

# The Advent REVIEW And Sabbath HERALD

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No. 12



From "The Four Track News"

A ROAD IN THE HAWAIIAN ISLANDS

## Tracts That Will Answer

QUESTIONS, such as, What does it all mean? Why wasn't this found out before? Who changed the day? How may we know anything about Christ's coming? etc., etc., are invariably asked of those presenting present truth. The following lists of tracts, arranged according to subjects, will furnish ready answers to these questions, and in many cases are more effective than verbal discussions:—

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Signs of the Times .....	1
What Do These Things Mean? .....	1
Wonders of the Nineteenth Century .....	2
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God's Message for To-day .....	½
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Without Excuse .....	1

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Who Changed the Sabbath? .....	1½
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The Seventh or One-Seventh .....	½
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Scripture References .....	2
Elihu on the Sabbath .....	1
Rome's Arraignment .....	1
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BY MRS. E. G. WHITE

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Source and Aim of True Education.	Bible Teaching and Study.
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# The Advent REVIEW And Sabbath HERALD

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

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## Editorial

### A Present Danger

WHEN the truth has been perverted, and error has been taught under the semblance of the truth, there is danger that some reformers will fail to distinguish between the truth itself and the perversion of the truth, and that in their zeal to avoid any possible appearance of error they may discard even the truth itself. The enemy of the truth will be ready to lead such a kind of reform as this. It will serve his purpose just as well as the perversion of the truth. Now that it has appeared that faith in the righteousness of Christ can be perverted into faith in the supposed divinity in one's self, and now that it is being emphasized that "the kingdom of God is not eating and drinking," there may be some who have never been in genuine sympathy with the great principles of righteousness by faith and of true health reform who will now depreciate both. Beware of any such teachers. It is not necessary to give up the truth in order to be rid of error. Preach righteousness by faith. Teach the principles of health and temperance. Give the message. Discard error, but hold fast to the truth.

### Perishing and Continuing

"THOU, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the work of thy hands: they shall perish; but thou continuest." Observe these simple statements. The Son, addressed now as Lord, is the one through whom all creative work was wrought, "through whom also he made

the worlds." Now mark the difference between the things and the one who made the things. It is a very simple statement, but it draws a marked contrast between the things and the one who made the things. What is included in the things that perish?—*Man*. Do not forget that. A simple statement here with reference to things created, that they perish, but the Creator continues, settles forever, for any one who will receive it, the idea that any created thing apart from the Creator continues; that there is in anything created, including man, any principle that will preserve from perishing; and makes it clear that the power which preserves from perishing must come from without the created thing, and never from within the created thing. That simple statement of contrast between the things that perish and him who continues, settles a great many things. Call to mind another statement of the Scripture. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were,"—things continue. *Things* continue. There is, it is asserted, a power in things to make them continue. There is a force, there is something inherent in things, that causes them to continue, and that forbids such a catastrophe as the coming of the Lord. But against the idea that there is anything inherent in things, including man, any principle, or power, or law, or force, whatever it may be called, that is inherent in these things by which these things continue, is the declaration of this scripture which says that they perish, and the only one who has in himself, as coming from the final source, the continuing principle, is the Son of God. It is important that we should read this scripture and understand it clearly; for it is a defense against error, and there is a power in it that will bring help to us at once. The eternal Son, who is God, continues. While the things created through him have not that power, but pass away, perish, he, because of his relationship to the Father, continues. He is eternal. "They shall perish; but thou continuest: and they all shall wax old as doth a garment; and as a mantle shalt thou roll them up, as a garment, and they shall be changed: but thou art the same, and thy years shall not fail." The only way for man to be

saved from ceasing to continue is by receiving power through faith in the Son. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

### "Strong to Destroy"

It is evident that the judgments of God are in the earth. By the course which men are taking, they are bringing upon themselves swift destruction, and destruction by fire is already a marked feature of the record of the present year. It was especially noted in the Baltimore fire that the so-called fire-proof buildings seemed to stimulate rather than to check the flames in their work of destruction. It will certainly be demonstrated that man can neither devise nor construct a building that will be fire proof, or that can withstand the force of storm and tempest, when the forbearance of God has been worn out by heaven-daring presumption.

These conclusions are suggested by what has already occurred, and are emphasized in the following paragraphs taken from a recent communication received from Sister White:—

When I was last in —, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fire proof, and they were erected to glorify the owners. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves, "How can we best glorify God, that we may enjoy him forever?" God was not in their thoughts.

I thought: "O that those who are thus investing their means could see that this display does not give them one iota of advantage with God. They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind what they may do to glorify God, that they may enjoy him forever. They have lost sight of this, the first duty of man."

As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in glorifying self and in provoking the envy of their neighbors.

Much of the money that they thus invested had been obtained through exaction, through grinding the faces of the poor. In the books of heaven an account of every business transaction is kept.

There every unjust deal, every fraudulent act, is recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

The scene that next passed before me was an alarm of fire. Men looked at lofty and supposedly fire-proof buildings, and said, "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire-engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that has been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their insolence and their disregard of his law.

The Word of God plainly marks out the course of action that all are to follow. Those who give no heed to this Word, but press on in the path of transgression, paying no attention to the commandments of God, must at last suffer the punishment of their sin. God bears long with those who disregard the laws of his kingdom. He gives them greater and still greater opportunities to repent. Nothing is left undone to lead them to acknowledge that "man's chief end is to glorify God, and enjoy him forever." The Lord's long-suffering mercy ought to lead them to repentance. But because sin does not meet with immediate retribution, sinners become bold and defiant in transgression. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The love that God has shown in sending Christ to this world to die for us is an argument sufficiently strong to lead men to be reconciled to God. Those who, notwithstanding the great price paid for their salvation, continue in sin, will reach at last the boundary line of mercy. Then the Lord will show himself strong to punish. He forbears till he sees that forbearance will be of no avail.

This instruction has a very practical bearing upon the work which we now have in hand. Economy and simplicity should characterize our plans. Principles rather than display should give character to our work. Modest buildings, consecrated to God's work and under his protecting care, will bear testimony to the great truth of the nearness of the end and to our source of dependence upon the preserving mercy of God better than expensive structures which may be boastfully declared to be fire proof and tempest proof. Let these principles find illustration in the buildings soon to be erected in the different parts of this country.

In Elijah's time, when he had his controversy with the priests of Baal, both water and stone were inflammable material. Again in Moses' time, a bush in the desert was fire proof. Natural obstacles do not count when the purposes of God are concerned.

### Sin and Immortality

THESE words represent opposing ideas. Inseparable from the idea of sin, is the idea of death. "The wages of sin is death." Death and immortality are opposites to each other.

Sin not being immortal, no sinner can be immortal. The very idea of immortal sin—of an immortal sinner—is contrary to the sovereignty of God. God has no use for sin; therefore it can not be supposed that he will tolerate sin indefinitely in any part of his universe. It can not be supposed that he will suffer a plague-spot to exist forever in any part of his creation.

The mind of God has been plainly revealed to us on this point. No sooner had the fall in Eden taken place, than God took measures to guard the tree of life, lest Adam, who had become a sinner, should put forth his hand to the tree of life, "and eat, and live forever." Gen. 3:22-24. God designed that Adam should live forever, when he was created. He was then perfect and without sin. But as soon as Adam became a sinner, God took measures to separate him from immortality, as a sinner, providing at the same time a way whereby he might regain immortality, by being separated from sin.

God took Adam away from the tree of life in Eden, but gave him access to a new tree of life,—Jesus Christ,—by partaking of which, he and his posterity might regain what had been lost, because that tree of life imparted to them the righteousness of God.

As death is inseparable from sin, so immortality is inseparable from righteousness.

Sin is a monarch. It reigns over the individual who yields to it, making him its bond-servant. But God's universe, like Alexander's world, does not admit of two sovereigns. God is the sovereign over all, and there can be none other. If sin were immortal, God would cease to be a universal, omnipotent sovereign.

The presence of God is death to sin, and his presence will be in every place. Sin survives now only because God is still working out his plan for the salvation of the sinner. The sinner can come to God through Christ; he can be crucified with Christ, that the body of sin may be destroyed, and he, freed from that body, still live. This is God's plan for the destruction of sin now. But when Christ ceases to be the sinner's refuge, then sin will be destroyed by the presence of God, and the sinner with it. When sin is destroyed now, the sinner is made righteous and fitted for immortality. When sin shall be destroyed in the day of judgment, it will be through the destruction of the sinner. There is no provision for, no possibility of, an unending existence of the sinner.

Popular theology may define death as

being an endless separation from God and heaven, without cessation of conscious being; but when Adam had separated himself from God by sin, God at once took measures to bring such a state of being to an end. God will have a clean universe, without sinners or trace of sin, and in which the former state of things "shall not be remembered, nor come into mind."

L. A. S.

### Present-Day Revivals of Ancient Errors—No. 1

#### The Spreading Plague of Eastern Philosophy

THE second chapter of Isaiah bears a warning message for the last days. Of corrupting influences at work the prophet said: "Thou hast forsaken thy people the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers."

It is an evident fact that Christendom is being replenished, or filled up, with the bewitching philosophy of the East. Ancient teachings of the Gentile, or heathen, peoples are being revived under new modes of expression. The ideas are spreading with a swiftness that would be surprising if we had not the warnings of the prophetic word to prepare us for just such developments in these "perilous times." In the ancient world the religion of human nature and false philosophy developed until the Lord could no longer endure Babylon upon the earth. So now again the modern world-Babylon is becoming "the hold of every foul spirit, and a cage of every unclean and hateful bird."

Twelve years ago, in a Testimony entitled, "The Crisis Imminent," we were told:—

We are standing upon the threshold of great and solemn events. . . . Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early.

The commingling of new and old, of ancient and modern systems of philosophy and unbelief, has appeared as the characteristic feature of religious thought in our day. In an article on theosophy, appearing in the January *East and West*, a literary and scientific review published in Bombay, an Indian writer says of the trend of thought in the West:—

We now have the spectacle of a general intellectual movement in directions strangely parallel with Oriental philosophy.

A Buddhist observer says of the Eastern doctrine:—

Its thoughts are stealing unseen through the whole West. We see its

effects in the great, leading lines of Western thought.

The attitude of modern religious thought toward science teaching and nature study, leads an English theological writer to declare:—

Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known.

We need not be surprised at the suggestion that it is possible in "this enlightened age" for men to plunge into the darkness of bygone ages. Great light shines in our time, but if that light be turned to darkness, "how great is that darkness!" Men to-day are capable of going as deeply into folly as in the days when the ancients, professing to be wise, as Paul says, became fools. Archdeacon Farrar truly says of our own time:—

Every variety of blasphemy and folly has its apostles. Every negation, however audacious and desolating, has its defenders on the platform and press. Every superstition, however grotesque and discredited, has its fanatical partisans and devotees.

No greater mistake could be made than to assume that heathenism necessarily means a low plane of intellectual life. The idea of associating heathenism with ignorance has come from observing the degraded condition of the heathen world. But this condition is the full fruitage of the most refined and subtle intellectual conceptions of God and nature. No keener minds ever existed than those who, professing to be wise, became fools in the things of God. One writer says:—

If we investigate early paganism by the light of recent discoveries, we soon perceive that its chief strength lay in its intellectual attractions, and that many of its priests and initiates were distinguished as philosophers and men of science. But—still more strange!—if, after our investigation, we glance at the world of to-day, we see the men of this nineteenth century returning to the wisdom of long-past ages, and modern thought sustaining its flight upon the wings of ancient lore. Nay, almost every characteristic of antiquity seems to be reappearing.

Truly, new and old are commingling, and every wind of doctrine is blowing. Christendom is being replenished from the East. The modern revival of mysticism and rationalistic philosophy comes from India, just as does the bubonic plague. The West may quarantine against the plague, but there is no quarantine against the more terrible pestilence of a soul-destroying philosophy. India is called the "mother of superstitions." It is the home of refined heathen philosophy. From the same source came the inspiration of the philosophical movement that leavened the early church after apostolic days, and developed the mystery of iniquity. The

Alexandrian movement was a commingling of the old and the new. Its philosophy of God came from India. Alexandria has aptly been called, "The great mixing bowl of East and West." The early church drank itself to spiritual death from that bowl. The world is drinking the same wine of Oriental corruption in the religio-scientific teaching and rationalism of the new-thought movement.

In India we hear much boasting by Hindu and Buddhist leaders concerning the progress their ideas are making in the West. Most missionaries are too busy trying to save souls from the frightful wreckage of heathen systems to pay much attention to boasts about the progress of the mystical philosophy and pretty sayings in the West. But it is a revelation to one returning to this country, to see how these ideas are indeed pouring in a mighty flood from the book and magazine and newspaper press. As surely as we have a message from God to the great heathen world over the seas, we must raise the warning cry against the same evil principles in Christendom.

With every wind of doctrine blowing, and the most subtle deceptions coming in like a flood, we must keep the feet firmly planted on the eternal foundations. The influences working all about us would replenish this people also from the East. The ideas one meets on every hand in current literature are knocking at our own doors. Soon after returning from India I heard teaching concerning God in nature at one of our educational institutes that made my heart tremble. So familiar were the sound and suggestiveness of the phraseology used to one fresh from the Eastern home of pantheism. I apologized for it in my own mind as an unfortunate use of scientific terms where Scriptural terms only could express the true thought of the power of God working in the things that are made. But the history of the past year or two teaches plainly enough that we are guilty before God if unwatchful and indifferent in these times when a false philosophy is laying a snare for the feet of all.

After that institute the same phraseology was unwittingly carried into one of our schools, and young people in the class room, quick to catch the natural conclusion from the terms used, were thrown into great confusion of mind. Some said, "It means there isn't any God." An adult and experienced believer present told me that it seemed all at once that the presence of an evil influence could be felt in the room. By a study of the Word and the spirit of prophecy the truth concerning the person of God was soon made plain. But this modern philosophy of God and of religion which is sweeping the world

into its meshes would delight to capture our schools and ruin our youth. As a recent Testimony has told us, these views, fully developed, make God "as nothingness" in the minds of those who accept them.

To set forth in plain terms the dangerous tendencies of the new philosophy carries no suggestion of personal controversy. These ideas belong to no individuals. What has been heard of them in our midst is but a repetition of what in various and similar phrase, one may read in the current literature of the new movement. It has now leavened every denomination, more or less, except ours. Only God can keep the pestilential theories from slaying souls among us. The bubonic plague is still slaying its thousands in India. The community where it started may long ago have been purged from it. But there was a vitality in the germ that has caused it to sweep down multitudes during the last six years.

There is a fascination and a vitality in the new philosophy that give to the very ideas wings and power of self-propagation. Thoughts are planted in minds to develop later into the full fruit. Souls off guard are infected by the contagion without knowing it. It is not a question of men or of books, when once the thought germs of the evil system are spread abroad. The evil thing itself must be faced and fought in our own hearts and minds, and we must join in setting forth God's message for this perilous time with a new vigor and directness of aim. Old controversies have been revived. New and old are commingling together. All the religious world is being replenished from the East. But the simple third angel's message that has made us a people is God's shield and protection in the closing hours of the great controversy.

W. A. S.

### ***Our Medical Work in Philadelphia***

On the ninth of February a council meeting was held in the city of Philadelphia, in the interests of the medical missionary work being conducted in that city. This meeting was called by Elder Underwood, the president of the Eastern Pennsylvania Conference, and was attended by members of the conference committee, the Philadelphia Sanitarium Board, Elders H. W. Cottrell, W. C. White, and J. E. Jayne, Dr. G. A. Hare and Brother J. R. Scott, both of Washington, and the writer. The object of this council was to take into careful consideration the general management, or perhaps more properly the development, of the medical missionary work in the city of Philadelphia.

Those in charge of the institution placed before the council a detailed statement of its history, its financial standing, its prospects for the future, and its pres-



ent needs. The facts presented deeply interested the brethren from abroad, who had been invited to the council, and who assisted much in the consideration of the plans for the further development of the work.

Dr. Read, who has charge of the institution, explained their plans of working by which they were able to co-operate with a number of the leading physicians and surgeons in the city, and to secure a patronage of a most excellent class of patients. By this means they are able to place our medical missionary work on a good, permanent basis in that city of reliable medical schools and physicians of wide reputation.

The financial statement for the two years during which the institution had been in operation showed that it had been fully self-supporting. Under all the circumstances, this was considered encouraging. The institution has been running two years. It has had no gifts from our people. All that has been expended for furnishings, equipment, rent, wages, training of nurses, and charity work has come from the earnings of the institution, and from loans on which interest has been paid. After paying all current expenses, there has been a small gain, which has gone into the equipment.

But it was evident to all that some changes were necessary. The facilities and equipment are not what they should be for the character of the work open to the institution. These facilities can not be provided from the earnings. They can only be added by either securing loans or gifts. Those in charge of the work could not consent to borrow more money. The struggle to meet the present obligations is too great to be continued. When physicians and managers are continually worried with financial perplexities, they are, in a measure, unfitted to render the highest service to the sick and suffering.

In view of the whole situation, it was decided to immediately put forth an earnest effort to secure donations to this medical missionary enterprise. The steps to be taken are these: the medical missionary work in the Eastern Pennsylvania Conference will be made a department of the regular conference work; the Philadelphia Sanitarium will be taken over by the Eastern Pennsylvania Conference; the property and the immediate management of the institution will be placed in the hands of a legal board of trustees, to be elected annually by the conference delegates, and an earnest effort will be made to raise five thousand dollars in donations to place the institution in a position to do better work.

While it will be expected that the brethren and sisters in the Eastern Pennsylvania Conference will donate liberally

toward this fund, it was agreed by all present at the council that there were reasons why it would be right to give our people in all parts of the United States an invitation to contribute to the medical missionary work in Philadelphia.

The Eastern Pennsylvania Conference has a small membership, and the conference has been burdened for years with a crushing tract society debt, placed upon them by former conference officers without their knowledge. The brethren and sisters have been giving of their means to remove this oppressive burden. They are getting free, but this long pull on their means has crippled them so that they are unprepared to do all for the Philadelphia Sanitarium they could otherwise have done.

Furthermore, it is plain to any who will give the conditions careful study that Philadelphia must be classed with the cities in the East to which the spirit of prophecy has repeatedly called our attention, as demanding the gifts and services of our people throughout the field. It ranks among the largest and most influential cities in the United States. It is the center of a circle of populous cities. Its age, history, factories, and educational institutions all place it in the front ranks.

Up to the present time but little has been done by our people outside of the Pennsylvania Conference to establish our work in Philadelphia. Special help has been rendered to other important cities, both in the West and in the East, but no general gifts have been made to this city. After reviewing the whole situation, the council agreed to place the opportunities and needs of the city before our people, and ask those who may be impressed to do so, to give of their resources to this work. The council requested me to make this statement in the REVIEW, and it assigned similar work to others in charge of the work in Pennsylvania.

I am pleased to speak a word in behalf of the work in Philadelphia. The ministers and physicians, assisted by Bible workers and nurses, have been working heroically during the last two years to place this cause on vantage-ground in that city. The lack of funds has made the struggle a hard one. We now come to our people with a modest request for help. Many thousands could be expended there, but the brethren ask for only a few thousand dollars, in order to provide suitable surgical and bath-room facilities, so that they can do better work. Now is the time to help. The brethren present at the council began the fund with as liberal donations as they felt able to make. Dr. Read and others will say more regarding this matter.

A. G. DANIELLS.

"Ye are the light of the world."

## Washington, D. C.

FOR years determined efforts have been made to secure the passage of a Sunday law for the District of Columbia. Up to the present time these efforts have all failed.

But I was startled on March 14, to discover that the following bill had been favorably recommended by the commissioners of the District of Columbia:—

### IN THE HOUSE OF REPRESENTATIVES

February 4, 1904

Mr. Wadsworth introduced the following bill; which was referred to the Committee on the District of Columbia and ordered to be printed.

## A Bill

Requiring certain places of business in the District of Columbia to be closed on Sunday.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or fruits or meats or vegetables or other provisions on Sunday, except that from the first day of June until the first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock of the morning of that day. Any person who shall violate the provisions of this act shall, on conviction thereof, be punished by a fine of not less than twenty-five dollars nor more than fifty dollars for the first offense, and for each subsequent offense by a fine of not less than fifty dollars nor more than one hundred dollars, or by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, or by both fine and imprisonment in the discretion of the court.*

SECTION 2.—That all prosecutions for violations of this act shall be in the police court of the District of Columbia and in the name of the District of Columbia.

You will note that this bill was introduced on February 4. On February 8, a hearing was held before the commissioners of the District of Columbia. There seems to have been a plan to keep from those who would oppose this measure all knowledge of the hearing; at least not one of those who usually oppose Sunday legislation was present, and those who were urging the measure seem to have been successful, more so than for many years.

The bill must now come before the District Committee of the House of Representatives, and if recommended by them, before Congress.

We shall certainly ask for a hearing before the District Committee, and we trust the bill may yet fail of becoming a law. But a favorable recommendation from the Commissioners of the District of Columbia has great influence with

Congress in all matters pertaining to legislation for the District of Columbia. The District Commissioners are the executive authority for the District. The laws are all made by Congress direct.

If any measure becomes a law in the District, the residents can not vote it down. No one can vote in the District of Columbia.

This is an ideal place for the National Reformers to begin their work. The people of the District can not make or change the law; and Sunday legislation for the District of Columbia will be used as a precedent for Sunday legislation for the whole country. If the principle of a Sunday law, or religious legislation, is right for the District of Columbia, it is right for the whole United States.

I am certain that while so many of the States have oppressive Sunday laws, God has kept this little territory, the very heart of the United States, free, as a home for his work.

Here the conflict centers, and thank the Lord, he has brought to this place the very heart of his work, the headquarters of the General Conference organization, to meet the issue.

It is well that this city is not a great, crowded business center, like New York, Chicago, London, or Paris. In the providence of God this city is, compared with those cities, a small place, having only about three hundred thousand inhabitants. It is the capital. It is that only. No great business interests overtop and hide the work of Congress, the Supreme Court, and the great government departments.

The "Mill on the Hill," as the Capitol is sometimes called, with its departmental branches in other parts of the city, constitutes practically the only business.

A very large proportion of the people are directly connected with the government. Here congressmen and senators and judges may be met any day as common citizens of the capital city. Many of these ride on the street-cars or walk on the streets with the most humble resident of the city.

Here these men that lead the whole nation, and also ambassadors of all the great nations of the world, may be more easily reached than anywhere else in the world. And it is surprising how free and common many of these leading people become in Washington. Some of these people have already attended our meetings, and will attend them more in the future.

If the capital was a large city, like those named above, it would take ten times the amount of money to accomplish (as far as reaching the men who lead the nation) what can be accomplished by a reasonable amount in Washington.

We are well and favorably known here. The clerk of the District Commit-

tee of the House of Representatives, in a recent visit, said that several years ago a Sunday law was proposed for the District, and at a hearing before the District committee the Adventists opposed the measure, and it failed.

He did not know at the time when he told me this, that I was an Adventist. He himself was opposed to Sunday legislation, and seemed to regard the Adventists with deep respect.

Our credit is good in Washington. Many who are not Adventists regard the wonderful way in which money has been sent to help the church as nothing short of a miracle. A member of the board of trustees of the Central Methodist Protestant Church, from whom the church was bought, said to me recently, speaking of this matter, "Surely the Lord is with you."

The people are looking with perfect confidence to see our institutions built here quickly and free from debt. Surely they will not be disappointed. Those who read this article will decide the question favorably or unfavorably. The General Conference can do nothing without the people.

To establish our institutions here on a sound basis will preach religious liberty to the nation and the world as can be done in no other way.

The raising of one hundred thousand dollars quickly will advance the work here, and thus through all the world, as no preaching, no literature, no theorizing, can possibly do. We still wait for some one to start the list with a donation of one thousand dollars.

May the Spirit of the Giver of every good and perfect gift impress the situation, the crisis, upon every reader. Send all gifts to W. T. Bland, 222 North Capitol St., Washington, D. C.

J. S. WASHBURN.

## Note and Comment

THREE steel trusts—one American one British, and one German—have agreed to divide the earth between themselves, each agreeing to keep out of the others' sphere of interest in the world's markets.

It is believed now that the great Baltimore fire was caused by a lighted cigar. A special committee appointed by the General Loss Committee of the insurance companies, has made a report affirming this opinion. "The report states," says a Baltimore dispatch, "that the fire must have been due to some one dropping a lighted match or a cigar or cigarette stub through a cracked or broken deadlight in the sidewalk. This fell on inflammable material, and it smoldered for hours, creating heat and smoke, which, after the doors had been burst open by the firemen, caused flames and the later explosions which resulted."

AMERICAN missionaries at Ping Yang, China, have refused to accept an invitation extended by the United States government to seek safety on board the American war-ship "Cincinnati," which is now at Chemulpho. The State Department has made it clear, to the missionary societies in this country, says a Washington dispatch, "that in case of actual war it can not undertake to employ the United States army and navy in expeditions into the interior of a country which is the scene of war. If the missionaries remain after a proper warning, the United States government can not remove them, and they must take their chances with other civilians."

THE centennial anniversary of the founding of the British and Foreign Bible Society was observed in London, Sunday, March 6, by services in St. Paul's cathedral. Speeches were made by several eminent men, among whom was Justice Brewer, of the United States Supreme Court, who referred to the "destructive criticism" which has attacked the Bible within recent years, coming from a professedly Christian source. Such criticism the eminent jurist does not approve. The New York *Sun* makes note of the justice's position, and speaks of the effect of this criticism upon the church's activity in missionary work. It says:—

In neither Europe nor America is there now a scholarly authority of the highest class who is satisfied to limit his Biblical criticism to the "correcting of wrong translations and arranging in chronological order the matchless truths of Scripture," to which Mr. Justice Brewer would confine him. The critics most respectfully heeded by the theological world of to-day are examining the Bible in the very light from which the justice would remove it—"as a crazy-quilt of untrue history, distorted science, weak poetry, impracticable morality, and vague foreshadowings of the unknown and the unknowable." It emerges from their tests simply a human literature of people in an early stage of intellectual evolution. Its stories and its miracles become mere legends and symbols. The most this criticism will admit is that the Bible "contains a revelation," not that it is a revelation.

What will be the consequence? At the second centenary of the Bible Society will there be a record of Biblical distribution like that of the century now past? Will heroic missionaries continue to devote their lives during the next hundred years to efforts to bring the Bible to every living creature as the one lamp of light let down from heaven itself? A justice of the Supreme Court may reject the new criticism as iconoclastic and destructive, but what force will his dictum have against the weight of the authority of Biblical scholarship?

Fortunately the return of the great Missionary who once came from heaven to earth will put an end to this destructive criticism, and avert the coming period of missionary paralysis which the *Sun* foresees.

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.

### Still With Thee

ARCHER WRIGHT

How often in the watches, silent, solemn,  
Between grave midnight and the joy-  
ous dawn,  
From dreams of home and friends I  
wake, the column  
Of life's recorded past to muse upon.

From earth my thoughts leap to the  
home up yonder,  
Above the discord and the daily strife,  
While through the open window breezes  
wander  
With whispered echoes of eternal life.

When, thus awake, I draw aside the cur-  
tain  
And see the bright stars in their purity,  
Steals o'er me the assurance, sweet as  
certain,  
"Lord, when I waken, I am still with  
thee."

Still with thee, Lord, when pressed by  
strong temptation;  
With thee, though overwhelmed in sor-  
row's sea.  
Without thee naught could give me con-  
solation,  
For thou, O Christ, art all in all to me.

Still with thee, Saviour, morning, noon,  
or twilight;  
Still with thee when the deepening  
shadows fall,  
Still, still with thee in death's dark hour  
of midnight;  
Still with thee when thy voice the dead  
shall call.

With thee,—'tis strength and weakness  
met in union  
To last unbroken through eternity:  
Yet, sweetest thought of all life's sweet  
communion,  
"Lord, when I waken, I am still with  
thee."

### Co-workers With Christ

MRS. E. G. WHITE

CHRIST intended that a greater work should be done in soul-winning than we have yet seen. He did not intend that such large numbers should take their stand under the banner of Satan, enrolled as rebels against God. He has no pleasure in the death of the wicked. He did not design that human beings should live and die in sin. Why, then, are so few reached and saved?—It is because so many of those who profess to be Christians are working on the same lines as the great apostate. They let Satan plan and devise for them.

Very much more might be done for Christ if all who have the light of present truth would practise the truth. There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God,

drawing near to him, and seeking him with the whole heart.

My dear brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light.

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work can not be done by proxy. Money lent or given will not accomplish it. Sermons can not do it. By visiting people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearied patience, and a deep love for souls.

Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God,—these will bring peace and joy. Cultivate thankfulness of heart. "Let the peace of God rule in your hearts, . . . and be ye thankful." Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.

It is a mystery that there are not hundreds at work for God where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. In the truth there is a living power. Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labor see that to you it is indeed a living reality.

The gospel standard is to be planted in every place where now it is not. With our eyes fixed on the cross of Calvary, believing that the Saviour will be with us until the end, as our shield, our strength, our efficiency, we are to work for God.

Why is it that we do not receive more from him who is the source of light and power? We expect too little. Has God lost his love for man? Is not this love still flowing earthward? Has he lost his desire to show himself strong in behalf of his people? Christ will give us victory in the conflict. Who can doubt this when we know that he laid aside his royal robe and kingly crown, and came to this world in the garb of humanity, that he might stand as man's substitute and surety?

We do not value as we should the

power and efficacy of prayer. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." God desires us to come to him in prayer, that he may enlighten our minds. He alone can give clear conceptions of truth. He alone can soften and subdue the heart. He can quicken the understanding to discern truth from error. He can establish the wavering mind, and give it a knowledge and a faith that will endure the test. Pray then; pray without ceasing. The Lord who heard Daniel's prayer, will hear yours if you will approach him as Daniel did.

Let us live in close communion with God. The joy of the Christian arises from a sense of God's love and care for his children, and the assurance that he will not leave them alone in their weakness. The Lord never withholds his wisdom from those who are truly consecrated. Those who fear him and seek him daily, walk in security. It is the men who humble themselves even as a little child who are taught by God. The man who does not exalt himself can fill a place in God's plan that no self-sufficient man, however learned and well-prepared he may think himself, can fill. It makes every difference whether a man walks with God, or whether he is satisfied to walk with himself, trusting in his own abilities. ✓

It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to learn in the school of Christ the lessons that he teaches.

The power of the Holy Spirit would come to our workers if they would ask for it aright. There will be no change made in the divine economy in order to bring about marked changes in the religious world. Men and women must rise to the emergency. They must receive the holy oil, the divine communication. This will enable them to arise and shine because their light has come.

Those who believe present truth are to live this truth. They are to bring the word of God into the daily life. This word is the bread of heaven, and those who read and study it, making its truths a part of the life, will be given power from above. O, can we not understand this? "This is the will of him that sent me," Christ said, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in his service?

We are in great need of large-hearted, level-headed men,—men whose daily life shows plainly that they have been with Jesus, and have learned of him,—men who, when called to bear burdens, do not complain, but move cheerfully forward, singing, yes, making melody in their hearts to the Lord.



To those who are presenting from the pulpit the truth for this time, I would say: Remember that you are engaged in a solemn, sacred work. Souls for whom Christ died, and who may have the life that measures with the life of God, are in the valley of decision. Before you present any subject to the people, talk with God in prayer. Hide self in Jesus. Receive the Holy Spirit, and then, in the power of this Spirit, speak to the people. Be sure that you are standing where you can be worked by the Spirit, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power."

To our youth, I would say, As you use for God the talents that he has entrusted to you, you will obtain a knowledge that will make you dissatisfied with yourselves. You will see the great work that is to be done. You will see the need of separating from every hurtful habit or practise, lest you harm some other soul.

There are conscientious young men who are preparing to move into line, to strengthen the outposts. If they will walk with God, he will talk with them and teach them. Let them work where they are, doing what they can to pass along the truth that is so precious to them. Then, when there are vacancies to be filled, they will hear the words, Friend, come up higher. They may be reluctant to advance, but let them move forward, trusting in God, and bringing into his work a fresh, honest experience, and a heart filled with unswerving love.

Open the door of the heart to the knock of Christ. Welcome the heavenly Guest. Then if you are placed in a position of responsibility, you will not lift yourself up unto vanity. There are truths in the Word of God the meaning of which you do not comprehend, but these will open to you in their beauty and loveliness; for Christ is your teacher. If you have improved the past, it is still yours, because you have garnered the bright beams of the Sun of Righteousness. You have a treasure of knowledge to which you are constantly adding, and thus you are being raised to a higher plane of service. Impart that which you receive, and keep imparting, that you may continue to receive.

### Always a Way of Escape

THERE is a place in the Hudson where, as you sail, you seem to be entirely hemmed in with hills. The boat drives straight on toward a rocky wall, and it seems as if it must either stop or be dashed to pieces. But just as you come within the shadow of the mountain, an opening is suddenly disclosed, and the boat passes out into one of the grandest bays on the river.

So it is with temptation. You are not to seek it, not to enter into it; God promises no way out in such a case. But if it meets you on your heavenward journey, you are to go straight on though you see no way out. God does not promise "a way of escape" until the temptation actually comes. The way will reveal itself in due time if you only keep on, your way being the way of duty. And remember that as in the river the beautiful bay lies just around the frowning rock, so often your sweetest and best experience of life lies just behind your most threatening temptation.—*Christian Herald*.

### Fully Following the Lord\*

(Continued)

God does require the unexpected of his people, and he has required it in past days. I was thinking this morning of Abraham when he was in Padan Aram, living with his father's family. He had his wife and servants and his property, but he had ceased his idolatrous worship, and turned to the true God. His fathers were all idolaters before him. They worshiped the sun, moon, and stars, and were living like the people about them; but Abraham had given his heart to God. Let me read one thing that I think must have been a little hard to Abraham when he started out to fully serve the Lord: "The Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Back in that country, in the days when Abraham lived, there were no great public highways, no facilities for traveling; and the nations were only armed men, Arabs and Syrians, going hither and thither, ready to fall and prey upon any man not able to defend himself. "Get thee out of thy country, . . . unto a land that I will show thee," was God's command. Abram did not ask where that land was, nor how long it would take to get there; but he left his father's house, and went unto the land which the Lord had commanded him. Abraham stands out prominently before all of us as a man of faith. Why?—Because he was a man of obedience. Do you know that there was never yet a man of faith who was not a man of obedience? And, my friends, if you are weak in faith, doubting any of God's word, or hesitating over any of his precepts, the trouble lies in your disobedience. There is not a man who renders implicit obedience to his conscience who does not have faith in God. *Obedience brings faith, brings confidence, brings hope*; it brings the blessing of God into the soul. A man may talk about faith; but until the heart is ready to render obedience to God's requirements, he can not have faith. It is impossible. So, my friends, God always commands his people along lines that seem hard, utterly impossible for them to fulfil; but every command of God has to be received in faith.

I remember reading a story of a general who had led his armies through

great battles, and had won every conflict. This time he had pitched his camp, and got his army all ready, and the battle was to be fought early in the morning. He was walking about among the tents in disguise, trying to discover whether his men had courage and faith or not. As he was creeping from one tent to another, listening to the conversation of the soldiers, who were lying inside, he came to one tent, and listened. One of them said, "We are defeated, we shall never gain this battle." The other one said, "Well, I think that is so. The general is a great captain, but he has made a fatal mistake this time. We never can gain this battle. Why, here we are, only forty thousand men, and the enemy has three times our number! It is impossible."

The general's heart was stirred. He lifted the curtain of the tent, and walked in, and said to the men, "How many do you count me for?"

"O," they said, "general, you have made an awful mistake in placing your men here. You ought never to fight this great number of men."

He answered, "How many do you count me for?"

"Yes, but it is impossible for us ever to get the victory on the morrow. I know it, because they are three to our one, and they are just as well trained as we."

"I want you to answer me just one question," said the general again. "*How many do you count me for?*"

There is a lesson for us in that. When it seems as if the battle must go against us, let us remember our General. With his might, his power, it is possible to win. And the requirements that God has made—we look at them, and say, It is impossible, it can not be done. Brethren, if the God of heaven has commanded it, *it is possible for it to be done*. And instead of our hesitating, and saying, It can not be done, I want to know, *How many do you count God for?* God is sufficient in every instance, when he commands, to see that that command is absolutely and fully obeyed by every child of his. I care not now we may be outnumbered, or what superior strength may come against us, just as surely as God has made a requirement of us, just so surely has he provided the possibility of that thing being done. It is possible. O, I would that his people—you and I—recognized this truth, and acted on it! God requires you and me to walk in perfect obedience to his will. It is possible. How?—Through the strength that God himself provides. The weakest child, the man who has the least power to resist the passions of his own heart,—when God commands, there is nothing for that poor, weak soul to do but to render perfect obedience. The grace of God is ready to enter into every heart, to give courage to undertake, fortitude to endure, and the victory in every conflict. Let us look at this question of obedience from the further light of the Testimonies concerning God's work. I have heard men say, since I have been here, that some of these things that we have been commanded to do are hard propositions; they are great, mighty undertakings. I have

\*Sermon given by Elder I. H. Evans, Sabbath, Oct. 17, 1903, in Washington, D. C.

said it myself. But, my friends, has God required what can not be done?—Never! never! When God told Moses to take Israel up into Canaan, it was possible for them to go. Israel took no arms, they had no war instruments, nothing with which to fight. They went up with their bare arms, and they faced great and warlike kings on every side; yet it was possible for them to take the land. Why?—Because God commanded it. But had Israel settled down, and counted how they were to do it,—their own weakness and the strength of their enemies,—I venture that not a wise man among them could have seen how it would be possible. The only thing that could do was to *start* when God gave the command. And where did he lead them?—O, my friends, in a way that I should never have chosen to lead them. They did not have a boat nor an instrument of warfare among them, not a thing with which to cope with the enemy. God led them straight from Egypt to the edge of the Red Sea. What a position!—mountains on each side of them, the Red Sea before them, and the armies of Egypt behind them! It looked as if the leaders had made a mistake; and do you blame the poor people for saying, "Would God that we had died in the land of Egypt"? But when the Lord stretched out his hand over that sea, and fanned those waters either way, and the people passed over on dry ground, and they could look back and see their enemies all slain, then they could join in the song of praise and victory. If Israel had never started in obedience to God's command, they would never have reached even this stage in their journey.

Now God says to this people, "Do great things." But we say, "This is impossible, or that is impossible; this is too large, or that is too large." Brethren, does God say *do* these things? If he does, that, it seems to me, ought to end it. That *ought* to end it. Men ought to settle the question that if God has spoken, they will obey; every one of us ought to pledge his life to see the thing accomplished.

"But," you say, "that sounds all right; but we are not really sure about our leadership. We are a little bit doubtful about you men. We do not have full confidence in all of you. We would like a little more moderation, a little more consideration." O brethren! some of us are so conservative that we would consider a thing till doomsday,—and it would never be done. What God wants in his cause to-day is men who hear his voice, and who are ready to obey when he commands. It is a fearful thing; but this cause is being paralyzed because of the hesitancy in God's ministry to accomplish what God commands. From Maine to California we hear men acknowledge that the trouble is inactivity, it is inaction. A paralysis has come over us, an inactivity with which we can not cope. Brethren, are we ever going to arouse out of this inactivity by considering and pondering, and waiting until we get a better start?—Never!

The cause of God to-day is languishing for Elijahs—men of faith, who dare to

brave anything for God, and will risk consequences when God has spoken. Give us a dozen or fifteen or twenty such men as that, and things will move. But O, how afraid we are when anything does start to move!

"But," you say, "I do not think that is just the way to look at it."

I want to give you a parallel case. I want to go over here to my text. It was the day when Israel was to go over into the promised Canaan. You will remember they had had a sore time of it, yet they had seen much of God. The pillar of cloud had overshadowed them by day, and shielded them from the fierce rays of the sun; by night the pillar of fire had kept the wild beasts away, and had protected Israel from their enemies. Bread had been rained down from heaven to feed them, and water had gushed forth from the solid rock to quench their thirst. The great God had come down from Sinai, and his voice had reverberated through all the earth, and all the people had heard his voice speaking his law. With his own finger he had written his ten great commandments upon tables of stone. No people had ever seen such mighty manifestations of Jehovah as Israel. We would suppose that when God told them to go into Canaan, they would have gone straight forward, without complaining or murmuring.

But we have a different record here in the thirteenth chapter of Numbers. God told Moses to select a man from each tribe, and send them over and let them spy out the land. So Moses took twelve of the rulers. He said, "Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwell therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds." See whether it is productive, whether it is well-watered, whether there is fine timber for building. Make a thorough inspection. See whether the people are well-armed and trained for battle, and bring us back a report.

Those twelve men go through all that great territory, while Israel wait in camp, ready to go over there. By and by, after forty days, these men come back. Their families are glad to see them. Moses and Aaron meet them. And I fancy every heart hopes to receive a good report.

They start out with a very good report, as you can see. Let me read what they said: "And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." You will remember it took two men to carry one bunch of grapes. "Nevertheless," they said,—and I tell you, my friends, man never started out with that word without landing somewhere in darkness. You never heard a man begin to talk, "*Nevertheless*," "*But*," etc., without ending in unbelief. That is so. I have heard many a man say, "Yes, yes; we ought to go to Washington; *but*—" But what?—"Let us have time

to consider and to get our plans together. Wait; just wait." I have heard many a man say we ought to do this and that when God speaks; but let us wait; there are impossibilities in the way, there are difficulties surrounding us. My dear friends, when a man begins to reason along that line, he is sure to lose sight of God and his power. It was thus that the men reasoned who went to spy out the land of Canaan. They said: "Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan."

It would not take long for ten good, conservative men, bringing in such a report as that, to throw a whole church into unbelief. I can bring up case after case that I know of, where men who are conservative, careful financial men, have delayed the progress of God's work year after year. And God does not approve of it, my friends. The men who lead in this work are to be men of faith. I know we say, Let us put "practical men" at the head, men who won't do anything, who won't get us into trouble;—and we die of inaction and stagnation. What we want at the head of God's work is men who believe God, and who are ready to start something going. Ten thousand times better that this people should consecrate their means and their sons and daughters to God's work, than to have their sons and daughters grow up worldly and godless, and have them get out of the work and forget the great commission that God has given to us!

(To be concluded)

## The God of Spiritualism

GEO. B. THOMPSON

FROM the bogs of ancient witchcraft and necromancy modern Spiritualism has lifted its head into this age of light, and in a half century has spread its deadly miasma around the globe, gathering within its embrace millions of the most learned and distinguished persons in the world. This crowning deception of satanic spirits bids fair to capture the world, and lead all to perdition.

The following quotations from leading Spiritualists state clearly the kind of god which is worshiped by this huge system of error:—

Mr. Jamieson in the *Crucible*, April 22, 1871, says: "*A personal God would be a monstrosity. All prayer addressed to a supposed Supreme Intelligence is idolatry.*"

The *Banner of Light*, April 28, 1888, a leading exponent of Spiritualism, has the following in answer to a question: "We have yet to come in contact with a thorough Spiritualist, one who understands something of spiritual life and the revelations made by returning spirits, *who directly believes in a personal God.* . . . We know of no Spiritualist—let us repeat it—who believes in such a

*personal God*, but we can believe and accept the idea, though it may pass beyond almost our finite comprehension, *that there is a grand universal spirit permeating all forms of existence, that this great source of light, of activity and vitality, vibrates with intelligence*, and that it is superior to all organic forms, however grand they may prove to be."

Again: one of the "spirits" in the *Banner* says this: "*God's face is seen in the violet*, and man may well worship this tiny flower."

This is pantheism, pure and simple, and, when received in the soul, it leaves no place for a real, actual, personal God, such as is revealed in the Bible. It is the same mysticism which the Hindu in his pagan blindness believes and teaches. How true it is that to represent God as an "essence pervading all nature," followed to its logical conclusion, "sweeps away the whole Christian economy." This, Satan designs, through Spiritualism, to do.

### **The Call to Missionary Work**

AND what about the being "sent"? The duty of the church to send out missionaries is often urged on the basis of this expression, but personally I doubt very much whether it refers to the church at all except in a very secondary sense. Jesus Christ taught us a great lesson in Matt. 9:36-38, when he looked abroad and saw the multitude fainting, being harried as by wolves, as sheep that had no shepherd, and his great heart went out in infinite compassion for them. What did he say? "Go and urge men to tell the story?"—Not a word of the sort. "Go and make missionary appeals, and what some people call 'rousements'?"—No. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." If I, by the turning of my hand, could induce every one of you to go to a foreign mission field, I would not dare to do it; it might be a damage for some of you to go. I am not saying this except in deepest seriousness. No man is competent to judge of the gifts and graces of any believer, and especially of the field to which any believer might appropriately go; but our Heavenly Father makes no mistakes. He knows the man, the woman, the field, the circumstances, the exposure—climatic exposure, exposure in the way of false faiths, persecutions, oppositions. God alone knows the needs, he knows the demands, the requirements, and he knows the capacity—mental, physical, and spiritual—of any disciple to meet those demands. Therefore our Lord turns all attention to him who alone can thrust forth into his harvest-field laborers that are fitted to endure the burden and heat of the day. And in the thirteenth chapter of the Acts the principle of the ninth of Matthew is illustrated and enforced. The church at Antioch was spending its time in fasting and praying, and during this period the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them," and when the Spirit had first designated

Barnabas and Saul, then the church sent them forth with blessing.

But the last glimpse we have of them is in these words: "So they, being sent forth by the Holy Ghost, departed." One great mischief and mistake of the church's history has been that of deciding too much on the qualifications of candidates by human wisdom, and not sufficiently waiting on God to know what men and women he had sealed and anointed and is ready to send forth. There is no time when the church needs to wait on God in lowliness of spirit, and with profoundest prayer and most humiliating fasting, more than when looking around for men and women to go to the foreign field. One of the greatest of modern missionaries told me that, in a projected tour round the world, which I had in mind at that time, I would be bitterly disappointed. And he said: "I want to prepare you in one respect for disappointment. A great many, attracted by the romance of missions, have gone out to missionary fields without proper waiting upon God and without any true anointing of the Spirit; and when the romance fades away, and they have to face the bold, bare, rugged crags of what had been to them a violet-clad prospect in the distance, they are too proud to acknowledge that they are not in their place and come home, and so they stay, and go round in a perfunctory fashion doing the duties that require an angelic devotion to perform properly." God's method of missions is for him to do the sending, and for you and me to do the waiting to find out whom he will send; and there is no question that if he sends, he will raise up the means to support.—*Rev. A. T. Pierson, D. D.*

### **The Little Child**

"THE wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11:6.

Here is a picture of life in the new earth. The Spirit of God unites the elements that are now most discordant, so that they dwell together there as brethren. Ferocity and cunning disappear, and love and sympathy take their place.

The central figure of the new creation is the little child. He is the type of a redeemed humanity, the leader of the world to come. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The condition of entrance is also the secret of achievement there, and the measure of success. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." He shall lead by virtue of his childhood. It is upon the shoulder of the Child who is born unto us that the government is laid. Isa. 9:6.

If a man would learn, he must become a child. No others can enter God's school. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." Isa. 28:9.

In their self-sufficiency and ignorance, men grow away from God's plan for them. As the years come and go, instead of deepening in them the trustful love and earnest simplicity of little children, they banish these from the life. Cold, calculating selfishness takes their place, an unlovely, grasping spirit is developed, and every effort is made to glorify self. But the effect is to impoverish the life, to dwarf the noble powers of the mind, to take away the capacity for learning and leading.

God calls for a reform. The hearts of the fathers are to be turned to the children, and the hearts of the children to the fathers. Mal. 4:5, 6. We must cease to grow away from the little ones, of whom the Saviour said that they were to teach us of the kingdom of heaven. They ought not to learn anything of us that will rob them of their purity and innocence. As we seek to guide their little feet in right paths, we ourselves are to renew our youth in association with them, and learn deeper lessons of childlike trust in God. If God should grow away from us as we have grown away from our children, he would have been out of all touch with us many generations ago. He delights in the little ones, and he bids us learn of them his ways.

The world is poor to-day, and the work of the gospel halts, because there is so little of the childlike spirit in the church. To be converted is to become as a little child, and to continue in that spirit. At the end of the pilgrimage, when the gates of heaven are opened wide for the ransomed throng, the welcome is not for those who were once as little children, but for those who remain such.

If the early church had not lost the spirit of little children, there would have been no development of the papacy. The very beginning of this was the growth of self, the attempt to draw away disciples after human leaders who desired the pre-eminence. Now, when the fruit of this spirit of self-exaltation is with us, and has permeated the professed followers of Christ, so that the church is filled with the strife for position, the only way to fight the evil is to be converted and become as little children.

When the Lord contrasts his way with the way of Babylon, he declares that his people never cease to be his little children. "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." Isa. 46:3, 4.

God wants his children, young and old, to walk hand in hand, one in spirit, alike tender hearted and unworldly. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—*Present Truth*.



### The Boy That Says "No"

HERE'S a hand to the boy who has courage

To do what he knows to be right,  
When he falls in the way of temptation,  
Or has a hard battle to fight!  
Who strives against self and his comrades

Will find a most powerful foe;  
All honor to him if he conquers;  
A cheer for the boy that says "No."

There's many a battle fought daily  
The world knows nothing about;  
There's many a brave little soldier  
Whose strength puts a legion to rout.  
And he who fights sin single-handed  
Is more of a hero, I say,  
Than he who leads soldiers to battle,  
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,

And do what you know to be right;  
Stand firm by the colors of manhood,  
And you'll overcome in the fight.

"The right" be your battle-cry ever,  
In waging the warfare of life;  
And God, who knows all the heroes,  
Will give you the strength for the strife.

— The Evangelical.

### Children and the Theater

THAT those parents who took or sent their children to the Iroquois theater on that fatal afternoon of December 30, did a terribly unwise thing, no one will dispute. That it is unwise to take children to the theater anywhere, many parents might not be ready to admit. Such forms of amusement for children are, however, to be condemned upon physiological and moral grounds, aside from the danger of accident and the unchristian character of the play. So says Dr. Mary Wood-Allen in the February issue of *American Motherhood*. We quote the following statements from this authority:—

"Is the theater a proper place for children?" This query will arise in the minds of many as they read of the appalling disaster at the Iroquois theater matinee.

"It is probable that the discussion of this question will, in most instances, be conducted from the standpoint of morality. But, leaving entirely out of consideration the morality of theater-going in general, or of any one play in particular, there still remains a large problem before us in this question.

"In attempting its solution, we may safely lay down as an indisputable proposition, in order that the child may develop harmoniously, that his life should be simple and wholesomely natural. The life of the city child has in it, inevitably, many elements that can not be classed under these heads. Lack of pure air, un-

natural restraint, undue nervous stimulation, are unavoidable concomitants of life in cities. The child brought up under these conditions is deprived of a full share of the most important food of the body, oxygen, of his 'right to liberty and the pursuit of happiness,' and is subject to the reflex influence of the strenuous life around him. The clang and clamor, the rush and whirl, the unrest and irritability all about him, must make its impress on his susceptible nature. An afternoon trip to see the holiday displays in the windows is more filled with excitement and stimulation than is a whole year of the life of the country child.

"It may be urged that the city child, being accustomed to the nervous strain, would not be as much injured as the country child, to whom all would be new and unusual. But the very fact that his nerves are already wrought to a high pitch by his daily life may be an added element of danger to the city child. His country cousin would be, in a measure, stunned and dazed by the novelty of the experience, and so to a degree protected from its dangers; while the city child, alert, excited, turning with lightning-like rapidity from one brilliant spectacle to another, experiences to the full the evil resulting from the constant shifting of the attention, the brain stimulation, and the rapid succession of varying emotions.

"The actual journey to the theater and home again would furnish to the child an amount of excitement sufficient for many days. In attending the play, we add other elements of danger.

"First, the impure air of the crowded theater is a direct menace to the health even of the most robust adult; and how much greater to the delicate organism of the child! Even had the children sacrificed in the holocaust of the Iroquois returned to their homes apparently uninjured, there would still have been an incalculable amount of injury done through poisoning by bad air; and doubtless lives would have been sacrificed as a result.

"There would have been, also, two or more hours of physical restraint, accompanied by the keenest of attention to the kaleidoscopic effects of the stage and the stimulation resulting therefrom, the exciting music, as well as the reflex excitability from the nervous state of those around him. Two hours of such nerve-strain would be enough to exhaust utterly the immature nerves and brain of the susceptible child.

"In all probability a surfeit of sweetmeats or other indigestible articles would be added to further disturb the overtaxed organism.

"The child who goes often to the thea-

ter becomes possessed by a craze for such amusement. It is actually a species of intoxication, a craving for excitement that is positively dangerous. I have seen children of four or five years of age fairly delirious over the prospect of going to see a play, and also so excited afterward that it took days to restore their mental equilibrium and good temper.

"Still keeping clear of the theological view of theater-going, we may question the moral effect of the plays upon the children. The life presented may seem child-like, seen from the standpoint of the adult, and yet may give to the child-mind unreal and undesirable views of life; and, following out its suggestions, he may be led into wrong views and objectionable conduct. It is difficult for mature minds to measure the influence upon a child of the suggestiveness of a play that to the parent seems only entertaining. Again, artistically the education of the play is not likely to be true to the highest ideals. Crude, grotesque, if not absolutely coarse and vulgar, it presents not the most artistic pictures; and the child's taste becomes vitiated at the outset, instead of being developed along worthy lines.

"Like the colored supplement to the Sunday paper, the play is apt to be a caricature, perhaps not influential in forming the artistic sense of mature minds, but dangerous to the inexperience of the child, who imbibes lessons in life and art that, if clearly discerned by the parent, would arouse his alarm. That the child is pleased by the play or the colored supplement is an argument against rather than for them.

"The country or village children who, on the afternoon of December 30, were coasting down hill were in truth surrounded by some dangers; but they were far safer than at any play; for their lungs were filled with life-giving oxygen, their nerves exhilarated by natural activity and childish companionship; and the hills and snow-covered fields, the bare trees and fleecy clouds, gave them only pictures of true beauty. A wholesome appetite, satisfied with simple food, and a refreshing sleep, burdened with no dreams of demons or fairies, of glancing lights and shifting visions, naturally follow the normal outdoor life of the child; and through normal gradations he advances to the enjoyment of mature pleasures.

"But the play-going child is hurried out of the domain of real child-life into a field of delectation unsuited to his development, and therefore undesirable. He is overstimulated, unbalanced, and thrown out of poise, is led to crave unnatural excitement, is defrauded of his rest, his mind filled with a whirl of changing scenes, accompanied with exhilarating music and nerve-taxing, dissolving color views. He is overwrought and strained by an effort to project himself into a world beyond his knowledge, and the effect must be disastrous.

"It would seem there can be but one reasonable answer to the query with which we started. Whatever may be said in favor of the theater for adults, it is certainly no place for the child."

## People Who Throw Away Their Experience

"I HAVE no idea why that baby should have died," said an old-time physician, who had more zeal than skill; "for I tried everything, gave it every remedy I ever heard of, and yet it died."

A great many people who fail in life are like this old physician. They say they don't know why they have failed, because they have tried everything. They do not realize that it is this very "trying everything" that has ruined them. Young men everywhere, who have plenty of success material in them, are killing their possibilities by constantly changing from one thing to another, shifting about without any definite purpose or plan, "trying everything."

Take, for example, one of those bright, typical youth who may be found in every community. He gets a job in a store, and works there for a month or two. Then he begins to grow restless; he thinks there are better opportunities in railroading than in storekeeping, so he secures work on a railroad. After a while he tires of this also, and goes to work on a farm for a season. He abandons the farm for the district schoolhouse. After teaching school for a term or two, he studies law awhile, and after that, surveying. Then he throws up everything, and goes to the West. There he works a short time in the mines; but he doesn't strike "pay dirt," and he begins to grow disheartened, and to wonder why he doesn't succeed.

Succeed! How could he? Could the most versatile genius that ever lived succeed in becoming a practical storekeeper, railroad man, farmer, school-teacher, lawyer, surveyor, and miner, all within the space of a few years?

A boy who attempts to do everything is like the one who tries to roll a hundred snowballs at once. He takes a turn at each, but by the time he gets back to the one with which he started, he finds that it has lost in bulk, and so on through the whole number. But he toils away, and presently boasts to a companion, who has rolled up one huge ball: "Oh, see! I have made a hundred little balls while you have made only one!"

"Yes, that is true," replies the other, "but I don't want a hundred little balls; I couldn't do anything with them. I want one large ball that I can use as a fort,—one that will protect me, if need be, from the biting cold and the falling snow! While you were scattering your efforts on a hundred different points, I concentrated mine on this one. I don't see what use all those little bits of things are to you; and you've spent just as much time on them as I've spent on my fort. You see every time my ball turns over once, it accumulates a hundred times more snow than all of yours. It gains force and momentum with every turn, while all the energy that you expend on your hundred balls is practically thrown away. They do not gather force and momentum as mine does. They will never amount to anything."

The principle involved in making a

big, practical, effective snowball and a big, practical, effective man is the same. Concentrate your efforts, and be something; scatter them, and be nothing; you can take your choice.

If you want to amount to anything worth while, in the first place, go into the thing that nature intended you for as soon as you can. Then stick to it, through thick and thin. Don't go into it for a few months or a year or two, but for a lifetime. Stick and hang on, no matter how hard it goes with you. Broaden, deepen, and enlarge your vocation, whether it is farming or building up a newspaper, until its expansion is equal to the abilities within you. This is the way to succeed. Hold on to your experience. It is valuable capital, and you throw it away every time you change your occupation.—*Success*.

## Getting Ready to Enjoy

SHE was a little old woman who came on at a country station for her first journey by railway. The other passengers smiled as they watched, while she settled herself and her belongings as if she expected to travel round the world.

A young relative who was with her called her attention to a beautiful view of the river, but she was so busy in tucking a veil over her bonnet that she gave it scant notice.

"Presently, John. As soon as I get everything all right, I'm going to sit back and enjoy myself," she said. "I always have been longing for a long ride in the train."

But her satchel, basket, and box were not easily arranged to her liking, and the forty-mile ride was brief.

"Already?" she exclaimed, as the name of her destination was called. "Why, I've hardly had a moment of pleasure from the journey yet. If I'd thought we were goin' to stop so soon, I wouldn't have wasted all my time fussing about things."

The passengers smiled again, but doubtless some of them were taking their life journey in much the same fashion. The world holds many who spend their days in getting ready to live, who sacrifice sweetness, ties, and pleasures of the present to amass goods for the time when they can "sit back comfortable," and enjoy themselves; but before it comes, the journey is ended.—*Selected*.

## Woman's True Kingdom

THE home is the true kingdom of woman, where her rights can never be dethroned. All pure love, all right thoughts, all religion, if you would have them live, must have their roots beneath its altar. This conviction impels me to say to every woman who has a home, let home stand first before other things. No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, before everything else, build up a true home. Be not its slave, be its minister. Let it not be enough that it is swept and garnished, that its

silver glistens, that its food is delicious. Feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who together shall rule and bless the land.—*Mrs. Henry Ward Beecher*.

## Relieving Cough

A SUDDEN and wearing attack of coughing often needs immediate attention, especially in consumption and those chronically ill. In an emergency, that ever useful remedy, hot water, will prove very effective. It is much better than the ordinary cough mixtures, which disorder the digestion and spoil the appetite. Water almost boiling should be sipped when the paroxysms come on. A cough resulting from irritation is relieved by hot water through the promotion of secretion, which moistens the irritated surfaces. Hot water also promotes expectoration, and so relieves the dry cough.—*Health Magazine*.

## Cultivate Cheerfulness

If we but make up our minds to it, we can be cheerful under any circumstances, no matter how adverse and discouraging they may appear for the time being. And by how much we do this, by so much we increase our own and the happiness of those around us. Charles Lamb used to say that "a laugh is worth a thousand groans in any state of the market." Dr. Johnson maintained that the habit of looking on the bright side of everything was "better than a salary of one thousand pounds a year." Cheerfulness and diligence, says Samuel Smiley, are the life and soul of success, as well as of happiness; perhaps the very highest pleasure in life consists in clear, brisk, conscience-working. Bishop Hall wrote: "For every bad there might be a worse; and when one breaks his leg, let him be thankful that it was not his neck." There are few, if any, persons who find things just as they would like to have them. Annoyances, vexations, and trials are incident to the life of every one. We may allow them constantly to fret and irritate us, souring our dispositions, and making us unhappy generally; or we can rise above them, and be cheerful in spite of them.

It should be the aim of all to cultivate a habit of cheerfulness; to look upon the virtues and not the faults of those around them; to refrain from brooding over the past, and study how the future may be bright and cheery. We should keep depression and low spirits at a distance, and not permit ourselves to indulge in melancholy moods or repinings because matters are not so and so.

As cheerfulness is essential to happiness, so regular habits and plenty of sleep are essential to cheerfulness. We can not violate physical laws with impunity. There is such an intimate relation existing between the body and mind, that the former can not be out of gear without disarranging the latter.—*Australasian Good Health*.



# THE WORLD-WIDE FIELD

## Will It Pay?

IDA E. THOMPSON

WILL it pay? is the question we ask ourselves as often as we propose a new undertaking. This question in its relation to gospel work among women in China was forcibly impressed upon my mind a few evenings ago, as I listened to a woman relate her neighbor's experience in the school for Chinese blind girls in Kowloon, just across the bay from Hongkong.

What led to the opening of the school? — an expenditure of which many good financial calculators would have said, "What a pity! We just sank that money we invested in her." "Who?" "Why, that Miss —, whom we sent to China. She was there only a few months, and now has returned, wrecked in health. Had she remained at home, she might have done a good work; but as it is, both the money invested and a bright woman's life have been wasted."

Was it wasted? Did it pay to send her? During her brief stay in China, her life was fired by what she saw and heard, and she determined to bring relief to a class who, up to that time, had received little or no attention from missionaries — the Chinese blind girls. If she herself could not remain in the field, she would stir others to activity. So she wrote a book, giving expression to her convictions, and it was through the influence of this book that the founders and present managers opened the school for blind girls in Kowloon. In this school these little girls are taught to read, write, do all kinds of housework, sewing, and fancy work, and, above all, learn of Him who said, "Suffer little children, and forbid them not, to come unto me."

The fact that a child is born a girl in many native homes is considered a calamity. Adding blindness to this, it becomes almost unbearable. The picture drawn by Joel — "They have . . . sold a girl for wine, that they might drink" — finds its living counterpart in daily life in China. Girls, and the blind in particular, are not infrequently sold for a trifling sum — bound into slavery, and that of a most shameful type. Poor child! just because she is a girl.

Just a brief account of some of these

little ones' treatment in their homes may give you a slight idea of their estimated value there. One born into a family not far from here, when less than six years of age was betrothed to a little boy; but before the marriage, the little boy died. The girl was charged with his death. They said she must have done some great wrong, which brought this sadness into the home. She was beaten, her eyes burned out, and her whole body dreadfully bruised and burned. Now, matters were worse than ever, so she was cast into the river. But again and again the little body came to the surface, and was as often thrust back, until death came to her relief.

Another mother was just about to throw her little girl into the sea, when a missionary spied her, and told her of this school where her little blind girl



CHINESE GIRLS LEARNING TO SEW

would be welcomed and taught to become useful. Others thus unfortunate are laid near homes of missionaries, who it is supposed will care for them. Naked, covered with sores, and loaded with vermin, they are brought. But after a little attention has been given them, they change into merry-hearted children.

There were many such stories told, which are facts. Was it a waste of money? Was it a pity that young lady came to China? How many lives have been and shall be blessed as a result, heaven alone will reveal. But is it sufficient to begin or end here? The life of the oak is in the acorn; so the nature of the child is an inheritance from its parents. We can not change all now, but there is opportunity to help some. When shall we begin?

"The do-nothing system is the greatest curse that has befallen our race." The Chinese women in the so-called "best" homes are brought up in idleness. Servants are provided for all duties, and very few are the children who have a mother able to read at all. It can not be

said of these, as of Timothy, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." They have not been taught by a mother from youth.

You can not well imagine the emptiness of most Chinese women's lives. Is it because they can not be taught? — No, it is because they are not. It is considered useless to expend money on a woman's education — she is to sit in some little dark room, only a housewife. This being the case not merely for a decade, but for generations, will it pay to try to remedy matters now? Are these women at all religiously inclined? Just here is where the inclination to religion, if such it may be called, lies. These hearts are aching and reaching out for help. Day after day and night after night is spent with hands uplifted to Joss, pleading for deliverance from this awful wretchedness. To be sure, it is not Christianity they are seeking; and yet it is, for this is their only remedy. It will require time, means, patience, and, above all, a heart that can beat in sympathy with theirs, to accomplish anything. But read Isa. 49:24, 25: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Whose children? Verse 22 of this same chapter tells: "Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Has God not promised to gather from Sinim? Moses charged Joshua, when about to take the leadership of God's people, to gather men, women, and children who had not known anything, and teach them to fear God. This is our present privilege. Here in China these very conditions are met. Shall we teach them? Shall we have schools? Shall we teach them in their homes and wherever we can find entrance? God's creatures, bound by the adversary of souls, are hurrying on to destruction.

At present there are many open doors. Again and again you have read Isa. 44:17. We see it daily practised here in China. We are studying the language of this people; and while we study, we pray God to give us wisdom to set before them, in an intelligent manner, the crucified and risen Saviour who saves to the uttermost. If God says to any of you, "Ye have compassed this mountain long enough; away to regions beyond!" do not fear to heed; for his presence shall go with you, and you will find rest and joy.

Hongkong.

IN a Christian boarding-school in Madura, India, pupils representing sixteen different castes sit upon the same benches, and eat of the same food.

## In Holland and Flemish Belgium

GUY DAIL

THAT the reader may more plainly understand our surroundings, as we are here attending the annual meeting of this field, we will give a brief sketch of the city in which we have had the meeting, of the countries of Holland and Belgium, and of the present condition of our work here.

The meeting for the Holland and Flemish Belgium Mission was held in this city, Amsterdam, December 24-27. While The Hague is the seat of the court and government of Holland, yet Amsterdam is the true capital. It contains five hundred and thirty-one thousand people. It is built on ninety distinct islands, connected by three hundred fine bridges, which gracefully arch the scores of canals that connect with one of the broadest and deepest canals in Europe, on whose waters is borne the commerce of many nations. Most of the houses are erected on piles driven into the wet, sandy ground, so that the inhabitants of the city have been compared to "rooks, perched on the tops of trees." The palace in which the kings and queens of Holland are crowned, stands on 13,659 of these piles. Walking through the streets, I could but notice a marked lack of uniformity in the architecture of the houses, which grotesqueness is probably heightened by the manner in which the buildings have settled, one tilting forward and another backward, one leaning to the right and another to the left, according as the tiles have slipped here or there. This city is a great diamond center, and employs about one thousand persons in polishing and setting these precious stones. It contains a number of magnificent buildings,—hospitals, museums, art galleries, and private residences.

In reference to the country of the Netherlands it has been said: "There is a land where the rivers, so to speak, flow over the heads of the people; where mighty towns rise below the level of the sea, which dominates and almost overwhelms them: where broad tracts of cultivated ground are alternately rescued from, and swallowed up by, the waters."

From north to south the country is about one hundred and fifty miles long, with an average breadth of one hundred miles area, 12,650 square miles (about as large as Connecticut and New Jersey); population, 5,265,000. To ward off the attacks and conquests of Holland's ever-present enemy, the sea, there are large dunes on the west, and artificially constructed embankments, or dykes, along the rivers; and where the dunes are insufficient along the seashore, dykes have also been built of piles and massive blocks of granite. One of the dunes is one hundred and ninety-seven feet high; some of the dykes are thirty feet in height, and three hundred and fifty feet thick. There are fifteen hundred and fifty miles of these dykes in the country, and it cost over sixty million dollars to construct them. At Utrecht long-continued wes-

terly winds have caused the river to rise eighteen feet above the pavement of the streets. In the spring, when the ice breaks up, disastrous floods are sometimes caused by the giving away of these embankments. The total length of the navigable river channels in Holland is three thousand miles, and there are nineteen hundred miles of canals. Much of the land has been formed by the deposits of the rivers; much of it has been recovered from the bottom of the sea. Between 1815 and 1875 nearly one hundred and forty-three thousand acres was thus reclaimed. To drain the polder of the Haarlem Meer, which contains seventy square miles, required the expenditure of nearly five million dollars; but the value of the produce grown there amounts to about one million dollars annually. They are now draining the Zuyder Zee. The windmill and the steam-engine have a large part to act in this work of wresting the land back from the water's grasp.

Only thirty-four per cent of the soil of the Netherlands is capable of cultivation; the rest is too low and marshy or too sandy for use. Wheat and rye, barley and oats, potatoes and beets, are grown; plums, apples, and cherries are the chief fruits. Butter and cheese are

succor to an almost famished city. During those days of trying persecution, carried on by the wicked Spanish Inquisition, it was the wives of the men of Holland who would "take her stand by her husband's stake, and while he was enduring the fire, would whisper words of solace, or sing psalms to cheer him." It was the maidens of these Low Countries, who were able to "lie down in their grave as if they were entering into their chamber of nightly sleep; or go forth to the scaffold and the fire dressed in their best apparel, as if they were going to their marriage."

As to Belgium, it contains 11,373 square miles, and 6,693,800 inhabitants, fifty-two per cent of whom speak Flemish, and therefore belong to the Holland and Flemish Belgium Mission. The prevailing religion is Roman Catholic; there are about twenty thousand Protestants in Belgium. It contains a number of cities. It is the most densely populated country in Europe. It has rich mines of coal and iron, as well as of zinc and lead. No country in the world is more carefully cultivated than Belgium, and though it is so densely populated, it raises twice as much food as it consumes. It manufactures cotton, woollen, silk, and linen



From "The Four Track News"

A VILLAGE ON THE ZUYDER ZEE

the sources of the greatest wealth of the land, which has sometimes been called the "dairy farm" of England. About twenty thousand men are engaged in fishing for the herring, the cod, the turbot, and the soles. England consumes one hundred and twenty million dollars' worth of Dutch produce every year.

Holland has had an illustrious history. America owes much to the Dutch, from whom came many of their ideas of liberty. The Pilgrim Fathers sojourned in Holland. For the freedom of the Hollanders the noble William of Orange worked and suffered, withstanding the fanaticism and bigotry of the Spaniards in the sixteenth century. It was in behalf of the rights of this country that the sturdy burghers of Leyden endured that famous siege in 1574, when they welcomed the steady inroads of the storm-tossed Atlantic, which they let loose over their low and carefully cultivated fields, to bring nearer the relieving fleet, which brought

goods, as well as machinery. Since its formation as a kingdom, in 1830, the trade of Belgium has increased more rapidly than has the trade of any other European country. Its chief buyer is France, which receives seventy million dollars of Belgian goods each year. One third of her commerce is transported by water, two thirds by land.

Having thus surveyed the territory of the mission, we will now give more minute attention to our own work in this field. There are encouraging omens on every hand. While our membership here one year ago was only thirty-seven, it is now seventy, and fifty of these seventy were at the meeting. The Sabbath forenoon service was conducted by Elder Conradi, and those who desired to confess Christ in public were given an opportunity to do so, and a hearty invitation was extended to backsliders to return. Three went forward in baptism that evening, and three former members re-

turned. A good social meeting was held in the afternoon.

Brother H. F. Schubert assisted during the conference. In addition to this, the six gospel workers employed in the field were present, and their experiences strengthened the believers to go forth with more determination than ever to conquer, through the blood of the Lamb. Twelve received permission to engage in the sale of our publications the coming year. The tithe for 1903 in this mission is three hundred and forty dollars; Sabbath-school offerings, forty-eight dollars. Considerable interest was manifested in the German East African Mission, and the First-day offerings during 1904 are to be dedicated to that field.

Since the German Union meeting in Friedensau, we have begun work in Flemish Belgium, at Antwerp, a city of two hundred and seventy-eight thousand inhabitants. Elder Klingbeil, assisted by his wife and a lady Bible worker, has succeeded in securing the regular Sabbath attendance of about six in that city. They have not had a very easy time working among the people, who are in general Catholics. To hear them relate their experiences reminds one of what is told concerning Protestant missionary work in Ecuador, Bolivia, and Peru. Packs of boys have preceded the workers, pushing open the doors, and warning the people against buying the Protestants' literature. Our sisters have been snow-balled, mud-balled, drenched with pailfuls of water thrown upon them from overhanging windows, cuffed on the cheek by rough and persecuting hands, dragged down the door-steps, insulted and taunted in many ways; but they are of good courage, and have been given grace to suffer and endure patiently, thankful for the preservation of their lives through it all. They find many persons who can not read; some are very ignorant of Christ, and think that, as the mother should have more honor than the son, Mary certainly is entitled to greater respect than is to be accorded to our Saviour.

We believe that more encouraging days are before the workers in Holland. We hope that in Belgium there may be good, strong churches raised up. We trust that the great falling away which occurred in the Holland Mission during the spring of 1902, over the sanctuary question and the binding claims of the law of God, will only serve to impress upon our brethren in Holland, and our friends throughout the whole world, the necessity of our being rooted and grounded in the truth as it is revealed in the Word, for this generation.

The storm is surely coming. We have seen a few manifestations of the power of the enemy of souls; but the unbelief which caused the downfall of about two hundred of our brethren in Holland, will, we fear, still more terribly devastate our churches in general, unless there is a mighty reformation in its individual members, and a thorough return to the prayerful, childlike study of the Scriptures, that, by the power of the Holy Spirit, we may carry out their blessed teachings in the daily life. Persecutions from without assail the church in

Belgium, in North Russia, in South Russia, in various parts of the German empire; and in Turkey; but the weapons which will prove our most terrible foes are our own lack of harmony and union and of the study and practise of the Sacred Writings.

### Offerings Every Week

WM. COVERT

A SHORT time ago we enjoyed the occasion of our annual offerings very much. A child of God is always made glad when he sees provisions made for spreading the gospel of the kingdom. Why not make substantial offerings every week? The situation in the world demands of us a strenuous effort. We are blessed as Christians in proportion to the effort put forth in advancing the Lord's cause. A church that does not work to advance the gospel among sinners is the most cheerless, lifeless organization in the world. Church-members who do not work in this way become wretched and miserable. A Seventh-day Adventist company that does not engage actively in promulgating the message of Jesus' second coming is of all organizations the most inconsistent.

Every consideration argues that we should select the most effective method possible for raising means to forward the third angel's message, and then push ahead with great faithfulness. The plan of weekly offerings is an admirable method for providing funds to extend and build up the work in many lands. Its frequent occurrence is greatly in its favor. Through this means our attention is often called to the great wide harvest-field. The aggregate amount of fifty-two offerings in twelve months can scarcely fail to make a handsome sum.

If each of the seventy thousand Adventists in the world should give ten cents a week, the total offering for one week would be seven thousand dollars, and for one year it would give the grand total of three hundred and sixty-four thousand dollars. It may be said that some members can not do as much as is suggested. True; but many could do much more, so the average could be made to reach that amount. The missionary offerings for the year 1904 should greatly exceed those of any previous year. If any have been neglecting this matter, let them give it immediate attention.

Every church should use the envelope plan in carrying this into effect. Almost every church that does use the missionary envelopes for its weekly offerings has greatly increased the amount given. And usually the spirituality and courage of the members have increased in a like ratio. These envelopes can always be secured through the tract society department of the conference. There should be frequent remittances to the Mission Board, in order that the many needs of the cause may be regularly supplied.

Every church should agitate this subject until all become thoroughly aroused. They should also teach its needs and methods until every one is perfectly instructed. Keep at it, and soon it will be enjoyed, and then it will be easy.

### Dedication at Grove Town, Jamaica

W. JAY TANNER

THROUGH the blessing and favor of the Lord we were able, on February 7, to add another church to those already dedicated in Jamaica. This time it was at Grove Town. At the dedicatory service there were present, besides Elder J. B. Beckner and the writer, a goodly number of brethren and sisters from neighboring companies, and a large number not of our faith. The new church presented a very neat appearance. It is considered marvelous by many that it was built so quickly—three years. It usually takes ten or twelve years to build a church here. We are also glad to report that it was dedicated without a farthing of debt upon it. In fact, in this conference we are following the plan of presenting no church to the Lord until it is paid for.

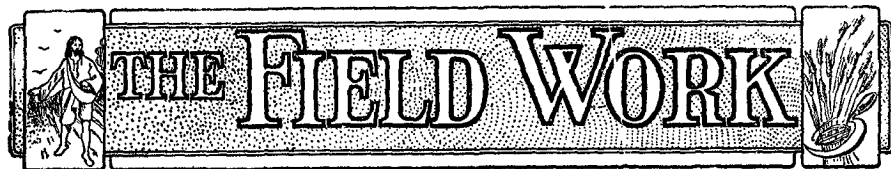
While at Grove Town we also organized the company into a church of thirty-eight members. Besides these five others are awaiting baptism. Although times are extremely hard in Jamaica, owing to the recent hurricane, we feel we have many things to praise God for, and we do praise him.

### Mission Notes

IN one of the cities of Si-chuan, China, nine families recently burned their idols. Among these, one man, formerly an exorcist, destroyed about five thousand cash worth of paraphernalia employed in his trade, and gave two gongs to be melted and made into a new one to be used in his own village to call the people to worship God.

A COMPARISON of the condition of Protestant missions in India now and fifty years ago has been published by Dr. George Smith, whose service as a missionary began at the earlier date. Then there were 373 ordained missionaries in the country, now there are 1,124. For 29 native pastors then, there are now 1,100; for 551 native catechists, 7,179; for 102,951 native Christian communicants, 1,013,463; for 1,900 students in colleges and high schools in 1851, 56,742; for 310 native churches, 6,783.—*Selected.*

IN the Central Sudan is a territory bounded by the Sahara Desert on the north, and by the two great rivers, the Niger and the Benue, which meet at Lokoja, three hundred and fifty miles from the northwest coast of Africa. Its people, the Hauses, are a Mohammedan nation of fifteen million, of whom it is estimated that two thirds are slaves. They live mainly in walled cities, some of them having two hundred thousand inhabitants. They carry on extensive manufactures, smelting iron from native ore, weaving cloth, cultivating fertile fields. Their ruling classes are strong, healthy, able men. They possess a literature of their own, and maintain schools for their boys. Polygamy flourishes, and their women are uneducated.—*Selected.*



# THE FIELD WORK

## The Dead Sea

I LOOKED upon a sea,  
And lo! 'twas dead,  
Although by Hermon's snows  
And Jordan fed.

How came a fate so dire?  
The tale's soon told:  
All that it got it kept,  
And fast did hold.

All tributary streams  
Found here their grave,  
Because this sea received,  
But never gave.

O sea that's dead! teach me  
To know and feel  
That selfish grasp and greed  
My doom will seal.

And, Lord, help me my best,  
Myself, to give,  
That I may others bless,  
And, like thee, live.

—Wm. P. Finney.

## Fiji

MUALEVU LOMOLOMO LAU.—Since we returned to Fiji a year and a half ago, we have labored very hard in locating our new mission in another district, clearing land, putting up houses, teaching and preaching, visiting and holding meetings, besides studying the language. Our health is much better than when we were in Tasmania, and as good as when we left America. For this we praise the Lord.

In the Suva district the work is very gratifying. Several good, strong companies have been raised up, and there are calls from several places for the living preacher. In this district we have two churches and one company. From the first, we have been hindered in not having a boat to get out among the islands. But this will soon be a thing of the past, as we have a boat now being built. We have two houses under construction, in which the students will live while preparing for work. The veranda will be used for a schoolroom.

We watch with intense interest every move which our general work makes. We know the Lord is leading.

C. H. PARKER.

## Bermuda

HAMILTON.—Last Friday afternoon, as my wife and I were walking through the park, we met a lady to whom I had sold a copy of "Christ's Object Lessons." She immediately said, "I am so glad I have met you. I was just thinking of you. I want you to bring one of those books for a friend of mine."

Last Monday I took fifteen orders for "Coming King" and "Christ's Object Lessons." It seemed that the Lord led me to one home. The wife was just recovering from a two weeks' illness, and her husband gave me his order for a book, to be delivered one month later. But before I left the house, they asked

me if I had an extra copy with me; they wished to buy it, so she could read it while convalescing.

Every fortnight I have been going to Somerset on Sunday, to sell books. Often I have a service in the morning before I go, or when I return. I have just looked over my Sunday sales for sixteen weeks, and find they have amounted to fifty pounds.

We are now taking three hundred of the *Caribbean Watchman* each month in Hamilton. Of these, Mrs. Morrow sells about one third to the people in the town, and the members of the church sell the rest. We are taking a club of twenty-five *Signs*, which a young brother sells on the streets and in the business houses after Sabbath.

Sixteen of the Boers left for South Africa last week. These took four copies of "Thoughts on Daniel and the Revelation" with them. One is keeping the Sabbath, and said he wanted now to take these new-found truths to his family. Three are keeping the Sabbath among those who remain. Two called to see me last night, and had a long Bible study. They gave me orders for two "Bible Readings" and "Great Controversy," in Holland.

Our hearts are in the work, and we expect to share in it until its close.

JAS. A. MORROW.

## Porto Rico

I HAVE just returned from another long trip through the island, and am glad to report some of the experiences that I had this time. In Guanica and Aguirre, where are located two large sugar-mills, I made the initial steps toward introducing our literature among their thousands of employees. I spent five days in Ponce, the largest and busiest city of the island. Here I made the acquaintance of many of the business men, and visited all the factories and foundries, the large commission houses, and the docks, and formed plans for future work and the distribution of our literature there.

In Salinas I had an appointment with a young man who had become much interested in the subject of the coming of the Lord and the Sabbath question, through reading *El Centinela de la Verdad*. I found him to be a young minister who seemed to be really hungering after the truth. He had studied these subjects quite thoroughly from the paper, and was ready for the truth. We had Bible study and prayer, and he said that he could not sleep at night until he decided to keep the Sabbath of the Lord.

On Sunday night I heard him preach; he asked his congregation what day Jesus kept for the Sabbath, and they answered, "Saturday." He said, "That is right, and Saturday is still the Sabbath;" and then one of the men in the congregation said, "Why, then, does it say on the wall in that motto yonder, 'Remember to keep holy Sunday'?" The minister replied, "My friends, I have just learned that that is not Bible, and it shall come down." When this

young man first found our articles on the Sabbath in the paper, he took the paper to one of the American ministers in Ponce, and asked him if he knew who we were. The minister answered that he did, and that it would be best for him to let us and our papers alone; for in a little time we would tell him not to eat meat or eggs or to use tobacco, and the young man said, innocently, "Will they give me Bible for it, as they have here for the Sabbath?" We think very probable that he will soon join us in the work.

In Cayey there are two hundred and fifty soldiers to whom I have promised to send literature. In many places I found want and poverty. People are really suffering for food. They are eager to read our papers, but are too poor to buy them. I traveled more than three hundred miles, and worked in more than twenty cities and villages, taking about two hundred subscriptions for our paper. I am glad to be here. The work looks encouraging.

B. E. CONNERLY.

## Transcaucasia

TIFLIS.—Just three months after leaving America, we arrived at our destination. We have now been in Tiflis two weeks. We have spent much of this time in trying to find a location. It is a very thickly populated city, and houses are scarce, so we have taken two rooms for the present. In this strange country, in fact all along the way, the Lord has not left us alone, but has raised up friends to render the help that we needed.

Half of the population here is Armenian, so we are not strangers entirely, on account of the language. The Armenian spoken here is different from that to which we have been accustomed, but we shall soon learn it, as it will not be like mastering a new language. We shall have to learn the Russian language, as all legal business is done in that tongue.

We hope to be able to open treatment rooms as soon as we are settled, if the government does not interfere. We have reason to hope for success.

From Hamburg we came through Philippopolis, Bulgaria, to visit some friends. We intended to remain only a few days; but as our friends had been hearing something of these new doctrines, they were anxious to have us come and study with them. We could not pass them by without giving them some instruction in the third angel's message. We found Bulgaria a very good field in which to work. They enjoy religious liberty there. We believe the Lord has some people in the Caucasus. We are of good courage, and in good health.

V. PAMPAIAN, M. D.

## Nova Scotia

HALIFAX.—I am led to write a second note regarding help for the new Halifax church. Since my first note, which appeared January 28 in our good paper, we have received \$18.50. I feel satisfied that the reason for our receipts being so small is the fact that the call was for so small a sum that all have thought that others would send the needed amount, and thus but few have sent anything. Any possible surplus will be devoted to mission work under the Canadian Union Con-



ference. So I beg of you, do not delay, but act at once. We have done our utmost here, and need help in raising the \$487.82 lacking on the new church in this city. As I reported, our membership is largely made up of sisters. We have told our sisters here of your love for the truth, and I rest confidently in the belief that help will come. We have been hard at work since the church was dedicated, and have just entered in earnest upon the discussion of the Sabbath question. At the close of the service, February 19, six dear souls professed faith in the binding obligation of the Sabbath of the fourth commandment. We have also great hope of others who are yet undecided.

Please send all money by postal or express orders to the treasurer of the General Conference, 222 North Capitol St., Washington, D. C., or to William Guthrie, 282 Maynard St., Halifax, Nova Scotia. Bank drafts cost twenty-five cents exchange here. WM. GUTHRIE.

### British Guiana

SINCE our last report, nine have been baptized, and others are awaiting baptism.

In company with Elder Giddings, I visited the Canje Creek church. This church is seventy miles in the interior, and although it has not been visited often, yet the company is increasing in numbers and spirituality. It has become necessary on account of the growth of the company, to erect a new place of worship. Two were baptized and united with the church at the time of our visit.



TRAVELING IN BRITISH GUIANA

For a long time this church has been calling for a school, and during our meeting with them, plans were laid for the opening of a school in the near future. A teacher has been secured, and I expect to return there this week with the teacher. The old church will be converted into a school building.

Just before the holidays, I went one hundred and twenty miles up the Demerara River, to see the few remaining there. For a long time this company has been passing through severe trials, and it seemed as if Satan was determined to overthrow them, but the Lord gave a mighty victory. Confessions were made, and when that is done, the inevitable result must be victory.

The house of worship was badly dilapidated, but arrangements were made to repair it, and yesterday I received a good letter from the elder, saying that "the church is finished, and the work was done by the two greatest sinners, myself and —." I must confess that I went to visit this church very reluctantly, but I praise the Lord for the rich experience. I learned a good lesson.

On my return home, I found a letter

calling me to Queenstown, Essequibo. The next morning my wife and I took the steamer to visit that company, and attend to baptism. Here we buried with the Lord a young man who has been teaching in the public schools. We began the week-of-prayer readings with this company, and the Lord came very near. Some of the brethren from Danielstown, six miles distant, attended the meeting, and all were greatly encouraged.

On our way returning, we stopped one night with the Leynan church, and our meeting of praise continued until late in the night. The next day we reached Georgetown in the midst of the week of prayer. Elder Giddings had been with this church during the first part of the readings, and when we arrived, he went to assist the church at New Amsterdam. Here two great victories in one were gained. A brother who has been separated from his companion for a long time, was made to praise the Lord, when his wife accepted the message of salvation, was buried with the Lord, and the father, mother, and children went to their own home once more, to battle, not among themselves, but against principalities, against powers, against the rulers of the darkness of this world. What witnesses for the mighty power of God! Let us learn that one precious lesson, the Lord is sufficient for all these things.

Last Monday, February 1, our tent was pitched for the fourth series of meetings, in Plaisance, a large village six miles from Georgetown. Before the tent was fully pitched, one of the workers went out to borrow some tools, and we were compelled to wait a long time for his return. He was detained in holding a Bible reading on the Sabbath question.

Last night the meetings began, and although we secured a large lot for the tent, yet the people could not get standing room on the tent lot, but occupied adjoining lots. Several intelligent young men have recently accepted the truth, and I hope to see them soon prepared for the work. The last message is going with power, as a final witness, and they who expect to be saved had better get ready now. Decisions for life and for death are being forever settled in the church, and every-day experiences are now testing men's lives.

D. C. BABCOCK.

### British Columbia

PORT SIMPSON.—A number of questions have been asked me about work among the Indians in Port Simpson, which it may be best to answer through the REVIEW. The Port Simpson Indians are a very fine race. It is not the heathen town that some of our Eastern brethren might imagine it to be. The missionaries have been among them over forty years, and while they have not reached the standard to which the third angel's message will bring them, yet they are more devout and moral than many in our white Christian communities.

Port Simpson is a nice little town of about eight hundred inhabitants, who live in neatly built houses of the most modern design. There are four church build-

ings in the place. Some of these are used every night, and companies from three of these churches hold street meetings preceding every service in their churches. This they do rain or shine; of course it is not very pleasant in the rain, but the natives do not mind it.

We organized a church there in December, with six members. Our brethren preach on the street every Sabbath afternoon. Quite a number gather to this meeting, and a deep interest is shown in the things of God. One of our native brethren does most of the preaching on the street. This brother has been studying the truth for eight years. The Lord has blessed him with a knowledge of the message, and he has consecrated himself to his service. This work is being carried on and supported by the British Columbia Conference.

I would, therefore, say to those who may feel disposed to help this work, or any other work in this conference, please do it through the proper channel, which is the British Columbia Tract and Missionary Society, 609 Gore Ave., Vancouver, British Columbia. I will also state that any call for means for any branch of the work in this conference through any of our papers will be made over the signature of the president and the secretary. If there are any who would like to inquire further concerning this work, they should also write to the address given above. J. L. WILSON.

### Giving the Message

THE Testimonies state that the time has now come for "publications containing the truth to be scattered like the leaves of autumn." The special number of *The Southern Watchman* to be published about the first of May, on the second coming of Christ and the signs just preceding it, will be filled with present truth from cover to cover; yet it will be presented in such a way as not to arouse prejudice. Its object will not be to present masterly arguments in language that only the learned can understand, but to give the message in such a simple, clear-cut, comprehensive manner that "he who reads will understand."

The work on this special issue is progressing nicely, and no efforts are being spared to make this number one that will sell at sight. It will be well illustrated, and the matter that it will contain will be just what is wanted at this special time. There is no question about its being the best seller that we have ever had in the way of a paper. The events that are now taking place throughout the world certainly afford most excellent opportunity for placing in the hands of the people something pertaining to the special signs of our times. The war in the East, the agitated condition of all the nations, the great city fires, the labor troubles, and other startling events that are now becoming so numerous, are all permitted for a purpose. The public mind is aroused, and there will never be a more opportune time for the circulation of our literature than during the next few months. We trust that these things will be fully realized by every Seventh-day Adventist, and that this special, message-giving issue of the *Watchman* may have such a wide circulation as to mark the beginning of a new epoch in the scattering of our publications "like the leaves of autumn."

Although this number will contain twenty-four pages, be profusely illus-



trated, and printed in two colors, the retail price will be only five cents a copy. It seems to us that such an issue as this, printed in colors, to be sold at a nickel a copy, ought to have a circulation of at least half a million. We believe that this can easily be done by a united effort. As the month of May is usually the most pleasant time of year, it will afford a favorable opportunity of getting out and circulating the paper. It will be furnished as follows: 5 to 24 copies to one address, 4 cents a copy; 25 or more copies to one address, 3 cents a copy. Thus, 25 copies would cost 75 cents, and could be sold for \$1.25; 100 copies would cost \$3, and could be sold for \$5.

There may be some, however, who can not go out with the paper, but who would like to take part in its circulation. Such persons may send in a list of names, and single copies will be sent directly to the names given, at the following rates: 1 to 24 copies, 5 cents a copy; 25 to 99 copies, 4 cents a copy; 100 or more copies, 3½ cents a copy. This is an excellent and inexpensive way of doing missionary work, and it will be the aim of the publishers to make this special number as attractive as possible, so that those who receive a copy will not fail to read it. It will be appropriate to send to all classes, and we certainly hope that it may have the circulation that the time and subject demand.

There may be given two reasons for publishing this special issue: first, the giving of the message in such a way as to reach many who would not receive it in any other way; second, to meet the issues of the present hour while the minds of men everywhere are being stirred on account of the tremendous happenings that are occurring before our eyes almost daily. We certainly have an opportunity now of placing in their hands that which will let them know that these things are the signs which show that the "coming of the Lord draweth nigh," and will lead them to prepare for that event. We therefore trust that all our brethren and sisters will unite heartily in this effort.

Send in your orders now, as they will be filled in the order in which they are received. They may be sent to the Southern Publishing Association, 1025-27 Jefferson St., Nashville, Tenn., or through your State tract society.

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

I FIND on examination that \$669.34 reported in my first list has been reported in another way, not having been sent directly to me. The amount previously reported is therefore reduced from \$9,654.27, as stated in my last report, to \$8,984.93. When sufficient help is sent to finish the work of fitting the church for dedication without a cent of debt of any kind upon it, we will then announce the date of that event. This expense has been considerable, but the work is almost finished. About one hundred dollars more is needed to complete this work. Surely this will be sent by some one, and this work entirely finished. The dedication will probably be after the arrival of Mrs. E. G. White and her workers, to make their home for a time in Washington, D. C.

Donations previously reported, \$8,984.93.

Received January 31 to February 8,

1904: Mrs. Nettie R. Burns, \$1; N. P. Neilsen, Treas., \$1; a friend, \$50.

April 20, 1903: R. C. Basteter, \$1; E. H. Howland, \$2; D. Hinkson, \$1.

April 22: Lillian A. Porter, \$2; M. A. Colby, \$1; W. H. Holmes, librarian, Milton Jct., Wis., \$1; H. G. Miller, 50 cents; E. G. Sanford, 50 cents; Cardyn Harding, \$1; Benson W. Millard, 50 cents; S. W. Burkhart, \$1; Mrs. Ella Alexander, \$1; S. H. and M. E. Williamson, \$1.

April 23: S. K. Ross, \$1; John Johnson, \$1; Sister Knudson, 30 cents; L. Johnsen, 25 cents; C. Christensen, 25 cents; Mr. and Mrs. T. S. McDonald, \$1; Mrs. M. J. Linquist, \$2; Mrs. M. H. Hughes, \$5.

April 24: Harvey (Ill.) church, by E. G. Bennett, \$7.50; Mrs. Louisa Kaltennan, \$4.95; Mrs. Judith Foster, 25 cents; Mrs. Mary Stinson, 25 cents.

April 25: Irena Stinson, 20 cents; C. E. Ford, \$2; G. E. Putnam, \$1; Mrs. C. B. Unzicker, 50 cents; Gideon Unzicker, \$1; William Shaw, \$2; E. Peterson, 50 cents; John Lovell, \$1.50; Clara Unzicker, 50 cents; Ella Coffman, 50 cents; S. S. Carmin, 50 cents; J. P. Walker, \$1.50; Florence Rice, 50 cents.

April 26: William Clinton, \$2; a friend, 5 cents.

April 27: M. S. Yelland, \$1; a sister, by B. M. Garton, \$5; S. C. Fairchild, for Oakdale (Neb.) church, \$3; Robert Hall, \$2.50; James Soule, \$1; Etta Soule, \$1; G. A. Nichols, \$1; Mrs. A. Stone, \$1.

April 28: Mr. and Mrs. J. A. Kendrick, \$5; Mrs. Chas. Miller, \$5.

April 29: Mrs. M. Carter, \$1.

April 30: Eleanor Reid, \$5.

May 1: Mr. and Mrs. Helmick, \$1.10; G. H. Branham, \$5; A. Ashhurst, \$5; J. J. Olson, \$2.

May 2: Jottie Leslie, \$2; Charles Hattes, 25 cents; Belle Rex, 25 cents; G. Medainy, 25 cents; C. S. Zelold, 25 cents; Sister Clark, \$1; Sister Lester, 50 cents; C. Spangler, 50 cents; Mr. and Mrs. Chas. E. Clark, \$2.50; Peter Nunamcher, 10 cents; Mrs. A. E. Daniels, \$1; Lorena Toussant, \$1.50; Mary Krueger, 25 cents; Laura Burton, 25 cents; Bertha Peterson, 50 cents; Mrs. Rodegap, 10 cents; Mrs. Fattiburt, 50 cents; Mrs. W. S. Daniels, \$4.40; Mrs. Masters, \$2.

The following twelve items through J. J. Ireland, secretary Pacific Union Conference: Upper Columbia, \$5; California, \$1; California, per A. J. Cole, \$2; Western Oregon, \$16.25; Western Washington, \$7; California, \$45.96; California, \$46.71; Western Oregon, \$5.60; Western Washington, \$6.75; Upper Columbia, \$20.50; Selma, Cal., \$2.45; Fresno, Cal., \$7.50.

May 3: John Egloff, \$5.

May 4: R. J. Christianson, \$1; W. A. Sweany, Bridgetown, Barbados, West Indies, from following names: Sister M. H. Honeywell, \$5; Ruth Dunscombe, \$1.20; W. Sweany, \$1; Mrs. W. A. Sweany, \$1; Mrs. E. G. Grantham, \$1; and Mrs. E. H. Pierce, \$1; Ligonier (Ind.) church, by Dr. Mary Saunders, \$3.50; Fred E. Moses, \$1; Mrs. R. D. Cushman, \$3.

May 5: L. R. Williams, \$1; Emma Davidson, 25 cents; Mollie Williams, \$1; James Potts, 25 cents; Amos Johns, \$1; James Hebble, \$1; James Byrum, 50 cents; Lillie Potts, 50 cents; Ada Davidson, 10 cents; Sarah Davidson, 25 cents; Angola (Ind.) church, by Mrs. E. M. Jackson, \$2; Geo. C. Perrine, \$1; Harry Woelfle, \$1; Emma E. Perrine, \$1; Charles H. Perrine, 50 cents.

May 6: Pacific Press, per E. A. Chapman, treasurer, \$31.75; N. P. Neilsen, Treas. Wis. Tract Society, \$39.50.

May 7: Mrs. Mary E. Sanborn, \$5; S. Hastings, 50 cents; E. H. Root, \$5; Amos Parmenter, \$2; Electa Parmenter, \$1; Lyman Terry, 50 cents; J. E. Root, 50 cents; Nancy Rogers, 30 cents; Mason Wyatt, \$1; John Shafer, 10 cents; Missouri Tract Society, \$30.07; Mr. Culveyhouse, \$1; J. H. Chisebu, \$1; O. B. Sevy, \$1; Lillian Reavis, 25 cents; Linda Cherebro, 20 cents; E. A. Sevy, 50 cents; J. D. Beavis, 25 cents; Ivah Greenwood, 50 cents; Lester Chesebro, 25 cents; J. A. Reavis, 25 cents; D. O. Reavis, 10 cents; Mabelle L. Reaves, 10 cents; Mrs. J. M. Davies, 50 cents; Hattie Hart, \$1; Alice Hainer, 25 cents; Alta Chesebro, 60 cents.

May 8: Mrs. E. L. Fortner, \$1.

May 9: Sister Collier's book, \$1; Carrie D. Cooper, 50 cents; A. E. Johnson, \$1.10; J. F. Crowe, \$1; Edna Adams, \$5; Sumner (Mich.) church, by C. V. Joseph, \$4.10; Brother Bass' book, \$1.

May 11: S. D. Cole, \$1.

May 12: Eldrid (Pa.) church, by Mrs. F. F. Loop, \$3.75; Cohocta Sabbath-school, Oak Grove, Mich., by Emily Bruff, \$2.

May 13: Mr. and Mrs. L. D. Pfender, \$10; Troy church, Nova, Ohio, \$2.70.

May 14: Brother Olsen's book, \$1.

May 15: Mrs. F. W. Mace, \$1; S. D. Colby, \$1; Lillian A. Chase, \$1; Willie G. Robbins, \$1; Mrs. Geo. R. Cummins, 24 cents; Walkerton (Ind.) church, by John Davidson, \$3.44; Vanderbilt, Gaylord (Mich.) church, by F. H. Strickland, \$1.75; Conneaut (Ohio) church, by Mrs. L. E. Fuller, \$1.25.

May 16: Lizzie Sutton, 50 cents; Mr. and Mrs. A. S. Bringle, 25 cents; J. W. Buckland, \$1; C. A. Pedicord, Treas. Southern Cal. Conf., \$33.45; a friend, Rutland, Vt., 50 cents; George B. Wheeler, \$5.

May 17: A. Ridgeley, \$5.

May 18: Frank Yeoman, \$10; Mrs. D. Coggin, \$1; Edward Harris, Treas. Texas Tract Society, \$1; Mrs. J. H. Neall, \$5; Mrs. K. F. Dazey, \$5.

May 20: A. M. Cornwall, 50 cents; a friend, Mt. Pleasant, Iowa, \$1; Mrs. Phebe Cash, \$2; a friend, Menominee, Mich., \$1; Mrs. Priscilla Jessup, \$1; Mrs. O. M. Brown, \$1; Mrs. E. D. Wilkins, \$1; Mrs. A. C. Clanges, \$5; Mrs. Cartwright, \$1; G. B. Turner, 50 cents; N. A. Wiser, 50 cents; Jane Hamer, 50 cents; Clara B. Turner, 50 cents; Andrew Blake, 50 cents; Ida Blake, 50 cents; C. D. Mann, 25 cents; P. C. Hoffman, \$5; Mrs. E. Pennock, 50 cents; Mr. and Mrs. A. B. Dilworth, \$1; Francis A. Carlson, 50 cents; K. Pinkerton, 25 cents; Lucy E. Landers, 25 cents; Sister Mason, 50 cents; Sister McCoy, 25 cents; total acknowledged, \$9,616.40.

J. S. WASHBURN.

Magnolia Ave., Takoma Park, Washington, D. C.

THE following statement comes from Emmanuel Missionary College: "It would do all the young people of the West Michigan Conference good if they could attend some of our students' meetings. There is life in them. We are full of courage, especially in regard to the missionary work, the interest in which has greatly increased of late. We are laying plans for definite work in all the surrounding villages."

### Field Notes

A SABBATH-SCHOOL of thirty-two members has been organized at Bakersfield, Cal.

BROTHER J. W. TANNER writes that the work is moving steadily forward in Kingston, Jamaica.

AT McCracken, Kan., eleven persons have been led by a course of meetings to declare in favor of the Bible Sabbath.

SEVEN persons have lately taken a stand for the truth at Whatcom, western Oregon, among these being a Swedish Baptist minister and his wife.

A BROTHER and sister who went to Cuba from Minnesota report one family keeping the Sabbath. They will soon return to their native State, but rejoice to leave behind them one representative of the truth. They have the promise that other workers will soon go to that field.

BROTHER B. G. WILKINSON spent the week of prayer in visiting the companies in his field. On Christmas night, by the light of a lantern, he baptized three in a stream in eastern France. Three others in the little company will be ready for baptism soon, as a result of this week-of-prayer visit.

BROTHER H. C. GOODRICH writes that at Ruatan is open as never before for the message. He has been holding meetings with a local deacon in Belize, who has acknowledged the truth of the Sabbath, and seems to rejoice in it. Brother Goodrich is looking anxiously for additional workers for this field.

ELDER J. M. ELLIS, who has been laboring in Quebec for nearly two years, has recently returned to Indiana, his home State. It became necessary for his family to return in order to provide a home for his mother, and in view of this it is thought best for Elder Ellis to take up work in the Lake Union Conference again. W. H. T.

WRITING of the work in Chile, Brother Ketring says that during his absence from home, Mrs. Ketring and their little girl go on horseback to a Scotch colony about four or five miles from their home, to hold a Sabbath-school for the children, of whom there are many. After this, Mrs. Ketring holds a Bible study with the adults. Brother Ketring held meetings at this place last winter.

BROTHER WAKEHAM writes from Cairo, Egypt: "The work is progressing slowly. I administered my first baptism a few weeks ago. Two converts were immersed in the river Nile. Some others have asked for baptism, but we will go slowly, as many here look upon it merely as a form. A brother who for twenty-three years was an evangelist in the American Mission field, is now keeping the Sabbath, and he believes all our doctrines. He can not speak English, and can read but little, having studied it when a boy in the American Mission school. He is circulating our tracts in his neighborhood."

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Let Us Lift the Standard

God's idea of everything that pertains to the welfare of man is of the very highest order possible. The standard is that of perfection. God is perfect, and we are to be as he is in this respect. He requires this, and gives us the power by which we are to attain to this standard of work and life.

The command of our Saviour, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is as absolute as one of the ten commandments. It has reference to perfection of character. This can be had only through Jesus Christ. But Christian education is nothing more nor less than the development of this Christian character—"the restoration of the image of God in the soul." This can not be wrought by the efforts of teacher or student, either separately or combined. It is the direct result only of the life of our God working in a submissive mind.

Perfection involves not results alone, but also the manner in which these results were attained. Contrary to the Jesuit maxim, the end does not justify the means. We must then take into account, in our seeking perfection, the manner in which we do our work, as well as the end we are seeking to attain. As a people we acknowledge, theoretically at least, the principles set forth in the first two paragraphs of this article. We are, however, liable to overlook the fact that thoroughness is one of the fundamental principles of perfect character building, and also the further fact that God's life is always manifested in some definite form.

This definite form through which God manifests himself requires us to appreciate the value of facts as an element in education. But facts of knowledge, taken alone, are valueless. We must recognize the principles which God is using in manifesting himself through these facts or forms of knowledge. Facts are valuable only when they assist us in further understanding the principles which God is using in the working out of the plan of redemption. God manifests himself in his Word, in his works, and in his providences, and the facts in these three fields of study are to be sedulously learned throughout all our lives. This will emphasize the necessity of a diligent effort on the part of teachers and students in the acquisition of useful knowledge. This means that thorough and accurate work is absolutely indispensable in the development of Christian character.

Because it is recognized by our teachers that principles are of the greatest worth in the development of character, there is a natural tendency to dwell upon them to the exclusion of a thorough knowledge of the facts which illustrate these principles and make them plain to the minds of the children. Another thing that conduces to a lack of thoroughness is the want of text-books in our schools.

For a teacher, without the aid of a text-book, properly to teach the facts which our children should learn, requires nearly an encyclopedic knowledge. As a direct consequence of these two things, it is greatly to be feared that the children, particularly in our church schools, may not receive the thorough work in the ordinary branches of knowledge which is required to make them useful in the work of God. The standard of perfection which Christ calls for in our work demands that every teacher in our ranks shall put to the stretch all his powers in the development of a thorough educational system, which naturally involves proper text-books. In the meantime, until such books are brought forth, it may be necessary to use text-books which are not all that are to be desired, for the learning of facts. It will be helpful, particularly in our church-school work, if our teachers in the schools will be free to use the Educational Department of the Review to tell how, without the necessary aids, they have met and overcome some of the difficulties naturally to be experienced in teaching children such facts as they should know, in a thorough manner. The Department of Education of the General Conference also wishes to encourage all laudible efforts in the preparing of good text-books for all our schools. In our efforts to lift the standard of our work to the perfection that is required, we must all work together.

F. G.

### Agricultural Education Self-Support of Students

THE original plan of God in establishing schools was that they should center in the home, with the parents as the teachers. The failure of parents to do the work purposed of God necessitated the establishment of schools, with others than parents as teachers. Thus came into existence the schools of the prophets. Under these conditions, which have prevailed ever since, the schools of the prophets are correct models after which to pattern our school work. Repeatedly have these schools been placed before our attention, with the instruction, "Our schools must be more like the schools of the prophets." Instead of elaborate schools, such as some which we have established, we are to have "more simple schools, with more humble buildings, and with teachers who will adopt the same plans that were followed in the schools of the prophets."

One prominent feature in the work of the schools of the prophets was that "the pupils of these schools sustained themselves by their own labor." It was then possible for any deserving young man to secure a training for the work of God, even though he was not in possession of financial resources. It is readily seen that this should be the case in every age, when every young man devoted to the service of God is needed in the work of the gospel. At no previous time, doubtless, was there such a pressing demand for the services of every consecrated man and woman as we feel at this time. While we have a large number of young people in training, there are to be found everywhere young men and young women of ability and consecration, but needing the training to be obtained at our schools, who are kept out of school solely because of their inability to meet the cash expense involved. This is keenly felt by those in charge

of every school. These young people are needed in the work. They need education first. They are without means, and for only a limited number can work be provided, that they may in this way meet the expense. A way must be made for them, and this presents a problem for solution.

In order to enable as many as possible to attend our schools, the rates have been made as low as possible, in some cases too low. This, however, has not enabled a general attendance, and many are shut out of school, although the Lord has said that "all our youth should be permitted to have the blessings and privileges of an education at our schools." This brings us face to face with the financial problem in our schools, which is probably the most perplexing thing with which we have had to deal. Our schools have been struggling with debt, the burden of which has affected the whole work of the school. Under these circumstances, the schools have been able to help students but little. Students have been received, however, and carried by the school, with the expectation of payment at a later date. This has placed students in debt, bringing its depressing influence upon their lives, and has also placed the school in debt.

In order for all these persons, young and old, to attend school without incurring debt, and without placing the institution in debt, there must be provided employment which will bring to the school sufficient cash returns to meet running expenses. In the schools of the prophets the pupils "sustained themselves by their own labor in tilling the soil or in some mechanical pursuit." It is quite evident from the Bible record that these schools were like the Eden school, agricultural in character. That agricultural work is the means of greatest importance in assisting students is indicated in the emphasis laid upon this work by the spirit of prophecy. "Had the money which our larger schools have used in expensive buildings been invested in procuring land where students could receive a proper education, so large a number of students would not now be struggling under the weight of increasing debt, and the work of these institutions would be in a more prosperous condition." "Had all our schools encouraged work in agricultural lines, they would now have an altogether different showing. There would not be so great discouragements. Opposing influences would have been overcome; financial conditions would have changed."

It is true that "mechanical pursuits" were utilized in enabling students to meet their expenses in the schools of the prophets, and these are to be used in our schools. It should be remembered, however, that agricultural work is to be given chief prominence for other reasons, and in most instances it will be found that agricultural work will be more profitable to begin with than other employment. It has been the experience in some of our schools that the various lines of shop work could not be made self-supporting in the beginning. They have been an expense to the school. It frequently requires some time to make the mechanical pursuits financially profitable to the school. For the tillage of the soil, no expensive facilities are required, giving employment to a limited number, but such work can be begun at the very beginning of the school, and with careful management be made a source of

revenue. The main requirement is the land. "In establishing schools, one important point is to secure land sufficient for the carrying forward of industries that will enable the students to be self-supporting. There should be land sufficient for the raising of the fruit and vegetables required by the school, and also some for sale. Agriculture should be made a financial benefit to the school." After the agricultural industry has been well established and made remunerative, other industries may be added, and the income from the farm can be made to support these industries until they are self-supporting and remunerative. In this way we may avoid debt, which would otherwise accumulate. Every consideration seems to teach that "study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon." This appears the more plain when we consider further the self-support of the school.

H. A. WASHBURN.

### Practical Nature Study

PERHAPS no one thing, unless it be the ability to recognize the varied species of plants he sees, adds so much to the pleasure of a walk in the open fields as a knowledge that enables one to learn what inhabits the fields and woods by the tracks to be seen on every hand. Perhaps many or most of my readers possess that ability, but for the benefit of those who do not, and desire to do so, I make these suggestions.

Each animal, from his nature and the structure of his body no less than from the shape of his foot, possesses characteristics that serve to identify his trail to any but the most casual observers. To learn these characteristics not only brings a pleasure that is its own reward, but leads to the student necessarily learning much of natural history that he would probably never learn otherwise. To do this involves both time and careful effort. The short interval between this and warm weather offers, perhaps, the best opportunity of the entire year of making a successful beginning, for now at an interval of a few days light "tracking" snow and soft mud will follow each other. It is in these that the doings of the wild folk are carefully recorded without being complexified by the repeated records of weeks, as is the case both in midwinter and in summer.

It is the habit of almost all wild animals, whose very existence depends on their stealth, to follow along creeks or "draws," or, at least, hillsides where their silhouette will not stand out against the sky-line. So the morning after a light snow has fallen, let the would-be student visit the places most frequented by these "folk of the forest," note-book and pencil in hand, and carefully record what he finds. He should not only write down the record of the tracks he recognizes, but also the number and location of those he does not recognize. This record will include as accurate a drawing as he is able to make, both of an individual track of the front and the hind foot and of the trail. The size of tracks must also be noted; for often species are distinguished by this alone. If time permits, let him follow these trails, and note what the animal has done, and where he has gone. This not only leads him to observe carefully the trail, but often serves as a clue to the

animal's identity. When this is done, let him inquire of those who know the identity of all unrecognized tracks. In every neighborhood there will be those who know.

Benefits: it makes one a keen and close observer. It takes one to nature to study nature, and he thus acquires learning at first hand. It leads to a love of the natural instead of the artificial. It teaches one of the lives of God's creatures who roam in the darkness, and for whom he provides.

FLOYD BRALLIAR.

### Current Mention

— Three persons were killed and eight injured by an explosion of toy-pistol caps in a Chicago factory, March 15.

— The Chinese government is said to be purchasing immense quantities of modern arms and ammunition from Austrian and German manufacturers.

— Hamburg-American line steamships are crowded with Russian refugees who are fleeing to America to escape enforced military service in their native land.

— A recent Paris dispatch announces that Russia and Austria will coerce Turkey into a fulfilment of the promises made by the latter power to institute the reforms desired in Macedonia.

— Letters received at Berlin report terrible atrocities committed by the Hottentots upon German families in German Southwest Africa. In a single district, it is stated, one hundred and thirteen persons were killed, many being subjected to torture. Summary vengeance is being visited on the natives by German troops.

— The threatened great strike of soft coal miners in the Middle West appears to have been averted, a majority of the miners having voted to accept the scale of wages proposed by the operators, which involves a five per cent reduction from the scale for 1903. President Mitchell, of the United Mine Workers, strongly advised against a strike.

— No important battle has been reported thus far between the Russian and Japanese forces in eastern Asia, the condition of the roads at this season of the year making any rapid concentration of troops in the interior almost an impossibility. There have been skirmishes between small scouting parties of the opposing armies. It is reported that the Russian squadron at Vladivostok has made its way out of the frozen harbor there by using dynamite, and it is presumed an effort will be made to effect a junction with the fleet at Port Arthur.

— One of the most important of recent decisions by the United States Supreme Court, was rendered March 14 in the case of the United States versus the Northern Securities Company. The decision declares the railway merger effected by this company, uniting the Great Northern and Northern Pacific Railways, to be illegal and in violation of the act of Congress prohibiting combinations in restraint of commerce among the several States and with foreign nations. Justice Harlan wrote the decision, which in behalf of the position taken by the government says: "The government charges that if the combination was held not to be in violation of the act of Congress,

then all efforts of the national government to preserve to the people the benefit of free competition among carriers engaged in interstate commerce will be wholly unavailing, and all transcontinental lines, indeed the entire railway systems of the country, may be absorbed, merged, and consolidated, thus placing the public at the absolute mercy of the holding corporation." The decision was a close one, four of the nine justices of the court dissenting from the view expressed by Justice Harlan.

## NOTICES AND APPOINTMENTS

### Removal

THE headquarters of the West Virginia Conference and Tract Society has recently been moved from 1200 Seventh St. to 1002 Williams St., Parkersburg. Correspondents will please address us accordingly.

S. G. HUNTINGTON, *Conf. Pres.*

### Northern Illinois Conference

THE next session of the Northern Illinois Conference of Seventh-day Adventists will be held at their house of worship on Forty-sixth Street, in the city of Chicago, March 29 to April 3 inclusive.

ALLEN MOON, *President.*

### Illinois Conference Association

THE next session of the Illinois Conference Association of Seventh-day Adventists will be held in connection with the Northern Illinois Conference of Seventh-day Adventists at their house of worship on Forty-sixth Street, Chicago, Ill., March 29 to April 3. The business connected with the Illinois Conference Association will be transacted March 31, beginning at 9 A. M.

ALLEN MOON, *Chairman;*  
JAY W. CUMMINGS, *Secretary.*

### Eastern Pennsylvania Conference

THE first annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists, for the election of officers and the transaction of such other business as necessary, will be held in the Adventist chapel at Williamsport, Pa., April 14-20. The first meeting will be held Thursday evening, and the first business meeting of the delegates will be held Friday, April 15, at 10:30 A. M. Each church is entitled to one delegate for its organization, and one additional delegate for each ten members.

In the judgment of the conference committee there are reasons sufficient for calling a meeting of the conference at this early date. Doubtless there will be no camp-meeting held in the Eastern Pennsylvania Conference the present season, and a division is soon to take place in the tract society work and management between the Eastern and Western Pennsylvania Conferences. Other important matters will also require a meeting of the delegates and laborers for counsel at this time.

Each church should be represented by one or more delegates. The conference will be held in the chapel connected with the tract society building. Delegates should come prepared to care for themselves, the same as at a regular camp-meeting. A dining-table will be conducted, and tickets can be secured at the rate of six for one dollar. Rooms can be rented for lodging in the city. Those desirous of doing so can bring bedding. Cots and beds can be arranged for in the tract society building, so that lodging will not be very expensive for those willing to take up with such arrangements.

We hope to secure a reduction of one third on railroad fare on round-trip tickets. Write to V. H. Cook for rates and card orders. All churches should elect delegates to the con-

ference at once. As soon as possible notify V. H. Cook, at Williamsport, Pa., of the number who will come from your church, and of what they will need in the way of rooms, etc.

Good help will be present from the union conference, and it is hoped the meeting will be a great blessing to the cause in this conference. Let all come praying for the outpouring of the Spirit as the all-conquering power in this work.

In behalf of Conference Committee.

R. A. UNDERWOOD, *President.*

### The Advantages of a Training-School at Washington, D. C.

WHEN it was decided to establish the headquarters of the denomination at Washington, D. C., at once the advantages in the location of a training-school at the same place were apparent.

Certainly here, in connection with the general offices where many of the great problems of the advancing message must be worked out, would be an ideal place for an institution of this kind.

#### THE LOCATION

The importance of the location in itself should not be overlooked. Washington is rapidly becoming one of the most prominent cities of the world. Here are gathered from all over the country the men who make the laws of the land. The great government departments, with their thousands of officers and clerks, are located here. Here are also gathered the representatives of the various foreign nations of the world.

Washington differs from other places in that it is not a factory or commercial city. The hours for labor are short, and the people have much time for study and thought. This makes it a favorable place for our ministers and Bible workers to present the truth, and for students in the training-school to have an actual experience in the various lines of work for which they are fitting themselves.

Here students will have access to the Congressional Library, considered one of the finest of its kind in the world; also the Smithsonian Institute, the National Museum, the Patent Offices, the Art Gallery, and other places containing collections for study and information.

#### INDUSTRIAL EMPLOYMENT

In the construction of buildings for the offices of the General Conference, the publishing house, the sanitarium, and even in the erection of the school buildings themselves, an opportunity will be furnished from the very start in giving employment and training to the students.

Here may be actually worked out plans and methods of education that have long been considered and discussed. The experiences in the establishment of all our schools in the past will be available, and considered with a view that the mistakes may be avoided and successes taken advantage of.

#### THE PLAN

Just as soon as the time arrives to begin vigorously pushing the work of building, it is desired that the actual work of the school shall begin. The superintendents and foremen will have completed their plans; and, as far as possible, the work of building, and of laying out and beautifying the grounds, will be done by student labor. The plan of study and labor will be so combined that the students will be able to meet much, if not all, of their expenses. Especially will this be so while the buildings are in progress of construction.

#### THE CLIMATE

As may be observed from a glance at the map, the climate of Washington is such that much outdoor work may be done. The winters are short and comparatively mild, thus the building season is much longer than in the North.

#### CLASS OF STUDENTS WANTED

Especially during the first year of the school only those should come who are able and willing to work. While the students are pursuing their studies, helping in the construction of the buildings and in other lines

of employment, opportunities will also be found for Bible work, canvassing, and other forms of religious work, as the student may have ability to undertake.

Young men will be wanted who can be trusted, who can work, and who are willing to consecrate their lives to the Master's service, and to be trained for whatever responsibilities he may have for them. Such young men are always in demand, and will find here a wonderful opportunity for just the training they need.

A number of earnest, devoted young women will also be furnished with employment; for much will be found that they can do that will assist them largely, if not wholly, in defraying their expenses.

#### WHEN TO COME

Announcements will be published as soon as definite arrangements have been made for the work to begin. No one should come without first making definite arrangements. Correspondence is invited, and full instruction and information will be given on request.

W. T. BLAND.

### Bible Training School

THE April issue of this helpful monthly, edited by Elder and Mrs. S. N. Haskell, is to be a special Passover or Resurrection number. The table of contents following shows the scope of it:—

A Miracle (poetry); The Passover, Mrs. E. G. White; The Last Passover (poetry); The Third Day, W. A. Spicer; Old Testament Gospel (poem by Cowper); The Open Door, J. N. Loughborough; The Passion Week, S. N. Haskell; How Long Was Christ in the Tomb? Mrs. S. N. Haskell (with diagram); The Antitypical Wave-sheaf, Mrs. E. G. White; Under His Wings (short Bible study); God's Power in the Grass (selected); God's Claim, S. N. Haskell; At Rest, Mrs. E. G. White; My Refuge (poetry); The Accuser Cast Down, S. N. Haskell; the Bible Reader's Class contains four Bible Readings,—(1) The Passover, Type; (2) The Passover, Antitype; (3) The Blood; (4) Scenes at the Cross (two diagrams are given with the readings); Lessons from Nature, Helen McKinnon; History of the Passover; The Passover Supper; Reverence My Sanctuary, U. Smith; Little Things (poem); Bible Reading, "Importance of the Word;" The Sun as a Sign; German Work in Greater New York; Interesting short articles and reports of workers.

All should have this monthly regularly, at 25 cents a year. It is being sold by many at 5 cents a copy. It is supplied in quantities of twenty or more at the rate of 2 cents a copy. Address Bible Training School, South Lancaster, Mass.

### Addresses

UNTIL further notice, the address of Elder W. H. Thurston will be Knowlton, Quebec, Canada.

The address of Elder W. A. Sweany, is changed from King St., Bridgetown, Barbados, to 9 St. Joseph St., Arima, Trinidad.

### 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:—

F. A. Andrew, Crawfordville, Fla., S. D. A. periodicals and tracts.

L. M. Lore, Higdon, Ala., REVIEW, Signs, Life Boat, Southern Watchman, Instructor, Little Friend, and tracts.

## Obituaries

**O'MARA.**—Died at Altoona, Wis., March 9, 1904, of congestion of the brain, Edith Winnifred O'Mara, daughter of Patrick and Emma O'Mara, aged 1 year, 10 months, and 9 days. Words of comfort were spoken on the funeral occasion by the writer, from Jer. 31: 15, 16. T. B. SNOW.

**WEBB.**—Died at Mount Hope, Wis., March 5, 1904, Thomas W. Webb, aged 73 years, 4 months, and 26 days. During the summer of 1872 he became interested in the views of Seventh-day Adventists, and after careful investigation was convinced that they were substantiated by the Word of God. A wife and seven children mourn his death. Funeral services were conducted by the writer; text, Rev. 14: 13. F. STEBBEDS.

**SWANSON.**—Died at her home in Cedarhome, Wash., Feb. 23, 1904, of diphtheria, Ruth Agnes Helen Swanson, aged 14 years, 6 months, and 18 days. Her parents and sister are left to mourn their loss, but we laid our sister away in the blessed assurance that when He comes whose voice shall raise the dead, she will come forth to share the promises to the faithful. Funeral services were conducted by the writer. JOHN A. PETERSON.

**CARSON.**—John A. H. Carson departed this life at Yale, Ohio, Feb. 24, 1904, aged 84 years, 3 months, and 11 days. The deceased observed the Sabbath during the past eight years, and was baptized by Elder Hicks about three years ago. His last words were of Jesus. At the funeral words of comfort and exhortation were spoken by the writer, from Rev. 14: 13 and 1 Corinthians 15, to a large number of relatives and friends. B. J. FERCIOT.

**CLARK.**—Mrs. Hannah P. Clark was born Feb. 16, 1830, died Feb. 26, 1904, aged 74 years and 10 days. Sister Clark accepted the Saviour over twenty-five years ago, and joined the Presbyterian Church. Twelve years ago she accepted present truth. She did not have much means, but what she had she gave freely to the cause of God. The foreign and Southern fields were often remembered by her. Words of comfort were spoken at the funeral by the writer. E. J. DRYER.

**BUXTON.**—Died at her home in Chanute, Kan., March 2, 1904, Mrs. L. E. Buxton, aged 64 years and 11 months. Sister Buxton, with her companion, accepted the third angel's message about forty years ago. Soon after this her husband entered the ministry, and both remained faithful until death. She leaves two sons and one daughter, a son-in-law, daughter-in-law, and several grandchildren to mourn their loss. The funeral service was conducted by the writer; text, 2 Sam. 14: 14. R. W. PARMELE.

**GARRISON.**—Fell asleep in Jesus, near Groverhill, Ohio, of typhoid fever, Amand Garrison, aged 61 years, 10 months, 14 days. She had made no profession until three months before her sickness, yet she observed the Sabbath with her husband. She had been grievously afflicted with a complication of diseases, but in September, 1903, she sought the Lord, and was gloriously healed in body and in spirit, testifying to all that she was a new creature in Christ Jesus. Funeral sermon was preached by Rev. Hoge (Methodist). GEO. A. WELCH.

**WORDEN.**—Died at his home in Milkish, New Brunswick, March 2, 1904, Beverly Worden, aged 53 years. He was one of the first to accept the message in St. John, New Brunswick, under the labors of Elders F. I. Richardson and R. S. Webber. He loved the second coming of Christ, and during the four years of his invalidism many meetings were held in his home. He leaves three sons and two daughters to mourn the loss of a kind and loving father. Funeral services were conducted by the writer in the Methodist church at Bayswater. F. A. TRACY.

**BELL.**—Fell asleep in Jesus, at Westbury, Quebec, Feb. 29, 1904, Sister Harriet Bell, in the seventy-first year of her age. Her father, Peter Bates, who died in the message, March

10, 1887, prayed earnestly that his daughter would accept the message, and from the time of his death our mother was a very earnest, devoted Christian. She leaves an aged companion, one brother, five sons, and one daughter, besides fifteen grandchildren and a large circle of friends, to mourn their loss. Funeral services were conducted by the M. E. pastor, Rev. Fulcher, of East Angus. J. A. CHAMBERLAIN.

**SANBORN.**—Died at her home in Milwaukee, Wis., Feb. 22, 1904, Mrs. Nettie Sanborn, wife of J. H. Sanborn, in the thirty-fourth year of her age. She was a patient sufferer through her lingering illness of over a year. Her life was devoted to the watchcare of others, and her greatest delight was to bring cheer and relief to the poor and needy; and many a sad heart will miss her kindnesses. She leaves a husband, three sisters, and two brothers, besides many friends. Words of comfort were spoken by the writer before we laid her away in Forest Home Cemetery to await the call of the Life-giver. R. T. DOWSETT.

**LOCKE.**—Fell peacefully asleep in Jesus, at her home near Scottville, Mich., March 2, 1904, Mrs. Isabelle Locke, aged 53 years, 5 months, and 9 days. She was converted at an early age, and united with the M. E. Church. At the age of twenty-four she became connected with the Seventh-day Adventist denomination, of which she remained a faithful, devout member until her death. A husband, daughter, and five sons mourn their loss. At the last gathering around that beloved form, we comforted one another with the blessed assurance that, if as faithful as she had been, we shall enjoy a glorious reunion at the soon coming of Jesus. Words of encouragement were spoken by Rev. Galoway. \* \* \*

**ELMORE.**—Frank N. Elmore was born in Sangamon County, Illinois, in 1841, and died of heart failure at Washburn, Mo., Feb. 22, 1904, aged nearly 63 years. He and his family accepted present truth in 1884 at Springdale, Ark., under the labors of Brethren D. A. Wellman and J. W. Scoles. He stood faithfully by the precious truth, and for twenty years was a constant reader of the REVIEW and the SIGNS, and looked with glad expectation for the coming of the Saviour. He leaves a wife and four daughters, who look forward to the resurrection morning as the time of glad reunion. The funeral was conducted by his two sons-in-law, Elder H. Clay Griffin and the writer; sermon by the latter, from Isa. 64: 6 and 57: 1. D. E. SCOLES.

**POWHATAN.**—Died at his home in Mountain View, Mo., Feb. 4, 1904, William Henry Powhatan. Deceased was born in Augusta, Maine, March 29, 1832, and at the age of forty gave his heart to God and united with the Baptists. While on duty in the Civil War, he suffered extreme exposure to severe weather, which induced disease from which he was, for years, a great sufferer. In the summer of 1899, Elders McNeely and Cruzan held tent-meetings in Mountain View, and Brother Powhatan espoused the commandments of God and the faith of Jesus, uniting with the Seventh-day Adventist church at this place. We believe he sleeps in Jesus. His wife, two sons, and one daughter are left to mourn their loss, but not as those who have no hope. Funeral sermon was preached by the writer, from John 3: 16, to a large congregation of sympathizing friends. W. A. THEO. MILLER.

**BIGGS.**—Died at his home in West Auburn, Maine, Jan. 30, 1904, of old age, Brother Horace C. Briggs. His age was 93 years, lacking 15 days. His physical and mental faculties were wonderfully retained till near the time of his death. He accepted the truths of the third angel's message at the Seventh-day Adventist camp-meeting held in Auburn, Maine, about twelve years ago. Prior to his acceptance of present truth, he was a Methodist, and was much respected by his brethren and acquaintances as an upright Christian man. He was very faithful in his observance of the truths of the message, and manifested an earnest desire that the light

might be given to his relatives and friends. Among those present at the funeral were a brother, several children and grandchildren, and a great grandchild. Remarks were made on the occasion by the writer, from 1 Tim. 4: 8. WILLIAM H. BLAISDELL.

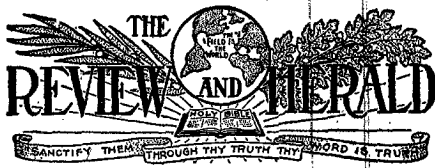
**BRYSON.**—Died at her home near Santa Paula, Cal., March 7, 1904, Mrs. Amy Elizabeth Bryson, aged 56 years, 3 months, and 2 days. She accepted present truth eleven years ago, and her trust in the acceptance of God was unshaken to the last. While willingly placing her all in the hands of the Lord, she said that she shrank from the pain of death. This was graciously spared her, and her last hour was one of quiet sleep, when, without waking, she ceased to breathe. The true hope of the Christian was presented at the funeral, which was held at the home of the family. In times of sorrow and death it is indeed a "blessed hope." CLARENCE SANTEE.

**RAMBO.**—Died near Paulsboro, N. J., Feb. 24, 1904, Amy Rambo, aged 88 years, 11 months, and 12 days. Mother was a faithful member of the Episcopal Church for over sixty years. Eleven years ago, having had her attention called to the special truths for this time, she inclined her heart to God's memorial of creation, and gladly welcomed Christ as the great Life-giver. From that time her heart reached out with a new longing for the glorious appearing of him who is the resurrection and the life. She loved to speak of this blessed hope, and her last words, before she quietly fell asleep, were, "Lord Jesus, come quickly." Rev. J. Y. Burke, the aged pastor of the Episcopal Church at Clarksboro, where she used to attend, assisted by the Episcopal minister of Paulsboro, took charge of the funeral services. She leaves two sons and four daughters and thirteen grandchildren, one of these being Elder W. J. Tanner, of Jamaica, West Indies. JAY W. RAMBO.

**JONES.**—Fell asleep in Jesus, at his home in Monterey, Mich., March 5, 1904, our beloved brother, Charles Jones, aged 81 years, months, and 4 days. Brother Jones accepted the doctrine of the soon coming of the Lord in 1842. The disappointment in 1844 was to him a very bitter trial. However, he remained true to God, and patiently waited until the Lord sent him further light. In 1854, under the labors of Elder M. E. Cornell, he, with many others, accepted the Sabbath truth. When the Seventh-day Adventist church was organized at Monterey in 1855, Brother Jones was elected elder, and served in that capacity in the same church for forty years. He was faithful in all his duties, true to God, and ever had a constant watchcare for the flock over which the Holy Ghost had made him an overseer. He was a man of integrity and of deep Christian experience, and was highly esteemed by all who knew him. His faith and trust in God were firm to the last. He leaves a wife, one son, and one brother, who deeply mourn their loss. The funeral services were conducted by the writer. R. C. HORTON.

**ASHLEY.**—Died in Battle Creek, Mich., March 7, 1904, of old age, at the home of her son Marcus, Sister Melora A. Ashley, aged 83 years, 7 months, and 6 days. Miss Melora A. Crapo was born in Freetown, Mass., Aug. 1, 1820. On her twenty-first birthday she was married to Josiah L. Ashley. To them two children were born, Emily and Marcus. In 1841 she and her husband heartily accepted the message taught by William Miller concerning the second coming of Christ. They both proved faithful through the disappointment. A dark shadow came into her peaceful home by the death of her husband, Jan. 14, 1845. Her trust in the Lord was her comfort in this deep affliction. Brother and Sister White became her intimate friends in her early life, and in the year 1864 advised her to come to Battle Creek. She complied with their request. Her life here was an example of piety; she was a true and faithful member of the church, and a kind mother in her home. Another pioneer in the message has fallen in death, but rests with a bright hope of immortal life and an eternal home in the kingdom of God. I. D. VAN HORN.





WASHINGTON, D. C., MARCH 24, 1904

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

BROTHER WM. STEEL and wife, of Oregon, have accepted an appointment to Chile, South America. They feel that the Lord has specially laid the burden of that needy field upon their hearts.

ELDERS A. G. DANIELLS and W. W. Prescott are in attendance at the session of the Pacific Union Conference, at Healdsburg, Cal. At the close of the session, March 27, they will return to Washington.

Do not overlook what is said on page 22 regarding plans and prospects for the proposed training-school in Washington. The information given should be heeded by all who purpose becoming connected with our institutions here.

By the last mail Elder H. Armstrong, of Calcutta, writes that he is preparing to go to Colombo, to open public work in Ceylon. Thus another of the great cities of the East is to hear the message. India calls for one or two more experienced evangelists to press the work in the great centers in this time of peace. It will be far more difficult to work in India when the war cloud already gathering on its northern border actually breaks. Pray that God may lay the burden on the workers who should go.

THE instruction contained in the article by Sister White in last week's issue is designed to meet fully the peculiar needs of our present situation, and at the same time shows that the light through the spirit of prophecy upon this subject given years ago was perfectly clear, and if heeded would have saved us from some of the confusion which has been brought in by a perversion of the teaching concerning the revelation of God in nature. This article, first printed more than five years ago, will be a sufficient answer to any suggestion that there has been any change in the teaching of the spirit of prophecy upon this subject.

AN advance copy of "Testimonies for the Church," Vol. VIII, has just reached us. The keynote rings out in especially clear tones in the counsels and warnings in this little volume. The book presents the call of the hour for a general missionary forward movement at home and abroad, with lessons drawn from recent

experiences in our work, by which we have been helped to see that God is in earnest with us, and that we must go forward with the moving pillar of his providences. The danger of centralization and of holding blessings to ourselves, the importance of the medical missionary work, and the difference between the true and the speculative search for knowledge, are subjects especially dealt with. It is a book to be studied. Order of any of the tract societies or publishing houses. Price, 75 cents.

AGITATION for an enforcement of Sunday observance in some parts of Canada is very active at the present time. The campaign is being pushed by the "Lord's Day Alliance." The following on this point from Brother A. L. Miller was printed in a recent issue of the *Canadian Union Messenger*:—

Are we aware how rapidly this agitation is progressing? Do we comprehend how rapidly public opinion is being educated in Canada to favor Sunday enforcement?

The agencies for the enforcement of the mark of the beast (Sunday observance) are many, and are being worked with a zeal worthy of a better cause. There are two parties who spend their whole time in this work in Ontario. They are as busy as they can be, speaking eight or ten times a week. One of the meetings was held in Woodstock, under the auspices of the "Lord's Day Alliance," which it was my privilege to attend. The hearty welcome given, the applause made to many remarks favoring Sunday enforcement, show the trend of public opinion.

THE *Outlook* (New York) speaks of the recent Springfield, Ohio, lynching as being "an outbreak of lawlessness which has been smoldering in the community for a long time," and adds: "There are unnumbered communities in the United States, outwardly peaceable to-day, which are in fact as lawless as was Springfield, Ohio, on Monday and Tuesday of last week. . . . We shall continue to have lawlessness met with lawlessness until we systematically and promptly meet it with law."

The primary reason why there is so much lawlessness in the land to-day is that men have set aside the very highest law,—God's law,—and are trying to run their affairs independently of him. It is even proclaimed from some pulpits that the law of ten commandments has been abolished; and from other pulpits that God's law does not mean what it says, since it directs that the seventh day be observed as the Sabbath, while most Christians observe the first day in its stead, under authority of the church. What else but lawlessness can be expected to follow such disregard of the highest law that is known? And what can cure this moral epidemic but a return to God's great moral standard? It is

to this end the third angel's message is sounding in men's ears to-day.

### A Sunday Law for the District of Columbia

A LAW "requiring certain places in the District of Columbia to be closed on Sunday" was introduced in the House of Representatives, February 4. This bill very carefully leaves out the religious expressions that usually betray the origin of this class of legislation, and is well calculated to deceive those unacquainted with the long-continued effort to destroy liberty, and turn the wheels of progress in this country back to the Dark Ages.

This bill has been favorably recommended by the commissioners to be passed. This is a long step toward a District Sunday law, the sure precedent for a national Sunday law. Some time when least expected, the evil so long foretold will spring upon us.

The proposed Sunday law and further particulars will be found on page 6.

J. S. WASHBURN.

THE strange and significant change in the position of the United States among the world powers since its recent adoption of an imperial policy, is shown in the following remarkable statement given out in St. Petersburg, March 9, to representatives of that well-known American news agency, the Associated Press:—

Were it not for a single unknown quantity, the European situation at present would be as perfect as possible. For the avoidance of one thing every chancellery in Europe has been straining every nerve; namely, to prevent the entanglement of an outside power in this war. The unknown quantity is your State Department.

The situation following the outbreak of hostilities was exceedingly delicate, and surcharged with dangerous possibilities to the peace of the world, and the level-headed statesmen of Europe instantly co-operated to make a general catastrophe impossible, when, almost at the inception, Secretary Hay's circular note for the neutralization of China almost ditched them.

But, happily, he did not press it to a point where differences were sure to have arisen, and, as it turned out, owing to the length to which the powers gave adherence to its principles, it really contributed to the trend which all desired.

The note might have proved disastrous did not the present moment find all Europe practically in accord as to what should be done. The only place where uncertainty exists is Washington.

American diplomacy in these later days is so aggressive, so startlingly sudden in the way it poses propositions to the remainder of the world, that we have not time to prepare for the shock. It is a veritable nightmare to Europe.

The present situation is like an algebraic problem—every quantity of the equation is known except one, and that one is Mr. Hay. He represents "X." If we knew what he stood for, or what he intended to do, the solution would be easy.