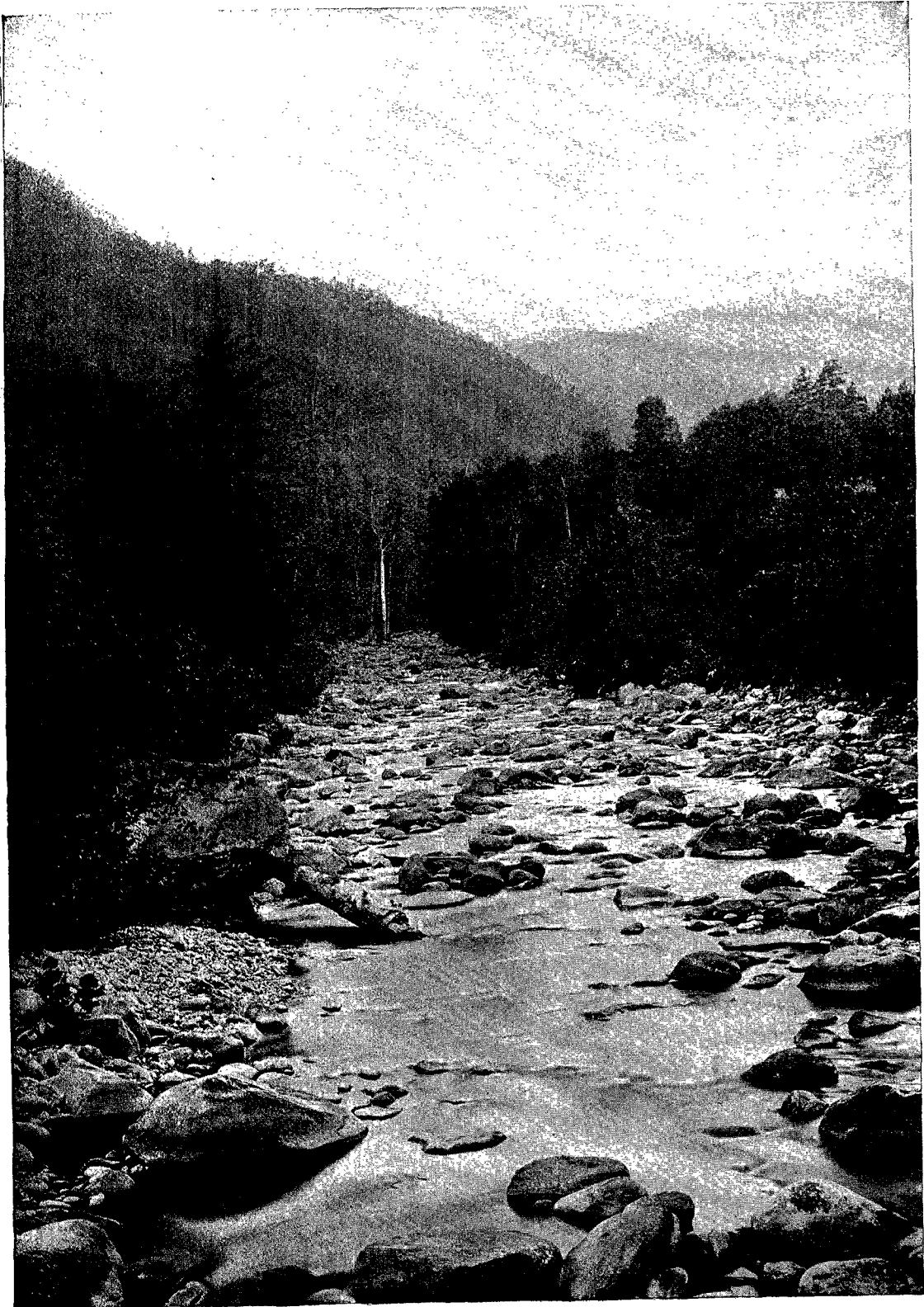


# The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, MARCH 31, 1904

No. 13



A ROCKY BED AMONG THE MOUNTAINS

## Testimonies for the Church, Volume VIII

### Important and Timely

In these times of perplexity when so many minds are becoming confused concerning God and his work in the earth, how cheering it is to have a voice lifted in no uncertain tones giving anew the rallying call "to the law and testimony."

"Testimonies for the Church," Vol. VIII (No. 36) is now printed, and will soon be ready for delivery, and every loyal Seventh-day Adventist will rejoice to have the instruction and the warnings which it contains.

It presents the need of the hour; the lessons to be drawn from recent experiences; the dangers of making "Jerusalem centers," and of selfishly hoarding the blessings of heaven; it tells of the importance of true medical missionary work, and deals with the difference between true knowledge and vain speculation.

You should have this volume, and so should your brethren and sisters in the church.

Note carefully the following outline of the contents of this volume. This will give you some idea of its importance.

#### OUR WORK

A call to service—Certain victory—Words of encouragement.

#### THE COMMISSION

God's purpose for his people—The work of the disciples—An ever-widening work—An unchanging promise.

#### THE POWER PROMISED

The promise of the Spirit—The Spirit brings power—Our privilege in service.

#### OUR RESPONSIBILITY

The condition of the church—An illustration of neglect—A call for greater earnestness.

#### THE WORK AT HOME AND ABROAD

Lessons from Christ's talk with Samaritan woman—Work needed in the cities—Foreign fields to be entered—Indifference of ministers and lay members.

#### THE WORK IN EUROPE

Help needed in countries of Europe—Reasons for hope and courage—An unfailing Helper.

#### A VIEW OF THE CONFLICT

Victory for Christ's soldiers—Scenes of future glory—The redeemed—Christians the light of the world.

#### WARNINGS AND COUNSELS GIVEN TO THE BATTLE CREEK CHURCH

A failure to honor God—Our duty to the world—Missionary work at home and abroad—The Holy Spirit in our schools—A departure from right—Look to God for help—An appeal to the brethren in Battle Creek.

#### A NEGLECTED WARNING

The result of believers' colonizing—A warning against judging—A call to leave Battle Creek.

#### THE RESULT OF REFORMATION

The work of our publishing houses—Printing objectionable matter.

#### A SOLEMN WARNING

The condition of the Review and Herald Office—Objectionable matter to be excluded—Responsibility of managers—A warning of calamity.

#### THE REVIEW AND HERALD FIRE

The news of fire not a surprise—Messages of warning—Christians to watch—The meaning of the calamity.

#### WHAT MIGHT HAVE BEEN

A scene in the Battle Creek Tabernacle—Confessions and repentance.

#### FORGETFULNESS

A hymn of the promised land—A hymn of the captivity—Song of the redeemed—"Call to remembrance the former days"—"Written for our admonition"—The message for this time—The opposition of the enemy—The loud cry—"And hast forgotten"—Choose ye this day whom ye will serve—The shield of Omnipotence.

#### THE VALUE OF TRIAL

Paul's experience—Resting in God's love—The danger of self-sufficiency—Our Burden-bearer—Looking away from men—An eternal weight of glory.

#### CENTERING TOO MUCH IN BATTLE CREEK

Our field is the world—Unselfishness in service—Helping those who need help—What one institution can do for another—A reformation needed—The living principle of brotherhood—The only safe course—The danger from enlargement—The question of wages.

#### GO FORTH INTO MANY PLACES

Result of centralization—The need of broader plans—Build up new centers—A failure to appreciate God-given responsibilities.

#### GOD'S PURPOSE FOR HIS INSTITUTIONS

God's purpose for the Sanitarium—The value of a study of God's Word.

#### GOD'S PURPOSE IN MEDICAL MISSIONARY WORK

Educate medical missionaries—Our work for to-day—No change in God's cause—Words of caution.

#### A WORD OF CAUTION

A danger to be guarded against—A high standard—Teaching and healing.

#### UPHOLD THE MEDICAL WORK

The need of caution—Importance of medical missionary work—The cause of dearth in the church—To every man his work.

#### UNITY OF EFFORT

God's building—A temple of living stones—Different instrumentalities—Truth a unit—Words of cheer.

#### CHRIST THE MEDIUM OF PRAYER AND BLESSING

Christ's intercession for us—Our co-operation with him.

#### WORDS OF ENCOURAGEMENT

God's purpose in establishing the Sanitarium—A world-wide work—Laboring for outcasts—Helping or hindering the Lord—God's purpose for his workers—The need of wise counselors—A divine Helper—Burdens that God has not given.

#### THE VALUE OF THE WORD OF GOD

How to deal with error—The reward of a faithful study of the Word.

#### THE WORK FOR THIS TIME

Our message—The sign of our relationship to God—Object of establishing sanitariums.

#### A BROADER VIEW

Christ's teaching—Christ's victory over unbelief—A warning against centralization—A neglected field near us.

#### CHRIST OUR EXAMPLE

Christ's life teaches obedience—Self-sacrifice—A firm stand for the right.

#### LESSONS FROM THE PAST

Centralization—True missionary workers will not colonize—An educational center—The work to be done—God's mercy and forbearance.

#### HOW SHALL OUR YOUTH BE TRAINED?

Early training of John the Baptist—Early training of Christ—Words of warning—Dangers to untrained youth in large sanitariums—No time for delay.

#### A DIVISION OF RESPONSIBILITY

Institutions not to be bound under one control—Jerusalem centers not to be made—To look to God for guidance—A call for holier service.

#### LEADERSHIP

No controversy over question of leadership—Early experiences—God our Leader.

#### ONE WITH CHRIST IN GOD

Christ's prayer for unity—Division among Christians—Experience of early church—God's people to be united.

#### LAY MEMBERS TO GO FORTH

Our duty as church-members—Work that all may do—The result of faithful effort.

#### SHALL WE BE FOUND WANTING?

"Repent, and do the first works"—The condition of the world—Dishonoring God—Need of a thorough reformation.

#### HOMEWARD BOUND

The nearness of Christ's coming—All to do earnest work—Our promised home.

#### GOD IN NATURE

Results of sin—A divine Teacher—Nature testifies of God—Man's failure to interpret nature—True science in harmony with revelation—The work of creation—Laws of nature—Mysteries of divine power.

#### A PERSONAL GOD

Nature is not God—A personal God created man—God revealed in Christ—Christ's revelation to the disciples—Testimony of Scripture—"The everlasting God"—His loving-kindness—His providential care—His long-suffering mercy.

#### A FALSE AND A TRUE KNOWLEDGE OF GOD

Speculative theories—The greatness of our God—Warnings against presumption—Christ's revelation of God—The glory of the cross—The knowledge that works transformation.

#### DANGER IN SPECULATIVE KNOWLEDGE

Last-day deceptions—Panthestic theories—Fanaticism after 1844—Past experiences to be repeated—Beware of a sensational religion—A warning against false teaching—Diverting minds from present duty—A renewal of the straight testimony—Seek the first love—God's Word our safeguard—Study the Revelation.

#### THE FALSE AND THE TRUE IN EDUCATION

Philosophical speculation—Infidel authors—Historical and theological lore—Myths and fairy tales—A purer fountain—Heart-education.

#### IMPORTANCE OF SEEKING TRUE KNOWLEDGE

The work that requires our thought—The science to be mastered—No time to lose—Self-renunciation—The highest interests demand attention—A personal knowledge of Christ.

#### THE KNOWLEDGE RECEIVED THROUGH GOD'S WORD

To be given to our children—An experimental knowledge—Wonderful possibilities—Results of receiving God's Word—An aid in the study of nature—A lesson of obedience—Education in the life to come.

#### OUR GREAT NEED

The experience of Enoch—Experience of John the Baptist—God's promises.

Volume VIII contains 350 pages. Price, cloth, 75 cents; limp, red leather, round corners, \$1.25.

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

# The Advent REVIEW And 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.

VOL. 81.

WASHINGTON, D. C., THURSDAY, MARCH 31, 1904.

No. 13.

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

ISSUED EACH THURSDAY BY THE  
Review and Herald Publishing Association

Terms: in Advance

One Year.....\$1.50	Four Months.....\$ .50
Eight Months.....1.00	Three Months......40
Six Months......75	Two Months......25

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

Address all communications and make all Drafts and Money Orders payable to—

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

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

## Editorial

### Encouraging Assurances

THE Lord's witnesses need special experiences in order that they may be prepared to meet the demands of the present hour, and the basis of such experiences is found in personal consecration. The results of a right personal relation to God are presented in the following instruction given through the spirit of prophecy: "When you give yourself wholly to the Lord, great changes will be wrought in you. You will have such a love for the truth that wherever you go, you will bear witness to the Lord's power. He will give you a genuine testimony to bear. He will pour out upon you his grace and power, and you will enter a new and living way. Christ's righteousness will go before you, and the glory of the Lord will be your rearward. Your words and works will be ratified in heaven. As you work out your own salvation with fear and trembling, God will work in you, to will and to do of his good pleasure. Power to overcome will be given you. When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him."

### "Like Unto His Brethren"

IN order that the eternal Son, who is God, the exact representation of his very being, might be a merciful and faithful high priest to make reconciliation for the sins of the people, he must be made in all things "like unto his brethren." Does he in any degree cease to be that perfect revelation of the glory

of the character of his Father?—No. The revelation which is given of the Son in the first chapter of the epistle to the Hebrews is the basis of our hope, and is the very foundation of the whole experience of Jesus the Saviour from sin. That he might become that revelation of God to humanity, to humanity in sin, therefore because "the children are partakers of flesh and blood, he also himself likewise took part of the same." It is a simple matter to see it in this way because of his relationship to his Father as the Son. As is expressed in the eighth of Proverbs: "Jehovah possessed me as the beginning of his way." Just as we have it in Rev. 3:14, "the beginning of the creation of God," "the faithful and true witness." Now because of that relationship to God his Father, he was the minister to all things that were created previous to the entrance of sin. All things were upheld by the word of his power before sin came into the world. He was the same revelation of the very character of God before sin came into the world, but now he must be the revelation of that same power, he must be that same forth-shining to us in sin, to us who have fallen, and in order that he might be to us who are fallen that same perfect revelation of the glory of God, as our Saviour, as our priest, to minister for us in sin, "it behooved him in all things to be made like unto his brethren."

### A Clear Message

THE fundamental perversion of truth, which lies at the foundation of many other perversions, is a wrong conception of God and of our relation to God. How shall we be able to come into communion with God? Can we know whether we stand on a solid platform, or whether we are on a shifting platform that may be taken out from under us? Have we a right understanding of the gospel of God as given to us in Christ, or have we some philosophical, speculative interpretation of that gospel, which is simply a human perversion, and which therefore will not have in itself the power to save us in our personal experience from the power of sin? It does not make any difference whether a false god be put forth in the material form as of old, so that one falls down to a god of wood or of stone, merely an object which represents his own ideas of God, or whether that idea

be presented in words, whether it be a mere speculative idea; it is none the less a false god, and it will none the less fail us unless we deal with the living God, the true God, and stand on solid ground. Now the revelation which God has made to us through his Son in the setting that he has given to it in the sanctuary and its services, both the typical and the present heavenly service, hedges us in from these perversions, and presents the truth in such a way that we shall be saved from these errors, perhaps even without knowing what they are. The revelation of the truth as it came through the light upon the sanctuary and its services more than half a century ago was in a large degree the means of bringing out this people, and establishing them with a distinct and clear message for this last generation. In this same setting of the truth there will be found the clear light which will guide this same people aright amid the confusion of false teaching which characterizes the closing years of this message. Those who desire the light for this time should look to the open door of the heavenly sanctuary through which the glory of God is shining.

### No Obstacle

WHEN God says, "Go forward," the way may appear to be full of obstacles, apparently making any advance movement impossible. It is pretty sure, indeed, that obstacles will appear to be in the way, for it is by such appearances that the devil seeks to hinder the work of God. In reality, however, the obstacles are not there; for when God says "Go," that word removes every obstacle that would prevent it. The forbidding appearances may remain, for it is not essential to God's purposes that appearances should be taken out of the way. In his service we are not dealing with appearances, but with realities, and the realities are determined by his word. When God gave to Moses at the Red Sea the word to advance, appearances indicated that if the Israelites did this, they would be drowned. But when the host stepped down to the water's edge, they found that in reality there was dry ground for their feet all the way across. The natural eye shows us the appearances, but the eye of faith shows us the realities. Let us be sure that we are looking with the eye of faith. L. A. S.

### The Cities Shaken

RESIDENTS of Boston and other New England cities and towns experienced an unpleasantly novel sensation in the early morning of March 21. The ground beneath them was shaken by several earthquake tremors, which vibrated across New England from northeast to southwest, in some places rocking buildings, shaking pictures from walls, ringing bells, and frightening those who realized to what cause the disturbance was due.

An event so unusual in that section of the continent, so little anticipated or provided for, has naturally caused considerable discussion of a speculative character, the possibility of other and more serious visitations of the kind not being a pleasant one to contemplate. Especially in the large cities with modern "skyscraper" structures might it be supposed that the results of a severe earthquake would be appalling. It is interesting to note that men consider these modern architectural "triumphs" to be earthquake proof. The head of the department of geology in Columbia University is quoted as speaking very reassuringly as regards the possibilities of danger from this source. To the question, "What would happen if an earthquake should hit New York?" he is quoted by the *Sun* as saying in reply:—

Owners and tenants of the big steel structures need have little fear. If the shock that Boston felt should be transmitted here, the damage would be very slight.

The large steel-framed structures, such as the Flatiron Building, the Park Row Building, and the like, would undergo an experience similar to the snapping of a whip. The top only would be affected, and that perhaps only so far as to lose a bit of ornamental coping. A great deal, of course, depends upon the structure of the foundation. There would be trouble if a structure, based partly on either silt or mud, should be affected by an earthquake.

The effect on such constructions as the subway, the two East River bridges, the North River tunnel, and the Statue of Liberty would be small. They are too stoutly constructed to be in any danger. The elevated and surface railroads would not be weakened nor twisted as they were in Charleston in the earthquake there.

This is published by the *Sun* under the heading, "We Needn't Fear Earthquakes." Thus do men reassure themselves on the basis of confidence in their own works, without taking into account the only sure basis of confidence, which is the Word of God.

In the information given by that Word a very different prospect is presented. The message given us to-day is, "Out of the cities"! And the reason follows: "The time is near when the large cities will be visited by the judgments of God. In a little while these cities will be *terribly shaken*." (Italics ours.)

This language points very strongly to the conclusion that in addition to the usual agencies of destruction with which we have become familiar—storm, flood, and fire—the judgments of God are soon to employ another and the most terrible one of all,—the earthquake. The proud builders of the modern towers whose tops "reach unto heaven" are preparing themselves for a grievous surprise. No works of man can withstand the touch of the finger of God.

L. A. S.

### Present-Day Revivals of Ancient Errors—No. 2

#### Spiritualism in Garments of Light

SPIRITUALISM was interwoven with all the false religions of antiquity. Its philosophy of religion, refined and adapted, is, in the main, the fundamental idea of the new-thought movement. The Bible abounds in warnings against its ancient manifestations. Isaiah associates it with the Eastern corruptions in a chapter bearing special lessons for the latter days: "Thou hast forsaken thy people the house of Jacob, because they be replenished from the East, and are soothsayers [mesmerizers] like the Philistines." Isa. 2:6.

Spiritualism stands for more than the physical phenomena usually associated with it. The chiefest thing about it is its philosophy of God and of religion. When Eastern mysticism and Western naturalism were commingled with Christian ideas in the great Alexandrian "mixing bowl," spiritualism was one of the ingredient. Speaking of Alexandria and her schools of that period, Canon Kingsley says:—

Now one enters into a whole fairyland of those very phenomena which are puzzling us so nowadays—ecstasy, clairvoyance, insensibility to pain, cures produced by the effects of what we now call mesmerism. They are all there, these modern puzzles, in those old books of the long-bygone seekers for wisdom.

Now again old controversies are being revived, and new and old are commingling together, to prepare the way for Satan's crowning deception. The cruder and irreligious form of spiritualism has almost lost its place as an organized movement. It is superseded by the rapid development of a refined and religious spiritualism in the new-thought revival, which is leavening all denominations. The central idea is found in its doctrine of the individual as a medium for the manifestation of the divine. Confounding the merely physical existence with the spiritual life, it proposes to exalt all things to the level of the spiritual. Ralph Waldo Trine, author of "In Tune with the Infinite," much quoted in new-thought circles, thus tells it:—

The most powerful agent in character-building is this awakening to the true

self . . . that I, this very eternal I, am a spiritual being, right here and now, at this very moment, with the God-powers which can be quickly called forth. . . . With this awakening one is brought at once *en rapport* with the universe. He feels the power and the thrill of the life universal.

This conception, so flattering to the "self," is a familiar one in Eastern thought. Annie Besant, the talented theosophist and defender of the Brahman philosophy, says:—

That man in his inner Self is one with the Self of the universe—"I am That"—is an idea that so thoroughly pervades all Hindu thought that man is often referred to as the "divine town of Brahman," the "town of nine gates," God dwelling in the cavity of his heart.

This view of the natural life of all flesh is very different from the Christian teaching that Christ dwells in the heart by faith; not bodily, for in glorified flesh he is our advocate in the sanctuary above. By his Spirit, the Comforter, he dwells in the heart of faith. The theosophy of the East diffuses God through all flesh and all space. An ancient sage stated it: "He is immanent in every atom, all pervading, all sustaining." And now the same conception of "divine immanence" is hailed as a wonderful development of new thought. The well-known preacher, Dr. Washington Gladden, predicts in the *North American Review* a great revival from the general acceptance of this idea. After reference to the new theory of inspiration by which inconvenient portions of the Scriptures are set aside as "human crudities and errors," he says of the new teaching:—

It substitutes for our mechanical theories of creation the thought of the immanent God, who, in the words of Paul, is above all and through all and in us all; nay, it gives us also that doctrine of the immanent Christ—the *Logos*, the infinite Reason and Love. . . . The God in whom we live and move and have our being will not need to be certified by documents or symbolized by sacraments or demonstrated by logic; our knowledge of him will be immediate and certain. . . . This truth sanctifies and glorifies the whole of life. It is the truth which lies at the heart of what is known as the "new theology;" and, if the Christian pulpit can but grasp it and realize it, we shall have such a revival of religion as the world has never seen.

But the same teaching has only cursed India for thousands of years. The doctrine of the "immanent God" was stated just as poetically in the Vedas as by any of the poets of modern transcendentalism:—

He who is intelligence itself and subtler than the thread of the lotus-fiber, he who pervades the universe, and who, unchangeable and larger than the earth, contains this universe.

Scripture phrases are now perverted to cover heathen ideas. In garments of light the new spiritualism is unmistakably preparing the way for Satan's final

manifestation. The movement discriminates well in its attack on the old-fashioned view of inspiration; for the Bible description of God and his throne, of the substantiality of things in heaven and of the ministry in the heavenly sanctuary, deals a death-blow to the spiritualistic philosophy. But the newest development does not avowedly oppose the Bible. It indorses it, while wresting its words to the support of falsehood. Thus as of old, the truth of God is turned into a lie. In the bewildering mingling of light and darkness by which Satan's philosophy of evil is to try to deceive the very elect, we may be thankful indeed for the light given us by the spirit of prophecy for this perilous time. As opposed to the spiritualistic idea, we have this view in "Early Writings," fully in accord with the Scripture teaching:—

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance, and admired his lovely person. The Father's person I could not behold, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself. He said he had, but I could not behold it, for, said he, if you should once behold the glory of his person, you would cease to exist.

Strike this view of God from us, and substitute the theory of the all-pervading personality called God by the new philosophy, and we are at once involved in the mazes of the spiritualistic deception. Then heaven is wherever God is, and he is everywhere, and there is no logical place in the system for angels as messengers between God's throne in heaven and man's home on earth. These ideas are wrapped up in this philosophy that is ensnaring the world, and that has sought to entrench itself among us as a development of the third angel's message. But the two systems are utterly at variance. One is God's truth, the other is Satan's crowning deception of spiritualism. Says "Early Writings" again:—

I have often seen the lovely Jesus, that he is a person. I asked him if his Father was a person and had a form like himself. Said Jesus, "I am in the express *image* of my Father's *person*." I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David and the lovely person of Jesus have been burned up in the fire of spiritualism. I have seen that some who have been deceived and led into this error, will be brought out into the light of truth, but it will be almost impossible for them to get entirely rid of the deceptive power of spiritualism. Such should make thorough work in confessing their errors, and leaving them forever.

It is no common experience that we are to face from now until the Lord comes. Spiritualism is permeating both Protestantism and Catholicism, and its philosophy has ever been the religion of heathenism. Every wind of doctrine is blowing. Error designed to ensnare us

will naturally be urged in the language of the message, and with calls to get larger, broader, more spiritual views of it. But for our soul's sake, and for the sake of Jesus and the souls for whom he died, we must never be off guard with spiritualistic theories masquerading as light for Seventh-day Adventists. And that is what any philosophic conception amounts to that would take away the thought of God which any little child must get by reading Bible statements or the extracts quoted from "Early Writings."

This is the throne of grace to which I, for one, want to come. I beg that no false science may ever substitute a mere philosophic conception for this view of reality given by inspiration. I want to be left a little child with God. The heart of a child understands more than the cleverest mind that seeks to find out God by reason and science, vainly "intruding into those things which he hath not seen." Col. 2:18. The world by wisdom never did find God. Its attempts to do so are seen in all the corrupt systems of heathenism, whose ancient philosophers talked as prettily about high and exalted views of Deity as any moderns. But by the way of faith in all ages men have found him, and found a Saviour from sin. In this way a little child can walk. In truth, only childlike faith can walk the way. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

The door of heaven is open to the faith of a little child. And it is a very real place. There angelic beings await the commands of God, to speed to and fro between earth and heaven. Enoch and Elijah and Moses, and the saints who were raised with Christ (Matt. 27:52), are there, going to and fro amid surroundings real and tangible to men in redeemed flesh. Eden, which once was on earth, is in heaven. Rev. 2:7. Trees are rooted there in actual soil, untouched by the curse. Jesus, "this same Jesus," the real Christ who died and rose again, "the man Christ Jesus," is by the Father's throne, in the same flesh, glorified, that he bore as our Brother on earth. And there is the father, whose face the angels and the redeemed can see, and whose loving face we, too, shall see when grace transforms our mortal sight.

Strike out this view of Christian truth, and substitute for it the Hindu conception that makes God personally present everywhere the same as he is anywhere, and there is no light in the universe for a sinner seeking to find God. In its own terms, strange to our ears, and in its native home amid the hopeless, vicious surroundings of heathenism, one readily recognizes its character. But clad in the phrases of Christian thought, and

fortified by an intermingling of truth and error,—and the refinement of error lies ever close to the refinement of truth,—it indeed becomes a snare to deceive the very elect, save as God intervenes by special anointing for the time of peril. It is a very "science of evil." There is something in the ideas of the esoteric or spiritualized teaching about God and nature that brings the evil one especially near. This occult philosophy of the East has a fascinating, hypnotic influence on human minds that trifle with it. One can no more safely approach it with a neutral, inquisitive mind than one can safely mingle in the spiritualistic seance. All its associations breathe a pestilence and contagion to the soul. It is an old, old foe in a new face.

There is safety for us only in the truth and work that God has given us. The one thing that concerns any believer in this truth is to know how to keep sins forgiven, and how most rapidly this warning message of the coming of Christ may be carried to every nation and people. This is the message, and this the one work. With the clear light of the past experience of the advent people streaming on before us, we can see the end of the pathway to the city of God. The springing up of new controversies and the revival of old are but evidences that the crisis is at hand, and that nothing now will be allowed to delay the rapid development of the forces of good and evil. The end of the conflict will be the glorious appearing of our Lord.

W. A. S.

### A Flag of "Christian Conquest"

A NEW flag, purporting to be the emblem of Christianity, has recently come into existence. It is the adopted standard of the "Christian Conquest Movement," which is enlisting Sunday-schools and other religious organizations for a world-conquest of all that is opposed to Christianity. The flag shows a cross on a white background, and on a dark background the accompanying words, "By this sign conquer." It is thus seen to be borrowed from the idea of the Emperor Constantine, who claimed to have seen in the heavens a vision of a cross with the words, "*In hoc signo vinces*."

In the *Union Signal* of February 18 the Rev. S. M. Johnson, the "originator and director of the Christian Conquest Movement," says of this flag:—

It came into being in the hour of our national grief as the body of President McKinley was borne down the aisle of the Canton church. There was silence on earth for the space of five minutes. During that holy calm all Christians drew closer to God, and gave themselves anew to God's work. Anarchy had struck down the flag, but instantly there arose its defenders in the Christian people who declared for a flag of their own,



that when any foe should again strike at the life of our country, they could place their flag beside our national emblem, and give battle in the name of Christ and our country.

This is very suggestive of a union of the church with a worldly power, though perhaps no such idea is contemplated in this movement. The flag of a civil government is not an emblem of Christianity, but a sign of political power and authority. The flag of the United States stands—or should stand—for justice, for enforced conformity to laws made to preserve the rights of the people. As such it is not opposed to Christianity, so long as it keeps out of the sphere of religion. But in the sphere of religion civil force is opposed to Christianity. The gospel is carried forward by no such agency. The weapons of Christian warfare are of a totally different character. Christianity is a system which combines justice with mercy, providing always for the pardon of the transgressor. Civil government knows no such provision, and could not exist were it to try to carry such a provision into effect. The distinction between the sphere of civil government and of religion needs to be much better and more generally understood than it is at the present. There is a mingling of the divine and the worldly, the sacred and the secular, which can only lead to acts done in the name of Christianity which are anything but Christian in character. History is full of admonitions on this point. The intention may be of the best, but it is the result that must be considered in the end. The talk of joining this "Christian" flag with the flag that floats over armies and navies, of joining the forces of the church with the civil power, to fight anarchy, appears to us to be wholly foreign to the commission of the Christian church as given by her divine Head at the hour of his ascension to the throne of heavenly power.

"The Conquest Flag," says the Rev. Mr. Johnson, "has been adopted by fourteen State Sunday-school associations, and also by Christian organizations numbering many millions of members. This flag is in use on all the continents and among all denominations, and will be seen upon all occasions when the interests and demands of the Christian religion are being advanced."

This "Christian Conquest Movement" has adopted this banner, we are further told, "as an emblem of the Christian religion." It is to be "used as a means of cultivating and expressing Christian unity, and as a summons to Christian conquest. Associated with the national flag, it becomes an appropriate emblem of all work that appeals to the blended sentiments of patriotism and religion. Although the various churches have not yet united in one vast

organization, they have united in declaring their essential unity by adopting and using a common flag."

We wish this movement all success in its work for the promotion of temperance. We believe a Christian movement can attain the highest success, however,—the only real success,—by the use of Christian agencies alone. These are fully provided in the Word of God, the Spirit of God, and the heavenly intelligences who unite with the followers of Christ for the upbuilding of his kingdom in the earth. The only truly Christian flag is a blood-stained banner that has been through every battle between the hosts of sin and of righteousness since the fall of man. Under that banner are marshaled the forces of Christ to-day. The Christian conquers not through any outward sign, but by faith and the sword of the Spirit. "This is the victory that overcometh the world, even our faith." In this long-established Christian conquest movement we fully believe. It is the only one, we think, of which the world has need.

L. A. S.

### Increasing Crime

PRESIDENT HENRY HOPKINS, of Williams College, is of the opinion that the very foundations of the national life in this country are threatened by the increasing prevalence of crime. In a recent address before the Patria Club in New York City, he is reported as saying:—

There are some very ugly features in the present situation. There is abounding evidence of an alarming increase in crime, of crime of every sort, but especially of the kind that undermines honesty, chastity, and respect for law. . . .

There is a constant tendency in evil to embed and embody itself in corporate life until society is as a whole involved. Wrongs and shames are accepted and embodied in the organization, as, for example, the saloon, the brothel, the gambling house, a police department that exists primarily not for the protection of the citizens, but as a part of a political machine, or a municipal government that is manipulated for private and corporate gains and party control, instead of being administered by business men in business ways for the general good. This process going on must bring any community to the pass to which the Rome of Livy had come, and of which he said that the evils were so great that they could neither be cured nor endured.

Leaving out of consideration the ghastly growth in the number of murders and suicides, we are compelled to admit that there is a growing infidelity to financial trust in the business world, so that there is a visible loss of confidence of man in his fellow man. Defalcations continue and multiply in disheartening succession. The proportion of divorces to marriages is astonishing and sickening not only in the newest States, but in the oldest commonwealths. Disintegration, decadence, and often destruction of the family and lowering of the ideal of the home go on unceasingly; and back of

it all is a vast and swelling volume of dishonesty, unchastity, and crime.

But most startling and disheartening of all is the progress of the spirit of lawlessness in our towns and cities, where there have grown up crowds of idle hoodlums, where there is an increasing population who break out into reckless violence at times of strikes and lock-outs. Of the same nature as these manifestations are the worse than brutal exhibitions in defiance of all authority and decency, in the lynchings and burnings that continue to disgrace our common country, and to dishonor human nature itself. . . .

Lynch law, as we have lately seen it, is a defiance of all moral order, a denial of free civil government, a crime against the life of the State itself. Considering society as an organism, the extensive prevalence of the luxury, artificiality, and materialism of our life, the get-rich-quick craze, alcoholism, the drug habit, cigarette slavery, social vice, and disease, all tending to weaken the brain tissue, to destroy moral fiber, and to bring on not only neurosis, but insane or semi-insane neurosis.

As among the "most potent and most continually operative causes of crime," President Hopkins mentions "the vast volume of criminal suggestion flowing in upon the public mind through various means, but especially through the public press. In the detailed accounts of criminal actions in the average newspaper there is minute instruction in crime as a fine art. The reader is taught both how to perform the criminal part and how to evade his merited punishment. Our criminal court rooms are schools for expert criminals." To these he adds the theater and the novel—"not only the yellow-covered variety, which has not lost its sway, but also the more pretentious literary productions," many of these being "hostile to what is purest and best in family life." Also "the unmentionable publications that are kept out of sight and sold secretly," to advertise and circulate which is like spreading "the germs of smallpox in a crowded community."

Such statements from prominent educators should help us to appreciate the instruction from God given us at this time concerning Christian education for our youth, and the danger of remaining with our children in the great cities. This instruction we can not too closely heed.

L. A. S.

### Study God

"God is light, and in him is no darkness at all." Studying God, we shall always get light—truth. Not so when we study fallen man—his words and works. Plenty of darkness is to be found in them. This is the fault of the world's system of education. It is based on the idea that "the proper study of mankind is man." In the world's schools the pupil studies the character, the doings, the literature, the institutions, the laws, etc., of the men of former times. He

drinks at the fountain of the "accumulated wisdom" of the ages, and it is a poisoned fountain, full of intellectual and moral error. It fosters pride, conceit, worldly ambition, and those things that lead the mind away from the knowledge of God and the love of spiritual truth. The Christian system of education, on the other hand, centers about God. Its constant aim is a greater knowledge of him; and as he is the creator of all things, the knowledge of him gives a knowledge of the things of creation. Only thus can one have a knowledge of the nature of visible things. The Bible, being the chief revelation of God to man, is the natural text-book of the Christian system. This system does not strive to compass all knowledge in a few brief years of earthly life, since it insures an eternity of existence under far better conditions than can be afforded by this present world. It is essential, however, that the beginning of its course of study should be here and now.

L. A. S.

## Note and Comment

FROM the press reports we know that war is going on between Russia and Japan, but a conception of the character of the scenes that are being almost daily enacted comes but faintly to the minds of those around whom the grim echoes of the conflict are not heard. In the following description from a press report of March 20 the veil is momentarily lifted, and we get a view of the details which are usually passed over in the general record of military events. It calls to mind General Sherman's terse description of war. The account, speaking of the capture of a Russian torpedo-boat after a fierce fight, says:—

The Japanese lieutenant who boarded her to make fast the tow rope said he had never seen a more horrible sight. Thirty dead, terribly mutilated by shell, were lying on the deck. As the Japanese approached, two Russian bluejackets rushed from the conning tower, and locked themselves in the cabin. Two stokers jumped overboard, and were picked up by the Japanese. These, with two wounded, were the only survivors of the complement of fifty-five.

After two hours' towing, the Russian vessel sank, the men who had locked themselves in the cabin going down with her.

THE *Omaha World-Herald* of March 13 printed the following regarding the apparent "lining up for a general war," which is in progress among the nations to-day. It considers the question from the standpoint of some European observers:—

Will England and France become embroiled in the far Eastern struggle?

A dispatch from Paris, which tells of

the arrest of a French traitor who attempted to sell French naval secrets to the Japanese, makes revelations which indicate that a great war, with Russia and France on the one side and England and Japan on the other, is again being seriously considered in military circles during the lull in the receipt of important news from the far East.

The secrets which the traitor tried to sell to Japan, it is said, had particular reference to joint naval action on the part of France and Russia. It is positively stated that such plans exist, and the treaty obligations of Great Britain toward Japan in the event of any power joining Russia are so well known that the discovery of the alleged plot has created a sensation on the Continent.

The *Tageblatt*, in Berlin, asserts that the conviction prevails in Russia that war with England will be the inevitable outcome of the war with Japan, and that active preparations are being made for such a contingency by Russia, including measures for the defense of the Baltic coast. Russia, meanwhile, is straining every nerve to overcome the advantage against her in the East. There is an ominous note in the notice which she has caused to be served upon the Chinese government by her minister at Peking with regard to the activity of Chinese troops along the Manchurian frontier. Viceroy Alexieff, it is understood, has been entrusted with the work of formulating repressive measures if the depredations spread to the extent of endangering Russian interests.

MUCH surprise and disappointment are felt by many persons in this country over the recent decision of The Hague Tribunal touching the Venezuelan claims. That this great arbitration tribunal, from the establishment of which so much was hoped for the world's peace, should set a premium on warlike measures for collecting debts as compared with peaceful ones, is a fact which casts grave doubt on the dependence which is to be placed on this famous international court as an ally of peace. The *Church Standard* (Episcopal) expresses its opinion on the subject as follows, quoting also from the *New York Times*:—

Neither in matter nor in method has the recent decision of The Hague Tribunal for the arbitration of international disputes justified the sanguine hopes of those by whom its establishment was hailed as a triumph of peace and justice. The untimely and indecent delivery by its acting president, the Russian minister of justice, of a violent tirade on the merits of the dispute between his country and Japan, gave little evidence of a judicial temper, and the substance of the decision, giving to Germany and Great Britain a preference among the creditors of Venezuela, on the express ground that those powers had resorted to violent measures, while the others had preferred to await the peaceful award of an international court of arbitration, has the effect of putting a premium on the use of force, and a discount of disadvantage on the method of arbitration. So regarded, this decision, however else it may be justified, is the most extraordinary piece of self-stultification that any

court has ever yet been known to put upon itself. A prominent official in Washington is reported to have pronounced the decision to be "a premium on violence;" and the *New York Times* comments on it as follows:—

"The decision of The Hague Court actually confers a reward of merit upon three powerful European nations for going to war with a weak little Spanish-American republic, torn by civil convulsions, to collect money claims and damages which had never been subjected to any impartial examination. The court says, in effect, that, by blockading the ports of Venezuela, sinking her gunboats and bombarding her land defenses, these three powers followed a course so meritorious as compared with the United States, France, Mexico, Spain, and other claimant powers that they are entitled to preferential treatment over the other creditors. Of course, this is a direct encouragement to European powers to unite in a blockading adventure as often as they claim to have money due them from Spanish-American republics.

Evidently "peace and safety" are not likely to be established in the world by "peace" tribunals.

ACCORDING to the *Catholic Mirror*, the numerical strength of the papacy in this country is 11,289,700. There are one hundred prelates, including the cardinal, archbishops, and bishops. The following paragraphs are from the *Mirror*:—

There are 9,742 clergymen subject in all things to the immediate jurisdiction of the bishops; and subject to them also in all that concerns parochial administration, 3,225 members of religious communities in holy orders. These 12,967 priests minister to 11,289,710 members, who worship in 7,005 of our churches and 3,873 chapels. There is no lack of candidates for the ministry, 13,382 actually preparing to be secular priests and 1,931 religious in the seven universities and 71 seminaries. There are 162 colleges for males, and 643 academies for females. These schools are maintained in great part by 5,000 men, not only in holy orders, but dwelling in community, usually called Brothers, and 50,000 women, the nuns or Sisters, who also aid the clergy in the schools and charitable institutions, conducting, with proper lay assistance, 3,978 parish schools with 963,683 pupils, and 923 institutions with 1,113,031 inmates.

Not least in importance are the laity, who support pastors, churches, schools, and other institutions, and who devote time as well as money working as members of charitable, benevolent, social, and literary associations. Besides the many pious sodalities or confraternities, some of which exist in every parish, there are at least twenty great national organizations of men and women, growing in numbers and efficiency every year, and in order to work still more efficiently, all the societies of men, numbering fully two millions, are forming a federation, which will be perfected in another year.

It is evident that Catholics are aiming to put their numerical strength in this country to the most effective use.

## General Articles

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

### God's Care

THOUGH a gift of sorrow  
Crown the year,  
What shall be to-morrow  
Do not fear;  
Nothing need alarm thee,  
Sorrow can not harm thee,  
God is near.

What of thy departed?  
Safe are they;  
Be not thou faint-hearted,  
Trust and pray;  
When the shadows gather,  
Hasten to the Father  
Every day.

Lose no time in sighing;  
Trust and love;  
Happy living, dying,  
Thou shalt prove  
How he changes never,  
How he loves forever,  
Friend above.

Therefore make to-morrow  
Glad with song;  
Joy comes after sorrow,  
Peace stays long;  
In his love abiding,  
In his shelter hiding,  
Be thou strong.

—Marianne Farningham, in *Christian World*.

### The Result of Beholding Christ

MRS. E. G. WHITE

GOD has promised to draw near to all who will draw near to him. All may delight their souls in the Lord. All may grow in grace, in wisdom, and in love; through faithful continuance in well-doing all may become partakers of the divine nature.

Those who strive for the Spirit of God will be rewarded in accordance with the promise, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." My brethren and sisters, will you not awake out of sleep? Will you not pray, and watch unto prayer? Through the power that Jesus gives, we can be "more than conquerors." But we can not manufacture this power. Only through the Spirit of God can we receive it. We need a deep insight into the nature of Christ and into the mystery of his love, "which passeth knowledge." We are to live in the warm, genial rays of the Sun of Righteousness. Nothing but Christ's loving compassion, his divine grace, his almighty power, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts. What is our strength?—The joy of the Lord. Let the love of Christ fill our hearts, and then we shall be prepared to receive the power that he has for us.

Let us thank God every day for the blessings that are ours. If the human agent will humble himself before God, realizing how inappropriate it is for him to cherish self-sufficiency, realizing his utter inability to do the work that needs

to be done in order that his soul may be purified; if he will cast away his own righteousness, Christ will abide in his heart. He will put his hand to the work of creating him anew, and will continue the work till he is complete in him.

Christ will never neglect the work that has been placed in his hands. He will inspire the resolute disciple with a sense of the perversity, the sin-stained condition, the depravity, of the heart upon which he is working. The true penitent learns the uselessness of self-importance. Looking to Jesus, comparing his own defective character with the Saviour's perfect character, he says only,—

"In my hand no price I bring;  
Simply to thy cross I cling."

With Isaiah he declares, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."

### "Dead in Trespasses and Sins"

"You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Spiritual death is here spoken of. How many there are who are unwarned, and in consequence unconverted. They are passing on, in harmony with the world and with the desires of their own undisciplined, unsubdued hearts. They live in pleasure and worldliness, and should sickness come, and death overtake them, they would be found unready. They are not interested in the race for eternal life. They do not look upon the conflict against sin, the warfare with principalities and powers, as essential. They are in need of light. Satan holds them in his power, and they see not their danger. They know nothing of the crucifixion that cuts away from the life all that separates the soul from Christ. They are subject to the power of the spirit that works in the children of disobedience.

This spirit is Satan, the fallen angel, the ruler of the power of darkness. He has control of the spirits of evil, and through them he seeks to gain control of human beings. He is the head of the fallen angels. He supplies them with vital force.

How many there are who are left in darkness because the lives of those who have had light, and who profess to believe the truth, are a falsehood, a fatal deception. These professed Christians have kept the truth in the outer court. It has not been brought into the daily life. They may belong to the church, but this will not save them. Those who do the works of a sinner will receive the punishment of a sinner. Profession is but a snare to those who have no experience in the reality of true Christianity, who know not the principles that

lead the Christian to inquire at every step, "Is this the way of the Lord?"

### Raised to Spiritual Life

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

As God raised Christ from the dead, that he might bring life and immortality to light through the gospel, and thus save his people from their sins, so Christ has raised fallen human beings to spiritual life, quickening them with his life, filling their hearts with hope and joy.

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

### Power That Gains the Victory

Beholding Christ for the purpose of becoming like him, the seeker after truth sees the perfection of the principles of God's law, and he becomes dissatisfied with everything but perfection. Hiding his life in the life of Christ, he sees the holiness of the divine law as revealed in the character of Christ, and more and more earnestly he strives to be like him. A warfare may be expected at any time; for the tempter sees that he is losing one of his subjects. A battle must be fought with the attributes that Satan has been strengthening for his own use.

The human agent sees what he has to contend with,—a strange power opposed to the idea of attaining the perfection that Christ holds out. But he knows that with the Redeemer there is saving power that will gain for him the victory in the conflict. The Saviour will strengthen and help him as he comes pleading for grace and efficiency.

### Paul's Experience

Paul had a wonderful experience. He says: "If any man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless." That is, he was trying to keep the letter of the law perfectly.

But a change came in his life. On his way to Damascus to persecute the followers of Christ, he was suddenly stopped. Christ revealed himself to him. Henceforth his testimony was:—

"Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."



The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

In his estimation no treasure could equal the gift of the knowledge of Christ. He trusted in the Saviour's power to save even him, who had persecuted his followers.

If God's people to-day would see how far short they fall of being what they ought to be; if they would strive with the powers of the whole being to reach the standard that God has declared they must reach; if they would put into their efforts an energy and a perseverance proportionate to the greatness of the reward offered, how wonderfully they would be blessed, and how much God would accomplish through them!

The adversary stands ready to lead church-members into strange paths. Let them keep the soul fully guarded, and filled with the light and grace and life that heaven is always ready to supply. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We are children of one family,—a family acknowledged to be of heavenly extraction. We are to live lives that declare us to be children of God. We are not to follow the customs and the policy of the world, but the law of heaven. We are Christ's purchased possession, and we are to put away envy and evil-surmising, and love one another as Christ has loved us, helping one another to press onward and upward.

### Fully Following the Lord\*

(Concluded)

THERE was a great commotion in the camp of Israel when this report of the returned spies had been given. Ten men had already given their views of the country; and now Caleb came before Moses, and said, "Let us go up at once, and possess it." "Don't go ahead," the practical rulers in Israel said, "it can not be done." I wonder what they came out of Egypt for, if not to go up and possess the land. They forgot. They were only looking at the *practical* side. I tell you, my friends, the practical side has ruined many a man in God's work. "But Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went with him said, We be not able to go up against the people; for they are stronger than we." They forgot that God was leading them. "And they brought up an evil report of the land which they had searched unto the children of Israel, . . . and all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would

God we had died in this wilderness! And wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt?" Of the land they said, further, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof." Very strange—a famished land, an impoverished land, a land that the people can not get their living from! "And all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

Brethren, that is exactly what a man will do when he sits down to count all the difficulties in carrying out what God commands. He concludes it can not be done. I heard a man say the other day that he did not believe it was possible for Seventh-day Adventists to give the third angel's message to all the world in this generation. But, if God has said it shall be done, it *is* possible. And it doesn't make any difference whether you believe it or not, it is a possibility, and it can be done, if God has to raise up the very stones to preach the message. He can take the unlearned, the illiterate, the farmer from the plow, and the clerk from the desk, and send them out to preach this message to the world, if you and I fail to give it.

You say, "It is impossible. Think of the world to be warned." Yes, but think of that great city of Nineveh—one of the mightiest cities on this earth. Historians estimate the population at from six hundred thousand to six million. It was a great and mighty city. God sent one lone, weak prophet down to that city, and in three short days the king, with all his lords and nobles, were clothed in sackcloth and ashes, and a great fast was proclaimed throughout that city for every man and woman that lived there. How long?—Three days.

Take God's people, imbued with the Spirit, believing this message going to the world, and they can give a warning in a short time, when God is their leader. You need not doubt it.

"And all the congregation lifted up their voice, and cried; and the people wept that night." Did they weep for Canaan? Did they weep for the promised land, which had been theirs back in the days of Abraham?—O, no! they wept because there were giants that stood in their way, and they could not conquer them, because of those great nations that they could not subdue. If they had seen the arm of God, the power of Jehovah, they would have arisen as one man, and said, "We can go over and take Canaan." But they wept that night.

Notice what else they did. "And all the children of Israel murmured." Of course; just as soon as a man gets discouraged by looking on the dark side, he begins to murmur. And the strange thing about all murmurers is that they never murmur against themselves. All the murmurings that ever come out of

the heart—out of my heart and yours—are against somebody else. Another thing: you hardly ever hear a man murmuring against somebody who is putting on the brakes, and turning off the steam, and holding back God's work; you always hear the complainers murmur against somebody who is trying to get on, to forge ahead, and to help forward God's work. That is the class I murmur against. If any man sets a pace any quicker than mine, and says, "Forward move! quick step!" I say, naturally, "You are in too big a hurry. Just wait for me." And it was just that way with those murmurers so long ago. They began to murmur against the men that God had used all those years to bring them from their bondage. "The children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Is not that a terrible condition when people would rather live in bondage than follow the commandments of the Lord? It is an awful state for a people to get into, brethren. But I tell you there are some Seventh-day Adventists to-day who would rather allow the Lord's cause to be long delayed than to lay their own children on the altar, to go out into foreign fields. A thousand times rather lay your children on the altar of service, that they may go to the most deadly climates, and to the darkest nations of the earth, than to keep them here in this land of plenty, and have them go to destruction. There is many a son and daughter who will go out into these dark fields, if we will only lay them on the altar of service, and gain there experiences that they can never gain in this home country. The fields are languishing for the strong and brave, the men of faith in God. I tell you, dear friends, here in this very audience, you who hear my voice, we need your sons and daughters for God. We need them in India, China, Africa, South America,—everywhere, in unfavorable climates, under hardships and trials and privations, we want your sons and daughters to carry this truth!

But Israel began their murmurings and complainings, and they went straight against those men who had faith and hope in God. You see how far they dared go. "Wherefore," they said, "hath the Lord brought us into this land, to fall by the sword?" "Were it not better for us to return into Egypt?"

"And they said one to another, Let us make a captain, and let us return into Egypt." They knew very well that Moses would not take them back. They knew that Aaron would not head their army. Let us do what?—"Make us a captain" (after their own kind, do you see?), "and let us return into Egypt." O, we do like leaders after our own stamp, do we not?—men who take the slow pace if we are slow,—men who are worldly if we are worldly,—men who look for the Lord to come a long way off, if we put off the day of his appearing. We like leaders who are after our

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

own image. I tell you, it is dangerous.

"Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel." What could the poor men do but weep? what could they do but bow their heads in sorrow before God—they who had given their lives to that people? Then Joshua comes forward: "And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not."

Are those not plain words? O, we need such men! We have a great work, we have a great message, we have a mighty Captain. Instead of our saying, "O, it can not be done," we should say, "It shall be done, and I will be a factor in carrying this thing through." When a man puts on the armor that way, seeking the Lord, and going forth, he will accomplish something. This whole people could be aroused, to a man, if it were not for the ministry that is holding them back. That is so, brethren. If you and I believed God as we ought, if we had faith in the almighty power of God to save, this people would rally. But when we talk a little doubt, and say, "I do not know; I am afraid; go a little carefully and slowly," the brethren murmur and complain, and wonder whether God is with us or not. O, this people need strong, fearless leaders,—men who hear the voice of the Lord, and recognize it, and are willing to move forward and set the pace! Conferences will follow where you lead. You need not be afraid of undertaking and accomplishing great things for God; it can be done. And I will venture the assertion that every conference in the land can be gaged by its leaders. Take a conference to-day that has a man of faith, a man of courage, of strong convictions, loyal, a man of energy, a man of force, of consecration, and you will find the people walking right up to do the will of God. O, how must God look upon us! I think of my own unworthiness, my own selfishness, hesitancy, doubt, and unbelief, and say, How is it possible for God to use such a man as I? Instead of our looking on this side, and hesitating, and holding back, you and I ought to throw ourselves right in the harness, and every pound of our strength ought to go in a forward move. Then evil things would begin to break up. The people would begin to get a new hope and new courage, and our brethren would work together differently than they do at the present time. I know this is true, and so do you.

Notice what Israel did in this crisis in their history. "And all the congre-

gation bade stone them with stones."—Stone whom?—Joshua and Caleb. Why?—Because they said they were able to go up and possess the land; because they said the Lord was with them, and would deliver their enemies into their hands. Just as the congregation was about to execute the order to stone them, the glory of the Lord appeared in the tabernacle. The Lord had that congregation in hand, and he said that not one of those men, save Joshua and Caleb, should ever step foot into the promised land; and he saw that decree accomplished.

It seems to me that such lessons ought to inspire our hearts to be on the Lord's side. God lives, and he wants men of faith and obedience, men of a courage that nothing can daunt. I do not believe in going ahead of God. Those who do that make as big a mistake as those who lag behind him; for you do not know what God wants until he speaks. But when God speaks, we should set ourselves to hear, and to accomplish his commands in the quickest possible way. I tell you, dear friends, that if you and I, and all our brethren in the ministry, pledge ourselves to that one thing,—to hear God's voice when he speaks, and to obey it,—we shall accomplish great things. Let us go ahead, and as we make the start, the plan will develop. If we place our feet resolutely in the path of duty, what is now in doubt and uncertainty will be made plain, and we shall be able to accomplish what God commands. You have seen this verified a hundred times with men who did not know whether they could make a living and keep the Sabbath or not. But when they stepped out, God provided the way. So the Lord will always provide. When God speaks, let us step right out, and he will provide. I am not talking what I do not believe, but what I have seen time and again. One time we were in great distress for money. We did not have a dollar in the treasury, and what to do we did not know. We could not make money. So we went into our closets and prayed that God would open some way for money to come in, that we might meet our obligations; and lo and behold, the sun did not set that night before eight thousand dollars came into the treasury!

God has the power, and God has the heart. O, I do not think there is any reason for you and me to say that his purposes can not be carried out. Rather let us say, It can be done, and I will be the one to set the pace. We must have more active work, more courage, more faith. There is not a single requirement that God has ever asked of us, brethren, that we can not fulfil if we will. God needs to-day in this cause, more than anything else that I know of, Calebs and Joshuas,—men who dare, and who believe with all their hearts that God's work can be accomplished,—Calebs and Joshuas who will go all through this land, and settle this murmuring, and quiet this complaining, and give assurance to the people that we are abundantly able to go into Canaan at the time

appointed, if God is with us, and we are loyal to him. When we do this, our own hearts will catch the glow from God's altar, and we shall be new men. Like Saul when he met the prophet, a new heart will be given us, and a new experience in our lives.

May God encourage us, and lift us up, and inspire our hearts for active service in his work, is my prayer.

### A Pernicious Habit

J. H. PARSONS

If those who indulge in criticism and condemnation of others will only stop to consider that they are passing judgment on themselves for all time, it may help them to get rid of the pernicious habit; for the Word of God tells us very distinctly, "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matt. 7:2.

Each one of us will at the last be confronted with the record of our life, even every idle word that we have spoken; for Jesus said: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36. John the revelator tells us that "the dead were judged out of those things which were written in the books." Rev. 20:12. And science also tells us, with a very plausible array of facts, that every word and action of our lives is forever photographed on our minds, and can be reproduced under proper conditions; therefore we should obey the injunction, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

Even "the Father judgeth no man, but hath committed all judgment unto the Son." John 5:22. And the Son says: "I came not to judge the world, but to save the world. . . . The word that I have spoken, the same shall judge him in the last day." John 12:47, 48. Then, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14:4.

Few of us realize that when we pass judgment on another, we are actually passing judgment on ourselves. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

But one will say: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:2, 3. A sanctified person will be so filled with the Spirit that he will be a constant rebuke to the world and to the fallen angels, and yet, until the separation of the wheat and tares, which will not take place until the end of the world, it is sometimes necessary for the church to judge between brethren, and also to rebuke sin.

Concerning this, the apostle Paul says: "Brethren, if a man be overtaken in a

fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one anothers' burdens, and so fulfil the law of Christ." Gal. 6:1, 2. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." Gal. 5:14.

### Identified With Christ

JOHN M. HOPKINS

THERE can be no more intimate or tender relationship than that between Christ and his people. In several instances in the Bible it is symbolized by the marriage relation, which perfectly unites the interests and the lives of the contracting parties. They are one. Their hopes and joys and pains and sorrows are the same. That which concerns the happiness of the husband equally relates to the wife, and vice versa. So with Christ and the Christian. He has so intimately identified himself with his people that whatever affects them equally touches his great heart of love. And so when Saul was on his way to Damascus, the Saviour appeared to him and said: "Saul, Saul, why persecutest thou me?" Saul said, "Who art thou, Lord?" And then came the word. "I am Jesus whom thou persecutest."

In beautiful accord with this is the following from Isa. 63:7-9: "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, . . . so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

In the Saviour's prayer recorded in the seventeenth chapter of John the same tender regard and deep interest are shown. Thus he cares for his remnant people now. Nothing is dearer to Christ than his church. And since Christ thus intimately identifies himself with his people, what should be our attitude toward him and his cause?

If we have "the mind of Christ," shall we not look upon his work in exactly the same light that he does? If we are "filled with the Spirit," shall we not have the same deep, earnest interest in his cause that he has? Will not its prosperity be the one chief object and purpose of our lives and efforts? And will it not be a delight to contribute in every way possible to its advancement?

If we were as closely and intimately identified with the cause of Christ as he is identified with us and our welfare, there would be many thousands of dollars flowing into his treasury that are now put into the treasury of Satan. Many dollars are expended for unnecessary articles, for things that we could get along without. The people of Europe and other Old World countries

practise economy more rigidly than do Americans; and if we in America would do just as Jesus would, many nickels, and dimes, and quarters, and half dollars that are now expended to gratify appetite, or pride, or pleasure, would find their way into the cause of God. I know that if we truly loved the Lord as he loves us, we would study, and pray, and plan, and work, and deny self to help along the work of the Master. Seventh-day Adventist ministers would not be wearing gold watches, their wives and daughters and sons would not decorate themselves with gold rings and charms and vest-chains and brooches, etc. Sweetmeats and every unnecessary gratification would be cut off, and the pleadings for help that come so often from every quarter would receive a most generous response.

O that every one who professes to love God would study these things! O that we were all as truly and deeply in love with Christ as he is with us! Then the same mind of holy zeal, the same earnest love that inspired him, would actuate us, and from all over the world our prayers would ascend to heaven, and our debts would be paid, and our God-given means would pour into God's storehouse. The loud cry of the message would ring out everywhere, thousands would be converted, and Jesus would quickly come. Shall it not be so, brethren and sisters? God grant it for Jesus' sake.

### Being True

FLORENCE KETRING-HARPER

I HAVE heard the thought expressed that it is impossible for us to be true,—that there are times in the lives of all when they "say what they do not mean, and mean what they do not say." That this is so with most of us we must admit with sadness; but I do not believe it need be so. I am glad to say that I have known beautiful exceptions, and how much satisfaction and gladness an acquaintance and friendship with them brings to us! It seems at times like an oasis in the desert.

But even though I had never met these exceptions to what appears like a rule among us, yet I should believe they existed; for the Word of God bears me out in the belief that they are possible, and what is possible is also probable.

I believe it is possible for us to be as true as the Author of truth. And we would not for one moment give consent to the suggestion that he was ever vacillating or changeable, that his words and moods could not be depended on. He did not have "moods;" he was ever the "Sun of Righteousness . . . with healing in his wings." This does not imply that he was always smiling and buoyant; but the Word of God sustains the statement that he was always peaceful and cheerful, and that his presence had peace and rest for all who yielded to its influence. Yet at times he was saddened, and even wept, at earth's woes. But this did not destroy his peace, nor that of those who were about him.

The sun shines with rainbow beauty

through the rain-drop; and even so can our sunlight glow through tears, as his did. Our Saviour and Example was true; he did not appear to be, or for any reason pretend to be, what he was not. What you read in his words and actions you could have read in his heart had it been open to your gaze.

And God's Word—our guide-book—says, "Ye are *complete* in him;" and, "Ye shall be filled with all the *fulness* of God." If we are "filled" and "complete," will there be room for anything at any time but truth and sincerity? Can we not be true? Can we not be depended on as he was and is? Why can not our lives flow with a steady current, as his did? Why can not we reflect the steady beams of the Sun of Righteousness,—beams that will bring healing?

Shall we not let the "spirit of truth" into our lives, to make us true,—true to God, true to one another, and true to ourselves? It is not an impossibility; it is a beautiful possibility, and will bring the blessing and peace of God, the confidence, trust, and love of our fellow man, and consequent gladness and sweetness into our own hearts. And thus the way will be so clear for the fulfilment of God's promise, that we "shall be a blessing."

### Dean Stanley on Baptism

THE following summary is given by the *Christian Commonwealth* as the views of the late Dean Stanley on the subject of baptism:—

1. Immersion was wisely selected, not only because it was a "most delightful, ordinary, and salutary observance," but because it was significantly expressive of the design of baptism.

2. The word which Christ used to express baptism is literally translated immersion.

3. Christ himself was immersed.

4. The apostles uniformly practised immersion.

5. Immersion was the invariable practise of the primitive church.

6. It was the almost universal practise of Christians for thirteen centuries.

7. When the substitution of sprinkling for immersion began to find favor, it was stoutly resisted as an innovation.

8. Even in some of the cold countries (Russia, for instance), the innovation has been up to the present time successfully resisted.

9. Immersion, "even in the Church of England, is still observed in theory. Elizabeth and Edward VI were both immersed. The Rubric in the Public Baptism for infants enjoins that, unless for special causes, they are to be dipped, not sprinkled."

10. The change from immersion to sprinkling is greater than that which the Roman Catholic Church has made in administering the sacrament of the Lord's supper in the bread without the wine.—*Selected.*

"THE gospel message, for want of our gifts, is only tardily accomplishing its great work of evangelization."



### In the Firelight

THE fire upon the hearth is low,  
And there is stillness everywhere;  
Like troubled spirits, here and there  
The firelight shadows fluttering go.  
And as the shadows round me creep,  
A childish treble breaks the gloom,  
And softly from a farther room,  
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer,  
And that sweet treble in my ears,  
My thought goes back to distant years,  
And lingers with a dear one there;  
And as I hear the child's amen,  
My mother's faith comes back to me,—  
Crouched at her side I seem to be,  
And mother holds my hand again.

O, for an hour in that dear place!  
O, for the peace of that dear time!  
O, for that childish trust sublime!  
O, for a glimpse of mother's face!  
Yet as the shadows round me creep,  
I do not seem to be alone,—  
Sweet magic of that treble tone,  
And "Now I lay me down to sleep!"

—Eugene Field.

### Is Your Home Like This?

It is with a shock that we note in religious journals to-day the discussion of such themes as "The Passing of the Family Altar." In the *New York Christian Advocate*, Rev. W. J. Hampton speaks on this subject, and his statements apply with too much truthfulness to many Seventh-day Adventist homes. He says:—

"Is the home life of to-day pervaded with the same Christian atmosphere as it once was, or has the commercial spirit of the twentieth century crowded out quite largely the church life in the home? We believe this is a serious question, and one which affects largely the spiritual tone of the church. We recall distinctly the home life of several years ago. All the children knew father's wishes, and knew, too, that he wanted them respected. Father wanted none of the children late at prayers, so all were down-stairs early in the morning, ready for the family devotions. What a familiar picture!—father seated in his armchair, the well-thumbed Bible open; close by sits mother and the children. Reverently and tenderly the Holy Scriptures are read, then all kneel, while the father, the priest in the home, invokes God's blessing on home and children. After prayers are offered, all are seated at the table; every head is bowed while the father asks the blessing on the food. How happy and cheerful everybody seems! Then come the separations for the day, each one to his work. Evening repeats the scene. The hours of the evening are enlivened with music, play-

ing simple games, bright, animated conversation, reading books and current literature; then singing, prayers, and good nights, and the day was spent. This was church life in the home. But how different to-day! Home life to-day is almost wholly without God. In the city it has become practically a fashionable boarding-house; an apparent disposition on the part of husband and wife to agree to board together. Husband's thoughts engrossed in business, lodges, and clubs, while the wife is immersed in dresses, social functions, and club life. The care of the children is handed over to a paid nurse girl. The modern home is run something after this fashion: at breakfast time, one by one the members of the household drop into the dining-room, and seat themselves at the table. No family altar. No blessing at the table. No thought of God. It is rumored that it has become unpopular and unfashionable to have the blessing asked at the table in the up-to-date home. A writer says of a father, 'I have no home any more; my children have turned it into a board-house.' Here apparently was a yearning on the part of the father for the return of that home life of which he had once had a taste.

"We learn to-day that young men are drifting away from the church as never before. The non-Christian influence of home life may have something to do with it. A young man walled about with family prayers from childhood will have a safeguard about him through which it will be difficult wholly to break. A thousand influences and sacred memories will hold him back when sorely tempted, and will carry his thought Godward. We have in this country to-day something like nineteen million Protestant church-members, and, counting five persons to every home, some four million Christian homes. It is estimated that only one Christian home in eight has a family altar, and most of us will agree from observation that that estimate is sufficiently high. Place these Christian homes in a row, and we would pass through three million five hundred thousand homes before we would hear the sound of a father's voice at a family altar, and from these homes one hundred and fifty thousand young men, having reached twenty-one, go out annually, never having heard a parent's voice in prayer at a family altar.

"The following beautiful scene was enacted in the Christian home of —, of Rockaway, N. J. He has a family of eight children, all Christians but the youngest, still a child. On a recent Sabbath evening the family gathered together for family prayers. The Bible was opened, and the father read the chapter

which told about Absalom's defeat and death, and the tidings brought to King David, and the wail of grief of the broken-hearted father over the death of the wicked son. Then he knelt, and offered a touching, fervent prayer. As the result of that service held in that Christian home—for it was nothing short of that—a man, once a school-teacher, was converted, and the next Sabbath presented himself at the altar of the church, and the writer received him in the church on probation. Is it not possible for this to be duplicated in every Christian church in our country? Instead of the passing of the family altar, may there be a return to the church life in the home! May the broken family altars be set up again! If this is done, we believe a different spiritual atmosphere will prevail in all our Christian homes, the chill will be removed from many a prayer-meeting, and the altars of the church will soon feel the effect, and be baptized with the tears of penitents coming home to God."

### Patent Medicines and the Harm They Are Doing

ALFRED B. OLSEN, M. D.

MR. BARNUM, the great American showman, once said that people liked to be humbugged, and that he was able to oblige them. Though he has gone the way of all flesh, there are still plenty of men left to humbug the people, and not least among these are the unscrupulous nostrum vendors, whose thriving business allows of advertising on a princely scale.

The wide-spread use of unknown drugs and patent pills and powders is simply amazing. The average man or woman will swallow anything, asking no questions, and pay a big price for it, too, provided only it bears the label, "medicine," and is *guaranteed* (!) to cure. If it tastes bitter, so much the better. The viler the compound, the more potent it is. Such is the opinion of many persons.

One scarcely stops to consider the composition of the draft or pill, or the competence of the maker. It matters not whether he is entirely ignorant of anatomy and physiology, and knows nothing of the needs of the body, if he only *guarantees* (!!) a cure on the taking of a certain number of bottles or boxes.

Why such carelessness and neglect of the human machine? Who would take his watch to a shoemaker for repair, or entrust a broken cabinet with a blacksmith? Why are there not many quack medicines for horses and cattle? There are two reasons. First, because such animals are usually cared for in a rational manner, and have better health than mankind; and second, because no sensible man would give his horse quack compounds, but would send for a competent veterinary surgeon. In many respects horses are treated and cared for in a much more wholesome manner than most human beings.

### An Age of Humbugs

This is said to be an age of great

intellectual advancement, which is doubtless true to some extent; nevertheless it is a time when frauds and deceptions and all kinds of chicanery flourish as never before. One can scarcely go anywhere without seeing evidences of the enormous quantity of proprietary medicines consumed by the people. The hoardings blaze with the virtues of Smith's Small Stomach Seeds, or Sally's Soothing Sirup, or Olden's Onion Ointment, or some other preparation. You find them on the cover pages of magazines and journals of all kinds. They cover pages in the daily press. The proprietors amass their thousands, yes, and even millions. These advertisements fairly cover the railway stations, and disfigure the country landscape.

The wonderful virtues claimed for each and every compound are marvelous to contemplate. Have you a headache? Peter's Pepper Pills will *cure you*. Is it biliousness? Peter's Pepper Pills are just what you need. Or a pain in the shoulder? Only Peter's Pepper Pills will give relief. Or palpitation of the heart? A dose of Peter's Pepper Pills will put you right at once, or, perhaps you are affected with indigestion, or shortness of breath, or influenza, or constipation. Peter's Pepper Pills, and nothing else, if taken frequently enough, and in sufficient quantity, and long enough, will put you right. *Cure guaranteed!!*

#### Mystery Lends Enchantment

Why is the composition a secret and patented? Why keep it a secret?—Because, if *people knew* the ingredients of the pills and powders and drafts, they would shun them, and then their fascination and charm would disappear. It is a fact that the mysterious does have an attraction for many people. Mystery is a sort of mental distance that lends enchantment to the medicine. Would that all such preparations were actually at so great a distance as not to be obtainable. Then there would be far more health and happiness in the world.

It is impossible to exaggerate the fraudulent claims made for all kinds of preparations. Some one sends us a rupture cure, an ointment to rub on the skin locally. This is one of the least harmful of all so-called cures, and possibly does little injury, except to deplete the purse of the ignorant victim, and in some cases at least cause him to postpone rational treatments until it is too late, and he pays for his folly with his life. To think that any ointment actually reduces and heals a rupture is too absurd to require refutation.

#### Large Profits

A recent number of the *Lancet* contains a warning about a draft which is being put on the market. Concerning the great evil perpetrated in this particular case we quoted a few lines as follows: "It may be an alternative, whatever that means, but to say that it is curative is a lie. The ten-shilling box contained forty-eight powders, which at a moderate estimate would cost the vendors one-half pence for bromide of potassium, and nearly one pence for milk-

sugar. We do not, however, so much object to the price,—if people are so silly as to buy quack remedies, they must expect to pay for them,—but the heartless swindle is scandalous. To raise false hopes in those whose lot it is to be tied to a drunkard [the drug was claimed to cure drunkenness] is disgraceful, and no punishment can be too bad for the person who profits by such deceit."

Many of these preparations are more or less poisonous, and consequently dangerous to health. Others are inert substances that neither produce benefit nor injury, and only affect the patient mentally. He thinks he is taking a potent remedy; he imagines he is improving, and forthwith sends a glowing report, which is promptly published, and he has the distinction of getting his name in print. This accounts for some of the testimonials seen in the advertisements. Others, probably the majority, are manufactured to order. Taking medicine soon becomes a habit in most people, and this is easily explained when one remembers that these preparations *do not cure*, but simply relieve pain by paralyzing the nerves. When the pain disappears, the patient *feels* better, and imagines that he is being cured. When the effect passes off, the pain and discomfort return; then more medicine is promptly taken, and so it goes on until the patient becomes a slave to the drug, and can only give it up with difficulty. And if he does so, he experiences more pain and disagreeable feelings than at the start.

We often wonder why the religious press is willing, even at any price, to publish these questionable advertisements. Some people think that what is in print must be true, and much more so if in a religious paper. It is sad that our religious publications are so poorly supported that they have to depend to a greater or less extent upon printing disgraceful and scandalous advertisements. This is a great mistake, and ought never to be permitted under any circumstances. We are glad to know that there are some noble exceptions, but unfortunately they are extremely rare.

It hardly needs to be said, in conclusion, that in our opinion one prominent cause of the much-talked-of physical deterioration is this foolish and yet widely prevailing practise of doctoring one's self by means of proprietary medicines.

#### A Lamentable Mistake

How terrible is the mistake those parents are making, who are constantly cherishing the selfishness of their daughters, by administering to their vanity, by loading them with finery, and exempting them from duties which they ought to discharge. How many a mother makes herself a slave, in order to make her daughter a lady; wears out her own energies, in order that her daughter may loll away her time in laziness, and waste her sympathies over the sickly sentimentalism of a shilling novel! And what a lady such a girl makes! A man who

has regard for his future peace and prosperity, had better marry a great doll, on whose India-rubber face the red and white paint legitimately belong, than marry her; for what can humanity expect of a selfish wife—a cold-hearted and selfish mother?—*Rev. G. C. Baldwin.*

#### Serving by Suffering

SICKNESS is discouraging. It is disheartening not to be able to do the heroic things that the spirit yearns to do. Life seems to be useless. The days seem lost in which no active service can be done for the Master. Sometimes persons suffering thus from illness, laid aside or broken so as to be equal to but little, lose out of the heart the joy, the peace, the hope, the enthusiasm, and become depressed, unhappy, cast down, sometimes almost despairing.

But this is not victorious Christian life. The lesson for such is that the noblest thing in life is always the doing of God's will. That is greater than any heroism, greater than the largest service one can render, greater than any toil and sacrifice. Let us accept our limitations. Let us not repine and chafe when God shuts us in a sick-room. Do not let us fret and waste our life in needless discontent when we can not do the things we want to do, and that seem should be done by us. The highest duty of our life amid the limitations of ill health or physical feebleness is to keep our spiritual condition right.—*Selected.*

#### Hungry for Love

THE world is hungry for love. It is not hungry for great poets, great soldiers, great inventors, but it is longing for great lovers. A great lover is simply a soul set free enough from selfishness to live in other lives, and free enough from reserve and cowardice to tell others how he loves them.

One of the most beautiful stories we have ever read is told of Wendell Phillips, the orator. He was passionately devoted to his invalid wife, and one day after he had lectured, his friends urged him not to return to Boston that night. "The last train has left," they said, "and you will be obliged to take a carriage. It will mean twelve miles of cold riding through the sleet."

"Ah, yes," he replied, "but at the end of them I shall find Annie Phillips."

No journey is too long with love at the end of it, no task is too hard with love for its reward. The most successful men, not only as God counts success, but even according to men's poor measure of success, are those that care for others. They live in others' successes as well as their own. They add the happiness of others to their own joy.

That is all the world worth having. Not the world of greed and gold, not the world of war and murder, not the world of pride and envy. God is the chief lover, the one pattern of love. Every one that loveth is born of God, and whatever his Father has is his.—*Christian Work.*



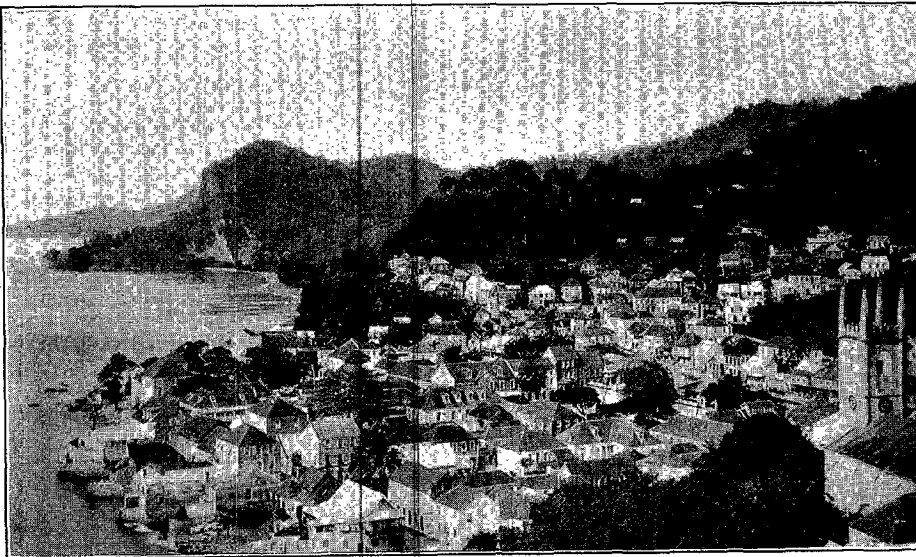
# THE WORLD-WIDE FIELD

## Grenada

W. G. KNEELAND

THIS island, twenty-one miles long by twelve miles wide, containing about one hundred and twenty square miles, was discovered by Columbus, Aug. 15, 1498. It is ninety miles north of Trinidad and one hundred miles southwest of Barbados, in about twelve degrees north latitude. The island is supposed to be of volcanic formation, and its general surface is quite rough. Several of the mountains are over two thousand feet high; and one reaches a height of 2,749 feet. The island is well watered, and has several good harbors.

Its climatic conditions are good for the tropics. The dry season is usually from February to May, and the wet season the rest of the year. The average



ST. GEORGES, GRENADA, W. I.

rainfall is seventy-nine inches. The average highest temperature during the hot weather in the hills is eighty-three degrees, and on the plains ninety degrees.

Its population of sixty-five thousand six hundred are divided in their religious professions, as follows: Roman Catholic, 36,437; Anglican, 22,477; Wesleyan Methodist, 3,584; Presbyterian, 580; not including a few East Indians. Educational advantages are better than in some of the other islands. In the chief town, St. Georges, there are two high schools and a free public library. Agriculture is the leading industry of the island, and cocoa and nutmegs are the chief exports.

Our literature has been well received by all classes. Two have partly accepted our message, and many are convinced, as a result of the labors of the faithful canvassers. We expect to open public work in the island soon, and trust that a good harvest of souls will be gathered from this island for the Master's soon return. Remember us in your prayers.

## Word From India

ANNIE KNIGHT

My last report was from Allahabad. From there Miss Humphrey and I went to Simla, arriving about the seventeenth of April, and remaining till the close of the season, the following November.

We began work by calling on the physicians and leaving our cards, then canvassed while we waited for other work. We did not wait long until we were both nursing. But we did not wish to neglect the other line of work—canvassing and Bible readings—which we had begun, so we agreed for Miss Humphrey to give the treatments and do the nursing as far as it was possible for her to do so, and I was to resume the Bible readings and canvassing, which for a time had to be discon-

Of course that is not a big sum,—some of our canvassers have taken as high as seventy,—but it shows what can be done by an inexperienced canvasser; for I never canvassed till I came to India.

As a result of the Bible readings held, one family accepted the truth, and a lady who had attended meetings in Calcutta was fully established, and united with the church the following winter. Thus three precious souls were added to the fold.

When we left Simla, Nov. 3, 1902, we started out on a canvassing tour through the Northwest Provinces of India, as recommended by the advisory board at Calcutta. It was indeed most gratifying to us to look back upon our work in Simla, and see how signally the Lord had blessed us; how truly he had sent his angel before us, and prepared the way!

After leaving Simla, our first stop was at Umballa. Here we spent three days, canvassing for our Indian paper, *Oriental Watchman*, the *London Good Health*, and "Christ's Object Lessons." We also stopped at Ludhiana, Julinder, Amritsar, and Lahore. Here Miss Humphrey was employed by a lady whom she had treated before, in Simla, to resume her treatments, and remain with her as nurse. We spent six weeks in Lahore, Miss Humphrey nursing, and I canvassing.

Owing to extra work at the sanitarium in Calcutta, it was thought best to recall us from the field, to take up work there. But as the lady mentioned above was still in an uncertain state of health, and was determined to go to the Delhi Durbar, she obtained permission for Miss Humphrey to accompany her there as nurse till the Durbar was over. I returned to Calcutta, Dec. 26, 1902, and took up work, where I was joined two weeks later by Miss Humphrey. We both continued in the work here until her death, March 4, 1903.

We had been in the field ten months, during which time we could only say, Surely goodness, mercy, success, and favor have followed us all along the way. And we never enjoyed our work more. Our receipts for treatments and literature, during the whole time, amounted to 2,382 rupees, or \$793.66. Thus ended our work together.

We had all learned to love Miss Humphrey very much. She was most proficient in all her work; gentle and kind; one of the most unselfish persons I ever met; thorough and conscientious in all she did. The work and workers sustained a great loss by her decease.

In April, 1903, I again went to Simla, this time alone, to resume the work begun the previous season. The Lord, by the Spirit, went before and prepared the way, giving me strength as my days. In May I was joined by Miss A. Helen Wilcox. She is a noble woman, one among a thousand, indeed, and has done valiant service. She took up the work which Miss Humphrey had begun, while I continued to give Bible readings and canvass. I tried to strengthen those things that remained from the last sea-

tinued. We also arranged for a school of health to be held at the Y. W. C. A. lecture hall, they paying all expenses. The school continued ten weeks, meeting in the afternoon once a week.

We nursed two cases each, after which Miss Humphrey devoted all her time to giving massage to patients in their homes, and in the hospital, under the direction of three of the leading physicians. She gave from two to five treatments daily, Sabbaths not included.

The receipts for her nursing and treatments amounted to 1,454 rupees, from May to October. Our school of health was also a success, being quite well attended. Many of the principles of healthful living were received gladly, and put into practise, with good results, both to their health and happiness.

I gave from three to seven Bible readings weekly, and took about forty yearly subscriptions for our *London Good Health*, and sold several copies of "Ladies Guide." One day my receipts amounted to thirty-two rupees (\$10.75).

son, and to do as much aggressive work as possible. As a result, one other was added to our number, the other three grew stronger and more courageous. The family that embraced the message the year before, so far as I know, are fully established on all points, and are paying their tithe monthly, and await baptism.

We organized a Sabbath-school of ten members—five adults and five children. The Sabbath-school donations for the season amounted to forty rupees. We feel much encouraged with the outlook for Simla. But what we need now most of all is more laborers. Truly, the harvest is great, but laborers are few. Brethren and sisters, will you not pray the Lord to send forth laborers into the vineyard, and then be willing to answer your prayers by saying, "Here am I, O Lord, send me"?

At the close of our work in Simla I attended our general meeting in Calcutta, which was held November 6-10. Nearly all our workers were present, and we had a most blessed and profitable time. As we met and told how God had led us and blessed us, it was truly refreshing. But as we looked at the great work before us and our little band of workers, our cry was, "Truly the harvest is great, but the laborers are few. O Lord, our Lord, thou wilt send forth laborers. The work is thine, the people are thine, and we are thine. We give our all to thee to be used in thy service."

After the meeting, the workers went forth: Brother and Sister Meyers and Miss D. Ella Smith to Burma; Sisters Anna Orr and Daisy Jewett to southern India, on a canvassing tour; Brother and Sister James through the Northwest Provinces and the Punjab; Brother and Sister Burgess to take charge of our native work at Karmatar, assisted by Sister S. E. Whiteis; while I am to visit a portion of the Northwest and Punjab. I went out alone because there was no one to send with me. The work indeed is great, and the laborers so few. Is there not some young lady who would be glad to come over to India and join me, and share my blessings in this glorious work? Think of it! There are only two workers for all southern India, only three for all the Northwest and Punjab, none for the central provinces, and only three for Burma!

Since leaving Calcutta I have worked in Lucknow and Cawnpore, both of which are large cities, and not one of our people is there. I found many hungry souls, waiting for just the message which we have to give to a dying world. People asked me why we do not establish work in these cities, and settle down to do something permanent. And all I can say is, We have not the workers. But there are Methodists, Baptists, Presbyterians, and others, all here before us many years, who have missions, schools, and orphanages, etc., well-manned; and we—what have we? Yet we believe—we know—God has commissioned us to carry the last message to the world. O, my heart is stirred to the depth, and burdened, as I see the work yet to be done.

In Lucknow I took fifty-eight subscriptions for *Oriental Watchman* and *London Good Health*, and sold some books. Thus, fifty-eight families will be preached to in that city each week for a whole year. I have been in Cawnpore only one week, but thus far the Lord has given me good success, and he will complete that which he has begun. It is a blessed privilege to be a worker together with the Lord.

"O, who will go, salvation's story telling,  
Looking to Jesus, counting not the cost?"

Do we really believe all power is given unto Him, and that the all-powerful One really commands us to go into all the world and preach the gospel to every creature? What a blessed work! I am so thankful that the dear Lord has given me a place in it, and I want to do the work acceptably to him, so that when he comes, I may hear the "Well done, thou good and faithful servant."

Cawnpore, India.

### The Rhenish Conference

GUY DAIL

THE second annual meeting of the Rhenish Conference convened December 30 to January 3. The meeting was held in the beautiful city of Cologne, often called the German Rome. The town has four hundred thousand inhabitants. It is compactly built and cleanly kept. It contains one of the finest Gothic structures in the world, the Dom, a cathedral whose twin towers reach five hundred feet into the heavens. The building was six hundred years in progress of erection. Cologne lies at the head of steam navigation on the Rhine.

There were fifty-six members in the Cologne church at the close of the third quarter, 1903. There is still a good outside interest to hear the message. This interest has been quickened by the recent conference held there.

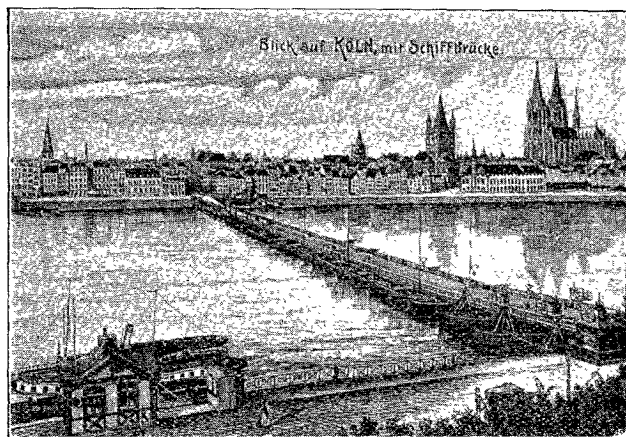
Rhenish Prussia comprises the territory of the Rhenish Conference. This is the greatest manufacturing province of Germany. Here are great coal fields, rich valleys, and well-cultivated hills. Cotton, woolen, and silk goods, and machinery are the chief manufactured products.

The hall where about one hundred and fifty of our Rhenish brethren came together was located on Grosse Budengasse, about a minute's walk from Hohestrasse, the leading promenade of the city, where thousands upon thousands of people walk to and fro. Delegates were present from Barmen, Elberfeld, Essen, Gladbach, Meiderich, Mulheim on the Ruhr, and Vohwinkel, representing our churches in these respective cities. The new church in Dusseldorf was received into the conference.

The Rhenish Conference was organized

a year ago. At that time it had two hundred and thirty members. During the year its net increase has raised its membership to three hundred and three. It pays two tithes to the German Union. The tithe was three thousand dollars for 1903. After auditing its accounts, there was a surplus of about twenty dollars in the treasury for the beginning of the new year. It employs one ordained minister (the president), two licentiates, and three Bible workers. The president, Elder G. Schubert, has had to work at the disadvantage of carrying on lectures in two different places, besides having on his shoulders the care of the conference. Although much of the aggressive effort is put forth among people whom we have formerly thought most unpromising, yet we find that God's power is going out before his servants, and souls are being saved.

In Vohwinkel is the oldest church we have in the German empire. Here lived J. H. Lindermann, who began the observance of the Sabbath in 1867, from a study of the Bible alone. About forty brethren followed him. In 1875 Brethren J. N. Andrews and J. Erzenberger labored here, and the eighth of January, the following year, eight were baptized, and the church of Solingen was established. Sister White visited this field in the spring of 1887. Here we are erecting a chapel on a piece of ground that has been turned over to us by one of the oldest brethren in the German



GENERAL VIEW OF THE CITY OF COLOGNE

field. The German Union will own the lot and the chapel, which together will be worth about four thousand dollars. This is the second meeting-place we own in the German Union.

There was a pleasing spirit of union among the brethren at the conference, and the meeting closes with more harmony among the workers than has ever been before. There is courage and energy to press the battle to the front. United action will surely bring still greater results. It is the ambition of each worker in the Rhenish Conference to see as many souls brought to a saving knowledge of present truth as is possible. We hope that the coming year will see a still greater and better growth.

Elders Conradi, Erzenberger, and Schubert, with Dr. Hoenes, rendered valuable assistance in counsel and the

correct dividing of the Word. The health talks of the doctor were appreciated. After the regular conference closed, these brethren visited the neighboring churches on Monday and Tuesday; for, while there are six million people in the conference, it is so thickly inhabited that the various places are easy of access. Few fields present such an advantage in this respect.

The resolutions passed expressed thanks to God for his care; a determination to be more true in the future; the setting apart of the First-day offerings to German East Africa; to increase our efforts to dispose of "Christ's Object Lessons," and provide the necessary material fund; to send a tenth of the poor fund of the churches to the central poor fund, for the conference; to send all the Sabbath-school gifts to the union treasury for missionary purposes, as in other parts of the union, without deducting anything for local expenses; and thanking Brother A. Doerner for the assistance he has been in the past to the conference committee by his counsels, as he now desires to be relieved from this burden, on account of his health. The work for the coming year promises well.

### Prayer and Missions

LET us advance on our knees.—*Joseph Hardy Neesima.*

WHOEVER prays most, helps most.—*William Goodell.*

PRAYER and missions are as inseparable as faith and works.—*John R. Mott.*

HE prays not at all in whose prayers there is no mention of the kingdom of God.—*Jewish Proverb.*

PRAYER and pains, through faith in Jesus Christ, will do anything.—*John Elliott.*

EVERY element in the missionary problem depends for its solution upon prayer.—*Robt. E. Speer.*

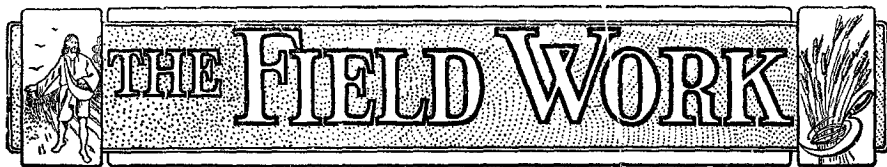
HE who embraces in his prayer the widest circle of his fellow creatures is most in sympathy with the mind of God.—*Dean Goulburn.*

UNPRAYED for, I feel like a diver at the bottom of a river with no air to breathe, or like a fierman on a blazing building with an empty hose.—*James Gilmour.*

EVERY step in the progress of missions is directly traceable to prayer. It has been the preparation for every new triumph, and the secret of all our success.—*Arthur T. Pierson.*

HE who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or Chinaman is by way of the throne of God.—*Eugene Stock.*

WHEN Bishop Thoburn went to India, thirty-eight years ago, a European gentleman pointed out to him a brick pillar, and said, "You might as well try to make a Christian out of that pillar as out of one of these people." To-day there are in India nearly three million native Christians, and among them are doctors, lawyers, judges, editors, teachers, and business men.—*Selected.*



### Prince Edward Island

CHARLOTTE.—Since my last report another honest soul has become obedient to God's Word. This is a young woman who at first was deeply prejudiced against us. But a few Bible readings, directed by the Spirit, removed the prejudice, and she took her stand to obey. She is stopping with us, and is diligently studying the Word. We hope to see her become an efficient worker for the Lord. It means much to be obedient to the Word of God on this island; for the people, as a rule, are perfectly satisfied as they are.

Our services in the tabernacle have been well attended this winter, considering the severe weather. This winter has been the coldest and stormiest since about 1861. Our little company meets every Sabbath, and we enjoy our studies. We have some visitors almost every Sabbath at our meetings.

Our health has been excellent since we came to the island. We have much for which to praise the Lord. We thank him that we are permitted to have a part in this closing message.

J. G. HANNA.

### Hayti

CAPE HAITIEN.—I rejoice in the Lord that I can present myself to my brethren and sisters in the States as a sister in Christ. I am a native of Kingston, Jamaica, but have been living in Cape Haitien fifteen years. About five months after my arrival here, I received some reading-matter from Brother Williams. While reading the first tract, I felt strongly convinced of my ignorance of the truth.

The Spirit of God strove with me without ceasing. My husband also was interested in the truth, but always said it would interfere with his business. At other times he would say, "There is no church here." Nevertheless, my conscience troubled me so much that I grew careless in regard to Sunday, although I went to church regularly. At the death of my husband four years ago my conviction was strong, and I would have taken my feet off the fourth commandment then, but there was no church. I therefore continued as a member of the Wesleyan Church. But in the beginning of the year 1903, God in his mercy, through great trials, led me out of the path of darkness into the way of truth and light.

My four children and I have been meeting with Brother and Sister Williams since the first Sabbath in January. We have happy times together. Come over and help us, is our cry.

MRS. E. C. PHIPPS.

### Trinidad

ARIMA.—We left Barbados, Monday evening, January 18, and reached Trinidad early the next morning, after a very pleasant passage entirely free from seasickness. Mrs. Sweany and the children spent a week in the home of Elder

Haysmer in Port of Spain, while he and I visited almost every part of the island, in search of a suitable place to locate.

As soon as we reached Arima, we felt that the place was found. There was not an available house in town, but a family moved out the day before our goods came, so we obtained a suitable cottage for the low rent of eight dollars. We are now comfortably settled, and ready to pitch the tent and begin work.

This is a Catholic stronghold, but we trust God for wisdom and ability to allay prejudice. I have visited and held meetings in all the companies, and have also visited a number of isolated members and interested ones.

We can never regret having gone to Barbados. We were able, by hard work, careful planning and economy, and the assistance of friends interested through letters and appeals in the REVIEW, to minister to the mental, physical, and spiritual needs of a multitude.

It was my privilege to baptize fifty-nine precious souls there, and many more were fully convinced and almost persuaded. The church building was renovated, repaired, painted, and enlarged, and a new schoolhouse added. By the grace of God, despite human weakness, ignorance, and blunders, some lasting good has been accomplished, and we fully commit all to him, in full assurance that he will establish the work of our hands so that we shall see some result of it in eternity.

We are glad we came here. We see much work all around us, but we are well and of good courage.

W. A. SWEANY.

### Panama

BOCAS DEL TORO.—Our time has been quite fully taken up in looking after the growing interest in this field, which is so large, with so small a force of workers. At the close of 1903 we had three organized churches with a membership of eighty-three (another was organized the first of this year). We have four other companies of Sabbath-keepers. The tithe for ten months amounted to \$346.23, annual offerings to \$24.50, weekly offerings to \$248.63, book sales, minus commission to agents, to \$677.74, making a total of \$1,297.10.

All our churches and companies report a good time during the week of prayer. It rained incessantly the entire week, but this did not shut out the blessing of the Lord. One brother writes from Costa Rica: "During the week of prayer, despite the inclement weather, we met at Brother Jones's every evening for worship, except on two occasions when it rained so heavily that no one could venture out. We bless God for the week of prayer. It has been the means of putting away all differences and dissensions from among us. The brethren were made to realize that if they are partakers of the promised blessing, they must put away divisions and strife, and be of one accord. It seems as if some of the readings were written especially for us, they were so well adapted to our

condition. The Lord is very near to us."

I have just returned from a trip to Colon, where there is some excitement over the canal and political questions. While there, I baptized ten, and organized a church of fourteen members, Jan. 12, 1904.

We now have a nice gasoline launch, so our work can be more extensively carried on this coming year. This will enable us to visit more of the islands, and sell more of our books. Now if we could prevail on our brethren in America to assist us to procure a suitable tent,—a square one about 16x30 feet,—we would feel that we were pretty well equipped for work.

We are waiting anxiously for news of one of our ministers who is soon to be with us. We will push the work in this field, that there may be delay no longer. We feel sure that a little help the coming year will place us at such advantage that this field will be self-supporting. We ask your prayers. I. G. KNIGHT.

### Honan, China

SIN TSAI HSIEN.—We are temporarily settled, expecting to remain in our present quarters until we learn the language. We are making some progress, as we can already buy our own provisions and tell our cook what to prepare for meals, and converse a little with our teacher. So we feel much encouraged. Our aim is to learn the language as soon as possible, at least sufficiently to be able to talk to the Chinese about Christ while we are treating them.

Our city is about two hundred miles from Hankow, where we go for all our money, and anything outside of native products that we may want for food. We are trying to get along on native products the best we can. The main thing, of course, is rice, then peanuts, and eggs when we can get them. The peanuts are of a superior quality to those in the States. At present we can not obtain them, as the Chinese have them buried in the ground until spring. They make fine nut butter. We have a coarse quality of peas and beans, and meal. A malt extract is made from rice, which is very much like malt honey. We like it quite well. We hope soon to be able to make use of nearly all their foods, and be able to prepare them in an appetizing manner. We experiment as we have time from our study of the language.

The time it takes to reach Hankow will give some conception of how far we are from civilization. It takes six days to go to Hankow and return—one day each way by rail, and two by cart. And such queer carts! We never saw anything like them in the States. They are two-wheeled, with narrow tires which are notched like the ordinary threshing-machine wheels. The carts have no springs. They are covered over the top with cloth. There are no seats, the passengers furnishing their own. Each cart will accommodate two persons besides the driver. When the donkeys jump the ditches, as they do sometimes, one wishes he were walking instead of riding. They usually travel forty or fifty miles a day. A not unusual sight is a mixed team—a donkey, a horse, and a water-buffalo, all yoked together. All kinds of work are done with this team.

It is very cold here now. The Chinese use very little fuel, but wear heavy

cotton padded garments underneath their outer garments. The children look very odd, indeed, with so much clothing. They can not get their little arms down at their sides, but stand with them extended outward.

We foreigners—*neiguai*, as they call us—are the objects of the greatest curiosity. Men, women, and particularly boys, usually follow us every time we go out to walk. It is almost impossible to be alone here. In five minutes one can have an audience of two or three hundred people. The Chinese never have anything to do when a foreigner is about, but look at him.

To be in China reminds one of Bible times; they have so many customs similar to those of ancient Israel. We never were of better courage than we are at the present time; for we have the assurance that we are just where God wants us to be.

MAUDE A. MILLER, M. D.

### Southwestern Union Conference

THE first session of the Southwestern Union Conference under its present organization was held at Keene, Tex., February 24 to March 2. The church at Keene had previously voted to entertain the delegates free of charge. The territory of this conference embraces Oklahoma, Arkansas, Texas, and the Indian Territory. The first business meeting was called at 10:30 A. M., February 25. Elder N. P. Nelson, president, presiding.

This conference was attended by the presidents of all the conferences in the union, and by a majority of its ministers. From the first, the meeting was largely given to religious instruction and spiritual improvement. It was thought that if we could all draw near to God together, and be hewed and squared by his blessed truth, our spiritual perceptions would be greatly cleared, our hearts be made tender, and greater unity would result. The delegates and many of the people of the village met at six o'clock every morning to seek and praise the Lord. These were meetings of special interest; as the people sought God together, and confessed and put away sin, the Lord came near, and we enjoyed a spiritual feast.

The instruction by Elders Daniells and Russell, and Elder and Sister Haskell, was greatly appreciated by all, and was blessed of the Lord. They occupied considerable of the time in giving practical spiritual instruction and Bible readings relative to the fundamental truths of the message, and in the consideration of the work as it was in the early days of the message.

Many side issues and false doctrines and theories have sprung up, and have almost shaken the foundation of some. These things were dwelt on at length in this conference. It was plainly shown that the only salvation of this cause and people was in a return to the old landmarks of truth, to the grand old doctrines that have made us a separate people. The message given was that of the coming of the Lord and the finishing of the work in this generation.

The medical work in the Southwestern Union Conference was made a department of the conference. A medical board of seven members was elected to take special care of this work. This department will receive assistance from the Southwestern Union Conference. We have two sanitariums in this conference,—one in Little Rock, Ark., with Dr.

Green in charge; the other at Keene, Tex., under the supervision of Dr. Haskell. These two sanitariums are doing good work. We are confident that the medical work in these conferences will enter upon a new era, and will do its part in proclaiming the third angel's message.

Due attention was also given to Keene Academy and its work. It was the general sentiment of the conference, after free discussion, that the work with "Christ's Object Lessons" should be finished by fall, and the debt on the academy cleared, so that we can join with others in singing the jubilee song. The academy is doing a good work this year.

The work in all its branches was considered at this conference, and especially the work for the colored people. We are a weak conference, but we hope to be able soon to do some aggressive work.

At the close of the conference, Brother and Sister Haskell remained with us. The burden of Elder Haskell's message was to show the relation the spirit of prophecy sustains to our work, and that according to the Scriptures the gifts would all be restored to the remnant church. Many testified that their faith was strengthened by this study of the gifts, especially as they saw the part the spirit of prophecy would act in the closing message for this time. Sister Haskell's instruction was appreciated by all. She gave us many valuable lessons on the sanctuary and its work, the hour of the judgment, and the antitypical day of atonement.

Elder N. P. Nelson was unanimously elected president of the conference for the ensuing year. T. W. FIELD.

### Mississippi

THE third annual session of the Mississippi Conference convened at Vicksburg, Miss., Feb. 7-10, 1904. This was a very profitable season, and the first time in the history of the conference when all the churches were represented. The spirit of the message seemed to pervade all hearts. Plans were discussed whereby, with the small corps of workers, all openings for the truth might be filled, whether in court-house, school-house, meeting-house, hall, or private home. Success must be planned for and expected, and the conference voted that only those who were successful in bringing souls into the truth should receive support from the conference funds.

Four new churches were admitted to the conference; namely, Vicksburg No. 2, Eschol, Greenville, and Columbus.

The educational work is advancing. Encouraging reports were received from every school and Sabbath-school in the State. Five new Sabbath-schools have been organized within the last quarter, and are in a thriving condition. One very encouraging feature of the school work is that in every place where a mission school has been started, a church organization has been the result.

Since Elder H. G. Thurston came to this field only a few months ago, he has not only talked aggressive work, but has demonstrated the fact that such work can be done, by bringing companies into the truth in each place where he has held meetings.

The following officers were elected for the ensuing year: Conference President, H. G. Thurston; State Agent, H. H. Johnson; Superintendent of Church and Mission Schools, also Secretary of Sab-



bath-schools, F. R. Rogers; Assistant Secretary of Sabbath-schools, Mrs. L. V. Crawford; Conference Secretary and Treasurer, F. R. Rogers; Conference Committee, H. G. Thurston, F. R. Rogers, H. H. Johnson, R. S. Owen, W. H. Sebastian.

The new committee laid plans whereby the work may not cease while the conference debt of about twelve hundred dollars is being paid.

The fields are white for the harvest, only waiting the tireless worker to gather the golden grain. As we saw the advancement that the work was making here, we could but think,—

"Lo, the scenes of verdure brightening!  
See the rising grain appear;  
Look again! the fields are whitening.  
For the harvest time is near."

F. R. ROGERS, *Secretary*.

### A New Experience

IN visiting our churches, for some time past, it has been my custom to hold children's meetings, when there was opportunity to do so. The past winter I decided to hold a series of meetings in a place where the truth had never been presented.

While visiting the people just before beginning my meetings, I called on a man, a justice of the peace, who told me that the little town was regarded as the toughest in eastern Colorado, that he was anxious to put a stop to the way young people had been disturbing religious meetings, and if I needed his help, to let him know. I thanked him, and told him I had had over eighteen years' experience in mining camps and cattle ranches in the West, and had been in tough places, but never had found it necessary to arrest any one.

The first night some of the boys took the lap robes from the carriage of some people who had come several miles to attend the services; I told them to take some of our blankets, and I would find their robes the next day, which I quietly did. A week passed by; I did not reprimand the young people, and they began to look upon me as their friend.

The first Friday after my meetings began, I visited the day-school, and gave a little talk to the children, telling them that the next day we would have a children's meeting, and for all the children to come, but if their parents came, they would have to take the back seats and listen, but not say anything. As a result the house was well filled with parents and children.

The Lord blessed in teaching those children, many of whom had never had much religious instruction. I taught them, too, in simple language, the principles of the message. In teaching the children I gained access to the parents, and as I visited the homes, the children looked upon me as their friend. Two of those children began to keep the Sabbath, gave up the use of pork, and said they were Adventists. We expect to hold baptism at Wray at the time of our quarterly meeting in April, and that a bright little girl about eleven years old, with her mother, will make a start in the service of God. I believe my interest in the dear children has helped in reaching the older ones here.

In my years of experience in the message I never had better order than here, and the children and young people show me the greatest respect. The people wonder why I have such good order in

my meetings when other meetings have been broken up. I know it is in answer to prayer, and because the truth is presented in a simple way, so the young people and children can understand it.

GEO. O. STATES.

### Scandinavia

WE find the same loving, guiding hand of God here in this far northern country, so different from America in customs and laws. We began the year of 1904 with the week of prayer, and found it a strength and help to God's chosen flock scattered abroad in Denmark, Norway, Sweden, and Finland.

In Copenhagen, the capital city of Denmark, we have a mission school under the care of Brethren Christian and Murderspach, with about twenty pupils, many of whom will enter the canvassing work after the close of the school in April. The church there has also been strengthened by quite a large addition of believers, since Brother Christian began work there over a year ago.

The fifteenth of January I left for a trip to Sweden, crossing on steamer from Frederikshavn to Goteborg, where several meetings were held. We felt the presence of the Holy Spirit, both in speaking and in hearing. From there I went to counsel with the conference committee assembled at Nyhyttan, where we have an industrial school. At this council many questions of interest were considered.

I next went to Orebro, the place where children proclaimed the first angel's message. I visited the old Borg where these witnesses were punished. Here Brother Carlstrain is in charge of the health work started in that city. Quite a large company of believers is found there. As I went from that place, visiting churches in Sweden, I found that people were ready to hear, and hungering for more truth. At Stockholm we have a large church. Our depository located there is doing a good work. The canvassing work is prospering. Brother Emil Lind, with his long experience in that work, is pushing it to the front.

Farther to the north, across the water, lies Finland. The work was started there several years ago by Elder O. Johnson, now the president of the Sweden Conference. Elder John Hoffman has, for about five years, been in charge of that field. I was indeed glad to meet the workers assembled in Helsingfors, where we were together a few days, studying and laying plans for future work. Brother Fred Andersen is holding meetings in Helsingfors with good interest. Some of the leading citizens are attending his meetings, and he is busy every day holding Bible studies with several in the city.

The book department has revived under the careful and economical management of Brother Boettcher. Brother Hammer and his small corps of true colporteurs, are scattering the last warning truths all over the country, through books and periodicals. From the number of these silent messengers leaving the office, it looks as though there must be some souls who are hungering for the truth in Finland.

From there I went to Hanga and Stockholm, and stopped over Sabbath and Sunday at Lindkoping, where Elder Oberg is holding meetings. I was much encouraged to attend these meetings and study the Word of God with the little

company of believers, who have recently accepted the word of salvation. In Weinge, where Brother B. Anderson lives, we held one meeting, which was well attended by the neighbors around. We also had one meeting with the little company at Halmstad.

May the good work go forward in these countries. Even if the great waters separate one from another, the love of Christ is one and the same in every land and tongue. Yes, that boundless love makes caste, color, and language one in Christ Jesus.

P. A. HANSEN,  
*President Scandinavian U. C.*

### Southern Texas

I ARRIVED in Rio Grande, Tex., March 27, 1903. This city is on the Rio Grande River, which forms the boundary between Texas and Mexico. Here Catholicism has long held sway, but notwithstanding the moral darkness which has from the first settlement of the country brooded over this portion of the land, there are encouraging omens. The English schools, which have recently been established here, are educating the rising generation to think for themselves. Many are growing weary of burdensome forms, tired of the *padia* [priest] who is watchful over them in externals, even to the placing of a finger in making the sign of the cross, yet how careless of the state of the heart and of the life!

Up to the present time I have received two hundred and seventy periodicals, tracts, and pamphlets. Most of these have been used in Rio Grande, Fort Ringgold, and Brownsville, only twenty-seven numbers of the *REVIEW* and *Signs* being reserved for use in Camargo, Mexico. Of all the tracts and pamphlets I have used, "Elihu on the Sabbath" has created the most interest. I have ordered some of those tracts from the Texas Tract Society, in order to meet the demand.

Very few of the older Spanish people, of whom the population is chiefly composed, are able to read English. Some can read Spanish, but I have had only English papers. My work would be much more effective if I could have literature in both English and Spanish. Many are willing to read, and the demand for our literature is increasing.

SUMNER B. TAFT.

### Medical Work in Philadelphia

IN last week's issue an account was given by Elder Daniells of the meeting convened by the Pennsylvania Conference with a view to taking up sanitarium and medical work in the city of Philadelphia. The importance of this third city in the Union as an educational center is, perhaps, one of the reasons why the Testimonies have indicated the necessity of having the work represented creditably here.

There are gathered together in this city students from all parts of the world, including Japan, China, Russia, New Zealand, Africa, India, and in fact almost every country of note upon the face of the globe. The educators of these people are for the most part permanent residents of this city, who through physicians and also by direct contact come in touch with our work at the sanitarium, and often recommend others to come to us for treatment and help. Only a short time ago the writer



met a young man from Australia who had come to this country on the same boat with some of our brethren, and already had a favorable impression of the work we are doing as a people. He seemed pleased to know that we had a work here.

Two young ladies from Australia called at the office the other day, and stated that they saw our name in the telephone book, and as they had known of our work favorably in Australia, felt as if they could come to us and ask for advice as they would of a countryman or relative. These young ladies are taking up studies in the city, and it is to be hoped that they can be helped in many ways, as well as receiving some fostering care from the institution. Similar instances occur frequently, showing the importance of an established work in this locality.

The interest taken in our work by four of the best physicians in this city, who are also prominent educators in connection with three of the leading medical institutions here, is also a great encouragement to us. These men are sending patients to us, and are pleased with the institution and its work. Already the beginning of the work has drawn together a good-sized constituency, and the prospect before us is certainly encouraging.

It seems proper that our Pennsylvania Conference should feel a desire to be more closely connected with this important work, and take steps to incorporate it in such a way that it will be very closely in touch with the brethren of this conference. Their financial inability to establish the work on a permanent footing makes the undertaking very embarrassing to them, but we believe that the importance of the field, the wonderful missionary opportunities afforded, and the Christian character of the work that is being accomplished, and can be accomplished, will appeal to the hearts of our brethren everywhere, and that they will come up to the help of the Lord in this important center. Already there has been generous response from some individuals according to their ability.

The work has been started in faith, and there will be need of funds in the near future to meet the obligations which will arise. We trust that our brethren will stand by those who are putting their lives and best efforts into this work, and that the necessary means for carrying on successfully this important enterprise will be readily donated. If our brethren will thus co-operate with the workers here, I am sure there are a number of faithful souls, who, having received special training for this work, will give their lives to augment the means given, and thus carry into faithful and successful accomplishment the work of the right hand of the message in this great city of medical societies and educational institutions.

A. J. READ, M. D.

### Meeting of the General Conference Publication Committee

At the last General Conference provision was made for the selection of an advisory committee for the purpose of strengthening and unifying the production and circulation of denominational literature in North America. This committee, which has come to be known as the General Conference Publication Committee, was to be made up as follows: One member from the General Confer-

ence Committee, one from each union conference, one from each publishing house, and one from each branch office. Its first session was called March 2, 1904, at Omaha, Neb., and continued one week, fifteen meetings in all being held. The General Conference was represented by W. C. White; the Review and Herald, Washington, by S. N. Curtiss; the Atlantic Union Conference by F. E. Painter; Review and Herald, Battle Creek, by I. H. Evans; the Lake Union Conference by J. B. Blosser; the Southern Union Conference by J. E. White; the Southern Publishing Association by I. A. Ford; the Southwestern Union Conference by C. N. Woodward; the Central Union Conference by A. T. Robinson; the Kansas City Branch, Pacific Press, by James Cochran; the International Publishing Association by T. G. Johnson; the Northern Union Conference by C. M. Everest; the Pacific Union Conference and Pacific Press, Oakland, Cal., by H. H. Hall.

C. H. Jones, of the Oakland Office of the Pacific Press; Geo. W. Pettit, of the Portland, Ore., Branch of said company; and E. R. Palmer, the secretary of the committee, were not present.

As this session was held in connection with the Central Union Conference, and all our meetings were open, we had the counsel of a large number of experienced book men and conference officers. Among these were Elder W. W. Prescott, president of the Review and Herald Publishing Association of Washington, D. C.; C. W. Hardesty, agent of the Central Union Conference; P. T. Magan, of Emmanuel Missionary College; Elder A. G. Haughey, president of the Western Michigan Conference; D. W. Reavis, manager of the Circulating Department of the Review and Herald, Battle Creek, Mich., who acted as our secretary, pro tem; Frank Jencks, Kansas State agent; Brother Fairchild, Missouri State agent; G. Phillips, Colorado State agent; and Brother Hahn, Nebraska State agent.

#### Object of the Meeting

The one great theme that seemed uppermost in the minds of all was, "How can we assist in carrying this last warning message to the world in this generation?" Although much time was given to the discussion of details connected with methods and organization, yet the thoughtful observer saw in it all a determination to join heart and hand in carrying out this great aim.

#### Problems Considered

It was expected that men coming from every portion of the United States—men who had been on the "firing line," so to speak—would have many problems to consider, and so they did. Here are some of them: How can we give our canvassers a better training for their work? How can we organize and train an army of resident canvassers? How can we assist in circulating literature in other languages? What should be the relation of such books as "Christ's Object Lessons" to the general book business? What should be our attitude toward private publishers? Should there be a reduction in the styles of bindings of our large subscription books? What should be the basis of prices and discounts? Does tract society control of the book business yield the best results?

As we studied over these and other questions hour after hour and day after day, earnest prayers ascended that we might be led to right conclusions, and

that we might adopt such methods as would be acceptable to our brethren and sisters in the field. In fact, we decided at our very first meeting that all problems would be considered from the standpoint of the people in their homes rather than that of the factory. As we did so, we came closer and closer together, cherished plans were modified, and nearly every action taken was unanimous.

#### Other Features

A gathering of this kind would not be complete without the relation of incidents showing the influence and the results of the circulation of literature, and we wish each reader of the REVIEW might have listened to the accounts of how wonderfully God has used the printed page in carrying salvation to men. These experiences served not only to encourage us, but to keep ever before us the real object of our council.

Much enthusiasm was manifested in the general plans laid for a great missionary campaign this fall, but of this we will speak later. We believe this meeting will result in a greater unity of effort, a wider circulation of the truth, and a great harvest of souls.

W. C. WHITE, *Chairman*;  
H. H. HALL, *Secretary*.

### Literature for Louisville

Two years ago we wrote an appeal to our brethren through the REVIEW, asking that they kindly send us, for free distribution, boxes and barrels of clean papers, tracts, and such books as they could spare, that we might have something with which to begin our work here in this great city of the South. The response was so full and free that we were overstocked at the time, and had to write another appeal to have no more sent until we could dispose of what had already been received. We need not say that we appreciated this manifestation of interest in the Southern work on the part of our brethren and sisters throughout the North, East, and West.

Besides the boxes and barrels of books, tracts, and papers that were so kindly sent, we also received several donations of money to help us in repairing the church building we had just purchased, which we were trying to get in shape so we could have a place for meetings, to which to invite others to hear this precious truth. All these blessings were received with thanksgiving, and the Lord, we believe, has blessed the givers as much as he has those who were the recipients of these gifts. We wish to thank all these for their remembrances of the work here in this part of the Southern field.

We have succeeded in repairing our place of worship, and have held many excellent meetings in this house, and had many precious experiences. A number have accepted the truth, and are now rejoicing in it. These have come to us as the results of the Bible work done by my wife, who has been the only white Bible worker we have been able to place in this whole city. We have our building nearly half paid for; but the death of two of our prominent members this past year, makes the financial burden fall heavily upon those of us who are left.

Now what we want is another supply of papers,—good, clean papers,—also tracts that are in shape to use, and all the bound books on present truth that can well be spared, even if they are among our first publications. Such as

will do, we use here in Louisville. Many we send out over the conference to our workers who need them, but can not afford to buy them. Of the books and tracts sent us before, many are now being eagerly and thoughtfully read among the mountains of eastern Kentucky.

One of our missionaries, Brother J. W. Stein, has found his way up among those hills, and has there established a good company of believers who rejoice in the preciousness of this last message of mercy. They are glad, indeed, to get these old books, and when carefully read, they pass them on to their neighbors, and come together evenings to discuss the wonderful truths that they contain.

If you will simply box or barrel up these books, papers, and tracts that are of little use to you, and will send them to us, being sure in every case to *prepay the freight*, we shall be glad to get them, and will see that they are put to some good use here in the South. Now please do not box up torn, dirty papers, many of them not our publications at all, and send them on for us to pay the freight, merely to throw them away because they are totally unfit to use anywhere. The most that were sent before were in good shape, freight prepaid, and we were glad, indeed, to get them. But we do not care to pay out money on such publications as *The Ladies' Home Journal*, *The Farm and Home*, *The Inland Printer*, etc. We received quite a number of these before; but, of course, could not use them in our work. Send us such papers as *The Southern Watchman*, *The Signs of the Times*, *THE REVIEW AND HERALD*, *Good Health*, *The Youth's Instructor*, etc.

We had one tent pitched in eastern Kentucky last season, and expect to have two in the State this summer, one for the colored, and one for the white. We wish these papers and tracts, not only for Louisville, but also to place in these tents this coming season. Many of the books will be scattered among what is known as the "mountain whites" of eastern Kentucky. We shall be glad to receive these, also donations for our work here in Louisville, from our brethren anywhere. I ask an interest in your prayers, and I also pray that the blessing of the Lord may rest upon such as shall assist us in our great work here in the South.

OTHO C. GODSMARK,

2005 Magazine St., Louisville, Ky.

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

THE dedicatory services will be held in May. The definite date will be announced later. God has wonderfully helped in the work of establishing this first memorial of the third angel's message in the capital city. It has helped the credit of our work in Washington greatly. The amount for necessary alterations is almost made up. We believe this work will be finished, and that when the one hundred thousand dollar list of donations for establishing the Washington sanitarium, school, and General Conference offices is published, there will be a large surplus for that fund. The hour has struck, the time has come, to arise and build free of all debt. Who will help to make this possible now?

Donations previously reported, \$9,616.40.

Received Feb. 16, 1904: Mrs. Margaret Williams, \$1; a friend in North Carolina, \$150.

May 21, 1903: Edward Chronister and family, \$1; Jacob Arnold, \$5; Maiden Rock (Wis.) church, per F. E. Baker, \$1; Norwalk (Ohio) church, \$3; J. N. Watros, 50 cents; Edith Ward, 50 cents; Carrie Davis, 50 cents; Emma Davis, 50 cents; Glen Davis, 25 cents; M. J. Eggleston, 25 cents; Streator (Ill.) church, \$4; Chicago German church, \$1; Onarga, Ill., 50 cents; M. Krauss, \$1; Mrs. I. Richmond, \$1; Waukegan, Ill., 25 cents; G. M. Hicks, \$1; Mrs. Paiga, \$5; Kankakee (Ill.) church, \$1; Mrs. M. A. Winchell, \$1.

The forty-four names that follow are from the Industrial Training-school and church of Boggstown, Ind.: Dr. S. L. Strickler, \$5; A. E. King, \$1; Nora Johnston, \$1; T. S. Johnston, \$1; William Cushing, \$1; William Applegate, \$1; Mrs. Wm. Applegate, 50 cents; G. M. Johnston, 15 cents; Mrs. G. M. Johnston, 15 cents; Reba Fay Johnston, 10 cents; John W. Johnston, 50 cents; Robert Strickler, 25 cents; Mrs. Strickler, 25 cents; B. F. Machlan, 25 cents; Mrs. Machlan, 25 cents; Chester Achor, 25 cents; Harry Byers, 25 cents; Edgar Myers, 25 cents; Tella Barlow, \$1; Samuel Walls, \$2; G. W. Lauffer, \$1; Bert Johnston, \$1; Carl Strickler, 10 cents; Willie Miller, 10 cents; Ralph and Johnnie Miller, 10 cents; John Miller, 50 cents; Cora Johnston, 10 cents; Thero Johnston, 5 cents; Lena Cushing, 10 cents; Mrs. E. M. Cushing, 25 cents; Lowell Johnston, 10 cents; Paul Johnston, 10 cents; Molly Amos, 5 cents; Mrs. Ella King, 25 cents; Mrs. Dora King, 25 cents; Mrs. S. E. Johnston, 50 cents; Mrs. Lissia Brown, 25 cents; Flora Staples, 25 cents; Cora Strickler, 25 cents; Mrs. A. E. Staples, 25 cents; Mr. Boyd, 50 cents; Mrs. S. B. Kinney, \$1.50; Thomas Hubbard, 25 cents.

May 22: Mrs. L. Briggs, \$1; Harry Ellis, \$1; Ellen Huck, 50 cents; B. M. Roberts, \$1; Wm. Frost, 50 cents; Mary A. Haysmer, 50 cents; Thomas Bride, 25 cents; Mountain View (Mo.) church, \$2.74.

May 25: L. S. Johnson, 25 cents; H. W. Oliver, \$1; J. R. Carnahan, \$5; Kasota (Minn.) Sabbath-school, by Mrs. J. L. Pettis, \$1.42; Alfred Whitehead, Treas., \$1.

May 26: Columbus (Ohio) church, by W. H. Schwartz, \$18.50; J. B. Wical, \$1; W. A. Wilcox, Treas., \$34.90.

May 27: Wm. Seiwald, \$1; Nebraska Tract Society, \$5. The eight names which follow are friends in Honolulu, Hawaiian Islands: Mrs. L. B. Kerr, 80 cents; J. E. Bush, 50 cents; Geo. Markham, \$2; Mrs. Rose Sanders, \$5; Mrs. Zohn, \$5; Mrs. Hams, \$1; Mertie Hudson, \$1.40; N. F. Burgess, \$5.

May 28: L. H. Wakeman, \$2; Mrs. Henry Zimmerman, 50 cents; Mrs. Julia Megant, 25 cents; Mary Pathel, 25 cents; Augusta Biven, \$1.

May 29: Sister Woods, 35 cents; Sister Estes, 25 cents; N. O. Prescott, 25 cents; Sister Blood, 25 cents; Mrs. G. S. Carwil, 25 cents; Mrs. A. E. McKeek, 25 cents; W. R. Litsey, 25 cents; J. H. Pritchard, 10 cents; Fred R. Eusman, \$1; Motts Lilquist, \$1.65; Sam Smith, \$1; Mrs. L. Lollon, 50 cents; Alonzo Carter, 15 cents; Emma Westover, 17 cents; Lucy Westover, \$2; Isadora Harrell, 25 cents; Herbert Castro, 25 cents; M. J. Sailor, 10 cents; Viola F. Sailor, 5 cents; Peter Sailor, 25 cents.

May 30: Mrs. Maria Butts, \$1; Della Weir, 25 cents; Sarah Hulin, 25 cents;

J. M. Wilkinson, 50 cents; Geo. Rolfe, 25 cents.

May 31: Sister O. O. Holmes, \$6.50; Brother Kloppe, \$1; Annie Newcomer, \$1.

June 1: Lillie E. Wagner, \$1.

June 2: Geo. H. Faris, \$1; Tommy Faris, 25 cents; W. H. Armstrong, \$1.

June 3: S. M. Band, \$1; Mr. and Mrs. LeRoy Dean, \$1; Mrs. Libbie Dean, \$1; Mila Dean, \$1; Mrs. Carrie Beaumont, \$1; Iva Dean, 25 cents; Mr. and Mrs. D. E. Dean, \$1; a friend, Gas City, Ind., \$1.

June 4: Robert Torrance, \$1.

June 5: Mrs. Mary E. Beck, \$1; J. G. Wood, \$1; Adaline Wood, \$1; H. O. LaFever, \$5; Katherine E. Miller, \$1; Helen M. Miller, \$1; Mr. and Mrs. Lewis Brown, \$1; Alcinda Brown, \$1; Harriet McClure, 25 cents; Mrs. J. T. Patton, \$1; Emma Anderson, \$1; Rebecca Rush, 25 cents; R. A. VanMeter, 50 cents; Mary McClelland, 50 cents; Dorcas A. Hill, 50 cents; A. B. McClelland, \$1; Florence Schuster, 50 cents; E. R. Hunter, 50 cents; Mrs. B. McDennott, 10 cents; Sister Slocum's book, \$5.

June 6: Alice E. Pierce, \$2.50; Henry Obermeyer, \$1.

June 7: a sailor, \$3.

June 8: John E. Meredith, \$1.

June 10: A. C. Brown, 50 cents; Earn Tift, 50 cents; William Callaghan, 25 cents; Mrs. Brown, 25 cents; Frances Brown, 5 cents; Mrs. Nelson, 10 cents.

June 11: E. Holcomb, \$3.

June 13: J. C. Blackiston, 25 cents; S. E. Dawson, 25 cents; W. R. Wilson, 25 cents; a friend, 25 cents; Ella Satterfield, 50 cents; Chas. L. Ashby, 25 cents; O. P. Leary, 25 cents; Mary L. Judefind, 15 cents; George Thomas Sewell, 50 cents; Martha C. Gale, 10 cents; Wm. F. Gale, 10 cents; Chas. Hynson, 25 cents; Robert Jewell, 50 cents; D. W. Crosby, 25 cents; Josie Van Zandt, 25 cents; South Auburn (Neb.) Sabbath-school, by Miss Daisy Hubbard, \$3.07.

June 15: Hamilton (Mont.) church, by C. F. Kulwig, \$3.70; James S. Houseman, \$1; Christena Hendrickson, 25 cents.

June 16: Veteran Soldiers' Home, Washington, \$1.

June 17: M. A. Green (75 years of age), 50 cents; C. E. White, Treas. W. Va. Conf., \$2.25; Mrs. M. G. Mason, \$1; John Night, \$1; H. D. Jacob, \$1.

June 18: Carrollton (Wash.) church, by Mrs. Ida Barber, \$1.75; L. D. James, \$1; Lenora Gibson, \$1; Mary Jones, \$2; Mrs. J. H. Gibson, \$1; Mrs. Sara Drew, 50 cents.

June 19: A. A. Lander and wife, \$2.

June 23: Columbus (Ohio) church, by W. H. Schwartz, \$3.50; M. T. McCadler, 50 cents.

June 25: Mrs. S. C. Botsford, \$1.

June 27: Mrs. Annie Tucker, 50 cents; R. T. Dowsett, Treas. Wis. Conf., \$3.75; Mrs. Isaac Masier, \$1; Emil Anderson, \$1; Mr. and Mrs. S. S. Durham, \$1.50; Hjalmar Carlson, 50 cents; Mariam Johnson, 20 cents; Mrs. Eva Brooks, \$1; Pomona (Kan.) church, by O. D. Nichols, Treas., \$2; Mrs. Margaret Shepherd, \$1; W. A. Wilcox, Treas., \$2.

June 30: Veteran Soldiers' Home, Washington, D. C., 25 cents; Willis (Mich.) church, by Edward C. Lohr, \$1.75.

Total reported, \$10,037.25.

J. S. WASHBURN.  
Magnolia Ave., Takoma Park, Washington, D. C. Note change of address.

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Making Thinkers

"As he [man] thinketh . . . so is he." During the Dark Ages men were not allowed to think. This is what kept the world in darkness. When men think, they find God reaching after them, and the darkness vanishes before the light.

Luther taught men to think. That brought the Reformation of the sixteenth century. It was thought that made men throw off the shackles of European government, and seek a home of freer thought in America. Men have risked everything for the right to think, and yet to-day, in this year 1904, there are people who will not think. They do not know how to think. If they and their children continue thus, we shall again have a dark age.

It is time for a change. For years our schools turned out students, so called, who did very little thinking, and so God, through the spirit of prophecy, called for a new order of things. He told us to take the Battle Creek College out of Battle Creek, and locate where the students would have a better opportunity to think.

We had but little idea in those days what the change would bring. Even yet we have not begun to see, so the spirit of prophecy tells us, the possibilities before us. But one thing we do see, and that is that the planting of a school in the country; the erection of buildings by students; the teaching of cooking in an actual kitchen in an institution that is struggling for the right of existence; the serving of meals to hungry students; the teaching of sewing in a class, the members of which make their own garments; the union of students and teachers to discipline, finance, and manage a school and a farm,—these things we have found make students think. If any one doubts it, he has only to attend one of the union meetings at Emmanuel Missionary College on Friday morning. He who does will find that manual labor does "encourage close observation and independent thought."

One phase of the work alone will serve as a concrete illustration of the principle I have given. Day by day for a number of weeks the divine principles of government have been the subject of study.

In God's sight all men are equal. Position does not elevate; it makes a man a servant. The right to lead must come because of advance knowledge, a power that comes from experience in doing; it can not be legislated to a man.

All men are to be dealt with according to Christ's instruction in Matt. 18: 15-17.

There was a time when, as a member of a faculty, I used to help make laws for my students. I no longer do this. I have been a member of a faculty which spent much time in disciplining unruly students. I am no longer called to act this part. When students help to make the regulations by which they are governed, when teachers and students submit to the same ruling, then students will bear a burden of discipline equal to, if not greater than, that carried by any

teacher. We have found it so. It does not foster carelessness. It creates painstaking effort, which makes thinking students.

This is the growth of democracy and true Protestantism. But students to-day will be the men of action in the church to-morrow. If they are thinkers to-day, they will be strong thinkers, capable, self-supporting workers to-morrow.

Is not this the province of our schools? Is not this the duty laid upon our educational system?

E. A. SUTHERLAND.

### Agricultural Education

#### Self-Support of School

As mentioned in our last article, the effects of debt upon our school work have been such as to cause us to feel that it must be shunned like the leprosy. This necessitates the management of our school work in such a way as to make it self-supporting. In providing for the expenses of the school, it is found that the principal items are the salaries and the food supplies. If these can be lessened, or new resources developed to meet them, a great burden will be lifted in the financial management.

It is the experience of families who have lived both in the city, where all food supplies must be purchased, and in the country, where a large portion of the food could be grown in the garden, that there is a great difference in the financial maintenance of the family. The same is true of our schools. Large sums of money are paid out for supplies of food when it is purchased, and a vast saving is effected when most of the food is produced on the school farm. Just such a means of support has been pointed out in the instruction from the Lord: "Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health." It is in this connection that we are told that study in agricultural lines should be the "very first work entered upon." From the first our schools should raise, as far as possible, the food required for the students. As the work develops, all the possibilities of the soil should be illustrated. "The young men should learn to cultivate the soil, and to raise whatever the land will produce. No one can tell what can be done with the soil until he has studied, planned, and experimented." "There should be orchards, and every kind of produce should be cultivated that is adapted to the soil."

If all the food supplies of the school were provided in this way, not only would much money be saved, but possibly the rates charged to the students could be decreased. But not alone should all the food required by the school be raised, but the garden and farm should be made a source of income. "There should be sufficient land 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." Such an additional source of income would be a great blessing to our schools, in providing needed facilities and improvements.

Some gratifying results have been seen from work of this kind in the school with which the writer is connected. We had no improved land to begin with, but every acre had to be cleared out of the forest. We are still working amid the

stumps. Among other things, we early planted some of the small fruits, from which we have derived an important revenue. The strawberries of course produced a crop the next season after planting, and from the small amount of land set to this fruit, we have received several hundred dollars annually, as well as canning at times nearly one thousand quarts for use in the school. A goodly sum has been realized from the sale of plants as well as fruit. As the work of digging, sorting, trimming, and packing the plants was being done by the teachers and students during the afternoons, after school work in the forenoons, attention was called to the fact that in this way we are approaching a method followed in the schools of the prophets. We are told that "many of the teachers also supported themselves by manual labor." As our schools "must be more like the schools of the prophets," we should be looking to see if the expense for teachers' salaries may not be partially met in some such way as suggested above. This work of the teachers was bringing in financial returns to the school, so that they were really partially supporting themselves by manual labor.

While our schools should cultivate all the produce adapted to the soil, there are special crops and industries for each locality which will be of special financial value. In some places the growing of nursery stock can be conducted, in others high-grade poultry may be raised, etc. Special methods will suggest themselves in the various localities. In our school we have found the keeping of bees to be both instructive and profitable.

When such plans as suggested above are outlined for our schools, with the "extensive lands for cultivation," it may be said by some, "But this means a great deal of work!" True; but this is only another reason why we should do thus. A great need in our schools, as mentioned last week, is sufficient profitable work to enable students to be self-supporting while in school. Both the school and the students will be greatly assisted. "And the lesson of self-help learned by the student would go far toward preserving institutions of learning from the burden of debt under which so many schools have struggled, and which has done so much toward crippling their usefulness."

Another query to the point may be: "How can we do this work when we do not have the students in school during the summer?" To this we answer, *Make the school year coincide with the agricultural season.* Get the students in school during that time, by having the course of study cover that period of the year. There are difficulties, consideration of which must be deferred to another article, but a general movement on the part of our schools would lead our people to see its necessity, and secure their co-operation.

H. A. WASHBURN.

### Fernando (Cal.) College

FERNANDO College opened very satisfactorily this year; and while we have had difficulties to meet, we are much pleased with the prospect. A spirit of devotion to the great work that we have in hand seems to be taking possession of our young people, and we hope it will continue until an army of young recruits shall enter the ranks to do valiant service for the Master.

Our entire enrolment is 140;—in the church school, 30; in the intermediate, or model school, department, 30; and in the high school, 80. Our young men hold a prayer-meeting at 5 A. M., and we have the regular morning worship in each home at 6 A. M., and breakfast at 6:30. Our chapel exercises are from 8:45 to 9 A. M. The school session continues from 9 A. M. to 1 P. M. In the afternoon attention is given to the industrial work. Our plan is to have teachers and students work together at industrial as well as intellectual and spiritual work. We make the Bible study prominent and the basis of all study and work; whether setting plants, planting seed, or hoeing, all should be performed with that real devotion to the Creator, that desire to please him, that is generally expected in the performance of religious duties.

Of course we do not fully succeed in our efforts, but we are encouraged by seeing advancement and growth. Our motto is, "Whatsoever ye do, do all to the glory of God."

Our young people have organized a Young People's Society, and they are doing active work in the immediate neighborhood, and in more remote fields by mailing literature, writing letters, etc. We are much encouraged.

H. E. GIDDINGS.

### Relation of Parents and Teacher

In our work of educating our children for the service of the Master, there are many serious questions which confront us. Perhaps one of the foremost of these is the relation that should exist among the parents, teachers, and children. Of course all would say that the attitude of the children in this threefold association should be one of obedient, earnest learners, that they may become well-trained, efficient workers for the Saviour. But the relation that should exist between teacher and parent is one that sometimes looks better in theory than it does in the practical working out of the same. We are glad to believe that many of our people show by their lives that they understand this relation, and also maintain it so far as they are concerned. But at times we are led to think that some others who are just as desirous of doing the Lord's will, do not fully understand as yet just what he requires of us on this point.

To be more specific, when a teacher, who has a large room full of precious boys and girls to be taught the ways of Jesus, is put to her wits' end, and happens to make a mistake and deal unwisely with the children of certain parents, what should be the attitude of those parents toward that wearied and perplexed teacher? If any one has a good, practical answer, we shall be glad to receive it. I fear that this question is often answered in such a way as not only to discourage the already overtaxed teacher, but also do a much greater injury to the children who hear the unkind criticism, and thus learn lessons of distrust not only in the teacher, but also in the parents themselves. And as the children grow older, we wonder why they are so disobedient, why they are slipping out of our reach, why they are being lost to the cause and to eternity.

Fathers and mothers, let us remember that the teacher is as liable to err as we are, and she also has the responsibility of many more children than you do; and if she makes a mistake, for the love

that you have for your own little ones, and the desire that you have to see them always manifest the spirit of the Saviour, and work for him, study carefully to know what Jesus would do if he were dealing with the particular case that you have in hand.

"This generation" is rapidly passing away, and may the Lord help us all to realize this, and to show that we believe it by drawing the armor a little closer, and pressing forward to meet the foe, always manifesting toward one another that charity which covers a multitude of sins.

CHAS. E. WELCH.

### Current Mention

—Within the past eighteen months there have been three suicides among the professors in the University of Ohio.

—Vigorous sanitary measures are required at Poughkeepsie, N. Y., to stamp out a threatened epidemic of typhoid fever.

—Sir Edwin Arnold, the noted English poet and Orientalist, died at his home in London, March 24, after a brief illness. He was seventy-two years of age.

—The city of Butte, Mont., is reported to be sliding slowly down the side of the mountain on which it is situated, the last reported movement having been made March 14. Several buildings and sections of the street railway tracks have suffered damage.

—News comes from Panama that the new Panama "republic" is about to dispose of its navy, consisting of two vessels, by sale or charter; that a loan of \$100,000 is to be negotiated in the United States; and that the standing army of the republic is to consist of two hundred and fifty men, including officers.

—It is reported that the Japanese have succeeded in closing Port Arthur by the sinking of vessels at the mouth of the harbor. Skirmishing between the Russian and Japanese land forces in the vicinity of the Yalu River is also reported. There are conflicting rumors regarding the condition of the Russian fleet and fortifications at Port Arthur.

—A storm which swept over Kentucky, March 26, unroofed houses in Louisville, and injured a number of people, besides flooding a large section of the city. Great damage to property was also caused in Daviess County, Kentucky. On the same date a storm in Greene County, Arkansas, killed three persons, injured a large number, and caused widespread damage to property.

—In southern Colorado the State militia have been called out to preserve order in the districts affected by the striking coal miners. The president of the Western Federation of Miners was put under arrest at Ouray, and Governor Peabody and Attorney-General Miller are considering the advisability of deporting from the State several officials of the United Mine Workers of America who have come to the scene of the disturbance from other parts of the country. President Mitchell sends word to the strikers to remain firm. In Las Animas County the governor has proclaimed martial law.

—Great damage, estimated at several millions of dollars has been done by

floods in southern Michigan, principally along the banks of the Grand River and the Kalamazoo. At Grand Rapids 3,000 buildings were flooded, 1,500 families were imprisoned in their homes, 10,000 employees were thrown out of work by the shutting down of factories, and the city was for some time in darkness by the flooding of its lighting plant. Train service was badly interrupted for several days. A number of deaths by drowning were reported. Disastrous floods are reported also from southwestern Indiana, along the tributaries of the Ohio River in Ohio, and in the Mohawk Valley, New York.

—Negro clergymen in some of the Northern States are advocating armed resistance on the part of negroes when threatened with mob violence by the whites. The pastor of an African Methodist church in Brooklyn, N. Y., Rev. F. M. Jacobs, urged this course before his congregation as being the best remedy for lynchings, and in justification of it said: "They may call this an incendiary sermon, but before the Spanish-American War every pulpit in the land was demanding revenge for the victims of Spanish treachery." When war is advocated even from the pulpit, there is small prospect for peace. Clergymen today seem largely to have forgotten the injunction of their Lord and Master, "Resist not evil." They are poor ambassadors of the Prince of Peace.

### NOTICES AND APPOINTMENTS

#### Good Omens

THOSE who have looked over the plans and matter for the special Signs number of *The Southern Watchman* say that it is going to be the best special number ever issued. The cover design is especially suggestive and striking. It can not fail to make a favorable impression upon the mind of every one to whom it is shown; in fact, this alone would be sufficient to sell the paper to the majority of people.

Already orders from conferences, tract societies, and individuals are beginning to come from all parts of the country in a very encouraging manner. One good brother and his family desire ten thousand copies. This is certainly a good example, and may it not be an incentive for many of our brethren and sisters to order a large number, or to increase the number that they already may have ordered?

Since the announcement of this special number, the publishers have received a great many letters from conference presidents and other leading workers, expressing themselves as well pleased with the publishing of such a number, and particularly with the subject that has been chosen; namely, The Second Coming of Christ and the Signs Just Preceding that Event.

The illustrations in this number will be of special interest, because they will be on present issues. The articles are short and right to the point, and are sure to be read by all who are fortunate enough to get a copy. It is sure to be a rapid seller. Such a number as this—twenty-four pages, well illustrated, printed in two colors, and to be sold at only a nickel a copy—ought to have a circulation of at least a half-million. The outlook is encouraging. No one can estimate the amount of good that may be accomplished through its circulation. Do you not wish to have a part in it? Twenty-five or more copies to one address will be furnished at 3 cents a copy. It is expected that advanced copies will be ready early in April. Order now so

as to receive some of the first edition. Address Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn., or your State tract society.

### Notice!

NOTICE is hereby given that all members of the Ft. Collins (Colo.) church who do not report, and whose whereabouts can not be ascertained by July 1, 1904, will be dropped from the church roll. Address Mrs. Alta Brooks, Church Clerk, 225 Whedbee St., Ft. Collins, Colo.

### Notice!

To the absent members of the Cleveland (Ohio) church we wish to say that we find it necessary to revise the church books, a thing that has not been done since the church was organized. In order to do this correctly, we desire as soon as possible a written report from every member, except those who will be present at the quarterly meeting, April 2. Let no one think his membership dropped on account of not reporting, but let us know in your report whether or not you wish to retain your membership with us. Address R. B. Owen, Clerk, 567 Case Ave., Cleveland, Ohio.

### Business Notices

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

WANTED.—A tailor; steady employment for a good man. Apply to J. M. Jones, The Tailor, Iola, Kan.

WANTED.—S. D. A. man, or man and wife, —man to work on farm by year, woman to work among children. Good wages to the right man. Address W. A. Whitman, Arcola, Assa., Canada.

WANTED.—A good, strong, married man to work on farm by month or year. Farm on main road, pleasant location. S. D. A. church near. For particulars, address R. W. Osborn, Tekonsha, Mich., R. F. D. No. 1.

FOR SALE.—Nursery stock of all kinds; first class; at most reasonable prices. More than a dozen of the best varieties of strawberry plants; also early bearing varieties of fruit trees a specialty. For further information, address Emmanuel Missionary College, Nursery Dept., Berrien Springs, Mich.

### Addresses Wanted

GEO. A. KALLMEYER, Box 133, Belleville, Mich., wishes the addresses of three sisters: Lena, Mary, and Julia Kallmeyer.

### 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:—

Fred B. Numbers, 61 Greymont St., Cleveland, Ohio, back numbers of *REVIEW*, *Signs*, *Good Health*, *Instructor*.

Tom C. Hege, Winston, N. C., current S. D. A. periodicals, special numbers in quantity.

## Obituaries

POTTER.—Claude W. Potter, son of Mr. and Mrs. Curtis Potter, of Eden, Ingham Co., Mich., died of appendicitis, March 10, 1904, aged 13 years and 18 days. Though young, he had a conscientious regard for truth and right. At the funeral a large congregation of sympathizing friends listened attentively to remarks founded on the words, "But we see Jesus." Heb. 2:9. M. B. MILLER.

COOK.—Died at Oakland, Ore., March 12, 1904, of slow fever, Edna Marguerite, youngest child of W. E. and Ella Cook, aged 3 years, 11 months, and 22 days. Although so young, she was interested in stories of Jesus, and never wanted to retire without the reading of the Bible. Her father, mother, two brothers, and two sisters mourn their loss, but they mourn not as those who have no hope. Words of comfort were spoken by Elder O. Soule, from Jer. 31:15, 16.

BERTHA CAMP.

PARKHURST.—Died at Hillsdale, Mich., March 14, 1904, Hosea H. Parkhurst, aged 75 years, 9 months, and 12 days. Two years ago he gave his heart to the Lord, and since had been a believer in the third angel's message, which was a comfort to him through his long, severe illness. He died in hope of the first resurrection. He leaves a wife, two sons, (one being Elder W. D. Parkhurst, of Grand Rapids), two daughters, and one stepdaughter, one brother, one sister, and many friends. Funeral services were conducted by the writer.

ANDREW J. HARRIS.

OLVIN.—Died at the residence of F. J. Otis, Sr., in Jackson, Tenn., March 6, 1904, of consumption, Catharine Olvin, aged 36 years. She accepted present truth at the time the steamer "Morning Star" was in the missionary work for her race near Vicksburg, Miss. She was with us for the last seven months, and as she realized her condition, expressed the desire to be hidden with Christ in the grave, awaiting his coming. She felt a great desire that her daughter, a girl of fifteen, might grow up under the influence of the message. The funeral was held from the Salem Baptist Church, and was conducted by its pastor, D. Ingriham. F. J. OTIS, SR.

STILES.—Died at his home near Olin, Iowa, Feb. 23, 1904, Richardson Addison Stiles, aged 58 years, 8 months, and 14 days. Brother Stiles was converted in early life, and united with the Freewill Baptist Church. In the fall of 1878, he with his family accepted the Sabbath and kindred truths under the labors of Elder J. D. Pegg. He was one of the charter members of the Olin church, and remained faithful until the time of his death. He was resigned to the will of the Lord, and peacefully fell asleep in Jesus. He leaves a wife, two sons, and a daughter to mourn their loss. The funeral services were conducted by the writer, assisted by Rev. Nathan Potter.

J. W. DORCAS.

HILL.—Died at Howard, Colo., March 7, 1904, of a paralytic stroke, Sister Olive B. Hill, nee Smith. Sister Hill was born in Windsor County, Vermont, March 21, 1836, the family afterward moving to Iowa, where she was married to David N. West. In 1859 they removed to Colorado. She was the mother of five children, only one of whom, a son, W. A. West, survives her. She married the second husband, A. J. Hill, about the year 1880, but was again widowed after a few years. In 1896 she united with the Seventh-day Adventist church at Salida, Colo., under the labors of Elder Watson Ziegler. She was for many years an earnest Christian, and was faithful to the end.

L. D. CHRISTISON.

HARRISON.—Sister Hannah C. Harrison fell asleep at her home in Newark, Ohio, March 2, 1904, aged 84 years and 11 months. Sister Harrison was for many years a member of the Baptist Church, but about ten years ago she came to the knowledge of the third angel's message through the labors of Elders D. E. Lindsey and Stephen Haughey. The immediate cause of her death was an injury received from a fall about three weeks pre-

viously. Her closing days were full of pain, but her trust in God enabled her to bear it with wonderful patience and quiet submission. She was the mother of six children, four of whom are living. The funeral services were conducted by the writer, a scripture for consolation being found in John 5:25-29. We laid her to rest in Cedar Hill Cemetery to await the voice of God.

KENNETH R. HAUGHEY.

FEASTER.—Died at the home of his daughter, Mrs. J. F. Ketring, in Wichita, Kan., Feb. 24, 1904, Conrad A. Feaster, in his eighty-second year. His parents were directly descended from those who, amid the snow-clad peaks and mountain valleys of the Alps, sealed their faith with their blood. He was a member of the Lutheran Church for many years, but in 1894, while on a visit in Elk City, Kan., he heard the third angel's message presented in a manner so clear and convincing that he at once accepted it, and was baptized at the camp-meeting in Emporia, Kan. He returned to his Eastern home to meet many trials and sorrows in his old age, but remained true to his faith, and it was the hope of our Saviour's soon coming that cheered his last years. As a little child might fall asleep in its mother's arms, weary and tired from the long day, so he peacefully and quietly fell asleep in the loving arms of the Saviour. We laid him to rest as the sun was setting, words of comfort and encouragement being spoken to the relatives and friends by Dr. Droll, of the branch sanitarium at this place.

MRS. J. F. KETRING.

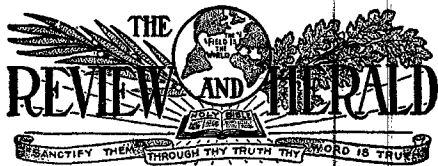
MEAD.—Died in Claremont, near Cape Town, South Africa, Feb. 10, 1904, Rosie C., wife of the late F. L. Mead. Mother was born in Unity, N. H., April 8, 1857, her father, Robert Cochran, being one of the first Seventh-day Adventists. June 30, 1878, she was married to Frederick L. Mead, of Washington, N. H. From the first they were in some way connected with the work of the Lord, and in 1898 they came to Africa. We lived for three years at the mission in Rhodesia, when father was removed from us by the hand of death at Kimberley, in October, 1901, while on his way to Cape Town to attend a general meeting. Mother never fully recovered from the shock of his death. In August, 1902, we removed to Claremont, where we have since lived. Mother had been ill for some time with paralysis of the nerves, and although we were compelled to expect it would result in death, yet it came to us with a shock. It was her wish, if she died, to be laid to rest in Kimberley, beside father. So they now rest side by side to await the call of their Master, whom they served so faithfully, and we believe they will surely awake in the first resurrection. "Blessed are the dead which die in the Lord."

WALTER S. AND LENA V. MEAD.

GUILFORD AND LUMLEY.—Ransom Guilford, a nephew of Wm. Miller, the leader of the great advent movement of 1843-44, died at his home at Clyde, Ohio, March 17, 1904. The deceased was a brother of Elder Oscar Guilford and Hiram Guilford. Hiram is the only one left of the family, in which there were sixteen children. Brother Guilford was in his eighty-second year. He was a full participant in the experiences of the movement led by William Miller, and the writer has listened many times with interest to the recitation of his experiences in those thrilling days. Thus one by one this generation is passing away. Brother Guilford's wife was so ill that she was denied the privilege of seeing him after his sickness, which was for a few days only, and we buried him while she lay confined to her bed in an upper room. These sad experiences make us long for the coming of our dear Lord, the Life-giver. On Tuesday, the fifteenth, I was called to preach the funeral of Grandma Lumley, aged 85 years. This aged Christian came from Ireland when a girl. She married in Canada, and came to the United States about forty years ago. How frail we appear in the presence of the dead, and how like the dust as we stand beside the open grave! How cheering the exceeding great and precious promises!

D. E. LINDSEY.





WASHINGTON, D. C., MARCH 31, 1904

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

By postal card dated March 1, Elder Conradi reports profitable meetings with workers and believers in Palestine. The preceding Sabbath three new converts were baptized at Jaffa, and a church was organized.

AN interesting description of their trip to China by Drs. Miller and Selmon, begins in the *Youth's Instructor* of March 29. Every one will want to read it. Later we shall have some excellent reports of their work in China for the REVIEW.

THOSE who have been reading the calls from Chile will be glad to know that the Union College board are generously planning to release Elder F. H. Westphal at the end of the school year, so that he and his family may return to South America, this time to the West Coast.

OUR Mexico mission press has issued a Sabbath-school lesson pamphlet in the Spanish. The next quarter's lessons on Revelation are translated. This will be a great help to the growing ranks of our Spanish-speaking believers. It may be obtained from the La Verdad Press, Apartado 2229, Mexico, D. F.

THE Seventh-day Adventist Year Book for 1904, comprising a complete directory of the General Conference, union and local conferences, and mission fields, educational institutions, publishing houses, periodicals, sanitariums, and benevolent institutions, together with statistical reports and the constitution of the General Conference, is now ready for delivery. Send orders to this office, or to your State tract society. Price, postpaid, 25 cents.

### The Young People's Work

THE General Conference Sabbath-school Department has prepared the Manual on Young People's Work which many have been inquiring for. It is now in the hands of the printer, and the secretary of the department, Sister L. Flora Plummer, will send sample copies to leaders of individual companies, so far as she has addresses, and to all the State secretaries of the young people's work. A sufficient number will be printed to supply the leaders in every

society desiring the manual. We believe all will find this a very helpful booklet in suggesting the nature of our young people's movement and organization, the very definite work before our youth, and the general plan of campaign.

FRIENDS in various parts have sent in contributions to a press fund for Porto Rico. Now believers in the New York Conference, where Brother B. E. Connerly and wife formerly labored, have sent the General Conference two hundred dollars on this fund. The sum total received on this account has made it possible to order forward a good printing outfit for the publishing of the little Spanish monthly magazine, *El Centinela de la Verdad* (Sentinel of Truth), which is evidently doing much good in that island field.

### Our Weekly Offering

EVERY one who has adopted the plan of contributing ten cents a week for the support of the work in foreign fields is actually engaged in foreign mission work. While he may not be in a foreign land himself, yet his very efforts go to support those who have sacrificed the comforts of home and of friends to carry the message to the various parts of the world. Those who contribute to the support of this work are naturally interested in it; it is a part of their own work, and they follow it with their prayers as well as with their means.

We have now reached the end of the first quarter of the year 1904. Thirteen weeks have passed. There are belonging to the Seventh-day Adventist Church 75,000 persons. If each member has faithfully carried out this ten-cent-a-week plan, and has handed, or will hand at once, \$1.30 to the church treasurer, or will send it to the nearest office, there will be \$97,500 raised for foreign missions by this one plan alone.

Are these figures not of enough interest, and is this work not sufficiently important, to cause every one to decide to have a part in it?

All who are in doubt where to send their offerings should send directly to the treasurer of the General Conference, 222 North Capitol St., Washington, D. C.

W. T. BLAND.

### Some Practical Results

THE elder of one of our Southern churches writes: "We are still using the weekly offering envelopes, and are very much gratified with the results. Before the adoption of the envelope plan, our First-day offerings were averaging a little less than four dollars a quarter. We have now used the envelopes during two quarters, and the average has been nearly fourteen dollars. The last quarter showed an increase over the first, and we hope the increase may continue.

I do not attribute this altogether to an increase in liberality; I think it shows the advantage of keeping the matter constantly before the brethren and sisters, as the envelopes do. The spirit of giving is even reaching the children, and they become anxious to drop in their envelopes, many a penny or nickel thus going into the mission treasury that otherwise would be spent for trifles. Nor is this all: the reflex influence on the church tends to an increase in spirituality, which is so much desired at this time. May the Lord help us all to be faithful stewards."

### A United Work

It has been proposed that in the erection of buildings and the opening of sanitarium and school work at Takoma Park, arrangements be made for the sanitarium to give a large amount of work to the school, and for the school to use its facilities as far as consistent for the forwarding of the interests of the sanitarium.

The first building to be erected on our forty-seven acre tract will probably be a schoolhouse built to accommodate about thirty students, then, close by a dining-hall, to seat about one hundred persons. Over the dining-room, the space which later on will serve as work-rooms for the lady students, can be used at the first as a meeting hall for the church, and schoolroom for evening classes.

With these two buildings the school can open up a boarding-house for workmen, and an evening school. Tents can be used during the summer by many workmen, while the sanitarium buildings are being constructed.

In the erection of sanitarium buildings, we shall endeavor at first to put up a two-story building, with basement and attic, which will accommodate a family of about twenty-five patients, but so planned that it can be enlarged to accommodate fifty or more patients if enlargement becomes necessary. In this building must be our parlors, and in wings or annexes, the dining-rooms, bath rooms, and offices.

By using the schoolhouse as a home for sanitarium helpers, it may be possible to open up our sanitarium work with accommodations for a goodly number of patients before the next winter.

It is our hope that the schoolhouse may be the home also of some of the workmen engaged in erecting the General Conference building and the Review and Herald building. An earnest effort will be made to secure experienced and efficient teachers, and to conduct evening classes in such studies as will be most highly valued by the workmen on our various buildings.

W. C. WHITE,  
 Chairman of Washington, D. C., Sanitarium Board.