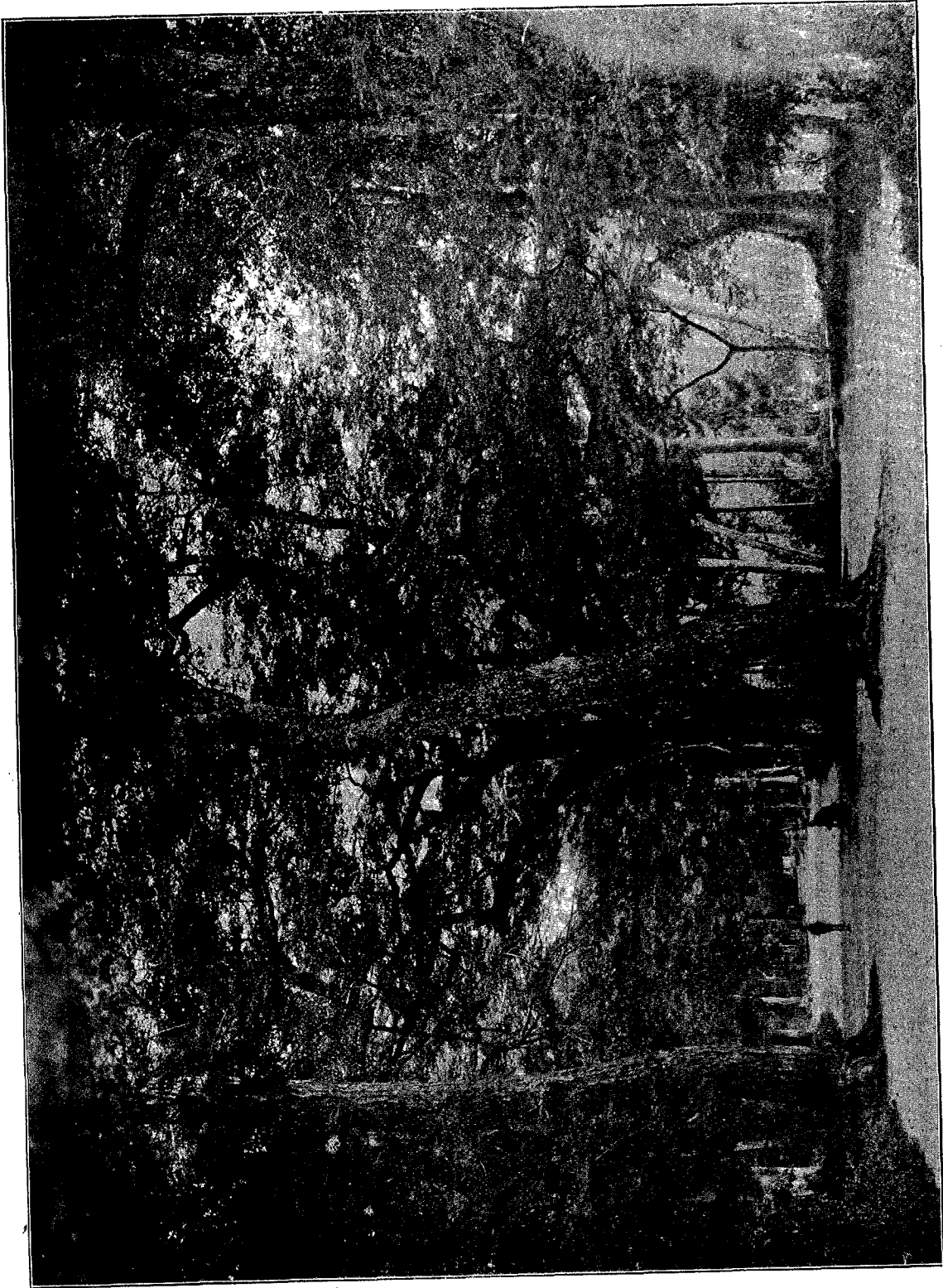


# The Advent REVIEW AND HERALD And Sabbath

Vol. 81

WASHINGTON, D. C., THURSDAY, FEBRUARY 25, 1904

No. 8



## Publishers' Page

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Company

### The Desire of Ages

IN the National Sunday-school Lessons for the first half of the present year, Christ, the Desire of Ages, is the central figure. No story is more impressive than the life of Christ, and none will so well bear repetition. In the hearts of all there is a longing for something not possessed, and it is God's design that this longing shall lead alone to the One who is able to satisfy it.

It is the purpose of "The Desire of Ages," which is an intensely interesting and instructive book of over 866 large pages on the life of Christ, to set forth that Life of lives as the One in whom every longing may be satisfied; and from now until July is a very favorable time to interest the Sunday-school people in this book, and thereby bring to them a fuller and truer knowledge of the Redeemer. Those who will, at this time, take this book to the Bible-loving people in the Sunday-schools, will not only be of great service to them, but will receive a commission on their sales that will abundantly pay them for their work.

The book is a handsome volume, profusely illustrated with six thousand dollars' worth of new original drawings, bound in the following styles:—

Cloth, marbled edges .....	\$3 50
Cloth, gilt edges .....	4 25
Library, marbled edges .....	5 00
Full morocco, gilt edges .....	7 00

### New Edition of the Great Nations of To-Day

BY ALONZO T. JONES

A PRESENTATION of the great nations of the present time, their rise, relations, career, and their destiny, in connection with a clear and concise treatise on the seven trumpets, the three woes, the third angel's message, the threefold messages, Babylon, the beast of Revelation 13 and its image in all its phases and workings, the commandments, the hour of the judgment come, and the setting up of the everlasting kingdom of God.

An excellent volume to loan and to place in general circulation. 257 pages; paper covers, 25 cents.

### The Lover's Love, or John Three Sixteen

ON March 1 the new book entitled "The Lover's Love, or John Three Sixteen," by William P. Pearce, will be ready for delivery.

This will inspire the hearts of believers, and win souls to God from the ranks of unbelievers. It will be a thrilling treatise on that priceless scripture recorded in John 3:16, and will impress the reader with the wonderful love of God for the world. It will contain an important message to the world, and can easily be sold to all readers of the Bible at this time while the Sunday-school lessons are upon the life of Christ.

Some conception of the scope of the book may be gained from the following table of contents:—

"Love Counteth Not the Cost"

(poem); "John Three Sixteen;" The Lover—"God;" The Lover's Intensity of Love—"So Loved;" The Lover's Object—"The World;" The Lover's Proof—"That He Gave;" The Lover's Gift—"His Only Begotten Son;" The Lover's Proviso—"Whosoever Believeth;" The Lover's Purpose—"Should Not Perish;" The Lover's Pledge—"Have Everlasting Life."

It will be published as a trade book, in neat cloth binding, with 176 pages, 5½ x 7½ inches. It is printed in large type, without illustrations, and will sell for 75 cents, postpaid.

### What Think Ye?

A TRACT of forty pages, published by the Southern Publishing Association, and containing short, pointed readings on the following important subjects:—

God's Gift to the World, What Shall I Do to Be Saved? Baptism, God's Sabbath, The Condition of the Dead, The Resurrection of the Dead, Tokens of Christ's Coming, The Judgment, The Earthly Sanctuary, The Heavenly Sanctuary, The 2300 Days, The Third Angel's Message, The Fate of the Wicked, The Home of the Saved. Price, 3 cents, postpaid.

### Looking Unto Jesus

ARE any perplexed in the study of the Sabbath-school lessons? If there is anything about the lessons they do not quite understand, they should procure a copy of "Looking Unto Jesus," and study it thoroughly. It will help them to get a better understanding of the sanctuary services. It is an exhaustive treatise on the subject of the sanctuary, and imparts invaluable information upon the prophecies as related to Christ and the plan of redemption. Its author, Uriah Smith, often said it contained the best of his life's efforts. Of it the *North and West* says:—

"This work considers the theme of themes, our Saviour and Redeemer. Christ is regarded from every Scriptural point of view,—as present in creation, redemption, and the final judgment; as he is involved in history from Genesis to Revelation."

Bound in a neat cloth binding, \$1, postpaid.

### The Gospel Reader

A READER prepared especially to follow "The Gospel Primer," being graded and generally adapted to the natural progress of the children finishing the "Primer."

The long and successful experience of the author (G. H. Bell) as an educator and Biblical student has enabled him to embody in this reader the primary essentials in progressive reading, and to utilize the more prominent events in Bible history as suitable subject-matter for a reader adapted to children. The cardinal principles of the gospel are taught in a clear, progressive, interesting manner, and the language is so clear, simple, and direct that small children have no difficulty in understanding the teaching of the text.

The thirty-five chapters of the reader are beautifully and impressively illustrated with twenty-two fine half-tone

Bible pictures, and it is substantially and attractively bound in cloth, with a portrait of the Saviour in gold on the front cover; also bound in board covers in two colors. It contains 192 pages, printed in large, clear, new type. Price, in cloth, 75 cents; board covers, 50 cents.

### Christ's Second Coming, or the Bible Evidences and the Signs of Our Times

BY J. Q. A. HAUGHEY

THIS excellent tract, which has been out of print for some time, has been reset, and bound without covers, and made No. 42 of the *Words of Truth Series*. It contains 32 pages of Bible evidences of Christ's second coming, and has proved to be an excellent tract for general circulation. Several hundred thousand have been sold, and excellent reports have been received of the good work it has accomplished.

It now sells for 2 cents a copy, with the usual discount to Tract Societies.

### Our Paradise Home

It is simply wonderful how popular this little book has become in the short time it has existed. Almost every mail brings words of praise for it, of which the following is a fair sample:—

"We can not express too heartily our indorsement of 'Our Paradise Home.' We believe it will meet with even greater favor than 'Gospel Primer,' and be a great help to our canvassers. The message is presented in a very clear and interesting manner, and can not fail to fasten the attention, and to cause serious thought on the part of those who read it, and will create a desire to investigate further. The title is attractive, and appeals to the hearts of all; for 'home' is one of the dearest words that man can know.

"E. A. MERRIAM, Sec. West Mich. Conf."

### Revised Science in the Kitchen

BY MRS. E. E. KELLOGG, A. M.

*Superintendent of Mothers' Work for the National W. C. T. U., Chairman of the World's Fair Committee on Food Supplies for Michigan.*

This excellent work has just been revised and greatly improved. It contains about 600 pages, printed on excellent paper, finely illustrated, and gotten out in a style at once popular, attractive, and substantial. As to its subject-matter, while it is thoroughly scientific, it is also thoroughly practical in presenting the best methods of preparing foods; and the work gives over eight hundred tested recipes for the same. The book is written in a style bright and entertaining, although concise, and is the embodied result of the patient and almost continuous research and experimentation carried on by Mrs. Kellogg during the last ten years, in the Experimental Kitchen connected with the Battle Creek Sanitarium. Price, oilcloth, \$1.90.

Order of State Tract Societies; Review and Herald, Battle Creek, Mich.; Review and Herald, Washington, D. C.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.

# The Advent REVIEW AND HERALD And Sabbath

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

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## Editorial

### The Precious Blood

IN the simple language of the Scripture we are told of the infinite cost of our redemption. "Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." Jesus "gave himself for us." We were "sold under sin," but the redemption price has been paid in "precious blood." For this reason we are told, "Ye are not your own; for ye were bought with a price." Every one of us belongs to God by right of creation and by right of purchase at an infinite price. The terrible nature of sin is shown in the fact that so many refuse to regard this double right, and attempt to act upon the basis that they belong to themselves. What an insult it is to the God of heaven to count the blood of the covenant a common thing! In the estimation of heaven that blood is precious, and the redeemed ones both now and forevermore will testify to its worth. "The unspeakable value of the cross will be proclaimed throughout eternity, from every part, from every glorious feature, of the new creation, as well as from every inhabitant of the heavenly city." "The precious value of the blood of Christ will be made manifest in every part of the new creation. All will tell out the costliness of the price that has been paid." The song of "the four living creatures and the four and twenty elders," who "fell down before the Lamb," will find a response

in the heart of every saved sinner: "Worthy art thou, . . . for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests."

"Oh, precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus."

### Two Significant Quotations

IN the current issues of two leading publications we find editorial comments which show how great are the changes which have come in recent years in matters of religious belief, and to what an extent the churches generally have yielded the ground to the claims of modern science and the Higher Criticism. Here are two representative paragraphs:

The liberal religious press of the United States and England has spoken in the highest praise of the work and influence of Herbert Spencer; and it thus gives a striking measure of the profound change of orthodox feeling that has come within twenty-five years. Darwin, Spencer, Huxley, and Tyndall were long the objects of especial condemnation by both the religious press and the pulpit in England and America. It was they who were meant when ecclesiastics spoke of "profane and vain babblings and the opposition of science falsely so called."—*The World's Work for February*.

A dozen years ago Profs. Charles A. Briggs and Henry Preserved Smith were suspended from the ministry by the Presbyterian General Assembly for their teachings of the Higher Criticism; the battle is over now, and the church is full of the higher critics.—*The Independent (New York)*, of January 28.

The subtle influence of this modern infidelity reaches further than we might think at first, and under one form or another it is found where its presence is little suspected. There can be, however, no fellowship between it and the truth of this message, neither can there be any compromise with it.

### The Coming of the Seed The Second Advent

WE have now traced the development of the original promise of the Seed through the various experiences in the history of the church. We have followed it in the promises to Abraham, in the promises to David, in the experience in ancient Babylon, in the first advent, in

"the falling away," in the experience in modern Babylon, and in the final call out of Babylon, and we have seen that God's promises to his people and his providential dealings with his people have all had reference to the fulfilment of the original purpose and plan that sin and its author should be destroyed by the gift of his Son to the human family, and we have seen that the hope of the church and the principal theme of promise and prophecy is the coming of Christ the Seed. This is indeed the true keynote of Scripture teaching. To take this idea out of the Bible would be like taking the framing timbers out of a building. The whole structure would collapse. The gospel can not be taught in its proper setting, with due regard to its historical development, unless "the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" are constantly emphasized. This has always been true, but in this generation, as the time of the promise draws near, the true gospel message for the world must be most emphatically the gospel of the coming of the Seed.

The second advent of Christ, the coming of the Seed of the woman as the Lord and King of glory, is the climax of all that is involved in the original promise made in the garden of Eden. This is the glorious consummation toward which the whole history both of the church and of the world has been tending during this whole experience of sin. "To God's pilgrim people, so long left to sojourn in 'the region and shadow of death,' a precious, joy-inspiring hope is given in the promise of his appearing, who is 'the resurrection and the life,' to 'bring home again his banished.' . . . From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power, and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. . . . The coming of Christ to usher in the reign of righteousness, has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire."

"About his coming cluster the glories of that 'restitution of all things, which God hath spoken by the mouth of all his

holy prophets since the world began.' Then the long-continued rule of evil shall be broken; 'the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.' 'The glory of the Lord shall be revealed, and all flesh shall see it together.' 'The Lord God will cause righteousness and praise to spring forth before all the nations.' He shall be 'for a crown of glory, and for a diadem of beauty, unto the residue of his people.'

"It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven. 'The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord.' 'The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.' 'Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called my Delight, and thy land Beulah.' 'As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.'"

"From the dungeon, the stake, the scaffold, where saints and martyrs witnessed for the truth, comes down the centuries the utterance of their faith and hope. "Being assured of Christ's personal resurrection, and consequently of their own at his coming, for this cause," says one of these Christians, "they despised death, and were found to be above it." They were willing to go down to the grave, that they "might rise free." They looked for the "Lord to come from heaven in the clouds with the glory of his Father," bringing to the just the times of the kingdom."

As the promise of the coming of the Seed runs like a thread of gold through all the teaching of the Scripture, so in the closing work of preparation for the coming of the Seed this whole chain of truth should be presented to the people. Every promise has reference to this time. Every prophecy is a part of the one great prophecy which finds its fulfillment at this time. All the experiences of the past which were emphasizing some phase of the one great truth, throw their light upon the present time. Much of the preaching of to-day is utterly lacking in power, and fails to meet the needs of the people, because it does not recognize and give the proper place to the truth for the hour. "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

We earnestly urge those who voice the third angel's message to the world to give fresh and faithful study to the whole question of the coming of the Seed as revealed in the Scripture. A comprehen-

sive grasp of this central truth of the gospel message will give a clearer understanding of the application of the utterances of the prophets of all times, and will make it possible to bring to a focus in our own day all the rays of light which have shone forth from God's Word from the beginning.

Those who thus consider this great theme will certainly be impressed with the fact that "the return of Christ to our world will not be long delayed," and they will certainly make this "the keynote of every message."

### More Sunday Legislation by Congress

ON three separate occasions of comparatively recent date the national legislature—the Congress of the United States—has occupied itself with the settlement of questions and the enactment of legislation lying within the domain of religion. On the first of these occasions, in 1892, Congress decided that Sunday is the Sabbath of the fourth commandment, and enacted that the gates of the World's Fair at Chicago should be closed on that day. The second of these occasions arose with the appropriation of five million dollars from the national treasury for the benefit of the Louisiana Purchase Exposition, in 1901, the managers being obliged, as a condition of receiving this money, to bind themselves by a strict agreement for Sunday closing of the entire exposition. The third of these occasions has only just passed into history, having occurred on the eighth day of this present month. The facts of this most recent instance of Congressional religious legislation should be of interest to the readers of this paper. Especially would we invite to them the attention of any who may have thought that this issue of religious legislation had died out, and was no longer to be taken into serious consideration.

The occasion of the action taken by Congress on the 8th inst., was the appropriation of a sum of money to the "Lewis and Clark Centennial and American Pacific Exposition," to be held at Portland, Ore., to celebrate the hundredth anniversary of the exploration of the Oregon country. The bill before Congress provided for the appropriation of \$1,775,000 for this purpose. The Senate committee having the bill in charge presented the following amendment:—

That no machinery shall be operated on said exposition grounds on a Sunday for the purpose of display, and all places of amusement within the enclosure of the exposition grounds shall be closed on every Sunday during the period that such exposition shall be held. Provision shall be made by those in charge of the exposition grounds for the holding of devotional exercises and sacred concerts on the grounds on Sundays.

An amendment to this amendment providing for Sunday closing of the exposition was then presented by Senator Platt, of Connecticut, thus:—

That as a condition precedent to the payment of any and all appropriations made in this act, the corporation in charge of the exposition shall contract with the Secretary of the Treasury to keep the gates closed on Sundays during the entire period of the exposition.

Senator Fulton stated that the question of Sunday closing had "been discussed very widely in the city of Portland and throughout the State of Oregon," and that "almost unanimously the people favor the amendment reported by the committee," allowing Sunday opening of the exposition grounds.

Senator Bailey said: "I can not quite understand why this Congress shall prescribe that anybody anywhere shall conduct religious exercises. . . . I am opposed to inserting into a law of Congress any requirement that anybody shall be compelled to hold religious exercises of any kind." "I believe as devoutly as anybody in churches; I believe in the propriety of religious exercises; but I do not believe they ought to be held under the requirements of Congress."

An amendment was passed striking out the words "devotional exercises," leaving only "sacred concerts" to be provided in the exposition grounds on Sundays. The discussion then turned again upon Senator Platt's amendment for Sunday closing of both the exposition and the grounds. Mr. Platt said:—

Congress provided in the St. Louis exposition bill that the gates should not be opened on Sundays; and I think Congress ought not to recede from that proposition. . . . I think that Congress, once having taken that stand, ought not to recede from it.

Note the illustration of the fact that one act committing Congress to the principle of religious legislation is certain to be used as a precedent and a lever for forcing Congress to go further in this direction. The progress of this kind that had been made since the act closing the gates of the Chicago exposition was alluded to by Senator Bailey. He said:—

It looks to me as though the very history of this provision, as traced by the senator from Connecticut, serves to warn us. We first began at Chicago, providing that there should be no exhibits on Sunday. . . . We proceed along this line for ten years. Then comes the St. Louis appropriation, and then the Congress not only says there shall be no government exhibits open to inspection on Sundays, but that the gates shall be closed. Then when we reach Portland, in Oregon, in this good year of our Lord 1904, we are confronted with a proposition to require religious exercises and sacred concerts. Thus the matter grows apace, and these local communities, in order to get federal aid in the shape of money, are submitting their local affairs to the control of the general government.

So far as I am concerned, I do not think the religious people of this country

are looking to Congress to protect their religion. Their religion has grown and spread its blessed teachings all over this land without the aid of the laws of Congress, and without even the aid of the legislatures of the several States. The religious sentiment of this country makes no such demand as this upon the American Congress. It does not require—indeed, it will not sanction—a law of Congress that assumes that the people of these communities can not be trusted to spend their Sabbath days in the proper observance of their religious duties.

But the speech that went straight to the merits of the question was made by Senator Stewart, of Nevada, who spoke as if commissioned to deliver a message of divine truth to the lawmakers of the nation. He said:—

Mr. President, I hope the amendment of the senator from Oregon [Mr. Mitchell] will prevail, and I presume it will, but I should like to remark here that I think it inappropriate for Congress to enact any legislation in regard to the religious observance of the Sabbath or any other matters pertaining to religion.

It was the most fortunate condition that ever occurred on earth that in the formation of our Constitution religious freedom was ordained. The people of the different colonies came here as believers in the creeds of various denominations. They were very radical in their beliefs, and it was many years before the residents of some of the colonies could even visit the others.

When, finally, the conflict came with Great Britain, the colonists united for the purpose of general defense, and after they had succeeded in the Revolution, it was found necessary, in order to preserve the government, that they should form a constitution. But so jealous were they of their particular creeds—for there were different creeds in each of the colonies—that they left out any reference to creed in the Constitution, and provided that each individual might worship God according to the dictates of his own conscience.

*I believe that idea has done more for liberty, for religion, for progress, and for civilization than any other provision of the Constitution, or any other proposition that was ever made in this or any other country.*

In traveling through Europe last year and some years before, I met people there alluding to our country and the blessing of the principle that here prevails, that all people may worship God according to the dictates of their own conscience.

I am utterly opposed to assuming any jurisdiction over the consciences of men or regulating their religious principles by the general government, because *our position on that question has permeated the entire world; it is world-wide; it is going on revolutionizing the bad practices of tyranny everywhere, and the people of the whole world long for that glorious privilege.* All interference in the matter of religion having been removed from the province of the general government by common consent in forming the Constitution, I agree with the Senator from Texas [Mr. Bailey], and I am old-fashioned enough to wish to have all allusion to Sunday closing or religion left out of the bill, and let the States and local communities regulate such matters as they may see proper.

Senator Fulton said there was no more

valid objection to the opening of the exposition grounds on Sunday than there would be to the opening of a public park on that day; to which Senator Platt replied that "when we are called upon to appropriate large sums of money to one of these exhibitions, we may very well provide that the universal sentiment that one day in seven shall be observed as a day of rest, shall be observed with reference to that institution." Senator Platt also quoted from a speech made by Congressman Dingley for closing the Chicago World's Fair, in which that congressman cited among other reasons for closing the fair, the fact that "in the estimation of millions, the divine injunction to 'remember the Sabbath day and [to] keep it holy' is regarded as a command of the Creator, to be obeyed as a religious duty." Then he again appealed to the precedent for religious legislation which had been set up: "As I said before, the Senate and the Congress have once adopted this principle, have once recognized the Sabbath as a day in which the government should not engage, or if it contributed its money, should not permit States or corporations to engage, in the amusement business, in the show business. I ask for the yeas and nays on the amendment."

After some further discussion, during which Senator Gallinger, of New Hampshire, said that "the churches of New England desire this exposition to be closed on the Sabbath day," the yeas and nays were taken, and Senator Platt's amendment closing up the exposition and grounds on Sunday was carried by a vote of twenty-nine to seventeen.

Senator Platt (of Connecticut), the author of this amendment, is the same individual who not very long ago arose in Congress with an amendment to the Declaration of Independence, changing that vital phrase "deriving their just powers from the consent of the governed" by injecting into it the word "some," so that the American doctrine would be, and by the action taken at that time now is, that governments derive their just powers from the consent of *some* of the governed. The closing of an exposition on Sunday by act of Congress at the dictation of a part of the Sunday-observing religious element of the people, is distinctly an illustration of government by the consent of "some" of the governed.

Thus passes another historic occasion leading to the fulfillment of that which inspired prophecy has spoken of this nation, regarding the attitude to be taken by its government toward the truth and the people of God. The recognition of Sunday as the Christian sabbath and the principle of legislation to uphold a religious institution are now well entrenched by precedent in the national lawmaking body. Other steps are soon to follow, and the climax of the controversy will ere long be reached.

L. A. S.

## The Answer Given to China's Call

ALL will surely remember the stirring call from China, printed three weeks ago. Brother E. Pilquist reported the safe arrival of the medical missionary party in Honan, and told of the cheering reception accorded them by the people. He appealed for one thousand dollars with which to secure buildings and land suitable for chapel, training headquarters, and medical dispensary and hospital.

The appeal was printed with the suggestion that some one or two individuals might find it possible to give immediate response, a thing that the mission treasury was unable to do before learning the full returns from the week-of-prayer offerings, and the regular calls from the fields for the new year. The Lord's providence that led our workers in far China to discover the very favorable location in Sin Tsai Hsien, had also prepared hearts to answer the call when made. The following letter came last week from a brother and his wife in Wisconsin. We know the writers will naturally shrink from having the circumstances of the gift made public, but for the blessing it may be to others to share in the joy of the message they send, we are sure we shall be pardoned for printing the letter:—

Last Sabbath, when reading the REVIEW AND HERALD, we became much impressed by the stirring appeal from China. God has blessed us, and by hard work and economy we have saved up just one thousand dollars, which we have decided to give to this needy mission field; but we have it out on interest, and can not get it before the first part of April. If there is money in the General Conference treasury that you can spare until that time, we would ask you to send Brother Pilquist that one thousand dollars at once, and we will surely send it to you by the first part of April.

This is about all that we own in this world, but we feel assured that God will provide the necessities for us as long as we are to stay here, so we give it cheerfully, and hope and pray that much good may come out of it. Please write and let us know if you can do this, and oblige,

Yours in the Master's service,

MR. AND MRS. PETER PETERSON.

The draft for one thousand dollars is already on its way. Well may we thank God for the good cheer which so prompt a response will bring to our workers in China. The outbreak of hostilities in the far East is a warning to us that the time to work is short. It will mean much to the China Mission that plans can at once be laid to start the training and dispensary work in the very center of the "Great Plain," the most thickly settled region in the world.

There is a helpful lesson in the fact that this response to the special call from China does not come from persons to whom a thousand dollars is not a very large possession. It represents the sur-

plus savings of a life of hard work and economy. It suggests the resources that God can command for the missionary cause as his love touches hearts with a sense of the need. And even though such a gift represented the accumulations of a lifetime, is it an unwise or imprudent investment for one who is not well off in worldly possessions? Who would assert that it is? At a critical time in our work in the far East, when trained missionaries are on the ground ready to lift high the standard of the third angel's message in the very heart of the most populous empire on earth, the appeal comes for a special fund needed to place the work on vantage-ground. The appeal is answered, and the splendid work goes forward. That thousand-dollar gift will go on working among China's millions till the Lord comes. It is not a small thing that brethren and sisters on the farm or in the towns of America may by their gifts and prayers be actual comrades in arms with those who are face to face with the peoples of far-away lands and strange tongues. We are one band in this missionary crusade. Those who pray and give at home stand shoulder to shoulder in the ranks with those abroad. This gift from a source which only the Lord could have pointed out does all of us good who hear of it. And we can share by anticipation the joy it will bring to the little missionary circle across the sea, when the word reaches China. Truly it is a grand thing to be in God's work to-day, and it is a cause to which we may gladly devote our lives and our all. As soon as the message is sounded as a witness to all peoples, the Lord will come.

W. A. S.

### **The Special Offering for the Religious Liberty Work**

**To Be Taken Sabbath, March 12**

I HOPE all the readers of the REVIEW read Elder Allen Moon's article in last week's REVIEW with reference to the religious liberty work. Brother Moon, as chairman of the Religious Liberty Department of the General Conference, is endeavoring to set in motion important influences in behalf of this phase of the work. He has the confidence and hearty co-operation of the General Conference Committee. The Washington General Conference council, held last October, recommended that a Sabbath offering should be taken at an early date in 1904, to assist in providing the literature and facilities required to get this work under way.

While the enemy is not making the open attack on the liberties of the people that was being made some years ago, he is not idle, by any means. A secret, stealthy work is being done, against which the third angel's message is to proclaim a solemn warning. This mes-

sage must be placed before the nation. It can not be done from the platform alone. The press must be utilized. Literature must be prepared and distributed. It is for this purpose that the special offering will be taken Sabbath, March 12. We hope all our ministers and church officers will call attention to this, and do what is consistent to secure a pleasing gift to this department of our work. And we all hope that this effort will bring many to the knowledge of the truth, and help to bring the end. The offering should be sent promptly in the usual way to the conference treasury.

A. G. DANIELLS.

### **Some Facts Relating to the Far Eastern Question**

IN a recent article contributed to *The Outlook*, Mr. Chester Holcombe states some interesting facts bearing on the present war between Russia and Japan, which, as former secretary of the American legation at Peking, he gathered from association with leading diplomats of the Oriental nations. Japan, he says, feels that she is fighting for her national existence. In an interview some years ago with a Japanese official of high standing, in Tokyo, the latter gave this illustration of the Japanese view of the situation as it existed then. "Holding up one hand," says Mr. Holcombe, "and separating the first and second fingers as widely as possible from the third and fourth, he said: 'Here is the situation. These four fingers represent the four great European powers—Great Britain, Germany, France, and Russia. In the open space between them lie Japan, China, and Korea.' Then with really dramatic force he added: 'Like the jaws of a huge vise, those fingers are slowly closing, and unless some supreme effort is made, they will certainly crush the national life out of all three.' He urged with great earnestness that the United States, Japan, and China should enter upon a mutual agreement—a tripartite alliance—to defend the independence and territorial integrity of Korea."

Briefly stated, some of the essential points presented by Mr. Holcombe are the following:—

1. When Japan conquered China in 1895, the treaty of peace gave to Japan the island of Formosa and a small part of Manchuria. Russia, as soon as these terms were known, served notice on Japan that "it would not be permitted to retain permanent possession of any portion of the mainland of Asia," and gave Japan forty-eight hours in which to accept or reject this proposition. Japan was obliged to accept it. A cabinet minister at Tokyo said: "If we had only three battle-ships, we would declare war against Russia within twenty-four hours. We have but one, recently captured from China, and it will not be fit for service

within six months, while the czar has six here in our harbors. What can we do but submit to this insolent threat?"

2. Japan was ordered away from Manchuria by Russia because it was the purpose of Russia, when the time for it was ripe, to annex that rich province, and also Korea, to her own domain. This is why the Russian government has within the past year endeavored to frighten China into refusal to grant to the United States two additional open ports in Manchuria.

3. This purpose of Russia was understood by Japan in 1895, and Japan also understood that if it was carried into effect, it would mean the eventual destruction of Japanese and Chinese nationality.

4. The present struggle to determine whether Manchuria shall remain Chinese or become Russian has a much broader ultimate end in view. It may be regarded as "a single test case in a broad issue which may be framed somewhat in legal form as *independent national existence in the far East versus partition and subordination to European authority*," this issue covering Japan as well as China and Korea.

5. If this issue is left to the decision of the European powers, the latter alternative will be the result. Traveling once in Japan in company with five ministers from European courts accredited to the Japanese emperor, Mr. Holcombe was told by the French minister that "it is not the policy of my government to permit the growth of China and Japan into first-class powers," and the statement was strongly indorsed by the ministers of the other powers.

6. When the Boxer uprising was put down by the European powers, these powers "suppressed Boxers and government forces alike," and "stripped the disturbed area of arms, and of nearly everything else." Then they forced an agreement on China not to buy or allow to be imported, for a term of years, any munitions of war of any sort; this being done ostensibly to guard against another Boxer uprising, but really to make the Chinese government defenseless against European aggression.

7. The United States is hostile to the partition of China, and these three governments—China, Japan, and the United States—could by united action easily prevent its partition. Mr. Holcombe does not raise the question, but it is a very vital one, whether the United States will be drawn into such an undertaking. The events of recent years, and certain indications of the present moment, make the answer to this question by no means certain.

8. "China offers the richest field in all history for the hunters after plunder."

Such is the situation as it exists to-day, and such is the point of view of the

Asiatic nation which is now contending with Russia on the field of battle. The outcome will be, as the student of prophecy knows, that the way of the "kings of the East" will be prepared, and these Eastern nations will be made ready to join in the final fray of Armageddon. The present sound of war reminds us of the approach of the last great conflict, when the winds of strife shall be loosed throughout the whole earth.

L. A. S.

### **Funds for Our Washington Enterprises**

WE are now ready to give our people an opportunity to make offerings for suitably establishing the headquarters of this cause in the city of Washington, D. C. The communications that directed us to the capital of our nation clearly pointed out the course we should take to establish our work here. We are to establish a printing house, a sanitarium, and a school. We are also to make a strong public proclamation of the truth in the city. We are to train workers for all parts of the great harvest field.

During the Washington Council last fall this instruction was placed before the delegates. They looked the location over, and studied the general plans. After the most thorough, deliberate consideration of all the features of the situation, the following decisions were unanimously agreed to:—

First, That we look to the proceeds that should come from the Review and Herald assets in Battle Creek for the necessary funds to build and equip the printing house in Washington.

Second, That we call for \$100,000 with which to provide the General Conference offices, the sanitarium, and the school.

The amount specified is not more than will be needed, but it is more than we who were located in Washington had dared to think of asking for. But the delegates, one and all, looked at the conditions and needs of the work in a most practical and courageous way, and refused to allow a smaller sum to be named. As stated in a former report, this splendid manifestation of confidence, good judgment, and courage lifted a great burden from my heart, and gave me hope for much regarding this enterprise.

We now have the various departments pretty well organized, and the general plans quite clearly outlined.

The publishing interests are represented by a legal corporation with a large and wholly denominational constituency, a good board of directors, and experienced officers. Its work is moving along as encouragingly as could be expected under the circumstances. Larger facilities are needed, but they can not be provided at present.

As has been reported recently, the medical work is being looked after. The board of trustees has elected officers, appointed department committees, and begun preparations for opening city treatment rooms, and for building on the Takoma Park site.

A provisional school board has been appointed, and officers elected to develop the school interests. The members of the board are Prof. W. T. Bland, W. A. Spicer, J. S. Washburn, A. P. Needham, and A. G. Daniells. The officers elected are: Chairman, A. G. Daniells; Secretary and Treasurer, W. T. Bland; Financial Secretary, J. S. Washburn. Steps have already been taken to secure the services of one of our brethren to act as architect and builder, for the school board.

The board of management have agreed on the following division of the \$100,000: for the General Conference building, land, and expenses in moving the headquarters to Washington, \$10,000; for the school, land, buildings, furniture, and improvement of land for cultivation, \$30,000; for the sanitarium, land, buildings, and city treatment rooms, \$60,000.

Those who have had experience in establishing school and sanitarium enterprises will say at once that the amounts named for these are not enough. It is not all that will eventually be required if the blessing of God attends the work. But it is all that has been voted, and it is sufficient to start with. We shall thank God for this much.

Now, brethren and sisters, we are prepared to begin operations. Our first step will be to give all our people in the United States an opportunity to make an offering to these enterprises. While the money is beginning to come in, we shall begin preliminary arrangements so that we can proceed to purchase material, and build as soon as we have the means.

Our first great pressing need now is money. The sanitarium and school boards have thought it wise to arrange for Elder J. S. Washburn to take the responsibility of soliciting funds. His whole soul is in this Washington work. The Lord has laid the burden on his heart. He will place the situation in all its phases before all our people by articles in our papers, and by correspondence. Brother Washburn will be pleased to answer questions and give information to all.

Please note that all offerings should be sent to the treasurer of the General Conference. Brother Washburn does not wish to receive the money. His duty and burden is to do what he can to solicit the funds. The General Conference treasurer will apply the offerings exactly as requested, and return receipts. An acknowledgment of funds received will be made through the REVIEW.

The Lord has commanded us to estab-

lish his work in the nation's capital. He knows we must have means. We believe he will send us what we need. I suppose we have but little realization of what all this means, and the part it will play in the closing scenes of this work. Let us all respond quickly and liberally to this call.

A. G. DANIELLS.

### **The Medical Missionary Council in New York City**

IT will be remembered by some of the readers of the REVIEW that the Atlantic Union Conference, at its late session, organized the medical missionary work in its territory as a department of the conference work. A medical missionary board of nine members was elected to advance the interests of this department.

The Greater New York Conference in its session, which immediately followed the Atlantic Union Conference, adopted the union plan, and elected a board of five to look after and develop the medical missionary work in that conference.

February 5 these two boards met in New York City for a joint council to arrange and plan for effective work. Besides the members of the two boards, there were present by invitation, W. C. White, H. W. Cottrell, A. E. Place, C. H. Edwards, and A. G. Daniells.

The council covered four days, during which time eight meetings were held. All the members of both boards except one were present, and took a lively interest in the questions that were presented for consideration. The proceedings of the council are given on another page of this issue.

It will be understood that these brief minutes can not give any adequate idea of the interesting and instructive discussions of four days. The recommendations that were passed give some idea of the various topics considered. It is the intention of the Union Medical Board to carry out these recommendations the best they can during the present year.

As the members of the board are bearing heavy responsibilities in connection with various institutions, it will be difficult to give the work of the department all the attention it deserves. We hope the day is near when capable persons can be placed in the field to give this work their entire time. Then the decisions and plans of the board can be carried out with a vigorous hand.

Conference officers, ministers, and church officers can do a great deal to assist the medical boards to make their work a success. This is especially true with reference to the distribution of literature. The ministers can render excellent service to this department by giving frequent addresses, both to our own people and to those not of our faith, on the subject of health and temperance.

This is a part of our message, and should have the place it deserves in our efforts to advance the cause.

Altogether, the council was a very enjoyable and profitable occasion. While every one enjoyed the fullest liberty of thought and speech, the discussions were temperate, dignified, and harmonious. The foundation was laid for a good, well-balanced medical missionary department of the union conference. I will refer the readers to the report of the proceedings, as given on another page, for the details of the plans laid. Great light has been given to us as a people, and we should rejoice in the privilege afforded us to pass it on.

A. G. DANIELS.

### Finish the Work

THE forgiveness of sin and the payment of debt are closely related. When the sins are forgiven, restoration, the paying back to every man his due, naturally follows. Truly he who takes our sins, and helps us to live above sin, can enable us to pay our debts, and to live above debt. The institutions of the great message we bear ought not to be built over yawning chasms of debt. These debts will all be paid before the Lord can come to judgment, and we shall learn how to build and establish our work without debt. Every one who reads this paper knows this to be the truth.

The great changes made during the past year mean much. One thing is clear—the day, the hour, to release the oppressed, to break every yoke, has come. It is time we began to obey the divine command, “Owe no man anything, but to love one another.” O, he is able to break the shackles alike of sin and of debt! Do you know that if the Lord’s people will follow the Lord’s plan, our schools, publishing houses, and sanitariums, and we ourselves, will soon be free from sin and from debt? Free in the Lord! Glorious liberty of the sons of God! Is it possible? you ask. Possible?—Yes, certainly, if we follow the directions God has given. The work of selling “Christ’s Object Lessons” perseveringly, persistently carried out, will clear every school in our ranks from all the blight of debt. Are there not those who will at once take up this blessed work anew? Write your tract society secretary for a supply of this most excellent and easy selling book. Continue, persevere, finish the work. Can our people expect God’s blessing if this work is left unfinished? Will not the president of every conference encourage every member to continue this work, and will not the president of every conference furnish to his union conference president a statement as to the exact condition of this work in his territory, that the

union conference president may be able to send me at once a complete statement of this work up to the present date, that I may be able to publish through the REVIEW the exact situation through all this country?

O, let us *finish* the work! You can help. A recent Testimony reads as follows:—

My brethren and sisters, why is so little being done to sell “Object Lessons”? Have you become weary in well-doing? Have all the families in your neighborhood been supplied with the book that is so full of helpful lessons both for parents and for children? Are there not some who did not buy a book last year that would buy one now? Why should we not go steadily forward with this work, until millions of homes have been supplied with “Object Lessons,” and our schools are freed from debt? . . . All will receive grace for grace, as they give what they can in time and influence, to the circulation of “Object Lessons.” J. S. WASHBURN, Secretary of Committee for Relief of Schools.

### Note and Comment

SPEAKING of the effort for Sunday closing of saloons in New York City, *The Independent* says it “is better to have no law than to have a law that is wantonly and publicly and generally flouted.” So it advises that “as the law is not enforced, and apparently can not be enforced, and the people are taught to disobey law, they should have the law changed.”

The distinction between natural law and statute law does not seem to be as clear in the minds of many people as it should be. Natural law is always binding, and people should be taught to respect such law always, and at all costs. Any statute law which is in conflict with natural law is not entitled to respect. In other words, to do right and to uphold justice is the natural duty of all people, and no statute that conflicts with justice can be of binding obligation. People should be taught respect for law, therefore, by being taught respect for what is right and just, rather than by a mere change of statute to suit a popular desire. What is right? is a more fundamental question than, What is the law? And a statute which disregards the question of right is itself a promoter of lawlessness; for right is always the higher law, having its seat in the throne of the Supreme Ruler. It is the business of legislatures not to try to create right and wrong by statute, but to discover first what is right, and then to enact a statute in conformity with it.

The saloon is a natural outlaw, and has no right to exist on any day in the week, and a Sunday saloon law, demanding that the saloon be closed on Sunday, and therefore legalizing its existence on

other days of the week, sets up a false standard of right, and tends to confuse minds concerning the issue which the saloon as an enemy of home life and civilization represents. It is an example of the confusion of right and wrong which always results from legal recognition of a religious day.

THE investigation by the United States Senate committee of the charges made against Senator-Elect Smoot, of Utah, is to include an extensive examination into the religio-political system which the Mormon Church represents. The following statement is made by those in touch with the committee:—

The question will not deal with the subject under investigation in a narrow way, but will go broadly into the character of the Mormon hierarchy, its laws, practises, oaths, services, ceremonies, business methods, political influence, and every suggested phase of its activity in the spiritual, moral, and physical life of the people who are under its control. . . . President Joseph Smith and a long list of high officers, including his fellow presidents and the apostles of the church, will be summoned and put under examination.

President Smith will be interrogated as to the idea of inspiration and the effect of the mandates of the head of the church on communications. Privately this line of inquiry will be intended to apply directly to the question whether a Senator of the Mormon faith would hold the authority of the church or that of his country paramount. But essentially, Senator Smoot becomes a mere incident of the investigation, which will be directed in all its force against the Mormon Church as a dangerous political influence.

Undoubtedly the Mormon Church is a dangerous political influence, since it holds the balance of power in a large section of the Western territory of the United States, including Arizona and New Mexico, which, when admitted into the Union, may be represented by Mormons in the United States Senate. But whatever may be the result of this investigation, the fact which the American people most need to know and remember is that the menace to the country from a union of religion with politics is not determined by the lengths to which the religio-political body desires to go, but by the number of people which it represents. A small step in this direction by the Catholics or by the Methodists would be worse than a great step by the Mormons, because of the great inferiority of the latter in numbers. The real danger lies not in the fact that Mormonism is trying to step boldly into the political arena, but that the papacy is entering quietly into that arena, and that the leading Protestant bodies are likely to follow her example. The real danger lies in the indifference of the people to the question of danger from this source.

L. A. S.

## General Articles

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

### A Prayer

H. T. TAYLOR

O TAKE my hand, dear Jesus;  
For thee how oft I pine!  
Fill me with truth and righteousness,  
And make me wholly thine.

I know that thou dost love me;  
O take this heart of mine  
And cleanse it from all selfishness,  
And make me wholly thine!

Help me to live for others,  
Filled with thy love divine,  
That I may point them unto thee;  
O make me wholly thine!

### Brotherly Love

MRS. E. G. WHITE

JUST prior to the crucifixion, Christ, in his last lessons to the disciples, dwelt upon the love that they should cherish for one another. "By this," he said, "shall all men know that ye are my disciples, if ye have love one to another."

After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds they strove to kindle this love in other hearts.

The believers were ever to cherish the love that filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, "As I have loved you, that ye also love one another." So closely were they to be united to Christ, that they would be enabled to fulfil his requirements. The power of a Saviour who could justify them by his righteousness was to be magnified.

### A Spiritual Loss

But the early Christians began to look for defects in one another. Dwelling upon mistakes, encouraging suspicion and doubt, giving way to unkind criticism, they lost sight of the Saviour, and of the great love he had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they themselves erred. They forgot the lessons of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts.

### A Message of Reproof

Because the early church lost their

first love, there came to them a message of reproof. "I have somewhat against thee," the Lord declared, "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."

Those mentioned in this scripture as losing their first love were not ranked with open sinners. They had the truth; they were established in the doctrine; they were firm to condemn and resist evil. Yet God declared, "Nevertheless I have somewhat against thee." They were losing their realization of the greatness of the love that God has shown for fallen humanity by making an infinite sacrifice to redeem them.

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death he urged upon believers the constant exercise of love for one another. His letters to the churches are interwoven with this thought. In one of his epistles we read: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. . . . God sent his only begotten Son into the world, that we might live through him. . . . Beloved, if God so loved us, we ought also to love one another."

In the church of God to-day brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same Heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together! How careful we should be to have our words and actions in harmony with the sacred truths that God has committed to us! The people of the world are looking to us, to see if our faith is exerting a sanctifying influence on our hearts, making us Christlike. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith.

### Our Greatest Danger

It is not the opposition of the world that will endanger us the most; the evil cherished in the hearts of professed Christians works out most grievous disaster, and retards most the progress of God's cause. There is no surer way of weakening ourselves in spiritual things than by being envious, suspicious of one another, full of faultfinding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

### How We May Reveal Christ

When you are associated with one another, be guarded in your words. Let your conversation be of such a nature that you will have no need to repent of it. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your hearts, you will talk of the truth,—of the blessed hope that you have in Jesus. If your hearts are filled with brotherly love, you will seek to establish and build up your brother in the most holy faith.

If a word is dropped that is detrimental to the character of a friend or brother, never encourage this evil-speaking; for it is the work of the enemy. Remind the speaker that God's Word forbids this kind of conversation. We are to empty the heart of everything that defiles the soul-temple, that Christ may dwell within. The Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love toward others, if we guard one another's interests, if we are kind, patient, forbearing, the fruits we bear will give evidence to the world that we are God's children. It is unity in the church that enables Christians to exert a strong influence upon unbelievers.

To build up one another in the most holy faith is a blessed work; to tear down is a work full of bitterness and sorrow. Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, love and unity would prevail in the church.

Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then be placing our feet upon dangerous ground; nor would we enter into temptation, falling under the power of the evil one.

Instead of finding fault with others, let us be critical with ourselves. Every one should inquire, Is my heart right before God? Am I glorifying my Heavenly Father? If you have cherished a wrong spirit, banish it from the soul. Eradicate from your heart everything that is of a defiling nature. Pluck up every root of bitterness, lest others be contaminated by the baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and cultivate in its stead the plant of love. Let Jesus be enshrined in the soul-temple.

My brethren and sisters, prayerfully consider the exhortation given to those who have left their first love. "Remember therefore from whence thou art fallen, and repent, and do the first works." God is now calling for heartfelt repentance, and for a return to the love

that we once manifested toward one another. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

"If we love one another, God dwelleth in us, and his love is perfected in us."

### God's Ownership and Man's Stewardship—No. 1

#### A Bible Study

A. T. ROBINSON

MATT. 25:14-30. Read carefully the parable of the talents. Who is represented by the man traveling into a far country? Whom did he call together before leaving for a far country? Whose goods did he deliver unto his servants? Upon what basis was the distribution of goods made? Did all receive the same amount? What is a man called who is entrusted with the use of another's goods? 1 Peter 4:10. What is required on the part of stewards? 1 Cor. 4:1, 2. What use was made of their Lord's goods by the different classes spoken of in the parable? What did the man do who had received the one talent? Where did he bury his talent?—"In the earth." Think of it. What was it he hid in the earth?—"His Lord's money." Then does this parable have reference to the use we make of temporal things?—"The parable of the talents has not been fully understood. This important lesson was given to the disciples for the benefit of Christians living in the last days; and these talents do not represent merely the ability to preach and instruct from the Word of God. The parable applies to the temporal means which God has entrusted to his people."—"Testimonies," Vol. I, page 197. In the parable, what took place after a long time? When he came back, what did he do with his servants? Whose coming, after a long absence, is now very near? To what account will each of his servants be called when he comes? Will this reckoning take place after he comes in the clouds of heaven, or before? In what hour are we now living? Rev. 14:7.

1 Cor. 6:19, 20. Read and study this passage carefully. Does a man belong to himself? Why does he not belong to himself? Does this ownership have reference to a man's body? 1 Thess. 5:23. Then to whom should we make an unreserved surrender of ourselves? Matt. 22:21. How many are willing to make this surrender, just now?

Read carefully Ps. 24:1; 50:10-12; Haggai 2:8. To whom does the whole world and all that is therein belong? The beasts? the cattle? the fowls? the food? the silver? the gold?

Ex. 20:8-11. Repeat the fourth commandment. How much of the time has the Lord made man a steward of? Verse 9. How much of the time has he laid his hand upon, saying, "This is mine"? Then what should we do with the Sab-

bath? Matt. 22:21; Ex. 20:10. Upon what is the right to make this reservation based? Verse 11.

Lev. 27:30, 31. Study carefully these verses. Upon how much of all that comes to us, has the Lord laid his hand, saying, This is mine, "it is holy unto the Lord"? Upon what is the right to make this reservation based? Deut. 8:18. Then what should we do with one tenth of all that comes to us? Matt. 22:21.

Study Mal. 3:7-12. What does the Lord promise to those who return unto him? What question does this call forth? What question suggests the answer? What is the answer to the question, "Wherein have we robbed thee?" What does he say is the result of thus robbing God? What does the Lord command those to do who have been robbing him? What condition has the Lord made upon which restitution is to be made? Lev. 27:31. Can one afford to deal with the Lord on this plan? Mal. 3:10. Can one afford not to do so? Mal. 3:9; Haggai 1:5-9.

### The Sanctuary—No. 2

MRS. S. N. HASKELL

EVERY sacrifice slain pointed two ways. As the priest acted out the great kindergarten lesson of the sanctuary service before the people, God designed that the people should comprehend the work of our great High Priest in the heavenly sanctuary. He also designed that from that service they were to understand what the Lord required of them, that they might become the temple of the Holy Ghost. Like the sword with two edges, every sacrifice pointed two ways, and taught these two great truths.

If in the study of the sanctuary, we see only the work done by Christ for man, and fail to comprehend what God requires of us, we lose much.

Christ is a faithful witness for humanity in the courts of heaven, and the study of the sanctuary reveals this more fully than does any other subject. God designs that we shall be faithful witnesses of divinity in this world of sin, and the study of the sanctuary subject reveals how we may represent him.

For a few moments in imagination we will place ourselves three thousand years ago in the temple court. A sinner enters with a lamb. When he reaches the door of the sanctuary, he lays his hands on the head of the innocent lamb, and confesses his sin, thus acknowledging that he is a sinner worthy of death. The knife is raised, and in the very act of taking innocent life, he accepts Christ as his substitute. This places him in direct connection with the priest, and as the priest passes with the blood from his sight within the veil of the holy place, the sinner believes the blood is presented in his behalf.

There is still an important work to do. The body of the sacrifice is to be carefully dissected, and every particle of fat removed by the sinner's "own hand," and given to the priest, who burns it upon the altar. Lev. 4:27-31; 7:29-31. The priest stands waiting until every portion

of the body is searched faithfully for the fat, and when it is delivered to the priest, he burns it upon the altar. The psalmist saw in this the type of the destruction of sin and sinners. Ps. 37:20; 73:12-18. It was a sweet savor to the Lord; for it represented the burning of sin without the sinner.

Have any of us who have come to Christ and accepted him as our sacrifice kept him waiting for us to separate from our body every wrong habit and appetite? Is he waiting for us to deliver over our appetite for meat, tea, coffee, etc? If so, why not present our bodies a living sacrifice wholly acceptable unto him?

### In Line With the Prophecy

C. MC REYNOLDS

THE Rev. Dr. Bascom Robins, of Burlington, Kan., is delivering in that place a series of lectures on "The Decalogue." The last Sunday in January he made the following bold assertions: "The Sabbath, seventh day, was in one of the decalogues; but there were three of them,—one from Adam to Moses, one from Moses to Christ, and one from Christ onward to continue indefinitely. In the first they kept the seventh-day Sabbath because the Lord finished his work on the seventh day, and then rested. In the second they kept a sabbath that comes on every day of the week, as the fourth of July does; and in the Christian decalogue the first day was made the Sabbath by divine appointment. But there is a class of people in this country who will not keep the Christian sabbath unless they are forced to do so; but that can be easily done. We have twenty million of men, besides women and children, in this country, who want this country to keep the Christian sabbath. If we (the First-day observers) would say we will not sell anything to them, we will not buy anything from them, we will not work for them or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath."

While his assertions regarding the decalogue are absolutely false and groundless, he little realized how clearly in line with the prophecy of Revelation 13 is his proposed plan for wiping out that people who will not keep the Christian (?) sabbath unless forced to do so. His plan may very soon be tried. Are we ready for the issue? It is surely coming.

### Denying the Light Behind

T. E. BOWEN

THE Lord is doing much for his people. With great patience and love he has led his children along the narrow, rugged pathway leading out from the cold, barren mountains of sin and unbelief to the golden city of promise, to which so many eyes by faith have turned.

From the very beginning of the time for the closing messages, when the church was to encounter the wrath of Satan as never before, God gave his people such a thorough experience that it was ever after to be looked upon as a waymark by which the wayworn trav-

eler might know where he was in his journey, and from which he was to gather encouragement and light.

The experience given believers in 1844 was of God. It was not a fanatical movement. That message was a genuine test. It stirred the world. The work of self-examination was thorough, and some among the many were prepared to go out to meet the Bridegroom. Being prepared for this, they were prepared by faith to enter in with him into the most holy place on high, as he there should begin the last and most solemn work to be done for fallen humanity.

But many who seemed sincere were not. They were ready after the time passed when they looked for Jesus to come to the earth, to deny their own experience, and at the same time judge that the experience of every other one was false, like their own. This was the test. This was the very purpose the God of wisdom had in view by permitting this experience to come. Had they known beforehand how it was coming out, it would have been no test.

It is equally important now that we do not deny the experience of the first advent message. Note the following, found on page 10, of "Early Writings:" "While praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city, which was at the farther end of the path. They had a *bright light* set up behind them at the beginning of the path, which an angel told me was the midnight cry. *This light shone all along the path*, and gave light for their feet so they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. . . . Others rashly denied the light behind them, and said it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below."

The advent people are still on this path. It will be observed that the light set up behind shone all along the path,—its light only was to cease in the glory of the city at its end,—also that to ignore this light behind resulted in missing the mark, losing sight of Jesus, and to those who thus denied the light behind, it went out, and they were left in perfect darkness. They were left in this perfect darkness while still on the path. Do not lose sight of this. However, without the light behind, without eyes fixed on the mark, the city, and on Jesus, their guide, these *could not* long remain even on the path, but stumbled and fell into the world below.

By this let us be warned not to cast away our confidence in the messages entrusted to remnant Israel. Does the way seem long? Did you think the city was nearer than you have since proved it to be? Well, what of it? Has Jesus deserted you? Is it any the less *true* that the city is at the end of the path now, than when you began your journey toward it? Ah! it is much "nearer" than when you "first believed." Let us look to Christ. He has encouragement for every wayworn pilgrim. "We shall reap, if we faint not." But above everything else, let us not deny the light God has set up behind, which is to shed its friendly rays for our feet on the path that ends only in "eternal day."

### Is It Right?

MRS. E. M. PEEBLES

WE believe that we have a special message for this generation, the most solemn one that has ever been given to man, even that "the hour of his judgment is come;" and that just as John the Baptist was forerunner of Christ's first advent to this world, so this people carrying this message is the forerunner of his second coming; and that John's message was a type of ours, and just as surely as John was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40:3), so we are to be a voice in this wilderness of sin, a voice calling the people away from the world, with its tumult and folly, away from the crowds who are going downward to destruction. We are to call them into the only safe place, "the secret place of the Most High," to dwell under the shadow of the Almighty when the storm of his wrath shall burst with unrestrained fury upon the unprepared. We believe that we are in the watching time,—a time corresponding to that just before the crucifixion, when our Saviour begged the disciples to watch with him one hour while all the powers of darkness were arrayed to overthrow the plan of salvation, or else to cause that even the very closest of his followers should sleep at their post, of duty, only now such a sleep would prove fatal, the waking only to be in eternity; then, there was time for repentance.

We know that we are in the great antitypical day of atonement, when every Israelite was to "afflict his soul," and if he neglected to do so, he was cut off from his people. We read in Joel 2: "Let all the inhabitants of the land tremble," and both ministers and people are called upon to turn to God "with fasting, and with weeping, and with mourning."

We can see the terrible judgments of God being visited upon the world, hurling thousands into eternity unprepared. These things tell us plainly that mercy is being withdrawn from the sinner. We see the forces of evil carrying the multitudes along, all either giddy with their downward flight or else wailing and moaning with a weight of sorrow which is too great to be borne, so that death by their own hands seems to them the quickest and easiest way to end it all;

and is even advised by some of the leaders of the people.

We see "Ethiopia stretching out her hands to God," and millions of her sons and daughters—the colored people of the South—are our near neighbors.

We hear heart-rending stories of suffering from famine in different parts of the world, of a "million a month in China who are dying without God," of India's child widows and wives who need scores of our sisters to tell them the gospel.

Without asking again the question, Is it right? we ask another: Can we enter even the outer circles of this great maelstrom (which is simply made up of independent and yet connected smaller circles, all sweeping on together with overwhelming power) to find for a few moments enjoyment and rest?

Can we find there an inspiration to the voice we must be in the world or else fail of our mission? Do we say we are tired and need a good intellectual treat, which, by the way, usually turns out to be mostly foolishness, and entirely of the world? When the disciples were weary, Jesus said to them, "Come ye yourselves apart . . . and rest awhile," but we do not read that he went somewhere to be amused, but on the contrary—

"Cold mountains and the midnight air  
Witnessed the fervor of thy prayer,  
The desert thy temptation knew,  
Thy conflict and thy victory too."

Is he less anxious now than then for the salvation of souls? He partook of the hospitality of the rich, but it was to preach his message; and he was present at the marriage at Cana, but to manifest his saving power, and bear witness to the "present truth;" and "as he is, so are we in the world."

We believe that even now "the roll is being called up yonder." When they come to my name, shall it be said, She is in such or such a place to be amused? Would not my Saviour have reason to be ashamed of me before the Father and the holy angels? The circus or the theater, the social game of cards or the dance, or even the worldly musicale and declamatory entertainments can not give the peace of mind and the spiritual rest and strength that are to be obtained by communion with God. How, then, can Christians go to the world for rest? Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Again: if it is right for one to gratify his desire to be amused and entertained as his taste indicates, is it wrong for another? Where shall the line be drawn? And if one Sabbath-keeper pays fifty cents in one year to see the show or to hear the declamation, fifty thousand Sabbath-keepers would pay two million five hundred thousand cents—and what a help that would be in finishing our work!

Are not these things worth thinking of? Christ says, "I have chosen you out of the world," and so let us go into it only to carry the message he has entrusted to us, but not to partake of its spirit.



### How Little It Costs

How little it costs, if we give it a thought,

To make happy some heart each day!  
Just one kind word, or a tender smile,

As we go on our daily way;  
Perchance a look will suffice to clear

The cloud from a neighbor's face,  
And the press of a hand in sympathy  
A sorrowful tear efface.

One walks in sunlight, another goes  
All weary in the shade;  
One treads a path that is fair and smooth,  
Another must pray for aid.

It costs so little! I wonder why  
We give it so little thought;  
A smile—kind words—a glance—a touch!

What magic with them is wrought!

—Somerville Journal.

### A Modern Parable

MRS. A. C. AMES

THERE was once a rich man who thought he would help some extremely poor people, so he said: "I will give these people a good house to live in, and will furnish them means with which to buy what they need. I will also keep their house in good repair, see to the plumbing, heating, and lighting, and all I will require of them is that they take good care of it. Of the money and other things I shall give them, I will require that they return one tenth of the increase to me. This I will do to test their devotion and appreciation. They surely will be only too glad to do that much."

But A said: "I never was used to taking care of a house in this way; it is so much trouble, and really I can not see that it makes much difference anyway. I know the man who gave it to me asked me to 'take good care of it,' but I do not know just how he meant, and I guess I'll let it go. It is so much bother to find out about so many little things; and as to the tenth being returned to him, it seems to me I can not spare that. I believe I will let that go, too."

B said: "There is neighbor A over there, he does not seem to appreciate what has been done for him; he does not pay any tithe at all. Nobody can say that of me, I pay my tithe faithfully," and he looked about him with an air of complacency, but a shade passed over his face, and he continued: "I don't know whether I take as good care of the house as the owner would like. It is wearing out faster than it would if I took better care of it, but it does not matter so much as long as I pay my tithe."

So it went with one after another, until we come to F (faithful). He said:

"My house is not so good as some have, but it is much better than I could ever have hoped to have if it had not been for that rich man's kindness, and then, too, he told me just how to take care of the house. I do not understand all about it, but I will do the very best I can to learn. He asked me to return to him a tenth of the increase of all he gave me. What a little thing to ask in return for all the good things he has given me!" So with a happy heart he went on his way.

By and by the rich man came to see how his tenants were getting on. What did he see? What did he hear? What were his feelings as he witnessed the ingratitude of those he thought to benefit? We leave it to you, dear reader, to finish the little parable.

The houses the rich man gave to those poor, miserable people are the bodies the Lord has given us, and the care of them is healthful living in its truest sense. The money and goods are our possessions. The rich man's return is the coming of our Lord. O, may we, none of us, be "weighed and found wanting" in that great day!

### Method in Housekeeping

MANY housekeepers fail, there is no doubt, more from lack of system than anything else. Lack of early training and experience in most cases accounts for this failing. By far too large a number of housekeepers have little knowledge of the business until they marry. Few girls take kindly to the kitchen; they prefer to do fancy work, play on the piano, or sit in the parlor with their best finery on, rather than soil their delicate digits with flour, dust, or dishwater. When at last they "get a man," they hurry into the kitchen, take a few lessons in concocting nice cake and cookies, and baking pies, and graduate full-fledged cooks. The fact is they have not learned to cook at all, and know nothing of housekeeping. As a result the first years of their married life are rendered more or less miserable by this want of knowledge. The many perhaps succeed in a measure in the end; some never learn.

They do things better than this in Germany, and the new world is not so old but that it can learn something from the very old. German cooking and German habits of eating are very unlike ours. Many of their dishes would be repulsive to us, but it is a good custom among the German girls that all must learn how to cook. In that country there is a department of industry designed especially for women, and it constitutes the chief glory in that land of

scholars and scientists. No young lady is regarded as having a finished education unless she has spent at least one year in the house of some good family learning the art of housekeeping. If you understand things and have a method yourself, you can soon teach a competent, tractable servant. No woman can teach what she does not know, so every young housekeeper must perforce learn to teach; that is, to keep house.

The selection of food itself is a vast subject, and an interesting one, too, and to be able to get the best results from the raw material must of necessity be an art. The housewife always should have a threefold aim in her culinary method—economy, palatableness, and wholesomeness. In families where the income is limited, and only a small sum can be devoted to the cuisine, it is something of an art to keep the table expenses within that limit. The great secret is to have the principal dishes of comparatively cheap materials. Thus if you are obliged to indulge in an expensive dish, make the others in use the same day less than the usual cost, in this way averaging the daily expenditures.

A friend of mine, who has a servant, and insists upon having her routine followed, has the order in which the work is to be done written on a card, and hung in a prominent place in the kitchen. This helps to jog an irregular memory. First, after the girl has dressed herself and aired her room, she is to open the house; secondly, clean the steps and walks; thirdly, light the fire, sift the ashes, and bring in the day's supply of coal and wood; fourthly, dust the rooms, and set the table; fifthly, get breakfast and serve.

After breakfast comes the dishwashing and the tidying up for the day. Then the regular work of the day follows. Of course, this order is optional and can be varied, but have a system of some kind, and do not trust to haphazard. Order is heaven's first law, and nowhere is it more necessary than in housekeeping. Order is thrift, economy, health, happiness; lack of system is waste, hurry, unthrift, unhappiness.

There is no doubt that many homes are broken up by a want of system on the part of the housewife. More depends upon this than one may suppose at first thought. Home making is pre-eminently woman's work. In order to best succeed there must be method and thrift. This much depends upon the bread giver, that is, the lady of the house, man's helpmeet. If you had lived in the days of chivalry, and were to send your husband to the wars, you would have laced on his armor tightly, not loosely. Man, to-day, does not march off to a crusade, but every day he goes forth to struggle among his kind in the world's battle. His house is his armor. See to it that it is kept polished and free from any specks of rust, and its rivets all tight. Do not suffer the honor of manhood to fall by any weakness, any carelessness, of your own. It is best to learn early that while your picture, or song, or story may prove

a failure, a dainty, cheerful home is a continual poem that will attract and charm even the rudest and most ignorant of men.—*Mrs. F. M. Colby, in the New York Observer.*

### The Work-Cure

ONE of the last of modern devices for physical betterment is the so-called rest-cure, a retreat within whose outermost gates no form of bodily exercise can penetrate. The patient, presumably suffering from muscular or nervous exhaustion, is put to bed, and rigorously kept there. "His strength is to sit still." Absolute inaction is held to be "tired nature's" best physician, and the only prescription which the superintendent writes for the benefit of the invalid is, "*Dolce far niente: ad lib.*" Give body or mind opportunity to recover its lost tone, and unless the physical or mental strain has produced some serious lesion, nature will restore the exhausted energy, and send the patient back to his usual round of activities thoroughly renewed.

But even a very slight acquaintance with modern life reveals the fact that if some persons need the rest-cure, as many, or perhaps more, need the work-cure, a remedy far more difficult to administer. Notwithstanding our asserted strenuousness, it is open to question whether we do not as a people suffer more physically, mentally, and spiritually from idleness than from exertion. The many wrecks of nervous exhaustion are deplorably evident, yet it is not to be denied that all about us are valetudinarians whose ills are simply the results of *ennui*.

Some years ago we were called upon to sympathize with a neighbor who had suddenly been left a widow by the death of her husband, a death which, occurring from natural causes, came nevertheless with tragic unexpectedness. What his "poor invalid wife" would do nobody knew. For years she had hardly been able to comb her own abundant locks. Despite the fact that she possessed the physical proportions of a Venus of Milo, she had been carried up and down-stairs with tender care by a devoted spouse. But at his sudden death it was found that with him ceased his income, and with him had disappeared the family capital. She was not only a widow, but bedridden and penniless. It was a situation of which she had never dreamed. Manifestly something must be done. Within forty-eight hours the widow was on her feet; within a week she was "taking lessons," and in ninety days was not only "healed," but earned a competence as a "healer."

Sickness and pain are real evils, God knows. But every honest physician tells us that he has a multitude of patients who will never get well unless some emergency arises in which they must "either fish or cut bait." The drug store flourishes, and the patent-medicine man gets rich out of a class fretting themselves to death because without household tasks to engage the mind and supply physical exercise to muscles threatened

with atrophy. Dumb-bells and golf-sticks only partially and for a brief season relieve the situation. They poorly take the place of those household industries which once kept both mind and body normal, but which now bestow their blessings on our domestics alone.

Modern essayists and preachers are wrestling again with the old-time problem of pessimism; nevertheless, there never yet was any real remedy for melancholy but work. There are more suicides in the palace than in the tenement. . . . Some years ago we received a letter from a friend, now dead, written from Paris, and complaining that with abundant wealth, agreeable social connections, and an untroubled faith in the gospel, she was, on account of certain past experiences, "the most unhappy woman on the Continent." In a spirit of utmost friendliness, but with perfect plainness, we replied that the remedy for her unhappiness lay close at hand. She had been seeking in prayer the help which she should have sought in labor. We called her attention to the sufferings of the poor in that city,—to their insufficient wages, their unsanitary homes, their defective instruction in morals and religion. There was, we said, only one cure for her sorrow, and that was work. She took the advice in serious earnest; and having organized a charity for a distinct class among those of her own sex, she wrote within a year letters full of sunshine, because her life was now sweet with service.

It is not less true that the only cure for that spiritual valetudinarianism from which the church suffers to-day is work. The Chinese have a homely proverb to the effect that "the dog in his kennel barks at his fleas; but the dog that hunts doesn't feel them." We have too much barking to-day from those in the kennels, and too little of the happy forgetfulness of those in the field. . . . Half the ills from which we suffer to-day in body, mind, and soul, as individuals or as a church, can only be relieved by a prayerful use of the best of all remedies, and that is the work-cure.—*The Interior.*

### A Sunshiny Husband

A SUNSHINY husband makes a merry, beautiful home, worth having, worth working for. If a man is breezy, cheery, considerate, and sympathetic, his wife sings in her heart over her puddings and her mending-basket, counts the hours till he returns at night, and renews her youth in the security she feels of his approbation and admiration.

You may think it weak or childish if you please, but it is the admired wife who hears words of praise and receives smiles of commendation, who is capable, discreet, and executive. I have seen a timid, meek, self-distrusting little body bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion.

In home life there should be no jar, no striving for place, no insisting on prerogatives, or division of interest. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like heavenly benediction.—*Selected.*

### Temperance in Sweden

THE working men of Sweden are forming strike unions to abstain from the use of intoxicating liquor. The duty on spirits has been raised by the government in order to raise more revenue. The laboring men assert that the tax falls too heavily on their class. The members of the labor unions are binding themselves not to touch spirits for a year, and are contributing sevenpence a month to a fund which will be divided among those who have kept the pledge. The temperance leaders are greatly elated, and hope that the proposed strike will spread throughout the nation.

The States railways of Sweden have adopted a most exemplary measure in the interests of temperance. During the winter they supply at several stations on the different lines warm milk free of charge to the enginemen and guards.

One year ago twenty railroad men of Sweden organized a total abstinence club. The membership now numbers thirteen hundred, and they have started district traveling libraries and courses of temperance study.

King Oscar, in response to petitions from his temperance subjects, has ordered that henceforth no champagne is to be used in the christening of battleships.—*Selected.*

### Discontent With Work

THAT there is much discontent with work among the so-called middle classes in America is due in a large part to the pampering of children, to the supplying of their natural and artificial wants, and to the sentimental idea that "their day of toil will come soon enough." In general, work is not a curse, but a blessing—a positive means of grace. One can hardly begin too early to impress upon children lessons of self-help by tasks appropriate to their age and forces, and to beget in them scorn of idleness and of dependence on others. To do this is to make them happy through the self-respect which comes with the realization of power, and thus to approximate Tennyson's goal of man: "Self-reverence, self-knowledge, self-control."—*The Century.*

"I CAN not say,  
Beneath the pressure of life's cares to-day,

I joy in these;  
But I can say  
That I had rather walk this rugged way,  
If Him it please."

# THE WORLD-WIDE FIELD

## Mission Work in Samoa

W. E. FLODING

OUR work in Samoa was first established in the fall of 1895, as the Samoa Medical Mission. But since the Lord blessed us with grounds and building, it has been called the Samoa Sanitarium.

Hundreds and thousands of patients have visited our sanitarium,—many from mere curiosity, and many to receive help for their physical ailments.

When Dr. Braucht, with his helpers, began the pioneer work in Samoa, the natives came in such large numbers that it was impossible to attend to all who would come every day, so numbered tickets were given, that he might do justice to all. The work had not been going on very long till the doctor was looked upon by the Samoans as a wonderful man, and of great wisdom. He was known all over the islands as the *Fomai Jutai*a (the Jew doctor). This name was given to him by the missionaries, because the doctor was an observer of God's Sabbath. And ever since, he is known to all Samoans by that title.

A few who have asked if it was his people who killed Christ have learned different. Many, when asked why they call him a Jew doctor, have no special reason, only that that is the name by which they first learned to know him, and which designated his peculiarity as a Sabbath observer.

All work in treating the sick not absolutely necessary was discontinued on the Sabbath, that the workers might have a day of rest unto the Lord. This always required more or less explanation,—that Saturday is the seventh-day Sabbath, and that they as observers of God's law were keeping the wrong day. To this they would reply that that was the day they used to keep, but the missionaries changed it, on account of the steamers coming in on Saturday, then called Sunday. The arrival of these steamers always meant a great deal of excitement on their sabbath. It afforded opportunities to the Samoans to earn some money by taking passengers to and from the steamer (as they have no wharves in our harbor), selling curios, and giving heathen dances, and diving for money thrown overboard by the passengers. The Christianized Samoans were not supposed to take part in any of these things, but among them, as well

as among civilized nations, the majority take the name of Christ that they may have a good name and be trusted more.

That they might not have so many temptations on Sunday when the steamers would come, it was changed from the seventh to the first day of the week—not for Sunday's sake, but because the steamer came on that day. The first people coming to the island, in crossing the day-line had not skipped a day to be in harmony with the rest of the world, so Sunday came on the seventh day of the week, instead of the first, until it was changed by the missionaries.

Our mission has been a standing testimony to all the people, of the seventh-day Sabbath. Every Sabbath intruder, unless an emergency case, has been sent away, and has been told to wait. And those coming for consultation, to buy



COTTAGE, SAMOAN SANITARIUM

medicine, pay bills, or for any other business for which the first six days of the week were created, were never received on the Sabbath.

All Samoans know that tobacco, tea, coffee, kava, salt meat, fish, canned meats, shell-fish, etc., are forbidden when they come to the sanitarium for treatment, and they never forget to ask what is forbidden, but often appear to forget when they are eating, and thereby some have passed through dangerous experiences.

There are enough schools and opportunities to give every Samoan an ample education. There is every chance for them to be taught the Word of God and to know him. But where Satan has succeeded so well in blindfolding, there is need of much hard work and persuasion, to dispel the darkness. They quickly acknowledge the truth, but it is very difficult to get them to apply it to themselves. There are few who have

any stability of character. Where life comes so easy, there are not those experiences that develop thought and an appreciation of God's goodness and mercy and a desire to grow in grace and a knowledge of the truth. Days come and go, time is no question; so they can follow the customs and traditions of their forefathers. The gospel is accepted as a matter of convenience.

The Samoan will acknowledge the truth, and that he ought to do differently, but he has not the power to do so, because of the customs which he permits to stand in the way of God's commands. God's law and the Lord's prayer are memorized, and repeated every Sunday with a breath foul with tobacco. Those who do not smoke are very few.

They live together in villages varying in size. Each village has its chief, and everything is held in common. As a rule, they all work, worship, and play together, making it very hard for any one who wishes to do differently. They think a great deal of their customs; this is anything but a help to them spiritually. Often the most trifling disregard of custom will cause enmity. The Bible

has to be secondary when Samoan customs stand in question. But when the natives are sick, their cry is, "God overrules." Most of the time they do what in their judgment ought to be done, thereby often killing a person who would live if left alone. Whatever happens, "God overrules." Satan gets the blame if the patient dies. Of every death that I remember, the spirits of departed friends carried off the souls of the deceased. The spirits are called devils, and it seems they are always associated with sickness, and the native doctors give treatments with leaves, poultices, and massage, by which these devils are

charmed or expelled, I do not know which. They catch them at the tip of the ear, the big toe, or some point. The doctor picks them off, and the patient gets well. The Samoan pastors do a great deal of praying for the sick, but their actions make it impossible for God to answer prayer.

Nearly every village has a nice large stone church, where all go to worship, unbelievers as well as believers bow reverently upon entering the house of God, and offer a silent prayer. All take a hearty part in singing, praying, and saying the ten commandments. They all look alike, and act alike, so it is pretty hard to tell the pious from the wicked. And it is a common thing for church-members, if they have a grudge against their pastor, to hurt him by joining the Catholic church, or one of some other faith.

At the same time, there are some nice people among them, taking into consider-

ation their environments and race. There are many who know they are doing wrong, and have expressed themselves as wishing to do better, but a lion is in the way.

With the Samoans, the missionaries who have the greatest following have power something like a chief. Whatever they say is done in a way. If you prove to the natives from the Bible that they err in something, they can not change, unless the missionaries say, "All right," and then the whole church changes. Nevertheless, I know the Lord has honest souls among the Samoans, and that some will be ready to meet him when he comes.

As soon as we get some literature to work with, I believe we shall see good results. Being so far from civilization, a great deal of time is consumed by having our literature published several thousand miles away. We hope in a short time to have the book "Christ Our Saviour," printed in Samoan, and we expect some tracts as soon as there is opportunity for them to come, which we believe will be a help in finding those who shall be ready to stand before God and rejoice to see him face to face.

Thus far all I have been able to do has been to reason with the people out of the Scriptures, and help the sick, of whom there are so many that a person's whole time could easily be occupied doing nothing else, especially by giving free treatments. As it is, the doctor has his hands full.

When I think of the millions who have not heard of the Word of God, and where missionaries have not yet been, I feel that the young people who have a burden for souls ought to make an earnest effort to reach such fields. There are great opportunities and advantages in being the first, or among the first, to enter. I believe the heathen who have not heard the Word of God will be more ready to accept the truth as it is in Christ than so-called Christianized heathen, who have been preached to death, and to whom the Word of God apparently means so much talk. Furthermore, the missionaries of other denominations can not then tell our missionary to enter some new field, and not come following after them. It is a splendid thing to know how to take care of the sick people, and not to be afraid of losing respect by doing work that requires a pair of overalls or an apron, when circumstances so demand. Above all, do not forget the object of your labor. Pray for Samoa.

### The Latin Union Field

B. G. WILKINSON

SINCE the Lausanne camp-meeting in July, the work in the Latin Union Mission has given many signs of progress. At that meeting resolutions were passed which have demanded arduous labor for their realization.

In the first place, the resolution which voted the location of the office of the French-Swiss Conference at Geneva, has found a favorable realization. A good, well-situated, and convenient loca-

tion was found at Rue de la Synagogue 29, almost in the center of the city of Geneva. Here was placed not only the office just mentioned, but also the branch office of the International Tract Society.

It is our plan in the Latin Union Mission not to form local tract and missionary societies, which spring from the local conference, but, according to the resolution of the Lausanne camp-meeting, the union will have a central publishing house, whose headquarters are at Paris. Then all tract and publishing work done in France, Spain, Italy, Portugal, French-Switzerland, and the other fields of the Latin Union, will be regarded as branch offices of the central office at Paris.

To find and put in running order this central office at Paris was another task. Especially so, since all the stock of the union was at Basel, Switzerland, at which place it was necessary to divide the stock and ship it to the first two offices already chosen,—those at Geneva and Paris. However, suitable quarters were found at Paris, rue de Vaugirard 108, which will answer our needs for a time.

Another task devolved upon the workers at Paris. The store which had been rented as a meeting-hall at the beginning of the year 1902 for a term of one year, had already in the spring of the same year been rented out from under our feet by the proprietor, to a carpenter. This involved the search for a new hall, which is not very easy to find in Paris. The plan of holding meetings in a hall is little known in this city, except in connection with the Socialists and Salvation Army, whose noisy and clamorous meetings have prejudiced hall proprietors against the idea.

This change was all the more disagreeable, since the meetings begun this fall have obtained a serious and growing interest. After a long search, another hall was found, which we hope is not so far away that the interested ones can not attend. At present there are six or seven who are keeping the Sabbath,—two as a result of the work done in Paris the past spring and fall. Some have made application to receive baptism, and we hope that soon all may be prepared to join the church.

The preaching services are conducted by Elder John Vuilleumier and the writer, assisted by Brother Fred Robert, who is visiting and giving Bible readings. Brother Vuilleumier's time is largely occupied in editorial work on *Les Signes des Temps*; and the writer, on account of his general duties as director of the field, is often called to leave Paris. So we at times seriously feel the need of more permanent help for the large city of nearly three million inhabitants, the spiritual Sodom of the Bible. However, the work in Paris has a brighter future, if liberal measures are taken to sustain it.

There is another resolution from the camp-meeting which awaits solution—the one which looks toward the establishment of the health and educational work in the French field. As efforts are now

being directed to accomplish this, we hope that the first few months of the new year will bring about the solution of this resolution.

For the first three quarters of the year 1903 our church-membership has increased fifty-two, forty-two having become members by baptism. During the same period the number of regular subscribers to our French paper, *Les Signes des Temps*, has increased from one thousand to eighteen hundred. And whereas in January last we printed an edition of twenty-six hundred, at the present writing we can state an edition of eleven thousand for September and of nine thousand for November, these editions not being special, but from regular growth of demand.


I must add a word in reference to my visit to Spain in November. We found that the gentleman at Barcelona, whose acquaintance we had made at the time of our visit to Spain last spring, had opened his door to the Brethren Bond upon their arrival in that city. Subsequently, after studying with these brethren, he and his family accepted the truth. As he had previously been an evangelical worker, he had a little flock at Sabadell, about fifteen miles from Barcelona, who looked to him as their spiritual leader. This little band of Christians now invited the Brethren Bond to teach them the truth. As a result of this effort, I found upon my arrival that already two of them had begun the observance of the Sabbath, and that the other members were seriously stirred over the question. I am expecting to receive a call at any time to baptize several members of this group. Arrangements were also made with the new brother, whereby he can gradually withdraw himself from his present occupation, and prepare to become a worker for Spain.

At the present time, Belgium, France, French Switzerland, Spain, and Italy have been in some measure provided with workers. But there remain two more fields of the Latin Union in which nothing has as yet been done—Portugal and Algeria. In these two countries ten million souls wait to hear the proclamation of the last message of warning. Shall these countries hear the trumpet of the watchman? We pray that soon in these fields the mountains shall be brought low, the valleys exalted, and a highway prepared for our soon-coming Saviour.


Paris, France.

A CONGREGATION of one hundred and twenty-five Christian Chinese gave two thousand dollars to foreign missionary work in one year.—*Selected*.

THE average contributions to the American Board for missions during the last ninety years is an interesting study. The offerings by decades have shown healthy growth. During the first ten years of their missionary efforts abroad, the donations amounted to \$16,000. The report for the years 1890-1900 shows gifts aggregating \$701,000.



# THE FIELD WORK



## California

RIVERSIDE.—A Young People's Society has recently been organized here, and our first work has just been finished. We sent three barrels of food and clothing to Brother C. A. Watkins, at Baton Rouge, La., for the poor there. Our membership is small, but we all engage heartily in the work. We have been holding our meetings in private houses, but our new church will be nearly finished by next Sabbath.

Elder Simpson will continue his labors here. Many come to hear him speak. There were about fifty converted in the tent effort.

F. J. STEMPLE.

## British Guiana

THE last year has been one full of battles, but we can say "Ebenezer" for hitherto hath the Lord helped us. It has been a shaking time, and here and there one has dropped out, but new recruits have taken their place. One of our brethren is rejoicing in the conversion of his wife and children.

The tent efforts have been successful. There is an encouraging willingness to listen to the message of the hour. The *Caribbean Watchman* is doing an excellent work.

A few weeks ago we went up the Canje Creek. We had a pleasant visit with the church-members there. Sister Babcock called the attention of the women to 1 Peter 3:6, and encouraged them to form a band of Sarah's daughters.

There were suffering ones to attend to, and during our brief stay Mrs. Giddings did what she could. On Sunday afternoon she gave a physiological lecture to an attentive audience in the open air.

Up the Canje Creek, they have no medical help, and cruel Ignorance, with more zeal than knowledge, kills where she intends to help. Mrs. Giddings is now arranging to open up treatment rooms in New Amsterdam, which Dr. Kellogg has kindly promised to help furnish.

The new year begins with hopeful prospects. We pray that it may be a year rich with the things of eternity.

PHILIP GIDDINGS.

## Japan

WE observed the week of prayer, January 2-9, as the readings from America did not reach us in time for the appointed date. Daily meetings were held by the believers in Tokyo, and a profitable season was enjoyed. I spent the greater part of this week with the company in Kobe. Meetings were held daily, both forenoon and evening. The believers enjoyed a rich blessing, and quite a number of interested persons attended the meetings. I organized a church of seventeen members; eleven of these were members of the Tokyo church, three came from churches in America, and three new members were received by baptism.

Others will join soon. This is our second organized church in Japan, and we begin the year with a total membership of fifty-five, while twelve others are keeping the Sabbath.

The medical work in Kobe continues to advance. From the middle of June, when the work opened, until the close of the year, the office and bath-room treatments numbered six hundred and eighty. Of these seventy were given in October, one hundred and eighteen in November, and one hundred and eighty-eight in December. The addition of the two trained nurses from America to the corps of workers has been a great help in the work. A Japanese building has been secured in a favorable location near the famous Nunobiki Falls. Dr. Kumashiro, one of our native physicians, is in charge. Here accommodations in Japanese style are offered at rates within the means of many of the Japanese people; and already patients are being received, and treated according to our sanitarium methods.

We feel much encouraged at the opening of the new year. Some of the brethren are meeting with good success in circulating our tracts. We expect to carry on a vigorous campaign by entering new places with the truth. The people are anxious to hear the gospel. At some of the meetings recently held in Sendai by two of the brethren, over two hundred persons were in attendance. Thus far tent-meetings have not been attempted in Japan by any mission workers. But we have thought for some time that such work could be done to advantage, though the damp climate would doubtless be hard on tents. So in response to our appeal, the friends in California have sent us a new tent, which has just been received. We are very glad for this, and take this occasion to thank all who have contributed toward its purchase. We shall feel under obligation to report the work done under its shelter.

F. W. FIELD.

Tokyo.

## Scotland

For the past three months Brethren Haining and Brown and myself have been canvassing in Dundee, and the Lord has gone before us in a remarkable manner. At times our sales have not been so large as in other places, but it was never my privilege to see such a reaching out after truth as is manifest here.

Some time ago Brother Haining found a man in his work who was suffering with blood poison in his arm. Thinking that we might be able to help him, we called later and gave him some treatment; he was much relieved, and urged us to come again. This was followed by Bible studies and a call to speak in the Railway Mission, and as a result regular meetings are now being held in his house, attended by a number of his friends and churchmen.

Through a lady with whom we have been holding readings we became acquainted with fourteen young men who had been recently converted. These

young men had secured a small hall in the city, where they meet regularly three times each week for prayer and Bible study, and they asked us to join them and assist them in their study. This we gladly did, and they have now accepted many phases of the truth for this time. In our study last night we touched upon the first angel's message, and a number of them expressed a desire that they might be used by God to give this message to the world, and we have faith to believe this will soon be true. Brethren, pray for us that we may have wisdom from on high to lead these bright young minds, and not mar the work of God. Pray for the work in Scotland, and work while you pray, that this message may soon go with the loud cry of the third angel. If any of you could send us some clean tracts, they would be greatly appreciated, and would be very helpful in the work.

January 10-19 a workers' meeting was held in Glasgow, and at the close of our devotional service each morning a canvassers' class was conducted. Brethren Dyer and Montieth, the two oldest agents in this field, assisted in giving instruction, and all greatly appreciated the help received from their experience. After the class, two hours each day were devoted to putting the instruction into practical experience. Twenty-three of our faithful canvassers were present, and the Lord came especially near and blessed in our meetings. Brother O. A. Olsen was with us during the entire time, and Brother Sisley, the manager of the publishing house, was present the last three days of the meeting, and their words of counsel and encouragement were especially appreciated. All have returned to their work with renewed courage.

W. B. SCOTT, Gen. Agent.

## Virginia

RICHMOND.—We have been located at the capital of the State since the middle of November. While the week of prayer is in the past, I trust none of God's people have ceased praying for the cause of God.

The Lord came near to us here during the week of prayer, and gave us the mind to give liberally, considering our membership. Our offerings amounted to \$42.32, nearly four times as much as was donated last year. We feel to praise the Lord for this, as all the praise belongs to him; for without him we can do nothing. As a church we have not adopted the ten-cent-a-week plan, but we hope that each member will do something the present quarter. Our quarterly meeting, held January 2, was also a good time for us here. We were pleased to have with us at that time Brethren Bradford and Hickey. Two have united with the church here during the past quarter, by profession of faith.

I also had the pleasure of holding the quarterly meeting with the Hebron church, Sabbath, January 16. The Spirit of the Lord was present in a special manner, and all seemed to desire a closer walk with their Saviour. One brother united with the church, subject to baptism. There is some interest among those not of our faith to hear the word at this place. We ask an interest in the prayers of all the REVIEW family for the work here.

H. W. HERRELL.

### British Central Africa

[THIS letter from Brother J. H. Watson was written to the Mission Board, Nov. 26, 1903, just two weeks before his death. We print almost the entire letter, as we believe all will be interested. It sounds the same note of courage and aggressive warfare that characterized all his letters.—Ed.]

CHOLO.—I assure you the kindness of the friends at home is fully appreciated. We are glad we can think of you all, knowing that your hearts are warmed by the message which we are trying to teach in this distant land. We received a package containing copies of the *Instructor*, and Romaine, our little boy, has been wanting us to read them to him by the hour in the evening. We have been cheered by the periodical visits of the good old REVIEW. The mail arrives somewhat irregularly, and yet we have been surprised at times by its unexpected regularity. We send to the post-office at Cholo, about seven miles away, once a week, and always get some mail. We have never had to wait more than two weeks at a time for some mail from America. Our own people at Battle Creek have been very faithful in writing us every week. We have received letters from quite a number of our friends, and these, with the REVIEW and the good letters received from the office, have kept us pretty well posted, at least about matters of general interest.

About the clothing shipped to Mr. Booth, I mentioned its having been received, in a letter to Elder Spicer.

The loin-cloths, sashes, and infants' dresses have all been put to good use. We have given very few away. We have either required work or cash, to cover the heavy expense of freight, and it is our opinion that the same principle holds good here as elsewhere,—that those who pay for an article appreciate it more than do those who get it for nothing. The other garments we have not felt free to distribute generally. We have sold some to those who seem to have money, and would be likely to spend it for something foolish, but we are not encouraging the wearing of the more elaborate garments around the mission. We could use more of the articles mentioned to excellent advantage, but I do not feel free to advise your sending more of the other garments. The expense and energy required to produce and ship them could be more advantageously utilized for other purposes. But please bear in mind that while some of the garments may not be the most suitable for the conditions here, we hold them as almost sacred, just as we would any offering made by our people for the advancement of the cause of the Master. Every garment will be placed where in our judgment it will be used with most profit, with the least possible danger of encouraging wrong ideas.

We are much encouraged with the present condition of our work. We have now more than twelve boys who are doing full work on the farm, planting corn, cotton, etc., and going to school after work. We had almost despaired

of being able to find any boys who would be willing to do this. I have done considerable work on the land myself, and I have about come to the conclusion that they have decided that if I am willing to do that kind of work, they will do it, too. I can not account for their attitude in any other way. At the present time, in addition to the boys mentioned above, we have a number of small boys and about forty farm laborers. My daily program is as follows: 5 A. M., service with workmen; 5:30 A. M. till 12:30 M., superintending farm operations, also school, which begins at ten o'clock; 1:30 P. M. till 3:30 P. M., teaching in school, which closes at 4:30 P. M.; after that time, office work, correspondence,—business, conference, and private,—hearing of grievances, and other things too numerous to mention. I will not say what time I get through. It is now 9 P. M., and I ought to get off a letter to Cape Town, and one to the London office. I do not mention this to cause you to think that I consider it a hardship; it is just the reverse. But I have yet to find the corner



GARDEN PLOT ON THE MISSION FARM

of the world where one can not be busy, if he wants to be busy.

We are all in good health. I had a little rise of temperature last week, and some symptoms of fever, but I think I have warded it off. We had a pleasant visit to-day from a Baptist missionary and his wife. We have made some good friends among the missionaries, and find some of them most excellent people. We have really more hopes of seeing some of them accept the truth than we have of the natives. Of course there are conservative ones, who seem to think it their duty not to be too free with us.

J. H. WATSON.

A REPORT of plans for a church training-school at Battle Creek states that "four definite lines of work will be carried on with classes meeting twice a week or oftener. The Sanitarium will conduct a three months' course in physiology and hydrotherapy. Classes in history of education will be arranged for teachers, while definite lines of Bible study will be arranged for all. About two hundred and fifty have been enrolled for this work. Elder M. B. Miller, as pastor of the Battle Creek church, is principal of the school, and Prof. J. G. Lamson is secretary. Classes will be held mostly in the evening, to accommodate those who are working during the day." Classes in general and special Bible study, anatomy, physiology and hygiene, and the science of education and canvassing are already started.

### The Council of the Medical Department of the Atlantic Union Conference

At the session of the Atlantic Union Conference held in South Lancaster, Mass., Nov. 6-11, 1903, the medical missionary work was made a department of the union conference. A board of nine members was elected to advance the interests of the department.

At the session of the Greater New York Conference, which immediately followed the Atlantic Union Conference, the same arrangement was made for the management of the medical work in the Greater New York Conference, and a board of five members was elected to develop the medical work in the Greater New York Conference.

A joint session of the Atlantic Union and the Greater New York Medical Boards was held in Miller's Hall, Sixty-fifth and Broadway, New York City, N. Y., Feb. 5-8, 1904.

There were present, representing the Atlantic Union Board, Drs. C. C. Nicola, A. J. Read, A. R. Satterlee, G. A. Hare, E. H. M. Sell, Elder J. E. Jayne, Prof. M. D. Matteson, and J. R. Scott. The members of the Greater New York Medical Board present were Dr. Ruth Bryant-Leake, and Brethren O. E. Reinke, J. A. Wood, and Geo. M. Chaffee: absent, Dr. J. P. Vaughan.

There were present by invitation Elders H. W. Cottrell, W. C. White, A. G. Daniells, A. E. Place, A. O. Burrell, and a number of workers in the Greater New York Conference.

H. W. Cottrell was elected Chairman pro tem, and Dr. A. R. Satterlee Secretary pro tem. Dr. C. O. Prince was elected to a place on the Atlantic Union Conference Medical Board.

Drs. Nicola, Read, Hare, Prince, and Sell, and Elders W. C. White and A. G. Daniells were appointed to act as a Committee on Plans.

At the second meeting there was a general discussion of the duties and relationship of the Board to other committees, and boards.

At the third meeting the Committee on Plans submitted the following recommendation:—

"Whereas, The territory, the duties, and the relationship of the various medical boards, committees, and trustees in the Atlantic Union Conference have not been clearly outlined, we hereby agree upon the following as an expression of the views of this convention:—

"Union Conference Medical Missionary Board—

"1. Territory: The field of the Atlantic Union Conference.

"2. Duties: To aid in advancing all the medical missionary interests in the Atlantic Union Conference.

"3. Relationship: To the Atlantic Union Conference, departmental and administrative; that is to say, the Medical Missionary Board is responsible to the union conference for doing the work of the conference in the Medical Missionary Department. To local medical boards, institutions, and enterprises, advisory and co-operative."

At the fourth meeting the Committee on Plans made the following report:—

"We recommend, That this branch of our organized work shall be designated as follows: The Medical Missionary Department of the Atlantic Union Conference.

"Whereas, The Medical Missionary

Department will require funds to meet the expenses of postage, stationery, traveling, salaries, providing literature, etc., therefore,—

"We request the Atlantic Union Conference to provide what may be deemed best from the regular funds or from special offerings taken for this work.

"We recommend, That a standing committee of four be appointed to provide suitable literature for the medical missionary work of the Atlantic Union Conference."

These resolutions were unanimously adopted.

G. A. Hare, A. J. Read, C. C. Nicola, and W. C. White were named as the Committee on Literature.

At the fifth meeting the Committee on Plans presented the following recommendations:—

"Whereas, There is great need on the part of our people, and the world as well, of fuller knowledge of the truths of healthful living; therefore,—

"We recommend, That there be inaugurated a vigorous health and temperance educational campaign throughout the Atlantic Union Conference —

"1. By the circulation of an efficient, up-to-date health and temperance literature.

"2. By encouraging those conducting sanitariums, treatment rooms, hygienic restaurants, and food stores to continually endeavor to make their work truly educational gospel enterprises.

"3. By aiding in making all our sanitariums, treatment rooms, hygienic restaurants, and food stores centers for the circulation of our health and temperance literature.

"4. By encouraging our physicians and nurses who are doing independent, self-supporting medical missionary work to make their work evangelical, and to be active in circulating our health and temperance reading-matter.

"5. By inviting all our ministers to unite heartily in this campaign by preaching more frequently on health and temperance subjects, and encouraging all our churches to engage in this work.

"6. By holding annual conventions for all our physicians, nurses, and medical missionary workers, where practical questions on all phases of medical missionary work may be considered, and plans of work laid.

"7. By conducting schools of health as opportunities may make it advisable.

"We recommend, That a field worker be appointed to devote his time to the carrying out of the foregoing, and to the advancement of all phases of the medical missionary work; and that the selection of the field worker be left with the officers of the Atlantic Union Conference and this medical board."

The motion to adopt was carried unanimously.

After a recess of fifteen minutes, Dr. Read, in behalf of the Committee on Plans, submitted the following recommendations:—

"Resolved, That it is the sense of this committee that articles be regularly published in the *Atlantic Union Gleaner* in the interests of a medical missionary forward movement, calling attention to appropriate articles in the *Good Health*, *Medical Missionary*, *Pacific Health Journal*, and *Life Boat*, also to new books which may be published, as 'Ministry of Healing,' and other suitable books for use in active medical missionary work.

"Resolved, That our people be encouraged to utilize these medical missionary and health publications as they may be able in their homes and in doing self-supporting medical missionary work.

"Resolved, That provision be made for systematic instruction in medical missionary work, including simple treatments, hygiene, physical culture, and dietetics at all general gatherings of workers, as at camp-meetings and general meetings.

"Resolved, That the local conferences and institutions be invited to consider the advisability of sharing equally the expense of sending out well-trained workers, who shall organize schools of health among the churches, and devote a portion of their time to the sale of health literature in their territory."

After an interesting and profitable discussion of these resolutions, they were adopted.

By invitation, Dr. Sell presented a brief paper regarding the establishment and operation of treatment rooms in our cities. The subject was freely discussed, but no definite recommendations were passed regarding it.

At the sixth meeting, by invitation, W. C. White addressed the council on the subject of the establishment and management of food stores in our cities. This address was followed by a lengthy discussion, and the adoption of the following recommendations:—

"Resolved, That we suggest to our several Sanitarium Associations in the Atlantic Union Conference that each one make an earnest effort to promote the health food business within the sphere of its influence, by the organization of a food department, under the immediate control of a departmental committee; that the work of these departments shall be —

"1. The sale of sanitarium health foods, by house-to-house canvassers, by traveling salesmen, and by food stores in various places.

"2. The establishment in the most favorable localities of bakeries and restaurants.

"3. The purchase and sale of nut foods, flaked foods, nuts, legumes, dried fruits, and kindred lines of foods.

"Resolved, That we suggest to our people who wish such stores established in their vicinity, that they provide the necessary funds for the enterprise by gifts, or loans at a low rate of interest.

"Resolved, That we recommend that beginnings be made in a careful and economical way, and that the principal lines of goods be sanitarium health foods, nuts, legumes, dried fruits, bottled fruits, olives, and olive oil, with sample lines of health publications, and nurses' supplies."

It was voted that the Chair appoint a committee of three to nominate a permanent Chairman and Secretary. The Chairman appointed Dr. A. J. Read, A. G. Daniells, and Dr. E. H. M. Sell.

At the seventh meeting the following report was rendered by the Committee on Nominations:—

For Chairman, Dr. C. C. Nicola; for Secretary and Treasurer, J. R. Scott.

Dr. Nicola gave reasons why he could not agree with the report of the committee to make him Chairman, and moved that the name of Dr. Hare be substituted for his own. Dr. Hare urged that, inasmuch as Dr. Nicola had been a resident of this part of the field for a number of years, and had his institutional work

well in hand, he ought to accept the nomination.

After considerable discussion it was voted that the name of Dr. Geo. A. Hare be substituted for that of Dr. C. C. Nicola as Chairman of the Medical Missionary Board.

(All but two members of the council voted for the substitution.)

It was unanimously voted that J. R. Scott act as Secretary and Treasurer.

The following resolution was presented by the Committee on Plans:—

"Whereas, It is desirable that health literature be provided for use in the Atlantic States, which shall be adapted to the wants of the people in this district, and which shall also serve to advertise our medical institutions in the Eastern States; and,—

"Whereas, The Review and Herald Publishing Association has the facilities for the publication and circulation of all classes of literature; therefore,—

"Resolved, That we appoint Brethren G. A. Hare and W. C. White as a committee to confer with the Board of Managers of the Review and Herald regarding its taking the burden of the publication and circulation of health books, tracts, and periodicals."

The resolution was adopted.

At the eighth meeting the committee entered into a free discussion of plans for lightening the burden of debt resting upon our medical institutions, and of the territory which should be considered as being in the special sphere of influence of each of the following medical associations or institutions: Melrose Sanitarium, Philadelphia Sanitarium, Buffalo Sanitarium, Greater New York Sanitarium Association, Washington (D. C.) Sanitarium Association. After arriving at a general understanding regarding these matters, and agreeing that their further discussion be deferred until a future meeting of the Board, the council adjourned *sine die*.

G. A. HARE, *Chairman*.  
J. R. SCOTT, *Secretary*.

### A New Sanitarium at Nashville, Tennessee

THE readers of the REVIEW AND HERALD who are interested in the medical missionary work will be glad to learn that we have planned to have a new sanitarium in Nashville, Tenn.

At the recent council meeting at Nashville—a meeting of great importance to the cause in the South—among the matters of special interest that were under consideration was the medical missionary work.

Every true Seventh-day Adventist will greatly desire to see this important branch of the cause prosper. Nearly two years ago the servant of the Lord strongly advised that small sanitariums be established at proper points all through the Southern field. At that time there was not a single sanitarium in existence among our people south of the Ohio River.

Already since these words were spoken, three of these have been in progress of establishment,—one at Graysville, Tenn., one at Hildebran, N. C., and another at Atlanta, Ga. It will be but a brief time when all of these will be receiving patients. Indeed, the Graysville institution is already receiving them.

Nashville is the center of our Southern work. Here the Southern Publishing

Association is located. In some respects this city is perhaps the leading educational center in the South. Here are large institutions of learning for both white and colored. The Vanderbilt University for whites, and the Fiske University for the colored, are well known in various parts of the world. Many other important schools are also located here.

Nashville is an important political center in the South. It is the home State of Andrew Jackson, a famous man in his time. Many of the old first families of the South reside here. Our people have received a very kindly welcome in this city. The leading men have acted a very friendly part toward us and our work. There are many people interested in health and temperance here.

The work of Brother L. A. Hansen for the last six or seven years here in Nashville has been a great help to the medical missionary work. His consistent life, strict integrity, sacrificing spirit, and intense interest in behalf of suffering humanity have given him hosts of friends. He has struggled along under great financial difficulties. At the recent council the union conference felt it to be their duty and privilege to help to lighten these burdens, and officially indorse his noble work.

Dr. O. M. Hayward, who has been the longest in the South of any of our medical men, and who is well and favorably known as an excellent physician and earnest Christian, is now associated with Brother Hansen in the work.

A nucleus for a sanitarium is already in existence, and about twelve cases a day are receiving more or less treatment.

The council felt that the hour had struck to carry out the instruction several times repeated by the servant of the Lord that a sanitarium should be provided in the vicinity of Nashville.

Hence a board was appointed by the union conference, which was organized as follows: President, O. M. Hayward; Secretary and business manager, L. A. Hansen; Treasurer, Ben. E. Spire; the other members are S. N. Haskell, N. W. Allee, I. A. Ford, and Geo. I. Butler.

This board is appointed to bring into existence as soon as practicable a sanitarium suitable for our work in this important center. Nashville greatly needs just such an institution. Our work in the South absolutely requires it. The city is centrally located.

Our publishing house is almost fully equipped to do a most important part in preparing the truth for the people. We shall make a strong effort in Nashville the present season, with a large tent and a large company of workers, to bring many souls into the truth. Elder S. N. Haskell and the writer will do most of the public speaking. We expect the Lord will help us, and that souls will be converted.

Sister White has said that the establishment of a new sanitarium in Nashville would be a great source of strength to the medical missionary work in the South, and a help to the other institutions of a similar character. As the cause is poor in the South, we greatly need the help of all the friends of the medical missionary work throughout the United States. The progress of this branch is being hindered greatly for lack of funds already.

Dr. Hayward is in great need of medical instruments. A microscope seems absolutely essential. Various useful ar-

ticles are greatly needed, which could be bought with a few hundred dollars.

We are pressing forward the work in the South in every department with the greatest energy at our command. We ask our people to help us by subscribing for the new Nashville Sanitarium. Help us, dear brethren, in this time of need. God will regard such assistance, and you will be laboring for the conversion of souls for whom Christ died.

GEO. I. BUTLER.

### Our \$50,000 Fund

OUR people everywhere are interested in the \$50,000 fund for missions. Many are anxious to know how nearly it is being reached. Letters are continuing to come in with offerings to the fund, stating that they hope it is not too late to have a part in contributing to it. All are anxious that the full amount shall be realized.

When it was at first proposed that a special effort be made to have our week-of-prayer offering for missions brought to this figure, it looked rather large,—about double that of any former offering. But when it was shown that if *all* our people would take an interest in raising the fund, and that if at least an average of *one dollar* for each Sabbath-keeper should be contributed, it would be even more than reached, it began to appear easy, and letters began to pour in with contributions ranging from one dollar to one hundred dollars, with a few for even larger amounts.

#### The Amount Received

The amount received to February 17 is \$21,895.24. But the remittances are far from all being in; for every mail is adding to the fund, and it will be several weeks before all the reports are received. As usual, many pledges were made, and until these are all paid, the fund will not be closed. For this and other reasons many of the churches have made only partial remittances, and will be heard from later. Many individual members have not yet sent in the full amount that they had planned, and still expect to send. For this reason we continue the invitation to all who have not yet contributed, as—

#### The Fund Is Still Open

and we are sure that every person who loves this truth is greatly desirous of seeing it go speedily to every part of the world. It may mean a sacrifice to many to do this, but God will bless the sacrifice, and all should greatly rejoice for the privilege of having a part in so great a work.

#### Our Missionaries Encouraged

Those who have gone to the various foreign fields, and who are working so earnestly and so faithfully to give the message for this generation to the entire world are greatly encouraged to know that their brethren at home are doing all in their power to help advance the work. In every field they are striving to put the work on a self-supporting basis in order that future funds may be used in entering new fields as soon as possible.

#### Fields Being Helped

Since the first of January remittances have been made to a number of needy fields, while others must be helped at once. Help has been sent to China, Japan, West Africa, South Africa, South America, India, Europe, Mexico, the

Southern field, West Indies, and the islands of the Pacific. Wonderfully interesting and encouraging reports are received from these various fields, many of which are printed from week to week in the REVIEW AND HERALD.

#### Again the Invitation Is Extended

to *all* our people to help swell this fund to the desired \$50,000. We are still confident that it can be done, and would be glad to know that every one has had a part in the work. Every contribution received at this office will be credited to the conference from which it comes, and will be replied to by a receipt and a personal letter, no matter whether the offering is large or small, unless for special reasons a receipt is not desired.

We wish all to know that their letters and remittances are greatly appreciated. If any desire to increase or double the offerings already made, the same will be thankfully received.

All letters with remittances to this office should be addressed to the Treasurer of the General Conference, 222 North Capitol St., Washington, D. C.

W. T. BLAND.

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

SINCE the last list of donations was written, twenty-seven dollars has been received. Quite a number who have already given to help pay for the church are now sending us help to suitably fit up the church for the great work in the future which the Lord has certainly marked out for this monument of his wonderful providences. These latter gifts are especially appreciated. They indicate a desire to really "finish the work," and provide a surplus which is greatly needed for the important institutions to be established here.

A list of donations not previously acknowledged in the REVIEW follows:—

Previously acknowledged since Jan. 9, 1904, \$8,379.36; W. D. Butz, \$5; Mrs. Foreman, 50 cents; a brother, 50 cents; A. J. Jensen and family, \$1; Myrtle Balderson, \$5; A. Ridgeley, \$15.

Donations received Feb. 17, 1903: S. K. Ross, \$1; Mrs. M. Jones, \$1; W. J. Crandall, 50 cents; A. L. Crandall, 50 cents; Mr. and Mrs. A. C. Crandall, \$2.

February 18: A. Augusta Powell, 25 cents; Hoquiam (Wash.) church, \$3.75; N. F. Burgess, Honolulu, H. T., \$2.

February 19: Halfway (Ore.) church, \$2; Janesville (Wis.) church, by C. W. Olds, \$4; S. E. Chase, 25 cents; S. D. Smith, \$2; E. Shepherd, \$1; Helen Moon, 50 cents; Fern Cottrell, 25 cents; C. Shepherd, 25 cents; Mrs. Neall, 25 cents; Lucinda Smith, \$1; Julia Cady, 50 cents; Dr. R. Harris, \$6; Sherburn (Minn.) church, \$3.

February 20: H. Rorholm, 50 cents; Carnot M. Rorholm, 25 cents; H. C. Koing and family, \$1.50; Simon Stoetting, 50 cents; Julius Korgan and family, 75 cents; Anna M. Jensen, 50 cents; Mrs. Mack, \$1; Mrs. K. V. Temple, \$1; Mrs. M. L. Ring, \$2; Nellie C. Taylor, \$2; Sterling (Kan.) church, by Mrs. J. C. Seaward, \$6.50; Mrs. S. M. Rorholm, 50 cents.

February 21: Wm. M. Flint, \$1; Mrs. A. M. Sedbelter, \$1; D. Redhead, Kettering, England, \$5.11; Mrs. Helen Prewer, 50 cents; Isabella McCollum, 10 cents; A. B. Atwood, wife and friends, by J. H. Anthony, \$14.65; Mr. and Mrs. Lincoln Logan, 35 cents; G. W. Arnes,

\$1; Mrs. M. P. Arnes, \$1; Mrs. J. W. Newman, \$1; R. D. Benham, \$2.

February 23: Alexis Hinckley, \$10; W. C. Pruett and family, \$2.50; H. Neilson, \$1; N. Neilson, \$1; C. Hanson, 25 cents; M. Jorgensen, 25 cents; K. Matteson, 25 cents; E. Ferry, 25 cents; A. Jorgansen, 50 cents; P. Jorgan, \$1; M. Peterson, 25 cents; F. Nelson, 25 cents; H. P. Anderson, 50 cents; J. Jorgensen, 25 cents; Mr. and Mrs. P. Nelson, 25 cents; C. Nelson, 25 cents.

February 24: Jasper Galaspi, \$1; Mr. and Mrs. E. Draper, \$2; Mr. and Mrs. S. F. Wheeler, 50 cents; Mr. and Mrs. C. D. Owens, 50 cents; E. A. Wheeler and family, \$1.30; G. A. Reed, \$1. Donations from J. N. Loughborough and Geo. W. Countryman previously reported.

February 25: Little company in Selma, Ala., \$1; Elvira Terwillegar, \$5; Mr. and Mrs. C. D. Terwillegar, \$5; Mrs. John Robertson, \$1; Mrs. C. C. Paxston, \$2; Mrs. M. F. Kesinger, \$1; Mrs. M. E. Downing, \$1; Sam Downing, \$1; Harry Kesinger, 50 cents; Mrs. M. Dicus, \$1; S. F. Newman, 50 cents; John G. Stockwithy, 50 cents; A. D. Runyan, 50 cents; a friend, 10 cents; F. S. Shiere, 25 cents; J. C. Manlove, 25 cents; C. H. Carwan, \$2.

February 26: W. Brigham, \$1; J. G. Mundt, \$1; James McConnell, 50 cents; R. E. Hickok, 25 cents; Annie Lovelace, 10 cents; Mrs. Thompson, 51 cents; Lacy Edwards, 25 cents; Sister Wind, 50 cents; Brother Preston, 50 cents; Sister Hamwand, 25 cents; Moses Monette, 50 cents; Martha Thompson, 20 cents; Willie Thompson, 5 cents; Ben Anderson, 25 cents; Mr. and Mrs. Pedrick, 25 cents; A. Cummings, \$1; Ann Hotchkiss, 10 cents; Mr. and Mrs. C. T. Adams, \$1; Mrs. E. C. Strayer, \$1; C. L. Tetz, \$5; Noah Thornton, \$5; Fred Gillispie, \$5; Rachael Thornton, \$1.50; Eva Boughton, \$1; M. E. Thornton, 25 cents; Malinda Jomatt, \$1; Thomas Thornton, \$7.25; C. A. Morel, \$1; Fannie Morel, 25 cents; Dollie Morel, 25 cents; Dora Morel, 25 cents; Alice Whitney, \$1; C. H. Miller, Treas. Neb. Conf., \$4.87.

February 27: Mrs. Bertie L. Herrell, Treas. Colo. Conf., \$37.75; Mr. and Mrs. J. Garrison, \$1; Sarah Wood, \$1; G. T. Youmans, 50 cents; F. J. Youmans, 50 cents; Miss A. Z. Rexford, \$1.

February 28: Mr. and Mrs. J. S. McDonald, \$1; Mr. and Mrs. Fred Boethke, 50 cents; C. Christensen, 25 cents; Mr. and Mrs. John Johnson, \$1; Martha Kundson, 25 cents; Mrs. A. Porterfield, 25 cents; Mrs. Amy, \$2; Mrs. M. Agne, \$2; H. E. Shelstad, \$1.

March 2: Mrs. J. P. Jaspersen, \$2; Alma (Neb.) church and Sabbath-school, \$3.77; Mrs. Albert Cochran, \$2; David Perratt, \$1.

March 3: Mr. and Mrs. L. D. Pfender, \$5; Rosa Nelson, 25 cents; Georgia Nelson, 25 cents; Gladys Nelson, 25 cents; friends, by C. Olson, \$22.51.

March 4: Mrs. Edith Rasmussen, \$1.

March 5: Stevens Point (Wis.) church, \$5.25.

March 6: Mr. and Mrs. Geo. B. Thomasen, \$2; Nebraska Tract Society, by C. H. Miller, \$30; Mr. and Mrs. Anson Winum, \$1.

March 7: Alice Ashhurst, \$2; T. B. Adams, \$1; M. W. Mass, 50 cents; M. W. Burnett, \$1; Flora E. Heerman, \$1; Mrs. S. D. Chapman, \$1; Joseph Hill, \$1; Mrs. L. M. Fisher Hill, \$1; Wm. Simkin, \$1; E. H. Tift, 10 cents; G. F.

Evans, \$5; H. L. Gilbert, 50 cents; C. and M. Stillman, 50 cents; Mrs. A. E. Oviatt, \$1; John S. Robinson, \$2.

March 8: Mrs. E. Rodgers, 75 cents; Mary Saunders, \$1.

March 10: reader of *Signs of the Times*, \$1; Mrs. Rebecca Homer, \$1; Mrs. Miller, \$1; Miss S. Nugent, \$1; Mrs. Esenberg, \$1; W. J. Huckman, \$1.50.

March 12: Mrs. H. M. Dorland, \$5; "Memorial Gift" from a widowed sister, \$1; Mrs. A. S. Wakefield, \$5; S. M. Hausler, 25 cents; Mrs. A. C. Crandall, \$5.

Total reported to January 13, \$8,703.18.

J. S. WASHBURN.  
1728 Fourteenth St., N. W., Washington, D. C.

### Field Notes

A SABBATH-SCHOOL has been organized at Alpena Pass, Ark.

FIVE additions were recently made by baptism to the company at North Chicago, Ill.

A SABBATH-SCHOOL has been organized at Chicago Heights, Ill., with a membership of about twenty.

BROTHER C. C. WEBSTER reports from Youngstown, Ohio: "Since my last report from this place I have had the privilege of baptizing two more, making five in all. All are adults, and there are still others undecided. To the Lord be all the praise."

A COURSE of meetings conducted at Camden, Ohio, by Brother W. E. Bidwell closed January 28, resulting in the baptism of four young people, and the addition of two others to the number of commandment-keepers there. Some others desire baptism.

AT Amarillo, Tex., Brother H. Woodruff has been laboring with some success for a number of weeks, his report being that "some new ones have taken hold of the truth," in addition to several whom he found keeping the Sabbath at the first. The future outlook at that place is promising.

THE financial report of the Kansas Conference for six months ending December 31 last, shows the following amount for tithes, First-day offerings, annual offerings, and Sabbath-school donations, in the order named: \$10,421.06; \$529.68; \$822.78; \$595.36. One hundred and seventeen churches are included in the report.

THE *West Michigan Herald* reports that "as a result of the recent revival held in Battle Creek, many of the young people living in that city have dedicated their lives for service, and are seeking a preparation to enter the field. Tuesday, February 9, a company of about forty-five young people went to Berrien Springs to avail themselves of the three months' course which is offered for the benefit of those who desire to enter the work."

BROTHER J. N. ANDERSON, writing of the arrival of the missionaries for Inland China, says: "It was my happy privilege to meet the new missionaries

at Shanghai, according to a previous arrangement, although I had only about two hours' notice. After a short stop at Shanghai, we all proceeded up the great Yangtse River, to Hankow, where Brother Pilquist met us, and took us up to the new mission station at Sin Tsai Hsien, Honan. It required five days from Hankow, a distance of about two hundred and fifty miles; and as we passed through village after village, and over plains much like those of Nebraska, I need not tell you that those days were days of real interest and education. Of course everything was new to the newcomers, who entered into their experiences with gratifying zest and enthusiasm. We thank the Lord and the Board for such an addition to our force of laborers. Less than one year ago Brother Pilquist asked for one new worker and a small hand-press, and now that one has been multiplied by six. But that is the Lord's own arithmetic, who adds according to our needs, and multiplies according to and beyond our little faith. I do not wonder that Brother Pilquist smiles, and feels elated with his new children, whom he is now assisting in getting settled and acquiring the language. Surely the Lord has called them here, and he will bless them in their new and difficult field. I spent one week with them in advice and counsel, and Sabbath, November 14, Brother Pilquist was ordained, Dr. Miller assisting me."

THE annual report of missionary work of the College View (Neb.) church for the year ending December 31 last, shows amounts and objects of missionary donations as follows:—

Cash on hand .....	\$ 46 87
Fourth Sabbath donations for home missionary work .....	79 47
Missionary Acre Fund .....	9 70
Gold Coast, Africa .....	9 00
Australia .....	102 92
Inland China, Brother Pilquist.	21 88
Chilean School .....	69 50
Canadian Sanitarium .....	19 00
Haskell Home .....	25 28
Topeka flood sufferers .....	15 00
Washington church .....	42 50
England Sanitarium .....	92 31
Christiania Pub. House .....	6 25
Nyassaland .....	44 55
Nashville Pub. House .....	1 00
Argentine School .....	1 00
Ten-cent-a-week .....	343 18
Annual offerings, college ....	146 89
Annual offerings, church .....	193 44
"Object Lessons," Material Fund .....	45
Books, periodicals, and tracts .....	380 27
Church expenses .....	2 00
Tithe .....	2 00

Total .....\$1,655 46  
Donations which have not passed through the regular channels are as follows:—

Washington church .....	\$ 64 00
Nebraska Children's Home Society .....	10 01
Private donation to Drs. Miller for China .....	16 50
Donations for Young People's Society .....	2 98

Total .....\$ 93 49  
Pledge on hand for annual offerings ..... 100 00 |

Grand total .....\$1,848 95

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Bethel Industrial Academy

SINCE the last report to the REVIEW from this intermediate school in Wisconsin, the good hand of God has been with us, giving us blessings which we are glad to report at this time. While the principal term has heretofore been the same as in our other schools, beginning in September and continuing until June, we have had a summer session for the students who wished to attend. The term of school conducted last summer was a pleasant and profitable one, with about thirty-seven students enrolled. Work in the garden made an agreeable change from the literary studies, as well as assisting students to meet their school expense. A large crop of strawberries, with a good supply of other fruits, was gathered and marketed. In this work the lady students took an active part. Work was outlined for the carpentry class in the erection of a needed building. This class not only did the woodwork, but gained a good experience in other respects, excavating for cellar and foundation, raising the former building on its foundation, quarrying the stone, and laying the foundation, building chimneys, etc. The good experiences gained by the students during the summer term are attested by letters we are receiving from parents, telling of the benefit which both parents and children are still deriving from the short stay at the school. We expect our summer term to become the very best of all the year.

During the fall term, which began September 3, we have had a good attendance, one hundred and fifty-eight pupils being enrolled, and an excellent spirit has pervaded the school. No sickness other than from colds, etc., has been in the school, the daily labor of the pupils keeping them in good health. In our class work we have continued laying stress on a mastery of the common branches, a practical knowledge of the Bible, industrial class work, and have introduced more missionary study, endeavoring to familiarize the students with the needs of the wide field and the self-sacrificing efforts of the great pioneers of modern missionary effort. As the work of Livingstone, Judson, Moffat, Gardiner, Patteson, and others, has been brought before our students, it has appealed to them in a powerful way, and has been the most effective means we have found for directing their attention from self-serving to a living consecration. Emphasis was laid upon this matter during the week of prayer, and we attribute the conversion of a large number of pupils to the impressions made in this manner. On one occasion, where about sixty pupils were present, fifty signified their willingness and desire to go to any field in the world to which the

Lord might call them. A daily class in mission study will hereafter have a place in our list of studies, with an initial enrolment of thirty pupils. We are confident that the Lord is placing a burden upon the hearts of many of these young people which will lead them into distant fields.

While the work of the school has been attended by a great measure of the Spirit of God, yet we feel that the work might have been better had we planned better. We think the intermediate school would accomplish a greater work by being smaller, and more upon the family plan than like an institution. With youth of such age, it is highly essential that all the teachers come into intimate relations with all the pupils in every phase of their experience, and this is difficult if these schools are not small, with the department idea excluded entirely. Again, the larger these schools, the greater the tendency of our people to centralize about them, greatly to the disadvantage of both school and patrons. It is certainly unfortunate that our people do not understand and feel the force of the instruction that "the greater the number

take to teach, with the exception of carpentry. Our work comes under the general heads of agriculture and domestic art, such as sewing, dressmaking, cooking, nursing, general housekeeping, floriculture, fruit growing, bee keeping, etc. The twelve-room cottage shown in the illustration has been built during the past year by our students, the spot being cleared out of the woods. Members of this carpentry class are now able to build an ordinary house without further instruction. Our principal terms having heretofore come in the winter season, like the rest of our schools, and our agricultural season being limited from May to October, the principal work for most of our boys has been cutting wood and clearing land, and a much smaller number have had work in school during the season of growing crops. Inasmuch as we have been told through the spirit of prophecy that "instruction in agricultural lines should be the A, B, and C of the education given in our schools," and that those managers who do not see this "will hold everything from advancing in right lines," the approval of our board, and of the people of the conference, has

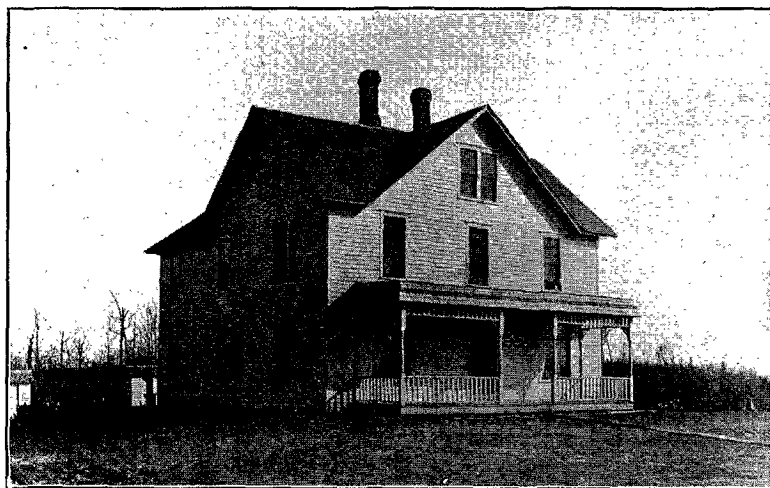
been given to the plan of having our school year begin in the spring, making the strong terms coincide with the agricultural season. Our next school year will begin March 30, and as many of our people are informed upon this matter, we expect quite a fair attendance. This change from customs of the past, calling for the attendance of the youth at school when their parents have been accustomed to their help at home, necessitates quite an educational campaign among our people, but the students themselves, seeing the necessity of following the Lord's

instruction, are our greatest helpers in securing the support of the people. In adopting this plan, we have before us more clearly the way to obey other instruction regarding making nature study next to the Bible in the education of the youth. The Lord evidently has been working with us and for us, preparing the way for a successful year at the very beginning of this new order. We look forward with pleasure to the blessings which will come as a result of our following the great Leader, just as blessings have already come to this school from forward movement.

H. A. WASHBURN, *Principal.*

### The Keynote, Unity

We have talked of the keynote of the message. In an orchestra a variety of instruments may be used, but if all strike the keynote and keep to the music, there will be harmony even with diversity. It would be no help to any school to have the name of following pagan or papal methods. On the other hand, it will be no help to a school to be labeled the Christian school. It will be no advantage to a student to get an idea that because he has received training according to a particular method or school, he has now the proper equipment. I fear we may so overemphasize this matter of



A COTTAGE BUILT BY THE STUDENTS

of families that settle around the school buildings, the more difficulties there will be in the way of teachers and students;" and "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." This tendency to colonize would not be so strong were we to carefully heed the testimony that intermediate schools should not be made so large as to prevent our establishing several such schools in our stronger conferences. There is prospect of having another intermediate school in Wisconsin, which will tend to check colonizing at Bethel and to prevent the further enlargement of this school.

The finances of our school have been greatly helped by the prosecution of our agricultural industries. The sales of our fruit and honey, together with money from tuition, have enabled us to meet running expenses, and make a large number of improvements. We still have some financial problems, however, but see light in the development of our resources in the soil. In fact, our location on a large tract of land, well away from any town, is a great blessing in many respects.

In the industrial feature of our work, we have combined practical labor with class-room instruction in various directions. Trades, as such, we do not under-

method that we shall train students into a self-consciousness that will injure them, and bring defeat in actual service. Moses wist not that his face shone. If he had talked about it, it would have spoiled it all. While we must seek for the best methods and follow the light, I believe there is no set way by which any one can say the work must be done. It is like preaching and soul-winning. Whenever one settles it that by just this or that arrangement of texts or way of presenting the truth the results are gained, that moment that way ceases to be the way.

The one way that can be defined, so far as I know, is for the worker, alone with God, and confessing his own need, to tell the Lord that he knows there is no way but his own, and that he alone must do the work. So in this school work, many ways may be used, but God must do the work. There is no aristocracy of reform. The class spirit in a school is bad, any school spirit among the schools is equally bad.

Reference has been made to the need of constructive work, rather than destructive. Paul suggests a constructive program, as he urges us to press ever toward the mark: "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing." —*From a report of the Educational Convention.*

## Current Mention

—Turks and Albanians are reported to be at war in Macedonia, at Babajhosi. A force of 2,500 Turks was defeated, and was besieged by 20,000 Albanians. Later the besiegers were attacked and routed by Turkish re-enforcements. The loss of life has been heavy.

—It was reported from Porto Rico, February 17, that an American war-ship fired on the Santo Domingo insurgents at Pajarito, near Santo Domingo city, and afterward landed troops at that place, presumably to protect American interests threatened by the anarchical conditions in the island.

—Among the reports that are reaching this country from Europe relative to the attitude and movements of Russia, is one from St. Petersburg, published in the *Frankfurter Zeitung*, a Berlin paper, to the effect that Russia is preparing for war with England on account of the English invasion of Tibet. Russia has protested to Great Britain against the latter's move northward into that section of Asia.

—The chairman of the General Loss Committee of the fire insurance companies in this country announces that the property loss in the Baltimore fire is, as nearly as it is possible to estimate it, \$125,000,000, of which sum about one half is borne by the insurance companies. The number of buildings destroyed is estimated by the insurance experts at between 2,400 and 2,500. The loss on buildings alone is estimated at \$50,000,000. The total assessed value of all taxable property in the city before the fire was \$491,000,000.

—Authentic news from the scene of hostilities between Russia and Japan still continues scarce. From the reports it appears that the Japanese are besieging Port Arthur, and that the Russian fleet has sustained heavy loss, the Japanese fleet having full control of the Gulf of Pechili. The Russian and Japanese land forces are gathering for a battle in northern Korea, but the present location of the opposing armies is unknown. Great military activity is noted on the part of England, France, and Spain.

—Another great coal strike appears to be imminent, this time affecting the bituminous instead of the anthracite fields. President Patrick Dolan, of the United Mine Workers of America, says: "There will be a strike of 170,000 bituminous coal miners in April unless their demands are complied with." The controversy is over a question of wages. The miners want more pay than they received in 1902, which is the rate the operators propose to allow. The committees of the operators and miners will meet again February 29, at which time a definite decision will be reached.

## NOTICES AND APPOINTMENTS

### Valuable Instruction

VALUABLE instruction in canvassing and other phases of missionary work will be given at the canvassers' institute to be held at Hatley, Miss., beginning the last of March or the first of April. Those who enter the field as canvassers will be boarded free. Those in the North who are impressed with the needs of the Southern field, and desire to enter the canvassing work here, would do well to attend this school. Before coming and for full particulars, write to H. H. Johnson, Meridian, Miss., Traveling Missionary Agent for Mississippi.

### South Lancaster Academy Corporation

NOTICE is hereby given that the South Lancaster Academy Corporation will hold its twenty-first annual session at South Lancaster, Mass., beginning March 15, 1904, at 10 A. M., for the purpose of electing officers and a board of trustees for the ensuing year; also to consider the advisability of closing out the stock corporation, and forming a new one, that the business may be controlled by the people of the Atlantic Union Conference; and to transact such other business as may properly come before the stockholders.

HAMPTON W. COTTRELL,  
WILLIAM A. WILCOX,  
ALBERT E. PLACE,  
RUFUS A. UNDERWOOD,  
ORVILLE O. FARNSWORTH,  
JOHN W. WATT,  
J. EDWARD JAYNE,  
PRESTON F. BICKNELL,

Trustees.

### This Will Interest You

THE Correspondence School for Nurses, connected with the Sanitarium Medical Missionary Training School, will begin a new class the first of April, 1904. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the sixth year this work has been in progress, and hundreds are availing themselves of it. One who desires to do Bible or missionary work or canvassing can ill afford to miss this opportunity. Studies in eleven subjects are given, among which Christian Help work and the care and treatment of the sick are prominent. Our lessons have recently been rewritten and enlarged, and are in every way improved.

The tuition fee is six dollars for the entire course. This amount is to cover the cost of sending out lessons, correcting the replies, and returning the reports to the pupils. The few text-books required for this work are furnished at actual cost price. We shall organize a new class in April, which will continue one year. By taking double lessons, some students finish in six months. We shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address Correspondence Department, Sanitarium Training School, Battle Creek, Mich.

### Notice!

THE Seventh-day Adventist church of Lowell, Mass., desires to hear from Miss Lizzie Sundquist. If nothing is heard from her during the next three months, it will be necessary to drop her name from the church books. Any person knowing her address is requested to send the same to Mrs. Ella O. Robbins, Church Clerk, Chelmsford, Mass.

### Notice!

UNLESS heard from before the next quarterly meeting, the names of Sisters Ida B. Olive, Cora Erhardt, Caroline W. Kingsbury, L. C. Symonds, and Brethren Frederick L. Symonds and Joseph W. Evers will be dropped from the church roll of the New York City S. D. A. church No. 2. Will these persons please address Katharine Eder, Church Clerk, 346 East 58th St., New York City, N. Y.?

### The Sabbath School Worker Is Welcome

AN enthusiastic worker writes: "I am very glad to see the good old *Worker* again. Surely the Sabbath-school work is of sufficient importance to have a whole paper devoted to the consideration of that work."

The Indiana Sabbath-school secretary says: "I have the first copy of the *Worker*, and it truly seems like an old friend. I am sure it will be a great aid in bringing the work up on a higher plane. I shall do all I can to have our Indiana schools subscribe for it, and also the isolated members."

From a department superintendent in one of our large schools: "I want to tell you how the *Worker* was received by our teachers. I took the first number to teachers' meeting with me. At the close I told the teachers an old, old friend had come back to us, and showing the journal, asked all who were glad to see it to raise their hands. If you could have seen the flourish of hands the moment the familiar face of the *Worker* came in sight, you would have no doubt of its appreciation by us."

From far-away Finland comes the word: "I received a copy of the *Worker*, and it did my heart good. I am so glad we are again to have an organ for the Sabbath-school work. I have missed this good little paper ever since it quit coming."

A State Sabbath-school secretary writes: "It surely was good news to hear that the *Worker* was going to appear. The first number was no disappointment. The helps are splendid for these lessons. I shall work hard for the paper."

From one of the Southern States: "We are much pleased to get the little paper again. It is exactly what is needed, and I shall do all I can to have our schools take it."

### 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.

FOR SALE.—Fine dairy farm of 160 A., near good town of 1,200 population. Splendid business, practically no opposition. Price, \$60

an acre, on easy terms. Possession at once. S. D. A. church and church-school privileges. Address C. H. Tyrrell, Sioux Rapids, Iowa.

**WANTED.**—Any one of our people knowing the whereabouts of Judson Crandall, is requested to drop a card, giving his address, to Mrs. A. Crandall, Weiser, Idaho.

**WANTED.**—A S. D. A. young man, to work on farm, who understands farming. Good wages to the right man. Address E. H. Howland, Lapeer, Mich., R. F. D., No. 2.

**WANTED.**—A single man to work on farm for about eight months, beginning about April 1. Good wages will be paid. Address H. A. Fisher, Charlotte, Mich., R. 3.

**WANTED.**—Any one knowing the addresses of Mrs. Sarah Corry and Mrs. Mattie Gergon is requested to inform Mrs. Ellen Hadley, 76 Tompkins St., Battle Creek, Mich.

**WANTED.**—A young or middle-aged woman in good health, to assist in caring for aged people. For further particulars, address James White Memorial Home, Battle Creek, Mich.

**WANTED.**—At once, an all-round broom maker; must be S. D. A. Give prices wanted (for making complete), in first letter. Steady work to right man. Address A. B. Morrical, Kankakee, Ill.

**WANTED.**—A young woman for bookkeeping and general office work. In replying, please give references. Only those who are willing to work for small wages need apply. Address Haskell Home, Battle Creek, Mich.

**FOR SALE.**—An ideal home: 5 A., with 1,300 fruit-bearing trees; good 7-room modern-equipped house, with barn; good well, large cistern. Just half mile west of Union College. Address Mrs. Eliza Mathiesen, College View, Neb.

**WANTED.**—For coming season, two men for market-garden work. Men with some experience preferred. Wages, \$30 a month, with board. Also woman for general housework. No children in family. Address S. F. McCully, Sheridan, Wyo.

MRS. MARTHA HERRICK, of North Pasadena, Cal., wishes her father, James M. Lee, or her brothers, Bartholomew, Hendricks, Matthew, and Benjamin, to know that her husband is dead, and she is sadly in need of assistance. Her relatives were last heard of in Topeka, Kan., and Beatrice, Neb.

THERE are, at present, opportunities for two women of business experience to demonstrate health foods in two of the largest department stores in Chicago. The opportunities they will have for missionary work will be limited only by their capacity and consecration. Those applying should give full particulars regarding their age, education, business and missionary experience, etc. Address David Paulson, 28 Thirty-third Place, Chicago.

### Publications Wanted

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

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

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

Mrs. L. L. McCutchen, Midland, Va.

Tom C. Hege, Winston, N. C., *Signs* (large quantity of special numbers) and other S. D. A. literature.

Mrs. S. S. Kreamer, Alamogordo, N. M., *Signs*, *Southern Watchman*, *Life Boat*, *Bible Training School*, health publications, and tracts (Spanish and English).

## Obituaries

**THOMPSON.**—Departed this life at Battle Creek, Mich., Feb. 5, 1904, Sister Sarah F. Thompson, aged 45 years. She accepted the truth about fifteen years ago, and from that time was faithful until death. She leaves to mourn, a son, three daughters, and three grandchildren. The funeral services were conducted by the writer in the congregational church at Bedford.

S. H. LANE.

**COY.**—Died at his home, near Blooming Valley, Pa., Jan. 2, 1904, of heart disease, Frank Coy, aged 53 years. He was formerly a member of the Baptist Church, but he became a believer of the truth about seventeen years ago. He leaves a wife and two children to mourn their loss. Words of comfort were spoken at the funeral by the writer.

E. J. DRYER.

**TILLEY.**—Died at Mancelona, Mich., Feb. 4, 1904, Sister Lydia Tilley, aged 42 years. She accepted the Sabbath several years ago, and united with the church at Alden. It was her lot to be one of the isolated ones the greater part of the time, but through it all her faith was strong. She leaves a husband and seven children—the youngest a babe of two months—to mourn her loss. The funeral services were conducted by the writer.

J. J. IRWIN.

**NORTON.**—Died at Vermontville, Mich., Jan. 14, 1904, Antha A. Norton, aged 54 years, 3 months, and 28 days. Sister Norton was among the first to accept the third angel's message in Vermontville, under the labors of Brother and Sister Owen. She was an active member in the church, and was beloved by all who were acquainted with her. She leaves a husband, three sisters, three brothers, and many friends to mourn their loss. The funeral services were conducted by the M. E. pastor, Rev. Mosher.

C. W. CRAPO.

**NICHOLS.**—Died at the home of his daughter, Mrs. Maria Lewis, of Diamondale, Mich., Jan. 28, 1904, Brother Joseph Nichols, aged 83 years. Brother Nichols was born in England, and came to Rochester, N. Y., when he was seven years old. At the age of twelve he united with the Freewill Baptist Church, and later he united with the Methodist Church, of which he remained a member for fifty-five years. He united with the Seventh-day Adventist Church at Pottsville in 1896. He was confident that this message would soon triumph. He left two daughters and many friends to mourn their loss. Words of consolation were spoken by the writer, from John 20:31.

E. K. SLADE.

**GLASSCOCK.**—Died at the home of her daughter, Sister Bigham, in Battle Creek, Mich., Feb. 8, 1904, Fannie Glasscock, aged almost 93 years. Her name will be familiar to all old readers of the REVIEW, as it used to be prominent among the friends of the cause in earlier days. From childhood she lived in Ohio until six years ago. With her husband, she accepted the teachings of Wm. Miller previously to 1844, and passed through the trying experience of that year. A short time after that they accepted the advanced light of the third angel's message, and both remained faithful till death. Sister Glasscock leaves the savor of a godly life. She peacefully fell asleep after a short illness.

G. C. TENNEY.

**TRUMBLE.**—Died at Galway, N. Y., Nov. 16, 1903, Hiram Trumble, aged 75 years. Twelve years ago he was converted, and united with the Methodist Church, making the Word of God his almost constant companion. About nine years ago he listened to the views of Seventh-day Adventists, and indorsed them thoroughly. It was his delight to try to live out every point of truth as he understood it. The deceased was of a very amiable disposition; was so kind that he seemed like a father to all with whom he came in contact. The funeral was largely attended by sympathizing friends and neighbors. Words of consolation were spoken by the writer. He leaves quite a number of relatives and a large circle of friends to mourn their loss.

S. H. LANE.

**BODWELL.**—Died at his home in Dallas, Tex., Feb. 9, 1904, Benjamin H. Bodwell, aged 88 years. He was able to be about the house until two days before his death, when he was seized by a stroke of paralysis, which rendered him unconscious until he died. He had a bright hope of meeting the Lord when he comes to call his own. He was greatly esteemed and respected by everybody in the city of Dallas, where he had lived for thirty years. The truth was presented to him twenty-four years ago, and accepted. Fifty-six years ago he was married to Elizabeth Poyrer, and to this union nine children were born; five are living, and four have been laid to rest. One son, Elder A. G. Bodwell, is a missionary in Mexico. The services were held at the home, and words of comfort were spoken by the writer, from Job 14:14.

N. P. NELSON.

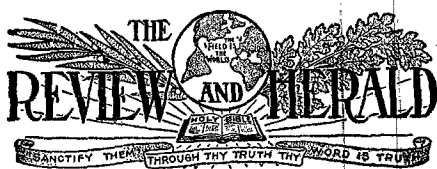
**BRAMHALL.**—Fell asleep in Jesus, at Battle Creek, Mich., Jan. 5, 1904, Sister Lucy A. Bramhall, wife of Brother H. H. Bramhall, in the seventy-fifth year of her age. She accepted the truth about forty years ago at Parma, Mich., under the labors of Elders J. H. Waggoner and M. E. Cornell. Sister Bramhall, from the time she accepted the truth until the day of her death, was a very earnest, devoted Christian. She and her husband gave freely of their means to strengthen and forward the good work. She was spiritual minded, and ever ready to speak in public and private in the interests of the work of the Lord. She spent her last days in the hospitable home of her old-time friend, Sister Elsie Scott. She leaves an aged companion and a grandson, besides a large circle of friends, to mourn their loss. Funeral services were conducted by the writer, assisted by Brother A. J. Bristol.

S. H. LANE.

### The Death of Elder J. W. Collie

DIED in Boulder, Colo., Jan. 16, 1904, our brother, Elder Joseph W. Collie. Brother Collie was born in Nova Scotia, Dec. 19, 1864. Removing to Minnesota, his people embraced present truth when he was eight years of age. In his youth he spent some time at Battle Creek College. The world drew him into business and life disassociated from the cause for a time, but the Lord watched over him, and won him into direct service for the Master. In 1887, at the Cleveland, Ohio, camp-meeting, he was united in marriage to Miss Rosella Rupp, both being members of the Cleveland City Mission. He was called to Minnesota to labor, and was there ordained to the ministry in 1889, after an experience in which he understood definitely that the Lord was calling him to give his life to the ministry of the world. He later labored in Florida, and in Ohio, where he had charge of the Cleveland work. At the time of his illness, early in 1903, he was president of the Ontario Conference. The tubercular character of his throat difficulty indicated the climate of Colorado as affording best conditions for recovery. He maintained a cheerful effort to get well, and was hopeful of joining again in the work he loved, until very shortly before his death, when developments in the case forbade hope of restoration unless by special act of God. He was fully resigned to God's will in the matter. His heart was in every forward movement, and to him the speedy triumph of the work was assured. Gladly would he have served in the field, but if God willed release, it was accepted as the gift of rest during the time of trouble, until the time of triumph. Wide-awake and loyal and true in service, and as a friend and brother, we shall miss him in the work; but God knows best. As with difficulty he took his last drink of water, he remarked that his next would be from the pure stream of the river of life, and that there would be no frailties of the flesh there to make difficult the refreshing draught. He chose as the text to be used at his funeral service the words of Rev. 14:13. The service was conducted by Elder Geo. F. Watson. Sustained by the grace and comfort of the Lord, Sister Collie turns now to the double duty which falls upon her in the training of the three children, who have lost a father's care, but who, even in childhood, are not unacquainted with their father's God.

W. A. S.



WASHINGTON, D. C., FEBRUARY 25, 1904

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

THE recent meeting of the Medical Department of the Atlantic Union Conference was an important one. A full report will be found on page 17.

THE editor has received an urgent invitation to attend the Central and the Pacific Union Conferences, and leaves Washington this week in response to this call. He will probably be absent from the city about five weeks.

A MEETING of the Publication Department of the General Conference will be held at Omaha, Neb., in connection with the Central Union Conference sessions, the opening session being appointed for March 2, two days before the Union Conference begins.

BROTHER A. S. BAIRD, who has had general charge of the erection of the buildings for Emmanuel Missionary College at Berrien Springs, Mich., has come to Washington in response to an invitation from the Sanitarium Board, and will assist in the building operations here.

OUR first-page picture gives us another glimpse of some of the beautiful scenery in Japan. This illustration is from a photograph giving a view near the city of Kobe, in which our sanitarium is located. The noble old trees in the foreground form a natural gateway to the shaded avenue, and the whole scene is a most attractive one.

THE list of the *Sabbath School Worker* is increasing each month, and the printing order for the March number, just out, calls for five thousand five hundred copies. That the *Worker* is appreciated is shown by the extracts from letters found on another page. The notes on the senior and junior lessons in this issue are especially strong and helpful.

WE deeply regret to announce the death of Elder Geo. B. Wheeler, of the Atlantic Union Conference, which occurred at South Lancaster, Mass., on Sunday, February 7, after a brief illness. Brother Wheeler was formerly a minister among the Baptist people, but for the last twelve years he has been an earnest worker in behalf of this message. We heartily agree with the *Atlantic Union Gleaner* in saying that "those who knew

him best realize that in his daily life he exemplified a rare type of Christian gentlemen." Thus another name is added to the lengthening roll of faithful laborers who have recently been called to their rest, but "the crowning day," the day of reunion, will soon be here. Blessed hope!

IN response to a request from the Medical Department of the Atlantic Union Conference the Review and Herald Publishing Association of this city has agreed to act as publishers of health literature for the Department. The following persons constitute the joint standing committee, representing both the Department and the Association, on the production of such literature: Drs. C. C. Nicola, A. J. Read, G. A. Hare, J. H. Neall, Brethren W. C. White, S. N. Curtiss, and W. W. Prescott.

OUR readers will remember that a few months ago Dr. George Thomason, formerly secretary of the International Medical Missionary and Benevolent Association, accepted the invitation of the Mission Board to enter upon medical missionary work in South Africa, and that he went to Dublin to secure the necessary qualifications for medical practise in the British colonies. We are glad to be able to state that after spending a shorter time than was expected in preparation, Dr. Thomason has passed his examinations, and has received his diplomas, securing "first place in surgery and honors in medicine and surgery." Dr. Thomason will spend a few weeks in London, improving the special opportunities offered in the hospitals for further observation and study, and is planning to sail for South Africa about the first of April.

ALL will be glad to see by an article on another page that a response has come to the special call from Inland China, and that the thousand dollars required is already on the way to the far East. Another gift of one thousand dollars came in last week, half for the International Publishing Association, of College View, and half for evangelistic work. This comes from one not a member of our church, but deeply interested in the work we are doing for the Lord. From the same sister we had previously received fourteen hundred dollars for various mission purposes within the last nine months. There is abundant reason for being very courageous in praying and giving and going in the missionary cause. It is a time for activity, and the Lord has resources for his work.

As the months go by, we are able to see more clearly the meaning of the removal of the headquarters of our work

to Washington, and to appreciate the opportunity offered here to establish such memorials for the truth as will exert a wide influence in behalf of this message. From the instruction given through the spirit of prophecy it is plain that each line of institutional work—publishing, educational, and medical—is to be established here in a representative way, and that a continuous evangelical effort is to be carried forward, so that at the capital of the nation and at the headquarters of our denominational work there may be a proper representation of this message as a missionary movement. It is certainly proper that all the people should be invited to assist in providing the money needed for this work, as it is by no means a local enterprise. The matter is quite fully presented in the article by Brother Daniells on the seventh page, to which we invite attention.

### For Religious Liberty

#### Change of Date to Sabbath, March 12

THE time in which to circulate the announcement of the special offering for religious liberty work is so very brief that the officers of the General Conference take the liberty to defer the time one week, and urge all the churches to unite in a liberal offering on that day for the purpose named. Will not church officers make early announcement of the offering, so that all may be prepared to act? With a hearty response from all, no one will be burdened, and a sufficient sum will be secured to enable the Religious Liberty Department to provide literature and reorganize the forces for earnest, active service in the field. It is desired to make a proper effort at the St. Louis World's Fair to call attention to these truths, and the silent though swift progress of the forces that are arrayed against religious liberty in all the field, calls for a prompt response to the appeal for an offering on Sabbath, March 12.

W. A. SPICER,  
Secretary.

### Testimony, Volume Eight

I HAVE just had the opportunity of examining some of the advance proofs of "Testimonies for the Church," Vol. VIII, and have been particularly impressed with the timeliness and importance of Section V, in which the following chapters appear under the general heading of "The Essential Knowledge:"

God in Nature, A Personal God, A False and a True Knowledge of God, Danger in Speculative Knowledge, The False and the True in Education, Importance of Seeking True Knowledge, The Knowledge Received through God's Word, Our Great Need.

If one Testimony can be more important than another, it seems to me that Volume VIII must be that one. It will contain about 350 pages, and will sell for 75 cents in cloth, and \$1.25 in limp leather. It will be ready early in March.

H. H. HALL.