid of our brethren in America has been paid for, so that the institution was opened to receive patients, free from debt or encumbrance. From the beginning, we have had a liberal patronage, and the influence of the institution is excellent.

We have reason for much encouragement from the progress the work is making in the different divisions of the British Union Conference,—North England, Scotland, Ireland, and Wales. In each of these a goodly number has been added to the company of believers. But we are not satisfied with our present rate of progress. We must see a decided forward movement. While difficulties will increase, and many obstructions may appear, still it is our privilege to go forward, trusting in God, whose is the battle, and a glorious and triumphant victory will be the result.

O. A. OLSEN.

Another Opening for Missionary Work

OUR work in the capital city of Louisiana is progressing. This city is the very heart of a large field representing all phases of modern life. The rich are very rich, but the poor are very poor. The oppression spoken of by James is very manifest. We have reached the time for this conflict, and it is therefore time to co-operate with the Lord of sabaoth in the hearing of the cries of the oppressed. They look to us for help;

daily we have appeals for assistance, sometimes from widowed mothers, struggling to support large families of children, or from old men too feeble to earn for themselves the necessities of life. Everything we do to help these poor souls makes it easier to reach the hearts of the people with our message. A small garment, a pair of shoes, a piece of bedding, a little dried fruit, or some grains is worth more to them than money.

In this part of the country there are not so many places where the poor are cared for as in the North; therefore they are left for Christian benevolence and mercy. This is a blessing to us if we improve the opportunity. In the next few months we could easily use barrels of food and clothing. To every church that sends us a barrel for distribution, we will write a personal letter, telling where each article was placed, and the experience following it. Please prepay freight, as our funds are limited. Such work is needed in every large city, but our people will be blessed by imparting part of their gifts to the poor in Louisiana. Any further information regarding our work will be cheerfully given by correspondence. Address C. A. Watkins, Lock Box 358, Baton Rouge, La.

A New-Year's Day Experience in Our Southern Missionary Field

NEW-YEAR'S day dawned with a balmy, springlike air in Louisiana, resembling our Northern days in May. A light shower in the night had sweetened the atmosphere, and the birds were singing cheerfully.

We had been working in the city for several weeks, and planned a trip to the country to spend our holiday. We did not wish it to be spent unprofitably; and although we had no way of going except on foot, we burdened ourselves with some select books and periodicals, and started on our journey. Before reaching the city limits we were well heated by the walk, as the day grew hot toward noon, but the way was shaded with magnolia trees and moss-covered oaks, under which we rested occasionally.

The odor from fresh-plowed ground was exhilarating, and the green garden vegetables were a charming sight to us who have all our lives been accustomed to the snow-covered New-year surroundings.

When about four miles from the city, we began to call upon the people. The thickly settled district we were in presented an inviting territory for house-to-house work and canvassing. Raging packs of hounds greeted us at every gate, but we somehow gained an entrance; sometimes I stood guard while Mrs. Watkins entered and talked with the inmates. With our first effort began an experience. The people were all of foreign descent. This part of Louisiana comprises the original French and Spanish settlements, belonging to the old Louisiana Purchase. These people can not read or write English, yet they are prosperous. They implored us to come and teach them. The children have recently had some opportunities, and speak fair English, so we could use them as interpreters. They offered us a building and promised financial support if we would come and teach them. At house after house we heard the same cry for help. One young man offered to take

us at once in his wagon to see others whom he knew to be eager for our service. Our hearts were stirred by their petitions, but we could do no more than promise them consideration. What a grand opening for those whom the Lord has prepared for the school work!

Our return route was by way of an American settlement. By this time we were tired and hungry, but we could not forbear stopping to visit more of the people. Wherever they could read English, we found no trouble in selling literature. Our cash sales amounted to over two dollars, besides several orders for large books, and the gift of free reading. One passing stranger stopped to ask what I carried. He bought several small works to take with him twenty miles up the river, where he resided.

Mrs. Watkins at last entered a most beautiful old residence well known as "The Oaks." I feared that here we would get a "bluff," the surroundings showed so much aristocracy. A few words, however, revealed the fact that the lady of "The Oaks" was a native of the same county from which my wife came, in Virginia. She bought a copy of "The Coming King," and insisted on our stopping for lunch; and that lunch proved to be an old-fashioned Southern dinner, to which we did justice. She was a kind, Christian woman, and I believe our visit was taken note of above. On our departure she gave us a large jar of preserved figs to extend her hospitality.

The remainder of the day was spent with many additional sales and experiences. We found some hungry for a few words of Christian kindness, to whom our call seemed a Godsend. The day closed too soon for us, and we returned to our room with the knowledge that true pleasure is found only in true service, and that the great field lies near our door, as well as in climes more distant.

C. A. WATKINS.

Minority Meeting of the General Conference Committee

THE following members of the General Conference Committee met for counsel in New York City, January 5 and 6: A. G. Daniells, W. W. Prescott, H. W. Cottrell, F. Griggs, Dr. A. J. Read, and W. A. Spicer. Brethren C. H. Edwards (president of the Greater New York Conference), Dr. E. H. M. Sell, J. M. Calvert, and J. Staby met with the members of the committee a portion of the time spent in counsel. The immediate occasion of the committee meeting was the necessity of holding the regular annual meeting of the legal Foreign Mission Board in New York on January 5. Following is the formal action taken by the legal Board in harmony with the recommendation made by the General Conference Committee at the Washington Council:—

Legal Mission Board

"Whereas, The foreign missionary work of the Seventh-day Adventist denomination is now under the direction of its General Conference Committee, with headquarters in Washington, D. C.; and,—

"Whereas, The process of reorganization has grouped most of our foreign mission fields together under various union organizations, with union committees to direct and oversee the work; and,—

"Whereas, The General Conference Committee, in session of Oct. 22, 1903, has voted to form a corporation under the laws of the District of Columbia to hold such property of the Seventh-day Adventist denomination as may not be conveniently held by local or union organizations, and to transact business heretofore attended to by the General Conference Association, of Michigan, and the Foreign Mission Board, of New York, therefore,—

"Resolved, That we hereby authorize and instruct the officers of this Foreign Mission Board of Seventh-day Adventists to take action in conveying and transferring notes, stocks, or other properties held by this Board to such union or local organizations as may be in charge, and having oversight of the work in fields in which such properties may be located, provided such union or local organization is prepared to legally hold and administer the same for the benefit of the missionary work of the Seventh-day Adventist denomination; and further,—

"Resolved, That such properties or notes and possessions as may not be transferred to union or local organizations, and not otherwise conveyed by special action, be conveyed to the general corporation formed in the District of Columbia in accordance with the resolution of the General Conference Committee of Seventh-day Adventists; and further,—

"Resolved, That the officers of the Foreign Mission Board are hereby instructed to close up the affairs of this corporation, and to bring its corporate existence to an end as soon as may be practicable."

General Actions

The following is a summary of recommendations made in the minority meeting of the Committee, which may be of general interest:—

It was stated that P. T. Magan found it unadvisable, on account of other duties, to accept the secretaryship of the new Relief of the Schools Committee, as formed at the Washington Council, to co-operate with union conference departments upon which now rests the burden of completing the work in behalf of "Christ's Object Lessons." It was voted that the resignation offered be accepted, and that J. S. Washburn be requested to act as secretary.

The General Conference auditor, D. B. Parmelee, having given notice of his inability to give time to auditing the accounts of the General Conference, his resignation was accepted, and J. N. Nelson was appointed auditor.

Request having come from Europe for the supply of further help for the South England Conference, centering in London, with its important school and publishing and general interests, it was voted that with the consent of the Australasian Union Conference, Elder E. W. Farnsworth and his wife be invited to make England their field of labor, coming by way of America, with the idea of assisting in next summer's camp-meeting work.

An American brother in Cuba, engaged in carpentry, volunteered for colporteur work, and it was decided to make arrangements for him to take up this work if references prove satisfactory. He has had some experience in selling books in America.

It was voted to provide the transportation of Dr. F. E. Braucht and family to

Spanish Honduras, Central America, for self-supporting medical missionary work, in case arrangements for the effort can be perfected. Dr. Braucht was for years in charge of the Samoa Sanitarium, and was compelled to return on account of the health of his family. Brother H. A. Owen has for some time been in communication with him and with the Committee regarding openings in Spanish Honduras.

A cable message from J. L. Shaw, of India, asked if the Committee could provide two thousand dollars for extension of the facilities of the Calcutta Sanitarium, which has had a successful year, but which needs further facilities in order to do satisfactory work in training nurses as well as in treating the sick. Lease of the present premises was expiring, and the brethren wished information by cable. Inasmuch as the reports from the week-of-prayer offering will not be made up for some time to come, and new estimates for all the fields have not been made up, it was felt that, although the request was a reasonable one, it could not be unconditionally granted. It was decided to return answer that the amount would be made available if necessary, but that it might reduce the year's appropriation for general work in India.

Questions affecting Africa, China, and other parts were also discussed, no definite action being taken.

W. A. SPICER, Secretary.

Keene Orphanage Periodical Work

LAST summer I spent about three months with three of our orphans and one orphanage worker in selling a special number of *The Signs of the Times*. In about two months and a half we sold eight hundred and fifty dollars' worth. The girls gained many precious experiences as they were taught how to canvass, and to do business with the world. The benefit derived can not be estimated in dollars and cents. One of the girls sold as many as one hundred and fifty copies in less than four hours, another sold one hundred and forty-one copies in a little over four hours. To God belongs the praise.

We gave our orphans a small percentage from each copy sold to aid them in buying their clothing, etc. This they enjoyed very much, and were stimulated to work faithfully.

Why do not the parents of the Seventh-day Adventist Church teach their children how to canvass with our periodicals? From six years old and upward they ought to be taught how to work. Catholics train their children to work for their church as soon as they are able to comprehend. Let us take a lesson from this.

Our orphanage in Keene gained a financial and spiritual blessing in the work last summer. If you will give me children at six years of age and older, I can in my spare time train them, by the help of the Lord, to do excellent missionary work in towns and cities. May God help us not to forget our dear children.

The last four days we worked, we canvassed about forty-four hours, and sold one hundred and thirty-five dollars' worth of *Signs*. Let no one say that this is because the writer is blind; for most of these were sold by the girls who have good eyesight.

God's way of training our children in the work will always give good success. May he help us in the work of selling our papers, and instructing our children to labor for the Master.

J. F. BAHLER.

One Way to Do Missionary Work

I WOULD like to tell you how I have been doing a little missionary work. I live in a small town, Morgan Hill, of about three hundred and fifty inhabitants, and there is a smaller town two miles away. I have been wondering how I could give my neighbors a chance to hear the truth for this time, as they will not come out to hear preaching. I sent to Brother Smouse, of Iowa, and procured some wall pockets and mottoes to sell before Christmas; and I would say for the encouragement of any one who has not tried to sell them, that I sold about nineteen dollars' worth before Christmas, and could have sold more if I had had time.

I took a large package of tracts on religious subjects along with the wall pockets and mottoes. I told them I had some leaflets that I was loaning, and asked them to look them over and see if there was anything they would like to read. Of course the majority would not take any, knowing they were Seventh-day Adventist literature, but a few seemed pleased to take them. One old man, who I thought was tired of the subject, asked if there was anything on the Sabbath question. I will call on them all again in a short time. I hope to be able to loan some books, and hold some Bible readings. Will not some of the sisters try my plan, and give all their neighbors an opportunity to read? Any one can do that.

LOTTIE BRIGGS.

The Story of Daniel the Prophet

OUR Chicago Medical Missionary Training-School has taken up the study of Elder S. N. Haskell's new book, "The Story of Daniel the Prophet." We find it fascinating, interesting, and instructive. The book of Daniel is presented in such a way in this book that the student is led into the study of the entire Bible, and bright light is shed on many portions of the Scriptures that before seemed to have no special connection with prophetic history.

If your children have begun to lose their interest in the study of the prophecies, you should secure a copy of this book, and organize a family study circle during these long winter evenings. The results obtained are sure to repay you amply for all the efforts put forth.

The new revised edition is beautifully illustrated, substantially bound, contains nearly four hundred pages, and the price, postpaid, is only one dollar.

DAVID PAULSON.

Donations for the Memorial Church, Washington, D. C.

SINCE my last statement, the sum of \$41.85 has been sent to me to prepare the church for dedication. This work is proceeding rapidly, and the date will be announced later. We trust that all pledges still unpaid will be sent in at once, and that all money in the hands of secretaries and treasurers will be forwarded without delay. After the church

is put in condition to meet the mind of the General Conference officers located here, it is hoped that a good sum may then remain to be applied toward building the sanitarium and school to be established here. The Testimony has stated that this should be done at once, which certainly means as early as possible in the coming spring. Comparatively nothing is at hand with which to begin this work, and we are sure every loyal Seventh-day Adventist desires to see this accomplished without debt. It is at once apparent that the larger the sum in this fund, the better for the denominational institutions to be established here.

Below is given a list of donations sent directly to me since December 9, not previously reported in the REVIEW: Previously reported, \$7,214.88; J. P. Ferguson, \$3; Mrs. A. D. Parker, \$1; N. J. Etheridge, \$1; Mr. Connelly, \$1; Chas. Briceland, 50 cents; Mrs. J. N. Kilgore, \$1; Mrs. A. C. Bainbridge, \$1; E. O. Anderson, \$1; Albert Templeton, \$1; Mrs. R. Harris, \$1; Margaret C. Pyle, \$1; Mrs. W. A. Geer, \$1; a friend, \$1; Alma J. Moore, \$1; Agnes Bealeau, \$1; W. W. Jones, \$1; Lemhi Valley (Idaho) church, by Frank Morrow, treas., \$3.10; Southern Publishing Association, \$4.25; a friend, \$5; T. E. Bowen, treas. N. Y. Tract Society, \$9; Mrs. W. B. Van Atta, \$10.

The following completes the list of donations received on January 29, 30, and 31, 1903, not previously reported in the REVIEW: Mrs. Grant Arnold, \$1; a friend, 50 cents; A. H. Schafer, 50 cents; Ira E. Johnson, \$1; Cora Petithory, \$1; Henry Seath, \$1; Luther Warren, \$1; Wm. J. Hickman, \$1.50; Mrs. H. H. Cleasby, \$2; M. B. and M. T., \$2; a sister, \$2; L. L. Rockwell, \$2; Mrs. A. M. Spradling, \$2; two friends, \$2; Sabbath-school, Alvord (Tex.), by Mrs. Bettie Slaton, \$2.25; Mrs. Hayes, 50 cents; Lee S. Wheeler, \$1; Sidney C. Jones, \$1; H. S. Keyes, \$2.50; Wm. T. Nancy A., and Ann P. Seward, \$3; Joseph Ghent, \$3; Cummings Hale, \$1; F. M. Dana, \$1; Mrs. Martha Ellsworth, \$5; E. E. Borden, \$5; a brother and his wife in Miss., \$5; a Minnesota friend, \$5; a Connecticut friend, \$5; Edward Brown, \$6; A. W. Smith, \$10; Brother Bersinger, \$10; Mt. Pleasant (Iowa) church, by C. W. Smouse, \$18.

February 1: Daisy Orndorff, \$1; Titusville (Pa.) church, by A. G. Warner, \$9; Nellie Dice, \$10.

On February 2, the day of the decisive payment, besides the sum of \$1,299.10 already reported in the REVIEW, the following donations were received: Sern Serns, \$2; Mrs. J. F. Johnson, \$1; Mary J. Serns, 25 cents; J. F. Quackenbush, \$1; Mrs. Samuel Bussard and son, \$1; Mr. and Mrs. C. F. Worthen, \$2; Onarga (Ill.) church, \$6.25; Moline (Ill.) church, \$1; Lou Zarling, 25 cents; Stuart Smith, 50 cents; Charlie Harrison, 50 cents; Mabel Wainscott, 25 cents; Annie Mack, 25 cents; Joe David, 50 cents; Mary McConnell, 75 cents; Matilda Watts, 25 cents; Sister Ballington, 25 cents; Julius Watts, 25 cents; Ora Tuttle, 25 cents; R. S. McConnell, 50 cents; C. W. McConnell, \$2.50; A Seventh-day Adventist, \$1; Bel R. Flesher, 45 cents; E. Erickson, 50 cents; Mrs. F. L. White, \$1; P. S. Thweatt, \$1; Morris and Miranda Reed, \$1; West Salem (Ill.) church, by P. Rothrock, \$1; Sarah M. Moore and daughter, \$1; Mrs. Jacob Langer, \$1; Mr. and Mrs. F. R. Eastman, \$1; a sister, \$1; Mrs. Chickler,

\$1; a friend, \$1; Mrs. L. C. Harlan, \$1; S. E. Porter, 50 cents; Geo. H. Porter, 40 cents; Effie Porter, 5 cents; Ruby Porter, 5 cents; Mary A. Porter, 25 cents; Mrs. F. S. McElvin, \$1.25; Della Ryan, 18 cents; Elsie Steadley, 25 cents; G. W. Mann, 35 cents; L. V. Mann, \$1; Mr. and Mrs. A. P. Heacock, \$2; Mrs. Northrupp, 50 cents; Mrs. Maultrupp, 25 cents; Mrs. Albee, 25 cents; Miss Albee, \$1; John W. McBride, \$1; J. C. Horlacher, \$1; Mrs. Alice Gage, \$2; M. M. Marsh, \$2; Mrs. Mary E. Sanborn, \$2; Mr. and Mrs. E. H. Bramhall, \$2; L. J. Palmer, \$1; Mrs. A. E. Taylor, \$1; John Leonard, \$2; S. Mortinson, \$3; Mrs. W. H. Dufur, \$3; J. D. Heald, \$3; A. W. Dodge, \$3.12; Newark (Ohio) church, per R. I. Francis, \$3.50; H. S. Weaver, \$4; Margaret Sayre, \$1; W. W. Sayre and friends, \$4.50; Chicago West Side Church, \$5; Mrs. Ada Nelson, \$5; Mrs. Ida Moeller, \$5; Rudolph Fisher, \$5.50; John J. Marietta, 50 cents; Mrs. Carrie Crummel, 50 cents; Mr. J. K. Sander, \$1; Emma Strawalter, \$1; Florence Erens, \$1; Lucy Post, \$1; Mrs. E. F. Atherton, \$5; Erie (Pa.) church, by R. A. Underwood, \$5.75; Mrs. Susie Okill and friends, \$6.10; Shawmut church, by E. E. Hobbs, \$6.50; Mr. and Mrs. Lee S. Wheeler, \$5; Sister Putman, \$1; Mr. and Mrs. S. C. Jones, \$1; Jamestown (N. D.) friends, by A. E. Christian, \$8; Young People's Society, Austin, Minn., by Florence L. Rosenthal, \$8; J. W. Goodwin and family, \$10; Pittsburg (Pa.) church, \$2.25; Alleghany (Pa.) church, \$10; Mrs. A. Spafford, 25 cents; Mrs. L. H. Lenheim, 50 cents; Mr. W. N. Ellis, 50 cents; Mrs. R. P. Hill, \$2; Mrs. S. W. Himes, \$10; Ford's Store (Md.) church, \$6.25; Baltimore church, No. 2, \$11.86; Bloomington (Ill.) church, \$13; A. R. Bell, \$20; Ravenswood Sabbath-school (Chicago), by Anna Hibben, \$21.23; Hebron (Conn.) church, by Jennie E. Loomis, \$11; Mrs. Marian Crawford, \$25; W. C. McCuaig, Treas. Ind. Conf., \$29.51; Newton Smith, \$22; Oakland (Cal.) church, \$31.07; total reported, \$7,767.95.

J. S. WASHBURN.

1728 14th St., N. W., Washington, D. C.

Field Notes

THE German church in St. Louis, Mo., organized last summer, now has a membership of twenty-five.

FEBRUARY 17-22 has been selected as the time for holding the coming session of the Northern Union Conference.

A RECENT tent effort at Gas City, Ind., resulted in the conversion of ten persons to present truth, six of these uniting with the Jonesboro church. A mission Sabbath-school has been organized at this place.

BROTHER M. MACKINTOSH reports from the San Luis Valley, Colorado, that in a week's time six persons in that district have accepted God's message of truth, and others are expected to follow their example.

A WORKERS' meeting was held at Stillwater, Minn., December 21-27, at which considerable attention was given to the tract and missionary work. Recommendations were passed favoring a special effort to get every Adventist family in the conference to spend one evening of each week in the study of our tracts,

and to supply at least one outside family each week with tracts until the entire message has been considered. It was also recommended that the workers generally, and especially those in the cities, make a definite effort to secure subscriptions for our pioneer papers, and to enlist lay brethren in the same work.

ELDER M. G. HUFFMAN reports that "a goodly number" have accepted the message of present truth at Farmington, Ill., after a series of meetings which closed December 27. A Sabbath-school of twenty-seven members was organized.

DR. VOLLMER and his wife write from Samoa that they are very busy, and of good courage, in good health, and enjoying their labor. Dr. Vollmer obtained his license to practise the day after landing in Apia, and performed a minor operation the same day, and ever since has had his hands full. We hope to have a full report from these laborers soon.

FROM the West Coast of Africa, Brother J. M. Hyatt writes that the interest in their work continues about the same. Although some are keeping the Sabbath, they have not yet reached the point where they do not fear the people, and so have not taken a public stand. Besides their work in the city, they are sending out literature, and writing letters to some who are interested along the coast. Mentioning the special blessing of the Lord that is attending their work, he says: "Last Sabbath, at our prayer and social meeting, we were very greatly blessed. The Spirit of God was with us in a great measure."

BROTHER B. J. CADY has recently made a trip to Mangareva and Pitcairn Island. While at Mangareva he had a debate on the Sabbath question, with a Catholic and a Mormon on the opposing side. He wrote that the truth of the Sabbath question was seen and acknowledged by the majority of the people. Sister Cady has had her hands very full during his absence, looking after the business in the mission and the church work. She writes:—

"I am very busy with my translating, bookkeeping, and other writing, and looking after the church interests and my home work. I have been translating the Sabbath-school lessons, and also material for readings, for some time, and I see evidences that our native people are learning how to search the Scriptures.

"I have held a few Bible readings with a lady here who manifests considerable interest. But she is to leave soon for Mangareva, where she will stop with her brother. He was baptized a few months ago by Brother Jones, so I hope she will keep on learning the truth, and fully accept it.

"Sister Parker is kept busy looking after the sick, many of whom come to her for help. She also does what she can to interest the people in the study of the Word of God. Our workers on Raiatea are of good courage; and the work seems to be prospering there."

A REPORT of the recent Young People's convention held at Battle Creek, Mich., states that one hundred and twelve delegates were in attendance. The meetings were held in the Tabernacle. Elder Luther Warren, in an opening address, "sounded very earnestly the keynote of

the convention, 'Time is short.' Among the subjects discussed were "The Need of a Training," "The Way to Obtain It," "Our Many Advantages," and "The Call to the Youth." Friday evening a talk on "Consecration" was given by W. S. Sadler, after which an invitation was given those present to respond to the call to God's service, which called out a large number of earnest testimonies. Sabbath morning Prof. J. G. Lamson spoke on "The Pioneers," and in the afternoon Elder Luther Warren dwelt on the theme "Volunteers for Service." Sunday was devoted to a consideration of the educational, medical, and general missionary work, "Near-by Fields," "The Silent Messengers," and "Living Ministers" being among the subjects presented. A discourse by Elder I. H. Evans on "The Distant Fields" occupied the evening hour. The convention closed Monday morning. Among those who participated in the discussions were Elders A. T. Jones, E. J. Waggoner, E. K. Slade, and S. M. Butler; Profs. E. A. Sutherland and P. T. Magan; Dr. J. F. Morse; J. B. Blosser, J. H. Haughey, J. J. Irwin, and D. W. Reavis.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Our Intermediate Schools

THE subject of intermediate schools has not occupied a large amount of space in our papers, and therefore I feel the more inclined to give it consideration.

A special communication written May 17, 1903, says: "Intermediate schools are highly essential. There are many parents who do not know how to care properly for the church in their homes. Fathers and mothers become indifferent to their obligations to God, and unmindful of their duty to their children. Therefore we must establish schools that will be as the schools of the prophets."

As to when these schools should be established, it could be said in truth that the Lord wanted a number of them years ago. The time came for them when our early churches were organized, when we had youth among us to be educated and trained for missionary service. But as matters now stand, these schools should be inaugurated as soon as a conference or a few churches can be brought to see their need, and to provide the necessary funds and teachers.

"The education given to the young molds the whole social fabric. Throughout the world society is in disorder, and a thorough transformation is needed."—*Testimonies for the Church*, Vol. VI, page 150.

Doubtless the education given to the youth of our denomination, or the lack of it, as the case may have been since its record began, has had more to do with its course and influence than anything else.

"The past is contained in the book where all things are written. We can not blot out the record. . . . As we make it our monitor, we may also make it our friend. . . . Let it teach us not to repeat the same error."—*Id.*, page 149.

Where should these schools be located? Observation teaches that things are best which grow in the most natural way. The family school is first. Then comes

the church school. And after that should appear the intermediate place of learning. But the site should be where the surroundings provide the essential features for such an institution. The ideal location is in the country where there is plenty of land for cultivation.

"Let the students be out in the most healthful location that can be secured to do the very work that should have been done years ago. . . . There is room within earth's vast boundaries for schools to be located where ground can be cleared, land cultivated, and where a proper education can be given.

No pains should be spared to select places for our schools where the moral atmosphere will be as healthful as possible, for the influences that prevail will leave a deep impress on young and forming characters. For this reason a retired locality is best. The great cities, the centers of business and learning, may seem to present some advantages, but these advantages are outweighed by other considerations."

After it is established, its best friends will never encroach upon its domains, but will regard the immediate vicinity as holy unto the Lord. "Let everything not essential to the work of the school be kept at a distance, that the sacredness of the place may not be disturbed through the proximity of families and buildings. Let the school stand alone. It will be better for private families, however devoted they may be in the service of the Lord, to be located at some distance from the school buildings."

The land selected for the school farm should possess natural productiveness, and have healthful and pleasant surroundings. It should be placed several miles from any temptations of city life.

"If they could be educated in the country amid the beauty, peace, and purity of nature, it would seem to them the spot nearest heaven. In the retired places, where we are the farthest from the corrupting maxims, customs, and excitements of the world, and nearest to the heart of nature, Christ makes his presence real to us."

WM. COVERT.

(To be continued)

College View (Neb.) Church School

THE church school at College View, Neb., has been in progress for four months, and the blessing of the Lord has been with us. Three teachers are employed, and there are nearly one hundred pupils, and others are expected to enter the school later.

The children have shown an earnest missionary spirit, and are anxious to help all they can. The readings for the week of prayer were read in school each day, and the needs of the field explained to the children.

Soon after the opening of school last fall, we began putting our pennies, which would otherwise have been spent for candy or other unnecessary things, into a missionary box, and this money formed the nucleus of our annual offerings. Our room (the intermediate) raised \$6.41 for the offering, while the donation from the whole school amounted to almost fourteen dollars. In our room we have thirty pupils between the ages of eight and thirteen.

We have much to learn and many things to overcome, but we earnestly pray

that when the roll is called up yonder, and we meet around the great white throne, not one of our number may be missing.

MARY E. KENNEBURGH.

School Work in Japan

WE have nothing that can properly be called a school as the term is used in our educational work. This statement may come as somewhat of a surprise, so I will attempt to explain how the idea that we have schools here has evidently been given.

From the beginning of the work, Elder Grainger and the other workers held daily classes in English Bible. Tokyo is the educational center of Japan, and schools of every description abound; so there are tens of thousands of students scattered all over the city. My home is very near the Imperial University and First Higher school. Many of these students were attracted by the free classes in English Bible. The class hours are arranged so as to be most convenient for those who desire to attend. While these classes are open to any who wish to attend, and while people from various walks in life have attended, by far the larger number have been students from the various secular schools. The name Bible Schools was given to the places where these classes were held. And while not altogether inappropriate, I think it will be seen that such work is not to be called school work in the sense in which we use that term in our Educational Department. But these Bible classes are all the schools we have, or have had here, except Sabbath-schools. I regard all this work as strictly evangelical, and report our class recitations as Bible readings; for they differ from Bible readings only in this, that our readers come to us instead of our going to them.

This work has not been wholly satisfactory; for it appears that the majority attend for the study of English, and not from an interest in the Bible. However, it gives us something to do while we are learning the language, and during the last few months three young men who first became interested through attending our Bible classes, have united with the church.

So for the reasons already given, I would not like to have any school work set to our credit until we have a real school. And that brings me to the consideration of our needs in that direction. Our church-membership for all Japan is not yet fifty, including the three families of foreign workers. But among our members are some promising young people. Of the eleven candidates baptized this year, seven are young men. We are planning, as much as our circumstances will allow, for an industrial training-school. We hope to connect our health food work with printing work, when the way opens to start this latter work, and make these two the industrial part of the work. We have already quite a trade worked up in health foods, and manufacture our own nut butter. I believe that other foods could also be manufactured with profit. We have four hundred dollars donated to purchase a printing-press and appliances, but are holding it till we can carry on such work to advantage in connection with educational work.

We have been doing what we could for our young men. A year ago last spring

I gave three hours a day for some weeks to several of our young men, two of them already in the work. But while this was real school work, it was too brief to be called a school, being more like our Bible institutes at home. More recently we have provided daily Bible classes especially for our own young men. But here again the work is so small, so dependent upon the varying circumstances of the young men, that it would give a wrong impression to call it a school.

I am glad of this opportunity to state our circumstances and needs; for I trust it will be the means of giving our brethren at home a more definite idea of our work here. We trust that as our work enlarges, we shall be able to furnish the right kind of training for our young people who give promise of becoming useful workers. There is everything in favor of this plan for the development of workers. It takes years for our foreign workers to acquire even a fair use of this difficult language. The natives know it as we know English. They also know the ways and ideas of the people, while our knowledge concerning them is very imperfect. There are other reasons why we should depend as far as possible upon native help.

F. W. FIELD.

Current Mention

—A state of anarchy prevails in Santo Domingo, owing to recent revolutions, and business affairs are at a standstill.

—An insurrection has broken out in Uruguay, and severe fighting has followed the attempt of the government to suppress it.

—A dispatch from Salonika reports the blowing up of a Turkish powder magazine near Uskub, recently, thirty Turks being killed by the explosion.

—According to a report from Port Arthur, Ontario, Indians near Lake Nipigon have been recently driven to cannibalism by starvation.

—The Chicago livery drivers' strike has ended with a victory for the strikers on the "open shop" issue, the demand for increased wages being submitted to arbitration.

—Several large fires which have recently occurred in Lowell, Mass., are believed to have been incendiary. The last of these fires occurred January 12, and occasioned a loss of \$300,000.

—The steamship "Clallam" foundered in the straits of Juan de Fuca, British Columbia, January 9, about sixty of the passengers and crew being lost.

—Havre, Montana, was visited by a conflagration which began January 13, and broke out again the next day after it had apparently been subdued, destroying property to the amount of \$400,000.

—Pneumonia is very prevalent in New York City, 364 deaths from that disease having been reported there for the week ending January 9, this being 143 more than for the corresponding week in 1903.

—It is reported that the British authorities in South Africa are contemplating the prohibition of marriages between negroes and white people, and have sent for a copy of the Virginia law which prohibits such unions.

—Eight persons were injured in a wreck on the Erie Railway at Sand's Switch, N. Y., January 11. The entire train left the track, but no apparent cause for its derailment could be discovered.

—Dr. W. J. Morton, a professor in the New York Postgraduate Medical School and Hospital, claims to have cured three authenticated cases of cancer by the use of radium, and says that two other cases are now in process of cure by the same means.

—A British expedition to Somaliland, the territory of the "Mad Mullah" who has been leading the Arabs to oppose British rule, fought a battle recently with the Mullah's forces, in which one thousand of the latter were slain. The British loss was slight.

—The investigation following the Chicago theater disaster has resulted in a closing up of many public buildings of all kinds in that city by order of Mayor Harrison for non-compliance with the building ordinances, among these being a number of churches and several lodging houses. It is predicted that some of the theaters will remain permanently closed.

—Eight employees of a shoe manufacturing company in St. Louis, Mo., lost their lives by being pushed down an elevator shaft, falling six stories. The accident was due to carelessness on the part of twenty or more employees who crowded around the gate, eager to get on the elevator, the day's work having just been finished. The gate either gave way or was raised by some one, and ten of those nearest the opening were crowded into it. Those not killed were seriously hurt.

—It is believed at Washington that the threatened Russo-Japanese war will become a reality shortly. Japan is making extensive preparations for the expected conflict, among these being the requisition of several lines of steamships connecting Japanese ports with other centers of trade, these companies being under contract with the Japanese government to turn over their vessels to the latter's use in case of war. Russia still refuses to accede to the Japanese demands, and it is expected hostilities will begin when preparations for the same are a little more complete. Several Russian transports carrying troops have passed through the Bosphorus, and are anchored in the Sea of Marmora, waiting permission from Turkey to pass through the Dardanelles. Russia is bringing pressure upon Turkey to secure permission to send her Black Sea fleet through the Dardanelles, although this is directly forbidden by treaty obligations between Turkey and other European powers.

—It is reported that Colombia is moving troops to the borders of Panama, and it seems to be bent on an attempt to overthrow the new isthmian republic, and restore her own former sovereignty in that country. The propositions submitted by the Colombian agent, General Reyes, to the Department of State at Washington have been rejected by Secretary Hay, and General Reyes' mission has ended in failure. The only question involved in the controversy which the United States is willing to consider is that of the portion of the Colombian debt which Panama should be willing to assume, if any, and it is said the United

States will favor such action on Panama's part, and will even go to the extent of guaranteeing that the new republic shall carry out any obligation of that character. It is possible that this question may be brought before The Hague tribunal. Meanwhile should Colombia attack Panama, the United States would be bound, it is said, by the new treaty with Panama, to defend the isthmus against Colombian aggression.

—The United States Senate Committee on Privileges and Elections has begun its investigation of the charges against Senator-Elect Reed Smoot, among these charges being the following: "The Mormon priesthood, according to the doctrine of the church and the belief and practise of its membership, is vested with, and assumes to exercise, supreme authority in all things temporal and spiritual, civil and political. The head of the church claims to receive divine revelations, and these Reed Smoot, by his covenants and obligations, is bound to accept and obey." "The president of the Mormon Church and a majority of the twelve apostles now practise polygamy and polygamous cohabitation, and some of them have taken polygamous wives since the manifesto of 1890; these things have been done with the knowledge and countenance of Reed Smoot; plural marriage ceremonies have been performed by apostles since the manifesto of 1890, and many bishops and other high officials of the church have taken plural wives since that time. All of the first presidency and the twelve apostles encourage, countenance, conceal, and connive at polygamy and polygamous cohabitation, and honor and reward by high office and distinguished preferment those who most persistently and defiantly violate the law of the land." Mr. Smoot denies that he was ever a polygamist, or that he ever upheld polygamy.

NOTICES AND APPOINTMENTS

The Northern Union Conference

THE second session of the Northern Union Conference will convene at Milbank, S. D., Feb. 17-22, 1904. Recently the church, which has been established there for a number of years, seems to have made a special impression upon the people of the community in favor of the truths we hold, and it is believed that good will result from holding the meeting at this place.

The railroad connections are fairly good. The South Dakota Conference Committee will do what they can to provide comfortable lodging. Board will be provided at cost. If each person who expects to attend will notify Elder C. A. Burman, at Aberdeen, S. D., it will greatly facilitate the work of the locating committee.

Each conference of the union is entitled to one delegate at large, and an additional delegate for each one hundred of its church membership.

The importance of this meeting is emphasized by the fact that we have never had the opportunity of coming together and thoroughly organizing our work and outlining our policy. Our organization was effected at the time when the N. W. U. C. was holding its second session. The fact that almost every hour of the day was taken up with consideration of affairs pertaining to the N. W. U. C., and the further fact that the organization of the Northern Union Conference was only

provisional, contingent upon circumstances over which that gathering had no control, rendered it impossible to give due attention to the details of the work undertaken by the Northern Union organization.

It is the opinion of the executive committee that workers of every class, so far as is consistent, should attend this meeting. This will make them familiar with every detail of the union conference organization. It will bring the workers of various conferences together, permitting them to become acquainted, and will unify the work in the field as nothing else could do.

While it is to be a business meeting, it is hoped that it will be an intensely spiritual one. It should be a meeting in which we shall dedicate ourselves anew to the proclamation of the message. Bible study, the reading of recent Testimonies bearing on our work, devotional exercises, and the consideration of the general interests of the cause will each receive due attention.

C. W. FLAIZ,
President.

Notice!

A SESSION of the Mississippi Conference of Seventh-day Adventists will be held in Vicksburg, Miss., Feb. 7-9, 1904, for the purpose of electing conference officers, and of laying plans for advancing the work during the coming year.

H. G. THURSTON.

Not Too Late to Secure the Seven Free Copies

WHEN announcement was made last November of several series of very important articles which were to appear in the *Youth's Instructor*, we then promised that all new subscribers who sent 75 cents for a year's subscription, should receive the last seven papers of 1903, free.

Anticipating a great demand for these first numbers, we printed large editions, and although we have received many new subscriptions, we are glad to say to those who have not yet subscribed that it is not too late to secure these free copies.

We therefore renew the offer to send free the last seven copies of the *Instructor* for 1903, to new subscribers for 1904, who send 75 cents at once. This offer is only good so long as our supply of papers holds out.

Please remember that you will thus secure all the articles by Edison Driver, under the general title "Around the Work-Table." These explain and illustrate various things which boys can easily make with the ordinary tools and materials that most of them have or can easily get.

We are also pleased to announce that a series of articles entitled "In and Around the National Capital," to be prepared by the editor, Miss Fannie M. Dickerson, will soon begin in the *Instructor*. We are sure that our readers will find in this series a rare treat.

Send 75 cents at once and secure the *Instructor* for 59 weeks, and ask for our circular telling how you may secure a Bible free. Address your State tract society, or The Youth's Instructor, 222 N. Capitol St., Washington, D. C.

Notice!

THE Buffalo church desires to hear from the following-named persons, whose names at present are on the church records: Leslie Manchester, Jennie Woods, John Walter, David Richmond. The pastor, A. O. Burrill, requests that they communicate with Mrs. Edith C. Mitchell, Clerk, 463 14th St., Buffalo, N. Y.

Business Notices

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

WANTED.—To rent a furnished farm. Can give references if desired. Address E. Cole, Gaines, Mich.

WANTED.—By S. D. A. brother—a married man—employment by month; farm work preferred. Address, stating wages offered, F. L. Bailey, Lake View, Mich.

WANTED.—Good S. D. A. man who understands water treatment, as partner to start treatment rooms—one whose heart is in the work. Reference given and required. Address Dr. G. W. Patterson, Carthage, Mo.

HELP WANTED.—A young or middle-aged woman, S. D. A., to do housework. Can have a home, with wages; work not very heavy. May have Sabbath privileges. Healthy locality. Address Mrs. C. R. Whittemore, Sherwood, Tenn.

PROF. F. R. ROGERS, of Vicksburg, Miss., who purchased one of the children's lantern outfits for sale by the Southern Missionary Society of Nashville, Tenn., writes to them as follows: "We have the small lantern, and it is just grand. Chester (our son) can, I believe, do much good with it." The price of this outfit, complete with slides, and the book "Story of Joseph," is \$5.

Addresses

THE address of H. G. Thurston, until further notice, will be Meridian, Miss., Box 246.

THE address of the North England Conference and Tract Society is 8 Fairfield St., Leicester, England, having removed to this address from 176 Melbourne Rd.

C. H. CASTLE,
Secretary.

Publications Wanted

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

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

John S. Wightman, Eden, N. Y., periodicals and tracts.

F. M. Gourley, Neoga, Ill., REVIEW, Signs, Instructor.

Geo. R. Close, 35 Bridge St., Corning, N. Y., Signs, Sentinel, Youth's Instructor, Life Boat, Little Friend, and tracts.

J. W. Buckland, Box 218, Great Bend, Kan., REVIEW, Signs, Youth's Instructor, Little Friend, Life Boat, Sentinel, and tract "Is Sunday the Sabbath?"

Mrs. Branch Marshall, 507 Water St., Selma, Ala., Little Friend and the tracts "Second Coming of Christ," "Elihu on the Sabbath," "The Sabbath Was Made for Man," and "New Testament Sabbath," etc.

Obituaries

MOFFET.—Theron H. Moffet was born in Shalersville, Ohio, Jan. 16, 1833, and fell asleep in Jesus, May 6, 1903. The last three days of his life were days of great suffering, but his faith was strong in God.

MRS. T. H. MOFFET.

TAYLOR.—Died at Avondale, Colo., Nov. 25, 1903, of paralysis of the brain, Daniel Taylor, in his seventy-ninth year. He was a member of the Pueblo church. He leaves a wife and several grown children to mourn their loss. Words of comfort were spoken by the writer from John 5:28, 29.

J. B. WILSON.

ANDERSON.—Died at Denver, Ind., Sept. 13, 1903, Diana I., wife of Benj. F. Anderson, aged 60 years, 4 months, and 16 days. She accepted the truths of the third angel's message in 1886. She received an injury in

1878, which rendered her an invalid for the remainder of her life. Her friends sorrow not as those who have no hope. Words of comfort were spoken by the writer to a large audience.

W. A. YOUNG.

VINCENT.—Died at his home, in Lyons, Mich., Dec. 25, 1903, of kidney and heart trouble, Alva Vincent. He was born in Albany Co., N. Y., in 1827. Brother Vincent had been a faithful and consistent member of the Seventh-day Adventist church at Lyons, Mich., for the past twenty-two years. He leaves a wife and a daughter and many relatives and friends to mourn his absence. Funeral services were conducted by Elder H. E. Wylie, of Lyons. * * *

MASON.—Died at the home of her daughter, Mrs. R. J. Franz, in Battle Creek, Mich., Aug. 16, 1903, Mrs. Elizabeth Mason, aged 86 years, 6 months, and 21 days. She was the mother of Elder O. J. Mason, who died ten years ago. Although she was not a member of the Seventh-day Adventist Church, yet for a number of years she had been keeping the Sabbath of the Lord, and was a firm believer in the Bible truth for our time, and an earnest Christian until death. The funeral service was conducted by the writer.

I. D. VAN HORN.

NORTON.—Died in Fish Creek, Wis., Jan. 2, 1904, Stephen Norton, aged 69 years, 9 months, and 3 days. The deceased was born at Wold, Northamptonshire, England, and when twenty-one years of age came to America. During the winter of 1876-77 he accepted present truth under the labors of Elder H. W. Decker. His hope was bright, and he fell asleep expecting a part in the first resurrection. His wife and five children mourn their loss. The funeral sermon was preached by the writer, Rev. 20:6, a scripture often quoted by Brother Norton, being chosen as the text.

H. W. REED.

SEARS.—Mary F. Sears was born Jan. 16, 1830, and died as a result of falling from a railroad train, Aug. 12, 1903. She was on her way to visit one of her sons, and, supposing she had reached her destination, attempted to leave the train while it was in motion. She sustained a heavy fall, and lived but a few hours after the accident. At the time of her death she was a member of the St. Helena (Cal.) Seventh-day Adventist church, having been a believer in the third angel's message for nearly a quarter of a century. She left eight children to mourn her loss. Funeral services were conducted by the writer.

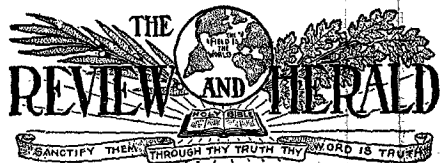
C. L. TAYLOR.

WALKER.—Died at the home of her daughter, Mrs. Moye, at Dubuque, Iowa, Jan. 4, 1904, of paralysis, Sister V. E. Walker, aged 62 years, 2 months, and 21 days. Sister Walker was the first white child in Iowa, having entered the State with her parents during the Blackhawk war. Being forced by threatening danger to leave the State, they returned as soon as it was safe, and settled where the city of Dubuque now stands. Here she lived until 1887, when she moved to Minnesota. There, a short time before her death, she heard and accepted the message we hold so dear. We hope to meet her in the resurrection morning. She was the mother of nine children, five of whom survive her. Words of comfort were spoken by the writer.

FLOYD BRALLIAR.

MOON.—Died in Brookfield, N. Y., Oct. 14, 1903, Brother W. S. Moon, in the eighty-ninth year of his age. Brother Moon united with the Seventh-day Adventist church of Brookfield at the time it was organized by Elder J. N. Andrews in January, 1853, of which he remained a faithful member until his death. His aged wife, with whom he had lived over sixty-five years, survives him, also an invalid daughter, Mrs. Geo. Hostler. Their lives were saddened by the loss of an only son in early manhood. In the words of another, "There has been an affectionate devotion in their lives that was truly exemplary. Their home was a place of happiness and contentment that shed its kindly influence through the community." The funeral services were conducted by Elder E. J. Van Horn.

MRS. T. T. WHEELER.



WASHINGTON, D. C., JANUARY 21, 1904

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

At the close of the last General Conference there was left in the house of worship at Oakland a gentleman's mackintosh. The owner can secure it by sending a correct description of it and instructions for forwarding. Address M. C. Wilcox, Pacific Press, Oakland, Cal.

THIS note is to call the attention of all our churches to the appointment in last week's REVIEW, of Sabbath, February 6, as the time for taking a general offering in behalf of the German and Scandinavian literature, as it is to be produced and circulated in America under the management of the International Publishing Association, at College View, Neb. Get ready.

BROTHER M. A. ALTMAN and family, formerly of Colorado but located in England for nearly five years, sailed from London for South Africa, December 18. This change was made at the suggestion of the Mission Board, and with the consent of the British Union Conference Committee. Brother Altman has been blessed in his labors in England; and we hope that much success will attend his work in South Africa.

AMONG those who have responded to the request of the General Conference Committee to come to Washington to assist in the development of the work here, is Dr. George A. Hare, of Fresno, Cal. It was very difficult for Dr. Hare to close his business of twelve years in California, but he has acted upon the earnest counsel of Sister White and the urgent request of the Committee, and is with us. We give him a hearty welcome.

FROM the report printed in this issue it will be seen that an invitation has been extended by the General Conference Committee to Elder E. W. Farnsworth, who has been in Australia for several years, to join the workers in the British field, with the suggestion that he should attend some of the principal camp-meetings in America during the coming summer, while on his way to England. We are sure that many of our people in this country will be glad to see and hear Brother Farnsworth again, and that he will receive a hearty welcome to the work in the British Union Conference.

From California to Washington

It has of course been apparent to all who have been conversant with the experiences in our work during the past few months that Sister White has taken a deep personal interest in the question of the removal of our headquarters from Battle Creek, Mich., to this city. It was the counsel which the Lord was pleased to give through her which settled the matter of the definite location, and brought our work to Washington. The same counsel has instructed us that a sanitarium and a school should be established here, and this led to the purchase of a tract of land for such purposes. From time to time very definite light has been given concerning the principles which should be exemplified in all the institutions established in this new location in order that a new order of things might be seen in this work, and that a right testimony might be borne in behalf of this message. The burden of this whole move has rested with much weight upon Sister White's mind as these matters have been presented to her, and we are very glad to say that she has decided to make her home for a year at least at Takoma Park, the suburb of Washington where our institutions are to be located. A sufficient number of her helpers will accompany her so that her work can be continued without interruption. Brother W. C. White and his family will come with them.

While she is in the East, Sister White will visit different places as her strength will permit, and the interests of the work may suggest. For some time it has been clear to her that she should bear her testimony at least once more in Portland, Me., and she will doubtless visit other places in New England during her stay here.

We feel that the presence and counsel of Sister White will be of great value to the work while the effort is being made to put a new mold upon this whole movement. There are difficulties and perplexities to be met which are realized by but few, and there are influences to be counteracted which have tended for a long time to undermine confidence in the essential features and the speedy triumph of this message. Sister White's testimony had much influence when this work was started here in the East, and now that the headquarters have returned to the East in harmony with her testimony, it is very fitting that she should unite her efforts with those who are located at the new headquarters. Brother W. C. White's long experience in pioneer work will make his help of great value in devising and executing the plans for developing the work here.

This outlook brings fresh hope and courage into the hearts of these who have been bearing burdens in this part of the field. More definite information concerning these plans will be given later.

Medical and Sanitarium Work in Washington

THE instruction that guided in the selection of Washington for our denominational headquarters, speaks very plainly and emphatically regarding the establishment of a sanitarium in the vicinity of this city. It urges the carrying on of a broad, genuine medical missionary work in Washington. We shall endeavor to place this instruction before the readers of the REVIEW in a short time; hence we make only a brief quotation here. It is as follows:—

"There should be a sanitarium in Washington. The people in the nation's capital should know what we are doing. Let the work stand high upon its eternal foundation as gospel medical missionary work. . . . If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is Washington. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago. Above all places, this place should now be worked."

This counsel was heartily responded to by those who attended the Washington Council last October, and recommendations were passed providing for the development of the work in harmony therewith. Since the council, this phase of our work has received as much attention as the pressing duties of those having it in charge have permitted them to give it. The men who have been selected to come to Washington to take the chief burdens of this work in its various phases, have come to our assistance as soon as they could possibly close their personal affairs in satisfactory shape.

A corporation known as the "Washington (D. C.) Sanitarium Association" has been formed, the by-laws adopted, and the trustees elected. The articles and by-laws will no doubt be printed soon. The act under which the association is incorporated is very favorable. It permits the members of the corporation to meet at any time, and in any place in the United States, for the transaction of legal business. This will allow the association to hold its regular annual meetings in connection with the General and Atlantic Union Conferences without the necessity of a meeting in the District of Columbia to ratify the proceedings.

The trustees of this new corporation are A. G. Daniells, W. C. White, Dr. G. A. Hare, Dr. J. H. Neall, A. P. Needham, J. N. Nelson, and J. R. Scott. As the by-laws empower the board of trustees to fill vacancies, it is expected that the personnel of this Board will change somewhat as the work develops, and men of experience and efficiency unite with the enterprises here.

The first step the Board will take to begin definite work, will be to open city treatment rooms. The location will no doubt be decided upon by the time this statement reaches the readers. In future numbers of the REVIEW, we shall outline more fully the meaning of the objects, the plans, and the responsibilities of this new enterprise. We greatly need divine wisdom and help, and we earnestly desire to be remembered at the throne of grace by our people.

A. G. DANIELLS.