

## My Bosom Friend

G. H. HEALD, M. D.

Who is my bosom friend? Is it he  
 Who shares his purse and store with  
 me,  
 Who feeds and clothes me in my need,  
 Who from my foes protects me, or from  
 greed  
 Of selfish rivals? He, my benefactor  
 is, indeed,  
 And grateful I shall be for all such  
 kindness shown.  
 But friendship's more than all of this:  
 'tis known  
 Not by the outward act alone.  
 My bosom friend is he whose heart  
 In unison with mine does beat, who  
 has a part  
 In all my joys and griefs, who knows  
 My failings all, and weaknesses, but  
 shows  
 His sympathy while pointing me to  
 better ways,  
 My heart with courage filling by his  
 praise  
 Of what he finds is noble in my life,  
 Thus leading me to struggle on in ear-  
 nest strife  
 For that grand goal in heaven above.

\* \* \* \* \*  
 My Friend of friends is He on whom  
 the dove  
 Of peace descended, He who manifests  
 his love  
 In ways unnumbered. Through his  
 Word  
 He shows my faults. With loving,  
 gentle chide,  
 He calls me to his wounded side,  
 To yield my life to him who died  
 That I might live.

But even He on earth has yearned  
 For human sympathy from lips that  
 burned  
 The story to repeat. He knew the  
 loneliness  
 Of solitude, e'en when surrounded by  
 a throng  
 Of people whom he loved, to whom  
 he gave  
 His virtue in the loaves and fishes,  
 then to save  
 Them, his own blood. They under-  
 stood him not,  
 They knew him not. With swords and  
 staves,  
 They came and took him as a thief.

His own disciples fled the spot  
 Where he was taken. Filled with grief,  
 Their hopes destroyed, they safety  
 sought  
 In their own upper room, or found  
 relief  
 From conscience sore by following the  
 Master  
 At a distance, to the judgment hall.  
 Betrayed by one, forsaken by the  
 twelve  
 (The loved disciple, John, excepted),  
 The Master, at the cross, was led to feel  
 The worth of woman's love;  
 For in that awful hour, when the un-  
 feeling mob  
 Reviled and jeered, there were a few  
 Who dared to brave the angry crowd  
 that they a final view  
 Might have of their loved Master,  
 And to his last sad moments comfort  
 give  
 By loving sympathy.

His mother, true,  
 Was there. She loved him, as all  
 mothers do  
 Their offspring; and her mother's heart  
 was wrung

With anguish, as upon the cross he hung.  
 But there were depths of grief  
 That filled his soul, and brought, in  
 death, relief  
 From all his suff'ring. These, she  
 fathomed not,  
 Nor any of her friends.  
 His deepest agony was known by One  
 alone.

'Twas He who sits upon the throne,  
 By whom the pulse of all the universe  
 is known.  
 The knowledge of the Father's love  
 had stayed  
 The Son through every trying hour;  
 But now, in this the time of Satan's  
 power,  
 The Father's love seemed to depart.  
 The Friend of man was left to die  
 alone.

"My God, hast thou forsaken me?"  
 this thought,  
 The last great crushing blow that  
 broke the heart  
 Of Him who died without the knowl-  
 edge of one friend  
 Who understood and shared his grief,  
 Though He had been the Friend of all.

## Publishers' Page

Conducted by the Department of Circulation  
of the Review and Herald Publishing  
Company

### Give to Your Friends

One of the following list of publications; and by themselves, in peace and quiet, they can study "what saith the Scripture" on the various points of present truth.

With many persons in presenting a subject it is necessary to give full Bible quotations after each question, with historical facts, etc., relating thereto; with others something not so exhaustive will suffice; while with still others a tract, simply referring the reader to different scriptures covering the points mentioned, is sufficient. Any of the publications given below, handed to honest souls, will direct them to the light, where verbal argument might harden the heart to opposition.

### Bible Readings for the Home Circle

Contains more than 150 Bible readings by more than a score of Bible students, and answers nearly three thousand questions on religious subjects, practical, historical, and prophetic, quoting directly from the Scriptures, from history and the writing of eminent commentators of modern times. Bound as follows:—

Cloth, plain,	\$1.00
Cloth, marbled edges,	2.00
Cloth, gilt edges,	2.50
Library, marbled edges,	3.00
Half Morocco, marbled edges,	3.50
Full Morocco, gilt edges,	4.25

### Helps to Bible Study

Lately revised and illustrated, making an attractive volume. Contains about forty Bible readings for individual and family use, covering the most important subjects pertaining to the spiritual welfare and salvation of mankind.

Bound in cloth cover,	50 cents
Bound in paper cover,	25 cents

### The Bible Text Book; A Pocket Edition

A practical compendium of studies on Bible subjects, by Prof. O. A. Johnson, being the gist of a course in Bible study at one of our Western colleges. Also contains charts, general index to Bible subjects, table of contents, etc.,—everything to make it a handy and convenient volume to carry at all times for Bible reference. Bound in two styles.

Cloth,	30 cents
Leather,	50 cents

### Scripture References

A two-cent tract, which is in reality "truth in a nut-shell." Its 32 pages treat Bible subjects in a brief and concise manner. It states plainly the position taken, quoting extensively from the Scripture for proof. The following subjects receive full attention: The Scriptures, The Prophecies, Second Advent, Resurrection, Inheritance of the Saints, Millennium, Law of God, The Sabbath, First Day of the Week, Immortality, Spiritualism, Nature of Man, Destiny of

the Wicked, Soul and Spirit, Hell, Two Covenants, etc.

Special price, 100 copies, postpaid, \$1.30.

### Introduction Slips

#### Work With the Family Bible Teacher Made Still Easier

A FEW days ago one of our ministers, who is using the *Family Bible Teacher* quite extensively, wrote the following letter to the Southern Publishing Association, the publishers of these studies:—

"I am enclosing you a little circular [printed] which I prepared this week to be given out with the first lesson of the course for our use here. It saves doing much talking at the door in introducing the work; besides, it relieves the people from the impression that perhaps after a time a bill may be presented for payment, and at the same time it reminds all that they will be permitted to donate to the work if they choose to do so. I feel confident that good results will follow. . . .

"We are busy opening up our work here, and are having some encouraging experiences."

This is the circular,—

#### The Family Bible Teacher

This is the name of an important course of Bible readings embracing twenty-eight printed lessons for home study. Beginning with the foundation principles of Christianity, the lessons gradually advance in a systematic way until many of the most interesting and important Bible doctrines are covered.

A feature of special interest in the course is the study of the prophecies which relate to the second coming of Christ, eleven lessons being devoted to this inspiring and soul-thrilling subject.

The lessons are short and to the point, and afford a rare opportunity for busy people to avail themselves of the benefits to be derived from a systematic study of God's Word.

That rich and poor might share alike in the benefits of this most excellent course of Bible study, the lessons will be given to each family free of charge.

Those who wish to help bear the expense of this work are invited to contribute to its support from time to time as they may feel impressed; all such offerings, be they ever so small, are most thankfully received.

The usual method is to study ONE LESSON EACH WEEK until the course is completed. To obtain the most permanent good, each text should be looked up and carefully studied from the Bible. Those who desire further information on any Bible subject, are invited to be perfectly free to ask questions. Should any desire full sets of the lessons to give to their friends, the same may be obtained from the distributor upon request.

Believing that this little announcement would be helpful to new workers especially, some are now being printed, and will be furnished at small cost to those who desire them. By using these introduction slips those who have had no experience whatever in missionary work can do effectual service in carrying the truth to others.

Wherever a tent is to be pitched during the summer, much better results can be expected if such efforts are preceded by the free distribution of the *Family Bible Teacher*. When people be-

come interested in the message from reading, there is always greater interest in hearing the living preacher, and they are better enabled to understand the truths that may be presented from the pulpit. In circulating the *Family Bible Teacher* all may have a part.

Lessons may be ordered through your State tract Society. The price of the complete set, postpaid, is only 10 cents, with discount when ordered in quantities. When ordering, ask for circular, "Family Bible Teacher and Suggestions for Its Use," which also tells how the work may be made self-supporting.

### Our Paradise Home

In its new presentation cover is one of the prettiest small books published, and would be readily accepted by any friend as a desirable present. Neither is the cover alone the attraction, for the contents tell of the beautiful things God has prepared for those who choose to love him, and of what he has sacrificed in their behalf, and what will be their eternal reward. Price, 75 cents, postpaid. Also in board covers, 25 cents; cloth, 50 cents.

### New Testaments for Sabbath-School Scholars

We have just received a stock of New Testaments in leatherette binding of various colors, which make acceptable presents to S. S. scholars, each book being of a different color. Children appreciate these.

Price, 30 cents each, or \$3.50 per dozen, postpaid.

### New Thin Edition of Steps to Christ

"So pretty and neat, and convenient to carry, is the new red Russia leather edition of 'Steps to Christ,'" says one, "that I feel like reading it again." This you can not appreciate until you see the book; and like the "old, old story" its words of counsel and encouragement are always a source of comfort to saint and sinner.

You will want it. Price, 60 cents, postpaid.

### The Year Book Will Tell

AFTER asking your friends, or spending time in hunting up your old correspondence, if you fail to find an important item with reference to denominational proceedings, consult the Year Book; it will tell. It will furnish the lost address. It will tell you where our sanitariums and treatment rooms are, with the officers in charge; also where to find a vegetarian restaurant. It will inform you with reference to proceedings of State, Union, and General Conferences, as well as refresh your memory as to what has been done in your own conference. It contains valuable information with reference to the population of conferences, number of churches, etc. In fact, the Year Book is *indispensable*. Order to-day. You need it.

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

# The Advent REVIEW AND HERALD And Sabbath

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

VOL. 81.

WASHINGTON, D. C., THURSDAY, MAY 26, 1904.

No. 21

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

### Law and Lawlessness

REBELLION against the sovereignty of God and disobedience to his law are responsible for the present condition of things in this world. This is sin. "Every one that doeth sin doeth also lawlessness; for sin is lawlessness." To save from sin is to save from lawlessness. To continue in sin is to continue in lawlessness. An increase of sin means an increase of lawlessness. When therefore we are told that just before the coming of the Lord "iniquity shall abound," and that as a consequence "the love of many shall wax cold," we may expect that a spirit of increasing lawlessness will mark the closing years of the great controversy. To meet this situation there must be such a preaching of the gospel that in those who receive it "the righteousness of the law might be fulfilled." This is righteousness by faith, a righteousness which is revealed in obedience to the law of God. Law-keepers, then, are those who have really accepted a genuine righteousness by faith. Lawlessness is a manifestation of the lack of righteousness by faith. This is true both in the church and in the world. When therefore professed Christians, church-members, cultivate and reveal the spirit of lawlessness, it is demonstrated that they have not accepted the gospel of righteousness by faith. Those who preach righteousness by faith are seeking to establish the law, but those who assert that the law of God is abolished, and that we are under no obligation to obey its precepts, are really

removing the very foundation of the gospel of righteousness by faith, and are opening the flood-gates of lawlessness. This is the course which has been pursued by a large majority of the professed ministers of the gospel since the obligation to observe the Sabbath of the fourth commandment, the seventh day of the week, has been urged upon the people, and thus instead of holding in check the spirit of lawlessness, these men have sought to make lawlessness one of the Christian graces. Is it any wonder that we are now confronted with what is termed "the reign of lawlessness"? Those who preach against God's law are preaching in favor of lawlessness.

### The Only Way

THE offer of salvation from sin through faith in the atonement made by the sacrifice of Christ is not one of several ways of salvation. It is the only way. Christianity is an exclusive religion. The invitation has always been, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." And there is only one way of approach unto God. "Jesus saith unto him, I am the way, . . . no one cometh unto the Father, but through me." Those who are unwilling to confess their sins and to accept "the redemption that is in Christ Jesus" may seek to climb up some other way, but they will be disappointed at last. Sin is of such a nature that even divine wisdom could not devise any other way of deliverance from it and its consequences than the union of divinity with humanity in the person of the only begotten Son. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." It is quite the thing now to stigmatize as narrow in their views those who are unwilling to admit that all the so-called religions are simply so many steps in the evolution of humanity to the perfection of character, but such arguments will not move those who appreciate the infinite price paid for the redemption of the human family. The

Author of Christianity has himself said: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." The narrowness is not in the provision made. That is broad enough to meet the need of the whole family. But "the assertion of self and of self-sufficiency," which led to the first sin, leads to the refusal of the only remedy for sin. But the pride of man can neither change God's plan of salvation nor provide one of its own. There is only one atonement for sin. There is only one sufficient Saviour. There is only one way of life. There is only one genuine gospel.

### "Who Is This Son of Man?"

STANDING in the very shadow of the cross upon which he was to be uplifted, Christ said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto me." The people who heard him said, "We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?" Speaking to Nicodemus in the earlier part of his ministry, Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

And although the people had heard his words, had shared in the benefits of his ministry, had seen his works for more than three years, yet when at the close he told them that the Son of man must be lifted up, they, remembering the teaching of the prophets that the Christ was to abide forever, said, "We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?"

The very people in whose hands was the Word of God in which this question was answered over and over again, when the Son of man was revealed, even

though his works and his ministry bore witness to his character, yet with minds blinded, they said, "Who is this Son of man?"

Who is this Son of man?—Ask Adam, and he will tell you that he is the seed of the woman, which was to bruise the serpent's head. Ask Moses, and he will tell you that he is the prophet to be raised up like unto himself from among the brethren. Ask Joshua, and he will tell you that he is captain of the Lord's host. Ask David, he will tell you that he is the priest after the order of Melchizedek. Ask Isaiah, and he will tell you that his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Ask Jeremiah, and he will tell you that he is the Lord our righteousness. Ask Daniel, and he will tell you that he is the Messiah, the Prince. Ask Micah, and he will tell you that it is he whose goings forth are from old, from the days of eternity. Ask Zechariah, and he will tell you: "Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Ask Malachi, and he will tell you that he is the Messenger of the covenant. Ask John the Baptist, and he will tell you: "Behold, the Lamb of God, that taketh away the sin of the world."

And yet with all that testimony from the Word, reaching from Adam to the living prophet in their time; when he who was the Son of man stood before them to set before them his death and its meaning, they said, "Who is this Son of man?" In replying he did not declare himself by name to them, but when they said, "Who is this Son of man?" he said, "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." And the answer meant to them that they did not need further teaching, but they needed to walk in the rays of light which had already been given unto them; and if they had walked in the light, they would not have been found asking, "Who is this Son of man?" He had already told them of the very heart of the gospel which he had come to bring them, when he said to them previously, "If ye believe not that I am he [or that I am], ye shall die in your sins." And he repeated it again when he said, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself." That is, he had

declared himself to be the "I AM." When Moses was commissioned to go to the children of Israel in bondage to bring them deliverance out of Egypt, he asked, "Who shall I say sent me?" And the answer came, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you . . . this is my name forever." Jesus in the flesh, instead of now being in the burning bush, declared himself to the people of that time, and to the people of all time, to be the "I AM." He had done this in his works, he had done this in his words, he had said, "I am the bread of life," "I am the light of the world," "I am the true vine," "I am the door," "I am the way, the truth, and the life," "I am the resurrection."

And when he met his disciples that stormy night on the sea, and they were so frightened, they heard him saying, "I AM, Be not afraid." Just as the assurance "I AM," given from the throne, was a pledge of divine power for the deliverance of the children of Israel, so the pledge of Jesus, "I AM," is an assurance both to them and to us of divine power for deliverance from sin, for lifting up above the power of sin, for lifting up into heaven to sit in heavenly places with Christ Jesus,—I AM, the union of the divine and the human,—I AM, brought into the flesh,—I AM, revealed as a living Saviour,—I AM, the Saviour of the world. Jesus in his ministry had revealed himself both as Son of God and as Son of man, and he had brought to the flesh in himself the power that is necessary to triumph over sin; now the time has come when he is to be offered as a sacrifice, and he said, "I, if I be lifted up from the earth, will draw all unto me." The Son of man must be lifted up. Why?—Because God is just, as well as a justifier, and he does not merely pass over sin, but in the person of his own Son he gave himself for sin. The death on the cross, the death which he died for us, was necessary in order that the penalty for sin might be paid, that the triumph might be gained over sin.

Let us gather about the cross, and let us behold the Son of man lifted up, and let us see what it means to us in our relation to this experience. The picture ought to be very familiar to our minds, so that we need not enlarge upon it. There he was, Son of God, Son of man, lifted up on the cross between two malefactors. In order that they might show the greatest contempt for him, they crucified him between two thieves, the just man in the midst, as if they would show that of the three he was the worst criminal, yet in that very experience we behold the Saviour in his divine character. One on the one side complained

and cursed, the other on the other side, when the rulers mocked the Saviour, and the soldiers mocked him, and the priests mocked him, and the multitude mocked him, looked to him for salvation that day, confessed his sin, and believed for salvation. "Lord, remember me when thou comest into thy kingdom." "Thou shalt be with me in paradise," the Saviour replied. That day he was still the Saviour of man. Even that day when the powers of darkness seemed to triumph, the love of God was triumphing. Behold in this experience a picture of to-day. Behold in this experience a difference between being crucified with Christ, and being crucified at the same time with Christ. The unrepentant thief died. He was crucified at the same time with Christ, but he was not crucified with Christ. The other was crucified, but he was crucified with Christ, and he expected that day to be with Christ in paradise. So crucified between two sinners, we see how the Son of man is received to-day, some refusing his death and his salvation, and others believing on him for salvation.

Said Paul, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." It is personal salvation, and it is in laying hold upon the death of Christ, that we are also raised up together with him and live with him, and can share in the glorious ministry of his life.

"Dying with Jesus by death reckoned mine,  
Living with Jesus a new life divine,  
Looking to Jesus till glory doth shine;  
Moment by moment, O Lord, thou art mine.

"Moment by moment I'm kept in his love,  
Moment by moment I've life from above,  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord, I am thine."

I have been crucified with Christ that I might live with Christ. This Son of man who had committed no sin, laid down his life of himself, for he says, "I have power to lay it down, and I have power to take it again." And after he had shown himself alive by many proofs, he ascended into a cloud, and was received out of their sight. He came to the world as a conqueror, he lived as a conqueror, he died as a conqueror, and he ascended on high as a conqueror, and took with him his trophies of victory. So he, the Son of God, the Son of man, one who had walked and talked with them, whose words they had heard, and whose works they had seen, and whose ministry they had shared,—Son of man, in whose hands was seen the prints of the nails,

who had proved himself to be the same Jesus,—was received up into heaven, taking with him his trophies of victory, and he was met by the angelic host. The Son of man leads the way, attended by a company of angels and by these trophies of victory. As they come up to the gates of the city, the angels within, waiting for them, listening for their call, hear this song from the attending company: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." And those within with glad welcome inquire in song, "Who is this King of glory?" And then the attending angels again take up the song, and answer, saying, "The Lord strong and mighty, the Lord mighty in battle." And then the angels within the gates sing again, "Who is this King of glory?" and the answer comes back from the attending company, "The Lord of hosts, he is the King of glory," and they go in through the gates into the city.

Who is this Son of man?—He is the King of glory. In his suffering that day on the cross when he bore your sin, my sin, the Son of man earned the right to stand before the Father as our advocate for sin. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." He "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." And when he paid the penalty for sin, when he laid down his life that he might take it again, he earned the right to stand in the presence of the Father as our advocate for sin. So when he ascended on high, it was not to forget those whom he had left behind. He said on the cross, "It is finished," yet not his work in ministry. But the sacrifice for sin was made, the all-sufficient, all-inclusive, all-atoning sacrifice for sin was made. Now welcomed to heaven as he is by songs of attending angels, and by songs of receiving angels, yet he has not gone there to share the glories of heaven merely for himself—he has gone there as the Son of man, and "there is one mediator between God and man, the man Christ Jesus." In the person of his Son, God has adopted human nature, and carried it up into the highest heaven, and humanity dwells in heaven to-day.

Who is this Son of man?—He is our elder brother. Who is this Son of man?—He is our complete Saviour. Who is this Son of man?—He is the King of glory, he who sits with the Father on the throne of glory as priest, and the counsel of peace shall be between them both. Who is this Son of man?—He is the "priest forever after the order of Mel-

chizedek," "able to save to the uttermost them that draw near unto God through him."

Now in our personal experience the thing which we are to lay hold upon, which is the very center and heart of our experience, is this: we must believe that that Jesus who was here in the flesh as the Son of man is also the Son of the living God. Our faith must lay hold very definitely upon the fact that we individually have an advocate with the Father, Jesus Christ the righteous, and we must accept his experience as our experience. We must be ready to die with him that we may live with him. We must meet him where he met us, and that is at the very lowest point. We must lay hold upon his merits where he has brought them, and our faith must not be an indefinite faith, not an indefinite hope that in some way it will be all right, and we shall be saved, but we must identify ourselves with this Son of man in the heavenly sanctuary above, that what he does there he shall do for us, and that he shall not be merely a general representative of humanity, but he shall there be my representative, that he shall there be your representative, so that when the Father shall say to the Son, standing in the presence of his glory, as he said to him in his humiliation, "Thou art my beloved Son, in thee I am well pleased," we by our faith being there in him, can be also assured that that word is spoken unto us; and therefore we can have boldness in the day of judgment, because "as he is, so are we in this world." And faith lays hold upon the living Saviour as a personal representative, offering to us personally the benefit of his mediation. And while he is the minister of the heavenly sanctuary, that true sanctuary which the Lord pitched and not man, while he as the Son of man in glorified flesh stands before the Father to plead his own merits and righteousness in our behalf, he is also the minister of his church on the earth, and in the person of the Holy Spirit he is still the power for salvation in the flesh, just as he was in his own experience when he was here and walked the earth.

### **Christ and Humanity**

JESUS CHRIST identified himself with the human family in order that the members of that family might become identified with him. He died for our sins in order that we might, in him, die unto sin, and yet live. Because of sin, we must all die; there is no escape from that; but we have our choice of two forms of death, and of vast consequence to us is the result of this choice. We may fall on the Rock and be broken; or it may fall on us and grind us to powder.

We can escape the latter fate only by being crucified with Christ; and that means death, for death was the result of that crucifixion. But a blessed truth goes with this experience, as it is written: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." By our identification with him, we die, and yet live; but we could not become identified with him if he had not first identified himself with humanity. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

The mystery of this life after crucifixion is the mystery of the new birth; and this is the mystery of the union of God with humanity. This union is represented in every Christian life. Without this new birth, there could be no salvation for man. Man would pay the penalty of his sins, and remain dead. Without the union of God with humanity, there could be no new birth. But that there might be in us a union of God with humanity, it was necessary that the Son of God should identify himself with the human family, and become "the Man Christ Jesus." Therefore it was that in presenting himself a sacrifice for sin, "he took not on him the nature of angels; but he took on him the seed of Abraham."

L. A. S.

### **The Call of God to Our People at This Time**

ONE of the special and exceedingly helpful features of the cause of the third angel's message in the early days of its history was the deep, personal interest manifested by all its followers in all that pertained to its advancement. The laymen as well as the ministers, and the women as well as the men, studied the truths of the message, read the papers and books that were printed, and planned together with the deepest interest for the wide and rapid extension of the cause. Every one identified with the movement had its welfare and growth at heart. This led to active service and continual sacrifice by all the believers. The results of all this were most gratifying; the hearts of the brethren and sisters were made continually to rejoice, and the cause prospered and grew.

The personal, individual interest felt by our people in behalf of this cause in its early days must be manifested by all who are identified with the movement until it has fully accomplished its purpose. This is of more value than either money or numbers. With this the cause is sure to triumph. Without it the movement must fail.

In searching for the causes of the

warm interest the first believers in this message felt for its prosperity, it is easy to see that one of them was the policy of the leaders to make all the people well acquainted with the plans that should be adopted to carry the work forward. The plans were discussed in general councils, and fully and frequently presented to all the people through the papers and by special messages. This laid the burden and responsibility of the whole cause on the hearts of all the people.

Our strong confidence in this way of doing has led the officers of the General Conference to state and restate as publicly and widely as possible every detail of the plans for the removal of our denominational headquarters from Battle Creek to Washington, and the development of plans at the new headquarters. We have availed ourselves of every good opportunity we have seen to counsel with our people and secure their advice. We have also published as widely as we have known how every important plan laid and step taken to carry into effect the counsel and instruction we have received.

We are more grateful than we can express that we now have the presence and counsel of Sister White while we lay the foundation of our work at Washington. We do not want to make serious mistakes that it will take years to undo. Time is too short, money and energy are too precious, for this. We need the same divine guidance to-day that Israel needed when they were commanded to build the sanctuary in the wilderness, and later the temple at Jerusalem. It is our privilege to have it, and praise God, we are receiving it. We were not left in our weakness and ignorance to determine finally where we should locate. The Lord sent definite and positive instruction through his servant to help us in our perplexity and give us assurance.

Neither have we been left to ourselves to determine how the work should be started and carried forward in Washington. The same definite instruction that assured us that we should locate at Washington tells us how the work should be started. The plan outlined by the spirit of prophecy is altogether different from any conceptions the committee had in mind. But we recognize the wisdom of the Lord's plans, and cheerfully adopt them.

We earnestly desire that all our people shall fully understand and appreciate this point. So far as we know, our plans for building are not exceeding nor varying in the least from the plain instruction given to us in the written Testimonies. We are determined to follow this counsel to the letter. This is the only consistent course to take as long as we profess the confidence we do

in the source of this counsel. What else could Moses and Aaron, and the leaders, and all the people of Israel do but heed the instruction given? Faithful and prompt obedience was both their joy and their safety. Their response was so hearty and prompt that before the sanctuary was completed, it was necessary for those who had charge of the work to send word to all the people that they had given an abundance for that purpose, and to bring no more gifts for the building.

What a blessed experience for Israel! and what a glorious example for the church in all subsequent time! The work of God was loyally supported by his people, and no dark clouds of debt overshadowed it. This may be both the experience and the example of God's people to-day. We praise God that up to this hour this is our experience so far in the establishment of our headquarters in Washington.

The spirit of prophecy has repeatedly pointed out that the purchase of the Memorial church was a necessary step in making that city our headquarters. At the dedication of the church, Sabbath, May 7, the trustees handed over the deed to the General Conference Corporation without a cent of indebtedness against the property. During the year 1903 and thus far in 1904 the brethren and sisters from all parts of the field cheerfully sent in gifts until they are now told that there is enough. The surplus in hand after paying all bills was turned over, with the deed, to be applied on the Washington fund. This is a remarkable record. The hand of the Lord is in it.

Somehow this experience gives us assurance that a new era has dawned upon this cause, and that what has been done for the Washington church is an indication of what will be done in establishing the enterprises there that we are instructed to build up. Indeed, may it not be a foreshadowing of our future experience as a people everywhere? God grant it. We have groaned long enough under the crushing burden of debt. So far in the removal to Washington and the purchase of land, we have received from the hands of our dear people enough to meet all expenses. The scenes presented to Sister White lead her to urge us to press this work forward with all possible haste. She says we have not come here a day too soon, and that there must be no delay.

We are studying the wisest economy, that no greater burden may be placed upon our brethren and sisters than the Lord sees they can bear. We shall not presume upon their liberality, nor abuse the trust reposed in us. We shall follow the counsel given to build plainly, yet substantially.

But, economize as we may, it will

take one hundred thousand dollars to start the work as we should. This is the amount named by a large company of leading brethren who attended the Washington Council last October. The amount seems great, yet when we think of seventy-five thousand loyal, liberal believers in this cause who have been signally blessed and prospered by the good hand of our God these many years, we are certain this entire amount can be given during 1904, so that the work need not be delayed, nor a single dollar of indebtedness incurred.

There are ten thousand persons identified with this cause whom God has so abundantly blessed with means that they could contribute one hundred thousand dollars to the Washington work without doing themselves or any one an injustice. Is the following estimate unreasonable?

25 persons	donate \$1,000 each	\$ 25,000
50 "	" 500 "	25,000
100 "	" 100 "	10,000
200 "	" 50 "	10,000
400 "	" 25 "	10,000
1,000 "	" 10 "	10,000
1,500 "	" 5 "	7,500
2,500 "	" 1 "	2,500
		<hr/> \$100,000

According to this estimate of the ability of our people,—an estimate which I believe all our brethren will agree is reasonable,—ten thousand persons could easily provide the amount required. If all our people could see the situation in all its bearings, as it has been presented to Sister White, and as those who are on the ground see it, the required sum would quickly be met.

But many who are well able to give may not be sufficiently impressed by what shall be written to respond. We ought to have at least twenty-five one-thousand-dollar donations, and fifty five-hundred-dollar gifts. That will provide one half of the full amount, and make the raising of the remainder quite reasonable and certain. We are praying for this. Our faith lays hold of it. We rejoice more than we can express over the four one-thousand-dollar offerings that have come to us. If our brethren of means could witness the joy that is felt at headquarters on receipt of these gifts, they would know that these are not empty words.

Brother Washburn, who has been chosen by the General Conference Committee to bear the special and wearing burden of raising this money, is working early and late, believing that the God of Israel will move on the hearts of his people to offer willingly for this work. He believes that many who read the reports and appeals sent out will be impressed by the Spirit of God to give, and that they will not refuse to obey their convictions. May we not ask all who are in harmony with this important move to unite with us in prayer for the needed funds? And let every one be true to his personal convictions.

A. G. DANIELLS.



## The Test of the Spirits

THERE is a vast difference between the spirit of prophecy and the spirit of popery. A prophet always spoke with authority; he was always a leader of the people; but he was in no sense a pope. It was not the authority of his teaching, but its character, that constituted the test on this point.

The test, by which we are to try the spirits and know which of them is of God, is given in 1 John 4:2, 3. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world."

The spirit that is of God always exalts Jesus Christ as the hope of sinners. It exalts him as the one only, yet all-sufficient, means of salvation. It emphasizes the importance of the atonement of Christ, whereby divinity is united with humanity, and God is revealed dwelling in human flesh. It sets forth Jesus Christ dwelling in human flesh as the mystery of godliness through which comes salvation.

Every spirit which does not exalt Christ as the Saviour of sinners, on the other hand, is not of God. Any teaching which results, either directly or indirectly, in belittling or obscuring in any way the all-important doctrine of Christ our Saviour, and the atonement, as the means of our salvation, is not of God, but is the spirit of antichrist. That spirit is everywhere abroad to-day, not only in the world, but in the church.

The papal spirit exalts man in the place of God. Any teaching which exalts human authority and human wisdom, which calls attention to any man in the place of Christ, or by which any man exalts himself to the position of lord over God's heritage, is inspired by the spirit of antichrist.

Apply this test to any religious system which is prominent in the world to-day, or to the teaching of any individual who is a religious leader among the people, and the result will show whether it is from God or from another source. It is a simple test: Does the teaching exalt Jesus Christ as the Saviour of sinners? Is this its whole aim and purpose? or does it, in any degree, call the attention away from Christ to something else? Does it exalt any man, or any human authority? Does it make some human mind the interpreter of God's Word, the guide into spiritual truth, in place of the divinely appointed teacher—the Holy Spirit? One thing is certain,—the devil will never be connected with any teaching which seeks wholly and entirely to exalt Christ as the one all-sufficient Sa-

viour of sinners. Any teaching which does this—any person whose work is of this nature—is beyond all question directed by the Spirit of God. L. A. S.

## Note and Comment

AN English view of the uselessness and harmfulness of Sunday legislation is expressed in the following from a London exchange:—

One strong plea made on behalf of Sunday laws is that, without these, the workers would be deprived of their day of rest. But it is a grave question whether this religious legislation does not do more harm than good. Major-General Sir Reginald Hart, commanding the Thames District, says in the *Daily Telegraph* "that there is more drunkenness, debauchery, and immorality generally on the first day of the week than on any other of the seven, that the younger soldiers loaf about on Sunday for want of something to do till the public houses are open, and then spend their time there till with fuddled brains they are turned out to engage in even less edifying pursuits." It is hopeless to think of circumventing the devil with carnal weapons, such as human laws. Legislation concerning matters of religion is always evil, and the Christian can have nothing to do with it. He does not trust in the arm of flesh.

METHODIST preachers of Philadelphia at a recent weekly meeting entered a unanimous protest against the enforced retirement of Bishop Foss by action of the Methodist General Conference at Los Angeles, Cal. By a secret ballot of the conference, Bishop Foss and four other bishops—Andrews, Lallalieu, Vincent, and Walden—were declared "non-effective;" in other words, superannuated, or to have outlived their usefulness. One other bishop—Merrill—had the prescience to be retired by his own request; but it is usually the case that the victims of this turning-down vote come to the session without any consciousness that they have become "non-effective," and the decision of their brethren to that effect is a painful surprise, which must often carry with it a deep sense of injustice. It is stated on seemingly good authority that the Methodist Church is coming under the rule of "young blood," which demands young preachers and youthful church officials. A significant feature of the conference was the proposed lowering of the standard of church discipline touching worldly amusements, making abstinence from these hereafter to be only advisory instead of mandatory.

THE New York *Times* discusses in a recent editorial the possibility of the spread of bubonic plague over central Africa. This possibility is suggested by the outbreak of the plague among the

Chinese coolies collected at Hongkong for shipment to South Africa, to furnish labor in the mines. Precaution will no doubt be taken to prevent carrying plague-stricken coolies into Africa, but, as the *Times* observes, "the plague is a subtle malady, with a long period of incubation, and it may well happen that cases of it in its primary stages will escape the vigilance of the quarantine examiners, and be forwarded with clean bills of health, when they are really bearers of infection."

Regarding the consequences of an outbreak of the plague at the Rand mines, the *Times* says:—

The white populations could measurably protect themselves from it, as they do elsewhere; but once started among the blacks, there is no telling where it would end, or estimating the period of its continuance. Call the whole black population of equatorial Africa in round numbers a hundred millions, or rate them at any reasonable estimate, and the loosing of such a contagion among them, to creep on from year to year with the unconquerable persistency characteristic of the disease, would assure an outcome none the less tragic because most of its ravage would remain unrecorded.

The British government has given up the fight against the plague in India, and no doubt if the disease should get a foothold among the African tribes, it would have to be allowed to run its course.

THE labor unions are determined not to yield on the issue of the open shop. At a recent meeting of the Central Federated Union in New York City, Secretary Morrison, of the American Federation of Labor, said of the effort now being made by employers' associations to force the recognition of the open shop:—

The American Federation of Labor is trying to organize as thoroughly as possible, so as to fight the new movement.

If one shop is composed of union men, and another shop is composed of non-union men or has any non-union men, then not a union man should work in that shop. We stand for that recognition of the union which means the employment of only union men. The American Federation of Labor has now a membership of 1,800,000. It has gained 400,000 members during the past year. On May 24 a dual organization, the American Labor Union, will be merged in our body.

There is, as these words show, every prospect of a tremendous struggle in the immediate future between employers' associations and the labor federations to determine which of them "owns the country." It seems that peace is to be sought only through force, and even if attained in that way, it is not likely to be long maintained. "As the days of Noah were," when "the earth was filled with violence," "so shall also the coming of the Son of man be." L. A. S.

## General Articles

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

### Loving — Living — Working

"That the world may believe."

On the heights of self-denial,

Love with sorrow blends,

As One prays, in hour of trial,

For their friends:—

"Keep these one in us, O Father!

That all men may know

They are my disciples, truly—

Loving so!"

As he hears their faith's confession—

"Do ye now believe?"

Lo! my loving, parting blessing—

Peace—receive!

"In the world is tribulation;

But ye need not fear;

I have overcome it for you,

Be of cheer!"

Not alone for those disciples,

Jesus' prayer was heard;

But for us who have believed

Through their word!

"Keep them one, O Holy Father!

That the world may know

Thou hast sent me—when they

see these

Living so!"

Blessed Jesus! O'er earth's turmoil

We thy voice have heard.

May we e'er in loving union

Keep thy word!

While we love and help each other,

Men beholding, see

That we are thy true disciples—

Loving thee!

Church of Jesus Christ! Awaken!

Founded on the Rock,

View the judgment scenes, unshaken—

Fear no shock!

Mission workers! speed the tidings

Swift to dying men—

Jesus leaves his Father's glory—

Comes again!

Like a radiant, bannered army—

Church! be strong and fair!

One in heart, God grant ye meet him,

In the air!

"One in heart!" we will remember!

"That the world may know"

God sent Jesus! when they see us,

Working so!

—Susie Bradford Thompson, in the *World's Crisis*.

### Words of Encouragement\*

MRS. E. G. WHITE

We need to understand the meaning of the instruction given in the first chapter of second Peter. "Simon Peter, a servant and an apostle of Jesus Christ," writes his second epistle, "to them that have obtained like precious faith" with himself. In order that we may realize the importance of God's claims upon us, we need constantly to cherish the faith that the

early Christians cherished. This faith is obtained not through any righteousness of our own, but "through the righteousness of God and our Saviour Jesus Christ."

To those who have obtained the faith that filled the hearts of Christians in Peter's time, are written the words: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." In the light of this instruction, how important it is that we give strict attention to the formation of character! He who by faith daily lays hold firmly upon the invisible One, will reveal the character of Jesus. With lowliness of heart he will accept Christ's invitation to the weary and the heavy laden. Instead of unloading his burdens upon his neighbor, with whose heart-sorrows and burdens he is unacquainted, he will seek rest by taking upon himself the yoke of Christ. Let us abide in Jesus. Then he alone—formed within, the hope of glory—will appear in our every word and deed.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

Before us there has been placed an open door, which no man can shut. In the third of Revelation we read: "Behold, I have set before thee an open door, and no man can shut it." Why are we so slow to enter this door? The promises given us are yea and amen. Christ declares: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Are we not inexcusable for unloading all our troubles upon our neighbors? Are we not thus insulting God? Is not this why there is among us so much spiritual feebleness? Why do we not take everything to the Lord in prayer? He stands at the head of humanity, enabling men through his sacrifice to become partakers of the divine nature, —to lay hold upon an infinite power that will transform them into the likeness of the Divine.

In co-partnership with Christ, we are to work out our own salvation with fear and trembling, by doing the works he bids us do. We are to be meek and lowly. Trials sometimes come to lead us to humble ourselves before him, and to depend wholly upon him for grace and guidance. We can not afford to live without Christ's presence; for perfection of character comes only through the gift of his righteousness. When we are in trouble, let us go to him instead of to some defective human being. We have a friend in Jesus, and we are without excuse for placing upon our brethren and sisters the burdens that our Saviour alone is able to bear for us.

Peter writes of "the knowledge of God, and of Jesus our Lord." To know Jesus, is to know that he is my personal Saviour,—to know that he pities me, that upon his sympathizing heart he

bears the wounds of my transgressions.

My brethren and sisters, this is the great Medical Missionary, the greatest Medical Missionary that ever stood on earthly soil. Sometimes when I speak of him, it seems as if the fountain of my heart would break at the thought of how wicked the world is to-day, notwithstanding the fact that they have among them a Medical Missionary ready to help them at any time.

Let us guard against speaking words that discourage. Let us resolve never to engage in evil-speaking and backbiting. Let us refuse to serve Satan by implanting seeds of doubt. Let us guard against cherishing unbelief, or expressing it to others. Many, many times I have wished that there might be circulated a pledge containing a solemn promise to speak only those words that are pleasing to God. There is as great need for such a pledge as there is for one against the use of intoxicating liquor. Let us begin to discipline the tongue, remembering always that we can do this only by disciplining the mind; for "out of the abundance of the heart the mouth speaketh."

Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as he was tried on the point of hasty and angry speech, he never once sinned with his lips. With patient calmness he met the sneers, the taunts, and the ridicule of his fellow workers at the carpenter's bench. Instead of retorting angrily, he would begin to sing one of David's beautiful psalms; and his companions, before realizing what they were doing, would unite with him in the hymn. What a transformation would be wrought in this world if men and women to-day would follow Christ's example in the use of words!

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Little do we realize the prevalence of evil among those who claim to be Christians. We, as believers, are exhorted to cultivate the Christian graces. Immediately after holding before us the hope of escaping from the corruption that is in the world through lust, the apostle further declares: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]."

Daily we have a sum to prove; daily we are to add these graces to the character we are perfecting. Faithfulness in the carrying out of this scripture in the life-practise, will result in the conversion of hundreds and of thousands, as upon the day of Pentecost.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind,

\* Sermon preached in the Seventh-day Adventist Memorial church, Washington, D. C. Sabbath, April 30, 1904.



and can not see afar off, and hath forgotten that he was purged from his old sins."

When we submit to the solemn rite of baptism, we testify to angels and to men that we are purged from our old sins, and that henceforth, having died to the world, we will "seek those things which are above, where Christ sitteth on the right hand of God." Let us not forget our baptismal vow. In the presence of the three highest powers of heaven,—the Father, the Son, and the Holy Spirit,—we have pledged ourselves to do the will of him who, over the rent sepulcher of Joseph, declared, "I am the resurrection and the life." Christ forgives every penitent sinner, and as the forgiven one, at the time of baptism, rises from the watery grave, he is declared a new creature, whose life is hid with Christ in God. Let us ever remember that it is our high privilege to be purged from our old sins.

Faithfulness to our baptismal vow gives the heart-preparation needful for saving souls. O how many we might save! As I look over the congregation before me, I realize that there is a work for every church-member to do. All may not have lived up to their baptismal vow; but let every erring one do all in his power to redeem the past, turning from the path that has led astray, to the path of humble obedience. You, my brother, my sister, are to win heaven, and a life that measures with the life of God. You know not how soon your own life may be taken away. Have you secured the better life? Make sure of salvation, I beg of you, while you still have the opportunity.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

This is the only election regarding which the Bible speaks. Fallen in sin, we may become partakers of the divine nature, and attain to a knowledge far in advance of any scientific learning. By partaking of the flesh and the blood of our crucified Lord, we shall gain life eternal. In the sixth of John we read: "Whoso eateth my flesh, and drinketh my blood, hath eternal life. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." None need lose eternal life. Every one who chooses daily to learn of the Heavenly Teacher, will make his calling and election sure. Let us humble our hearts before God, and follow on to know him whom to know aright is life eternal.

"Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an abundance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Here are your life-insurance papers. This is not an insurance policy the value of which some one else will receive after your death; it is a policy that assures you a life measuring with the life of God,—even eternal life. O what an

assurance! what a hope! Let us ever reveal to the world that we are seeking for a better country, even a heavenly. Heaven has been made for us, and we want a part in it. We can not afford to allow anything to separate us from God and heaven. In this life we must be partakers of the divine nature. Brethren and sisters, you have only one life to live. O let it be a life of virtue, a life hid with Christ in God!

Unitedly we are to help one another gain perfection of character. To this end, we are to cease all criticism. Onward and still onward we may advance toward perfection, until at last there will be ministered unto us an abundant entrance into the heavenly kingdom.

"Wherefore," says Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

Supposing we were to cherish a remembrance of the bright chapters in our Christian experience, and dwell upon these in our testimony meetings; would not this be pleasing to God? If unbelievers are present in these meetings, they will recognize the right ring in such testimonies. Why?—Because angels of God are with those who have gained a personal knowledge of Christ Jesus, and these angels will impress hearts.

#### The Work in Washington

In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord's providence, and I praise God that our brethren had the faith to take this forward step.

As I look over this city, I realize the magnitude of the work to be accomplished. Let every professed Christian feel the necessity of self-denial. Let every one guard against the tendency to expend, for the gratification of mere vanity, money that belongs to God,—especially in this time when our people are making every effort possible to build in the capital of the nation memorials that will stand in vindication of present truth. Let us study the use of every penny. Some may have formed habits of extravagance; let all such now choose another way—the way of obedience and self-denial.

God now calls upon every believer in this center to act his individual part in helping to build up the work that must be done. If you do your duty faithfully, you will find no time for dwelling upon the little trials and annoyances and perplexities that come to you. As the result of laboring earnestly to provide facilities for the salvation of unbelievers, and for the training of many of our own people for soul-saving service, you will find that your souls are refreshed with heaven's richest blessings.

In some respects the situation in Washington reminds me of our pioneer

experiences in Cooranbong, Australia. There we secured fifteen hundred acres in the heart of the woods, and began the work of establishing a school. With willing hands the workmen toiled early and late. One by one, at great personal sacrifice to many of our dear brethren and sisters in Australia, the school buildings were erected.

Before this work was finished, the problem of providing a meeting-house at Cooranbong arose. This problem proved to be a perplexing one. It seemed that we had done about all we could, and that it would be impossible to raise means sufficient for erecting a suitable house of worship. Finally, during a council meeting in which the matter was receiving consideration, I offered to go through our settlement, and try to secure gifts of labor and material. Accompanied by my secretary, I visited the workmen living for miles around, and solicited help. Just at this time it happened that several of the carpenters who had been laboring on the school buildings, were temporarily out of employment; and these men generously responded, offering to work on the proposed meeting-house at a very low wage,—less than one half the usual rate. Several worked for nothing a portion of the time.

The erection of the meeting-house was pushed forward rapidly. In the providence of God, two hundred pounds came to me from the Wessels family in Africa, just as we were ready to secure lumber; this money brought great relief, as it enabled us to proceed without delay. Many smaller gifts came in. Within a remarkably short time, the building was completed.

May not we hope to have here in Washington some experiences similar to those we had in Australia, and to receive the same blessings that we received there? May God help us to do what we can in this place. May he give us hearts willing to make sacrifices. O, I am thankful, so thankful, that the work which for nearly twenty years I have hoped would be done at the nation's capital, has now been begun! As we plan and labor, let us do a great deal more praying than talking. If we lean heavily upon the Mighty One, and live on the plan of addition, the heavenly graces will be multiplied unto us, and we shall see of the salvation of God.

Sometimes I hardly know how to express my gratitude to God because the work in this place has actually begun. We are to remember that we can now see simply the alpha; we desire to see the omega. Having begun, let us not cease our efforts before completing the work. Christ declares, "I am Alpha and Omega, the beginning and the end." He has been with us at the beginning; and he will round out all the work we shall do, if by faith we continue to walk in the way in which he leads.

Let us talk faith, and not unbelief; let us praise God, and go forward. The Lord is good, and greatly to be praised. At every step let us praise him from whom all blessings flow.

## Christian Unity\*

(Concluded)

PAUL associated with himself in the ministry Silas, because he was a man that Paul naturally took a liking to, but God designed that opposites should come together and be unified. Mark went with Barnabas. But later on when Paul was in prison, he said, Send Mark down to me, for I have need of him in the ministry. The very one he separated from he needed. We are in need of the very strength and help that comes from counsel; and even though we differ greatly in many respects, God designs that this shall be the greatest evidence to the world of his power, that by our love for one another and our unity all men should know that we are his disciples.

But this is a hard thing for the natural man. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." "For I say . . . to every man that is among you [high or low], not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. . . . That there should be no division in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the

body of Christ, and members in particular."

Notice the instruction given in Ephesians 5, verses 17-21. "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."

This is not what the natural man would do. "The natural man receiveth not the things of the Spirit of God." But in these verses is presented the sanctified individuality that submits the one to the other. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." Heb. 13:17. The marginal reading for the words "that have the rule over you," is "that guide you." See also 1 Peter 5, reading from the first verse: "The elders which are among you I exhort. . . . Feed the flock of God which is among you." The word "feed" in this passage is derived from the same original word as that rendered "rule" in the other texts quoted. So it means, Obey them that feed you from the Word of God. "Neither as being lords over God's heritage, but being ensamples to the flock. . . . Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Notice the words in the second chapter of Philipians, beginning at the second verse: "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

Suppose we should come together to counsel with that feeling in our hearts, — having a better impression of others, thinking more of their ideas, that they are even more conscientious than we are, and that they are united to God as well as we, — then the scripture promise could be claimed, and would be fulfilled, "where two or three are gathered together in my name, there am I in the midst of them." The result of such counsel would be binding, and whatever would be bound in such counsel would be bound in heaven.

When, however, men meet with the determination to see their own ideas and plans carried irrespective of the views and feelings of others, it can only result in division; but when men come together to ascertain what God's mind in the matter is, they will esteem others better than themselves. We would all lay all our plans on the altar, as Abraham laid his son Isaac, believing that

God will resurrect them if they are right, but if they are consumed, it is best so. Truth will come to the surface when we come together with that feeling. This is just what the church should be, and when this is so, the individual should regard the voice of the church as the voice of God, whether the church is composed of one hundred members or of three.

I believe that this is the true teaching of the Word of God in regard to the question of unity, and I firmly believe that this is what God is trying to bring about among the remnant people. But I can also see that the enemy recognizes that in such a unity there is a strength that withstands all his efforts, and so he is doing his utmost to bring in disunion. There is weakness and defeat in division. As I remarked in the beginning, I have passed through this experience the last few weeks, and it has brought the greatest blessing to me that I have ever felt in my life. I have learned the lesson that I have tried to set before you this morning, and so instead of looking upon myself as a complete whole, and able to walk out in different lines independent of my brethren's counsel, I feel that in their counsel there is strength and wisdom, and that this is the way of ascertaining the mind of the Lord. I believe this is the only safe course to pursue. The blessing of the Lord will rest upon that people who believe and obey these principles.

## Not the Wrong System

F. D. STARR

God's plan for the government of his ancient people was that of rule by judges, as seen by such scriptures as Deut. 17:8, 9; Acts 13:20. But they did not seem to make a success of this system. The last few chapters of the book of Judges reveal a condition of things almost rivaling that of Sodom itself. A change seemed to be an absolute necessity. The sentiment of the people seems to be evinced by such expressions as that found in Judges 21:25, the closing statement of the book: "In those days there was no king in Israel: every man did that which was right in his own eyes." The same idea is expressed in Judges 17:6; 18:1, and 19:1. The idea seems to be that inasmuch as there was no restraining hand of royalty to check the unruly elements, things went on in a very loose and disorderly manner. So the people finally decided they must have a change, and when Samuel's ungodly sons were appointed judges, they said matters had gone far enough, and they would adopt another system; they must have a king. Samuel remonstrated with them, and told them they were making a great mistake, but their minds were set; they had tried God's plan long enough to satisfy themselves that it would not work; another style of government would be better for them anyway; kingly rule would better restrain their disorderly elements. It is true that if a mild discipline is abused, then something more severe must

\* Discourse by Dr. Kress at the Sanitarium in Sydney, New South Wales, Sabbath, Jan. 16, 1904.

be introduced. State prison government is the best kind of government for some people, indeed it is the only kind of government that will answer for them. But God designs more liberty and a better kind of government for those who will not abuse it. The trouble with the people was they were not well disciplined in self-government. The change they needed was not a change in the system; the system was all right. The change needed was a change in themselves.

In this is a practical lesson for us. We may often think some plan that the Lord has introduced is not so good as some other plan, and that we have tried his plan long enough to demonstrate its inefficiency. Take the church-school system, for instance. Nothing can be plainer than that this is God's chosen plan for the education of the young. But some have tried the plan long enough to satisfy themselves that it will not work successfully, and so they return to the same system as all their neighbors around them, the public school system, and the benefits God designs for the young are withheld from them. But is the trouble with the church-school system?—By no means. A change is needed without doubt, but what change?—A change at home. The trouble may be with the parents, it may be with the pupils, it may be with the teacher, it may be with the local methods used, or it may be with all together, but the trouble is not with the system. Church-schools seem to have developed one fact quite clearly, and that is that there is a great lack of home government and home discipline. The home school should be made a success, and so better church-schools will result. Of the young it may be said, "Let them learn first to show piety at home." 1 Tim. 5:4. Success to the church-school.

### Faith in Unfulfilled Prophecy

G. G. RUPERT

It is not always easy to have unbounded confidence in prophecy that is yet to be fulfilled. Especially is this true when, having made up our minds as to how it will be fulfilled, all indications point the other way. There are times of real trial of faith to the servant of God, and especially is this true of those who are the students of the prophetic portions of the Bible. We read the prediction, we form conclusions as to how it will come to pass; but when it does come, it may come in a way that we little expect, and before it comes, everything from a human standpoint may indicate just the opposite.

Those connected with the early experience of this message preached that according to the Word of God this country would be a persecuting power, not granting the privilege of worshiping God according to the dictates of conscience. They were met with great opposition, but time has proved this position to be true.

We have a remarkable case of this kind on record in the Bible, where the

fulfilment of prophecy was one of the most unlikely things that could happen. "And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him saying, Help, my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barn floor, or out of the wine-press? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer? Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."

For the fulfilment of this prediction let the reader turn and read its history. Now this lord said that if the windows of heaven could be opened, this might be, but from no other source. For this unbelief this man lost his life. The city was in siege, provision had been exhausted, escape seemed impossible, and who would have thought of relief coming in the way it did?—No one. So when we can not see how things will come to pass, we must believe just the same, and wait to see the salvation of God. The apostle Paul says that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

These experiences will be lived over,

more or less, in our day, in the closing events of the world's history. The student of the Bible will be able to call up other cases besides the ones cited, which have lessons of trust in them for us at such times. Great events in the fulfilment of prophecy will come to pass in our day. There is danger that we, having decided in our own minds how the prophecy will be fulfilled, shall not recognize its fulfilment when it takes place in a different way than we had looked for. This should not be the case. First, let us find out what the Word of God teaches, make it a study, use every precaution, weigh every side as far as we are able, then stand on the word of God whether things look favorable at all times or not. If God has said it will come to pass, it will surely come, but maybe at a time and in a way that we little expect.

The apostle Peter says we have a more sure word of prophecy, something more sure than what we see with our natural eye. God has marked out the movements of nations, and all we can do is to take the word of God for it, and wait for its fulfilment. The outlook may at times be directly to the contrary; then is when our faith is tried. The Bible alone is the guide. The Babylonians failed to see this when the city was overthrown by the Medes and Persians. They looked to the walls three hundred and fifty feet high and eighty-seven feet thick, their solid gates of brass, and the twenty years' provisions inside the gates, and felt secure. But God had predicted by the prophet Daniel that it should be overthrown, and it came just at the time when they least looked for it. God works not as man works, neither is he dependent on the wisdom of man. He suggests to man the thought, and man, as the instrument, carries out the plan. In the movements of nations, God can in a moment, as it were, turn the scale on the other side. Does the Word of God teach a thing? if so, stick to it regardless of everything else. You will be in the majority by and by.

### What Are We Sending Up?

A RICH lady dreamed that she went to heaven, and there saw a mansion being built. "Who is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage on earth, with barely room for his family. He might live better if he did not give away so much to the miserable poor folks."

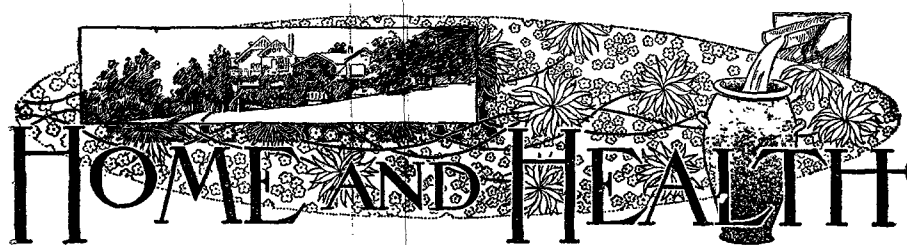
Farther on she saw a tiny cottage being built. "And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing his best with the material that is being sent up."

Then she awoke, resolving to lay up treasure for heaven.—*Selected.*



### Old-Fashioned Philosophy

SCORN not the homely virtues. We are prone To search through all the world for something new: And yet sometimes old-fashioned things are best,— Old-fashioned work, old-fashioned rectitude, Old-fashioned honor, and old-fashioned prayer, Old-fashioned patience that can bide its time, Old-fashioned firesides sacred from the world, Old-fashioned satisfaction with enough, Old-fashioned candor and simplicity, Old-fashioned folk that practise what they preach.

— J. A. Edgerton.

### Heart Talks With Parents—I

ELIZABETH M. PATTON

A SHORT time ago, while visiting with friends, something occurred which at the time quite surprised me. But since then, in thinking seriously over the circumstance, I am convinced that it may not be such an uncommon thing, after all. There was a deep lesson in it for me, and it is quite possible that it may be of benefit to other parents.

Breakfast was all ready to serve, and the family, which included several bright little people, gathered for the usual morning worship. The Bible lesson was read in simple words by the father, and as there were some unusually interesting features brought out, we older folk could not forbear a little pleasant discussion, interspersed during the reading of the chapter. Even the children paid the best of attention, for the narrative was one which would specially appeal to little folk.

Just at the close of one of these interruptions, a little six-year-old looked up at her father with beaming eyes, and started to say something which had come into her mind about the lesson. Her father looked at her for just an instant as if astonished, and then continued his reading. The chapter was soon finished, and we knelt to pray.

The little one was sitting next to me, and her sensitive heart felt the rebuke just as keenly as would a grown-up person, I am sure. The bright eyes filled with tears, and during the first part of the earnest prayer which was offered, the little body shook with suppressed sobs, and I confess that my heart was with her more than with the prayer which ascended. How I longed to lift her into my lap, with a comfort hug for the sore little heart. I dared not do this, however, but reaching my hand to her as we knelt side by side, I patted the

little brown head, and I know the loving Saviour breathed comfort into her mind. By the time we rose from our knees, the incident was apparently forgiven, and ready to be forgotten.

Not so with me,—at least as to the forgetting. Certainly I could forgive; for I knew that in the heart of that parent there was nothing but love for his children, and a great desire for their supreme welfare and happiness. I knew that probably the first reason in his mind for thus ignoring the little one was lack of time. He was in a hurry to get away to his work. Yet he had listened with courtesy to my interruption, and together we had talked of the beautiful lesson without the slightest appearance of haste. And the children knew this.

Another reason, I feel confident, is the training we ourselves received as little children. Many of us can recall the days when we were taught that "little children should be seen and not heard." This is a grand maxim, which I'll admit is greatly neglected in these days; but is there not danger that some of us may live up to the letter of it too strictly sometimes?

There is great lament to-day over the lack of interest among our young people for things spiritual, or for the study of the Word of God in any way. Often do we hear parents deplore this fact, and confess to great anxiety because of it. They think they have been conscientious in the training of their children, and they have always prayed fervently for their salvation. In fact, it seems to these parents that they have done everything for their children, and they can not understand the lack of interest and consequent drifting away.

I have yet to see the person who, when a child, did not delight in Bible stories; and as the children grow older, and the little minds expand to receive the deeper lessons, the quickness with which they are able to grasp the spiritual lessons has often been a marvel to me. Many times, when given the opportunity to talk freely, have their simple utterances sent a wonderful truth deeper home into my own soul. "Except ye become as little children."

Now why does the youth turn away from that which was ever his delight as a child? It is a fact too well understood to be questioned, that in the early days of childhood, when the energetic little fingers are constantly seeking to keep pace with the busy mind, when almost the only desire and greatest joy are to help, if they are pushed aside, sent off to play, or fretted at for getting in the way, the time inevitably comes when the little hands, which might have become truly useful and a great comfort, have

learned to occupy themselves with other things; and as too many parents have learned to their sorrow, the work of then teaching them to lift in the home duties becomes a task from which many shrink.

Is there not a spiritual lesson for parents in this? Has there been no time in the life of your children when they have been "turned down" in their innocent enthusiasm and interest in Bible subjects? How many are willing to give from twenty minutes to half an hour in reading and talking about the morning lesson? Why should we hurry through, as an irksome duty, that which is the only means of giving us and our children the spiritual food and consequent strength to satisfy our needs for the day? Fifteen or twenty minutes earlier rising each morning would certainly give us the necessary time for this heavenly sitting with our Saviour. Why should the hurry of life be permitted to strike heaviest at this most vital necessity, unless it is because we have not yet experienced the marvelous blessing which comes when we regularly open our hearts to God, and let him come in and speak to us through his Word?

The other evening my heart received a fresh rebuke because of this very haste which creeps in so insidiously, unless one is on constant guard. I had been helping our two little girls prepare for bed, when, just as they were about to kneel, one of them said, "Mama, let's go in by the fire to pray."

"O never mind, dearie," I answered, encouragingly, "it isn't so very cold here, and you'll soon be tucked in bed."

The truth of the matter was that I was tired, and dreaded taking even the little extra bother and time that would have been necessary to go in by the fire with them. Nothing more was said as we knelt, and I put an arm around each little white-gowned body. But the older cut her prayer much briefer than usual, and the other, following the example of her sister, did likewise. But when we arose, what was my astonishment and chagrin to hear the younger remark gleefully to her sister, "Didn't we do that quick?"

Then there is another thought that comes into mind, and I am sure most of you will agree with me that it has a vital bearing on this subject: What is our conversation before our children from their infancy up? Are we talking of the home which our Father has prepared for us? Are we discussing the best way of living, of eating, of dressing, so that we may be prepared,—more than just ready,—waiting, watching, and longing for his coming to take us there?

Do we talk over some of the beautiful thoughts just touched in the morning lesson, or some new point brought out in the Sabbath lesson, or the daily events of the world (not the things of blood) as viewed in the light of God's Word? As we gather about the table at meal-time, do we have anything to tell that is of cheerful interest? Has there been a victory gained? a precious promise proved? Are we all-round, cheerful Christians? Do we have joy in our

experiences, even though many of these experiences come through much tribulation? Are we teaching our children that in everything we are to give thanks, and that God is able to make everything work together for good because we love him,—not merely teaching the words, but letting our lives illustrate these precious truths?

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever."

Can we not see now what the trouble is with our youth? Do we not understand a little better some of the reasons for their lack of interest in the Word of God? May it not be possible that it is the direct result of our own neglect?

Let us return unto the Lord that such a heart may be created in us—a heart to fear God and keep all his commandments, that it may be well with us and with our children forever.

### Family Sabbath-Keeping

VINA M. SHERWOOD

"FROM even unto even, shall ye celebrate your Sabbaths."

In visiting the homes of Sabbath-keepers, I have been interested to observe the different methods of beginning and closing the Sabbath.

In some homes it seems as if everything on Friday afternoon is just seething and boiling; and as the Sabbath hours approach, there is a strenuous effort to cool things down, and rush for seats just as the sun sinks out of sight; but far too many times this is not even accomplished, and there is a lapping over of the six days' work onto sacred time.

The family gather for worship, untidy, weary in mind and body, with thoughts still wandering on tasks hastily done or half finished. Worship is conducted in a half-hearted way. The evening is spent in dozing over the Sabbath-school lesson.

A Sabbath begun in this manner is usually closed, especially on the farm, by the children donning their everyday clothes half an hour before sunset, or even earlier in the afternoon, preparatory to doing the evening chores. With the changing of the garments, there is a letting down of the Sabbath spirit, and a feeling that the day will soon be over.

We are very particular to give God a tithe of all we possess, but what about

the portion of our time that he requires of us—that one seventh of the week? Does he not tell us, "Bring ye *all* the tithes into the storehouse"? Does he not expect us to give *all* the moments of the Sabbath to him? How niggardly we should feel if, when tithing twenty-five cents, we should give the Lord but two cents! So ought we to feel in regard to wasting one moment of the Sabbath.

I am glad all Sabbath-keeping families do not begin the Sabbath in the manner just described. I have in mind a family whose habits were different.

The family, consisting of a mother and four children, lived on a large farm. The children were instructed by precept and example that although Friday was the special preparation day, yet from Sunday to Sabbath there should be a general preparation for the Sabbath. Consequently, as the sun was sinking in the west Sabbath evening, the mother of these children gathered them about her, with clean faces, and clad in fresh garments. Together they sang this old Sabbath hymn,—

"Another six days' work is done,  
Another Sabbath is begun;  
Return, my soul, enjoy thy rest,  
Improve the day that God has blessed."

Then followed worship, all taking part. From the very first moments of its sacred hours it seemed that all caught the Sabbath spirit.

In the summer time, after Sabbath-school the family went for a walk to the woods. This contact with nature, and the lessons thereby learned of its Creator, still influence the lives of those children, though they are now to manhood and womanhood grown. The little group usually planned to return home just about the time of sunset. They often paused on a hill over which the lane wound to the woods, and as they watched the varied beauties of the sunset, their hearts were filled with reverence for him who traced the colors there; and thus with another hymn and prayer the Sabbath was closed, all having been refreshed spiritually, mentally, and physically for the coming week of work.

### Strange Inconsistencies

THE accumulation of adipose tissue in man is an evidence of disease. That the fat man is not the healthy man is recognized by physicians everywhere. When a human being whose normal weight should be ten or twelve stone tips the beam at nineteen or twenty stone, he is considered to be in a dangerous condition, in danger of fatty degeneration of the heart muscles and blood-vessels, and of sudden death. The man himself begins to feel uncomfortable, and perhaps already suffers with Bright's disease or gout, and applies to his physician for advice and treatment.

It is recognized that the athlete with the strong, hard, muscular arm is the healthy man. It is strange that cattle and other animals are often fattened until they reach almost double their normal weight. These creatures are no

longer in health; they are diseased, they are suffering with fatty degeneration. In the selection of beef, the healthy ox with strong, hard muscles is passed by. Only tender steak is in demand. Thus a premium is placed on soft, flabby muscle or beef steak.—*Australasian Good Health*.

### The Trees We Read

NINE successful novels recently published in the United States had a total sale of over 1,600,000 copies. Since the average weight of each book sold was probably twenty ounces, a little calculation will prove that these 1,600,000 books contained approximately 2,000,000 pounds of paper. A manufacturer of paper asserts that the average spruce tree yields a little less than half a cord of wood, which is equivalent to about 500 pounds of paper. In other words, these nine novels swept away 4,000 trees, and they form but a small part of the fiction so eagerly read by the American public.—*Chicago Daily News*.

In a recent press dispatch from Cleveland, Ohio, appeared the following:—

"Miss Nina Shephard, the leading singer in the Congregational church of East Cleveland, took strychnine this morning, believing it to be a headache powder. The fatal mistake was made by her chum, Miss Grace Sanborn, the daughter of H. R. Sanborn, cashier of the State National Bank of this city. Miss Shephard spent the night with Miss Sanborn at the latter's home, and complained this morning of a severe headache. Miss Sanborn sent the servant after headache powders used by herself. The servant brought the strychnine, and it was Miss Sanborn who handed the poison to her friend. Miss Shephard was seized with convulsions, and died an hour later. Her father and mother reached her only a few minutes before she died."

Moral: Don't take headache powders to cure headache. Adopt a better and safer method of relieving this common ailment. "Accidents will happen," and although they may be rare, one such accident will last a lifetime. A knowledge of natural laws governing physical health will never suggest the necessity of sending to the drug store for some paralyzing agency with which to combat pain; but will show how to remove the cause of the trouble by coming into harmony with nature, and thus obviate the necessity of resorting to drugs, with the attendant danger of taking an overdose or a wrong dose, and a resulting funeral. An ounce of prevention is worth many pounds of such a "cure."

L. A. S.

A MAN who lives entirely to himself becomes at last obnoxious to himself. I believe it is the law of God that self-centeredness ends in self-nauseousness. There is no weariness like the weariness of a man who is wearied of himself, and that is the awful nemesis which follows the selfish life.—*J. H. Jowett*.



# THE WORLD-WIDE FIELD

## What the Lord Has Done for Me Personally

IDA PILQUIST

I WOULD join heartily with the psalmist in the following words: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Since I left Sin Iang Cheo in October last year, the Lord has permitted much sickness to come into our family. While on the journey here, I was taken sick with malarial fever, a disease which is very prevalent among the Chinese during this part of the year. The last day of my journey I was not able to sit up in the chair in which I was being carried, but was obliged to lie down on a bed, which was carried on bamboo poles by two men. During my sickness our younger daughter,

Ellen, was also taken sick, and I spent many a long, dark night; for her sickness made it necessary for me to give her frequent attention. After a time she became convalescent, without the aid of any medicine or other human assistance.

My fever, however, continued persistently in spite of the fact that several times I took medicine to counteract the malarial poison. At last, however, I recovered my strength. But before this, my older daughter took sick with typhoid fever. Now, however, the Lord had sent us help in the sisters who had lately arrived, Mrs. Dr. Selmon, and the nurse, Miss Erickson, and they took care of my little girl, and God blessed the water treatment which they in love administered during a month's time, so that she became well again. We were now all of us recovered.

I still, however, felt sick at heart, and there was considerable cause for this, but I did not then see my nakedness and blindness as described in Rev. 3:14-19, so that the Lord must again allow me to be prostrated not only on the sick bed, but on the death bed. The first part of January I was seized with a pain in my

right side, which also caused distress in breathing, especially when I arose in the morning. The cause for this pain we traced to one night in Sin Iang Cheo in the fall of the previous year, when I got up to protect something from the rain that was beating into our room. It rained very hard almost incessantly all that summer, and the cottage in which we lived, with its wide, sheltering eaves, became very damp, even the brick floors in our private rooms, although these rooms were provided with large glass windows. The wind was so sharp from the many openings in this dark, queer Chinese house, that the draft affected me as I went about my daily duties in the home.



BROTHER AND SISTER PILQUIST AND FAMILY

On Sabbath, January 9, I did not rise as usual, and the Lord gave me rest to both body and soul. The next day, however, I was up again, but was so sick that everything became black before my eyes, when I tried to perform my household duties; and I was taken with a chill which continued for a long time. The twelfth I was unable to rise, and Mrs. Dr. Miller came and examined me, and the result of this examination showed, as she believed, that I was suffering from a severe attack of pneumonia, but further examination revealed fully that I had quick consumption.

Sisters Miller and Erickson did all that human love can do for the sick, but their energetic water treatment seemed to do no good. From my childhood my constitution had not been strong, and my lungs were weak, and now I also suffered from insomnia and night sweats, which weakened me very much. On Sabbath, the sixteenth, I again enjoyed a good sleep, better than I had had for many days previously. I became emaciated rapidly, and the end seemed to be very near.

One day I drew my dear children to

my bleeding mother heart, and wept bitterly at the thought of leaving them motherless in a strange land.

The nurse, Sister Simpson, stayed with me nights; for my husband was troubled with a very sore eye, so he could not watch by my bedside.

At the last moment, as it were, the Spirit of God enlightened me regarding my condition before God, and I saw that what I needed was a new heart. On the night preceding the twenty-second I had a glimpse of my sinful and uncharitable heart, and I felt the godly sorrow that leads to repentance. In the morning when Sister Erickson came in as usual, I asked her forgiveness, and requested her to ask the brethren and sisters to forgive me. I also called my husband to my side, and confessed to him, and asked his forgiveness. I asked my Chinese servant to forgive my impatience and coldness, and requested my husband to present my greetings of peace to all our Chinese brethren and sisters, and ask them to forgive me. All this took considerable of my strength, and the cold sweat stood on my brow.

I received forgiveness from God and man, and was very thankful for this, and by faith in the blood of Christ I experienced, as never before, the power of the gospel to create within me a new heart. The change was so real, and everything became so new and bright to me! The eternal truth of God became as a gold-mine of great blessing, and the Spirit reminded me of the promises of God, which are yea and amen in Christ Jesus. Hallelujah.

To the brethren and sisters I expressed a desire that on Sabbath, January 23, they should pray for and anoint me according to the instruction in James 5:14-16. Sabbath afternoon they came into my room for prayers, and in our prayers and testimonies we expressed a desire that we might come into full and harmonious relationship with God, so that we might be clothed with the Holy Spirit in rich measure. My husband reminded us of the first year in China, when I became deathly sick, but was restored through the healing power of God. The brethren and sisters prayed for my restoration, and we felt the presence of Jesus and his angels, and experienced a rich measure of the Holy Spirit.

The previous night I had perspired more than usual, and my voice became so weak that the sister who was taking care of me, told the other missionaries in the house the following morning, "It is impossible that she can be healed." The night, however, had been a pleasant one for me; for I had experienced the presence of Jesus. The Great Physician had been with me, with his life-giving, divine power, and had healed me, yes, he redeemed my life from the grave.

Sabbath morning, the twenty-third, dawned with salvation to the glory of the Creator, the day on which Jehovah, through Jesus Christ, finished his work of creation; and "God blessed the seventh day [not the first], and sanctified it: because that in it he had rested from all his work which God created and

made." It was the same day on which our beloved Saviour rested, and on which he healed the sick, and saved sinners through the power of his preaching,—a day which above the six working days is especially blessed for those who keep it holy, and are willing to live up to all the light that God in Christ lets shine upon their pathway, so that he alone may be glorified and exalted in everything. This day began in paradise, and in Hebrews 4 the Lord says that a Sabbath of rest remains for the people of God to enjoy in the restored paradise on the new earth.

My little daughter came to my bed, and together we sang two stanzas of a Sabbath hymn. At the close, Sister Erickson came in as usual to ascertain how my fever was. When she took the thermometer from my mouth, I remarked, "Normal. It can not be otherwise, because Jesus has been with me. Praise his holy name, he is here." Rejoicing, she ran out of the room, and told the news to the others. In the name of Jesus I arose from my bed and stood on my feet, and dressed myself. I then went out into the adjoining room, and was heartily welcomed by my husband and by two bright children's faces.

Although I already was healed, the Spirit did not forbid us from following the instruction in James 5, and so the brethren and sisters anointed me, and together we continued in prayer, thanksgiving, testimony, song, and music to the glory of God, and we were all filled with the Holy Spirit.

My dear reader, are you experiencing the same wonderful power of love? Jesus loves all, and he is no respecter of persons. His mission to save sinners and to heal disease is more comprehensive now than when he was here on earth; for he "will have all men to be saved, and to come unto the knowledge of the truth." The reason we see so little of this wonderful manifestation is that so few go to the Saviour for divine help, which he is always willing and anxious to give. When you feel yourself deprived of everything, and when you go to him who has all power in heaven and earth, you may be assured that he "shall supply all your need according to his riches in glory by Christ Jesus." Join with me in praising the Lord, and let us extol his holy name.

*Sin Tsai Hsien, China.*

A SUGGESTION for Christians at home comes from a Japanese woman at Susaki, who came to a missionary to ask to be taught how to pray without falling into a habit of repeating the same words. "It is such earnest people as this," says the missionary, "that make us realize it is worth much to be here to help them as they grope upward."

### The Bible in India

FOUR short words, but how much is in them! India—a "country" we call it, and think, perhaps, that it is simply a country like France or Germany, with one people and one language; but really it is as much a continent as Europe is, with many peoples and many languages. A card has been prepared which gives an outline of India on a map of Europe. In this card Kashmir is on the arctic circle, and Ceylon on Greece; Karachi is in Ireland, Calcutta near Moscow, and Rangoon near the Caspian Sea. An outline of India on the map of America would show Kashmir at Winnipeg, and Ceylon at Mexico; Karachi is in the west of Dakota, Calcutta at Washington, and the coast-line of Burma running many hundreds of miles south of Nantucket. India is as large as all Europe outside of Russia; its population is about as dense, and it has as many languages as are spoken in Europe. If we include the languages of the various hill tribes in India, the number is far larger than

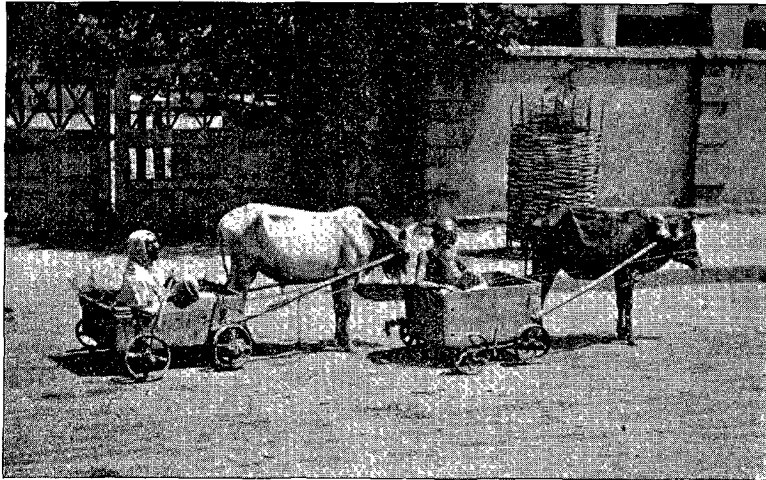
lect was called "Urdu," and as it was the language spoken by the conquerors, it gradually developed into one of the most polished of Indian languages, and its literature is probably more extensive than that of any other tongue in India. In some respects it has become a sort of *lingua franca* of northern India. It is specially the language of the towns in Northwest India, while Hindi, in one or other of its dialects, is spoken in the country districts; it is also the special language of educated Mohammedans. As Hindi and Urdu have practically the same grammatical structure, and differ only in phraseology, the two merge into one another, and the common people speak something which is neither pure Hindi nor pure Urdu, and is sometimes called Hindustani, though by some the term "Hindustani" is regarded as a synonym for Urdu. It is difficult, for this reason, to say how many people speak one language as compared with the other; but we may safely say that Hindi, in one or other of its dialects, and Urdu are, between them, spoken by fully *ninety million* people. In its composite character and its general hardiness, Urdu reminds one of English.

The next most important language of India is Bengali, spoken in the fertile and thickly populated country of Lower Bengal, the delta of the Ganges and the country to the north and east of it, of which Calcutta is the chief city. Bengali is, in its phraseology, as near the mother tongue (Sanskrit) as any other language, if not more so. A large number of pure Sanskrit words are in constant use in Bengali—even

many compound words. *Forty million* persons speak Bengali, of whom about half are Hindus and half Mohammedans.

In the east of Bengal the Assamese language is spoken by between one and two millions, and to the south Oriya is spoken by nine millions. These languages are so akin to Bengali that sermons delivered in one language will be understood by people speaking one of the others, yet so different that separate versions of the Bible are needed in each. On the slopes of the Himalayas to the north of Bengal lies the country of Nepal, an independent State, but so friendly that it furnishes some of the best troops in the British Indian army—the Goorkhas. For fear of annexation, no Europeans are allowed to cross the boundary of Nepal, but the Bible can go there. The language of the people is akin to Hindi and Bengali, and active work is carried on by the Church of Scotland Mission among the numerous Nepalis who live in British territory.

On the northwest, beyond the Hindi-speaking population, lies the Punjab, and the Punjabi language, akin to Hindi, is spoken by seventeen million people. South of it is the small coun-



STREET SCENE IN INDIA: BEGGARS WHO RIDE

those spoken in Europe. The population of India by the last census was about 300,000,000 (*three hundred millions!*). Leaving out of consideration for the present the languages of the hill tribes, those spoken on the plains of India may be divided into two main classes: the Sanskritic languages of the north, and the Dravidian languages of the south of India. Sanskrit, as is well known, is a language somewhat akin to Greek in its inflections and in its phraseology. It has long ceased to be a spoken language, and is important only as being the sacred language of the Hindus and the basis of the north Indian languages. The most important of the spoken languages of India is Hindi. This is spoken throughout the Gangetic Valley, except in Lower Bengal, and also in Rajputana and the central provinces. When the Mohammedans invaded India, this was the center of their authority. They therefore had to learn the language of the people; but while adopting its grammatical structure, they introduced a large number of their own Persian words, including many Arabic words which had been adopted in Persian. This mongrel dia-

try of Sindh, where two and a half million people speak the Sindhi language. To the southeast of Sindh, on the shores of the Arabian Sea, lies Guzrat, and the Guzrati language is spoken by ten million. South of this comes Marathi, the chief language of the Bombay Presidency, which is spoken by eighteen million.

All the languages thus far enumerated are more or less Sanskritic. Coming now to south India, we have as the most northerly language Telegu—sometimes called the Italian of India. This is spoken by twenty million people on the coast of the Bay of Bengal, south of the Oriya district, and inland in the native State called the Nizam's Dominions. South of the Telegu district comes that in which Tamil is spoken by fifteen million, reaching down to Cape Comorin, the southernmost point of India. On the western coast, below the Mahrati-speaking district of Bombay, two other languages are spoken—Canarese by ten and Malayalam by five million. All these south-Indian languages are called Dravidian; they belong to the same family of languages, with altogether distinct characteristics from the languages of northern India. To the east of the Bay of Bengal lies Burma. The chief language spoken there is Burmese, the vernacular of five million; but various dialects of Karen and Shan languages are also spoken in Burma, so distinct as to require a separate religious literature, including, of course, separate Bibles. Ceylon is not part of British India, but a separate colony; it is, however, naturally so connected with India that we may include it in our present survey. The Cingalese language is Sanskritic, and is spoken by about one or two million. As we have already said, besides these important languages of the plains, there are a great many hill languages, into all of which the Bible, or portions of it, need to be translated, if these tribes are to be evangelized. So much for the country "India." It will be seen how large the country is in its area and the vastness of its population, and what a babel of languages it contains.—*Rev. George H. Rouse, D. D., in Missionary Review of the World.*

### The Work in Iceland

GUY DAIL

BROTHER D. OSTLUND has recently moved to Reykjavik, the capital of the island. When he was in this city before, the interest to hear God's Word was not so great, as many who have read reports of the work there may remember. Then he lived in Seydisfjord for about two years. All this time the circulation of the Icelandic paper bearing the message of truth has been increasing, until now the paper is read almost everywhere in the whole island. This paper seems to have made openings for the truth, and now, in the capital itself, there is a desire to hear. Brother Ostlund writes:—

"I have for some time been thinking of the necessity of securing a house for

our work here in Iceland, and I feel sure that had we a good hall, we could hasten the work much more. We can find no hall in the city, as often as we would like to use it; the only one we have the use of at all, is a dancing-hall, and often this is occupied just when we would like to have our meetings. The prospects for securing a permanent place are rather hopeful. Some friends here would give toward the enterprise, and I hope that the brethren in the lands which I may visit this summer will also assist us some. We really need a center here, and I think Reykjavik will be the best place for that center.

"The interest to hear the word since I arrived in this city has been specially good. From three to four hundred men have been attending the meetings. There seems to be an awakening just now. Souls are hungry for the word. Previously, it has been very hard to reach their hearts, as they did not believe in the Word of God, and had no understanding of regeneration and conversion, thinking that this took place through infant baptism. I am so glad that this is now changing. The Lord is drawing near the people, and when men are converted to God, his truth will be received into their hearts. Our paper is now read nearly everywhere, and we have a splendid opportunity to publish the gospel through its pages."

It is expected that Brother Ostlund will visit Europe the coming summer, and attend the meeting of the European General Conference, as well as some of the local meetings in various countries. For years he has been working hard in Iceland, and we certainly hope that God may soon crown his efforts with an abundant harvest. He is having a good experience in connection with work for the children in the city of Reykjavik, where he has opened a Sunday-school. The fact that there is now a desire to hear is in itself a hopeful sign; for formerly the people were quite indifferent and unbelieving. May God be with the work in this far-away land, and give success to the message for this time.

Hamburg, Germany.

### Mission Notes

THE first college for women in Japan is only two years old, yet it already has more than eight hundred pupils. It is an undenominational school: all religions are tolerated, but none are taught.

THE Protestant Episcopal mission at Kiu-kiang, China, finding the work hampered by the lack of women workers, has decided to insist that before men are admitted to baptism, they must show interest in the conversion of their wives, and make some real effort to bring them also under instruction.

THE *Missionary* for April mentions a case where four heathen women in China called a meeting to take action in unbinding the feet. Fifty women present promised to unbind their own feet, and to refrain from binding the feet of their


daughters. The fact that the meeting was called and conducted by heathen women shows the extent to which ideas are at last entering the most conservative of nations.

JAPAN has 4,302,623 children in her elementary schools, while Russia has only 4,193,594. This means that in Japan ninety-two children in every thousand study, and in Russia thirty-two in every thousand. Secondary schools and universities show equally striking figures. The *Mission Field* draws from this comparison the suggestion that missionaries sent to Japan must receive the highest possible education.


MR. A. B. LLOYD, of the C. M. S. Uganda Mission, writes joyously that the tide of evangelical teaching has spread from tribe to tribe, until now the way is open for an advance into the Sudan from the south. "Nearly all the big chiefs," he says, "have sent messages begging me to send them teachers, and to come myself and live with them." I hope in July to take up my abode in Acholiland in the Nile province of Uganda.

IN taking account of the forces at work in the universal foreign mission field, one may not overlook the Y. M. C. A. There are now three hundred associations in the mission fields, about one half of them in colleges and universities. In the Imperial University of Japan the association has a building for its own use. The Japan Y. M. C. A. is undertaking work among the soldiers at the front. Two prominent men in Seoul, Korea, are earnest supporters of the Y. M. C. A., but both are graduates of American universities, where the association blessed their student life.

It is announced that slave raiding and slave dealing will be abolished in Hausa Land. Charles H. Robinson, one of the very few European travelers who have penetrated into Kano, the capital of this land, gives some facts that show the necessity of such a movement. In his most interesting and instructive book, "Hausa Land," published in 1896, Mr. Robinson states that it is generally admitted that there are at least 15,000,000 Hausa-speaking people, and that of these 5,000,000 are slaves, or, as he forcibly puts it, "one out of every three hundred persons in the world is a Hausa-speaking slave"! There being scarcely any currency in this great country except cowries, which are too bulky for large transactions, it has become the custom to pay in slaves; so that when a merchant goes on a trading expedition, he takes with him a number of slaves, with whom to buy goods and to pay for the expenses of his journey. These slaves are not brought from distant, outlying countries, but by raiding neighboring villages and people of their own tribes. Thus there is always civil war in the land, especially as all the smaller kings have to pay a yearly tribute of slaves to the sultan of Sokoto.—*Selected.*



# THE FIELD WORK



## Arkansas

GENTRY.—About four miles from this place meetings were begun March 4, and as a result eleven were added to the church, and several others have begun to keep the Sabbath of the Lord. This makes twenty-five who have been added to the Gentry church since last fall. Pray for the work here, that the waste places may become fruitful fields.

V. B. WATTS.

## Mississippi

CORINTH.—Since the first of March, 1904, we have given away several periodicals, made forty-one missionary visits, had as many Bible and health conversations, prayed with the sick and dying, conducted one funeral service, and given fifty-two treatments. Many patients who had despaired of recovering under the doctors' care are now well.

We have been the only family of Seventh-day Adventists in this town for about four years. Two sisters are now canvassing in this place, and are meeting with success in taking orders for "Coming King" and "Bible Readings for the Home Circle." We are praying that they will deliver all the books ordered, and many more. We feel it a great privilege to have these workers with us. The truth is more and more precious to us. We are busy beyond our strength, but thankful for these opportunities to labor for the Master. We have gained the confidence of the general public, and do all we can to enlighten the people. Pray for us and the work here.

E. P. AUGER.

## East Michigan

THE work in the East Michigan Conference is onward. Encouraging reports are coming in from the laborers in the field. Following our good State meeting held at Ithaca in March, Brethren C. N. Sanders and P. C. Hayward carried on a series of meetings, resulting in several taking a stand for the truth. Elder Wm. Ostrander, assisted by two Bible workers, is just taking up the work in Saginaw. This is an important field, and let us pray for the success of the work there. The work in Detroit is advancing encouragingly. From time to time souls are deciding for the truth in that large city. Brother O. F. Butcher is in charge of the work in Detroit, having the assistance of one Bible worker.

Meetings were held at Mt. Forest by Delmer P. Wood and E. R. Lauda the latter part of the winter. The Lord blessed their labor, and sixteen souls are waiting at that place for baptism. A good work is being done in Jackson and Flint. Good reports are coming in from the churches.

The Sabbath-school and church-school work throughout the entire conference is well organized, and most effective work is being done. Efforts to organize the young people of the conference have met with some success, and a good work

is started. An army of young people is waiting to be trained for the work in this conference. Plans are being made to provide for this need.

E. K. SLADE.

## Our Work in Washington

TAKOMA PARK, D. C., May 13, 1904.

I AM grateful to my Heavenly Father for the blessings that he has bestowed upon me since we left St. Helena.

I have several times gone over the land which has been purchased for school and sanitarium purposes, and all that I have seen is most satisfactory. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and a sanitarium, without crowding either institution. The fine stream running through the land is a treasure more valuable than gold or silver.

Our Sanitarium is to have an abundance of water free for five years. The school will pay seven cents for each one thousand gallons used.

To-day our contract with the Takoma Park Town Council for the removal of the sewer-farm was signed, and we can now go forward in carrying out the plans that have been laid. The sewer-farm is to be moved one mile down the creek. We are to have most excellent sewer facilities.

No pains or money should be spared to secure perfect sewer arrangements in connection with our schools and sanitariums. Message after message in regard to this matter has been given to those bearing responsibilities in our institutions. I have been plainly instructed that carelessness or neglect in regard to sanitary conditions, in home or in public buildings, means a withdrawal of the blessing of God. Special directions in reference to sanitary arrangements were given to the children of Israel. Every one was charged to keep his premises clean, within and without, lest the Lord, passing by, should see uncleanness, and should remove his presence from those who were careless and indifferent in this respect.

A week ago we took a drive through various portions of Takoma Park, and Sister Daniells showed me the quiet and beautiful settlements near our land, half hidden by the natural forest. These settlements reminded me of Oakland, as it was thirty years ago. We feel thankful that our work can be located in such a place. It seems as if this place has been waiting to be occupied by our working forces.

The situation here fills me with hope and courage. We know that the Lord desires us to go forward as speedily as possible with the work before us. This work is to be a representation of the work that can be done in other parts of the South. It is to give a clear representation of the principles held by Seventh-day Adventists.

There will be much to do in various

branches of the work, and young men and women of solid worth will be needed, who can enter the school as students when the buildings are ready. Wise, experienced teachers will be needed,—men and women who can give the youth lessons in business lines, and who can teach them, also, how to do true missionary work. Nothing is to be neglected that will give a thorough training in right principles.

The Bible is to be made the foundation of all study, the basis of the education given. Thus the students will be taught to build upon the Rock. Many in our world do not understand the truth for this time. Our young men and women should be wise unto salvation. They should know what is required of them.

The true motive of service is to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. No part of the living machinery is to be overworked, or left to become useless.

Our school here is to follow the plan of the schools of the prophets. It is to be the earnest endeavor of every one to use the powers that God has given him in harmony with God's laws. Habits of order and discipline are to be cultivated. All that is done is to brace nerve and muscle and will to more resolute effort for the harmonious development of the whole being. The power that is exerted by a true, pure life is to be kept before the students. This will aid them in their preparation for useful service. Daily they will grow purer and stronger, better prepared, through his grace and a study of his Word, to put forth aggressive efforts against evil.

ELLEN G. WHITE.

## Canadian Union Conference

SINCE my last report to the REVIEW we have had a very interesting religious liberty campaign. An association known as the Lord's Day Alliance of Canada has been making a strong effort to get a Dominion Sunday law enacted.

This being an opportune time to set before Parliament, as well as before all the people of Canada, the true principles of religious liberty, we had literature prepared for the occasion. Four-page tracts taking up different phases of the question were sent to members of Parliament, judges, lawyers, ministers, editors, and to the people in general, and the subject has been freely presented from the desk by our ministers.

Elder H. E. Rickard, of the Quebec Conference, and Mr. T. H. Robinson, of the Ontario Conference, went to Ottawa soon after Parliament convened, and while Mr. Robinson stayed only a few days, Elder Rickard remained nearly three weeks, and the Lord blessed the efforts.

As soon as the right of Parliament to legislate upon religious questions was contested, the Sabbath question began to be discussed through the daily papers. Mr. Robinson wrote a short article for the Ottawa *Evening Journal* in which he stated that he was willing to give one thousand dollars to the one who could frame a Sunday bill that would become



law and not lead to religious persecution. In a day or two the same paper came out with a bold heading: "SATURDAY OR SUNDAY, THOUSAND DOLLAR OFFER; What City Clergymen Say About Challenge. Position of the Seventh-day Adventists Stated."

Following this heading were short articles from five ministers, favoring the first day of the week, and urging its observance. Rev. Dr. Hunter in his article asked the question: "Is it possible that Protestants and Catholics the world over who observe the first day as a day of rest would be wrong, and a few Seventh-day Adventists right?" Rev. Dr. Armstrong said: "There may be no distinct injunction in the Bible that the first day of the week is the day to observe, but we are following the example and observance of Christ and the early Christians." Rev. McIntosh declared: "There must be in this world uniformity in all things, and it will not do to have part of the people keeping one day, and another part some other day." Rev. A. A. Cameron insisted that "man was made for the Sabbath, and not the Sabbath for man, showing that man was greater than the Sabbath." Archdeacon Bogart, after calling attention to the fact that God rested on the seventh day, and thus set the example that one day in seven belonged to God, said: "It is not necessary that this day should be a multiple of seven in order to be the only day. Starting on the first day of the week and observing each seventh day thereafter means that Christ expects his people to keep that day, which is the first day of the week."

Rev. William Caven, D. D., LL. D., principal of Knox College, delivered a lecture in Toronto, entitled "The Divine Foundation of the Lord's Day," and in his lecture he made the following statement: "The Lord's day [Sunday] is a good and valuable institution, helpful to the cultivation of spiritual life, but it can not plead the direct sanction, either of the Lord or of his apostles. The church, however, has power to decree such a day, and it should be observed."

It is not hard for thinking people to see the absurdity of such arguments as the foregoing, and some people are beginning to see the true light through this very line of reasoning.

Following these articles in the *Journal*, in the same issue, appeared an article from Elder Rickard in which he stated our position respecting the Sabbath, defined the Saviour's custom according to the Scriptures, showed the evils of religious legislation, and that a Dominion Sunday law compelling the observance of the first day of the week would be a violation of the gospel, as well as a violation of the principles of religious liberty contained in the proclamation of Her Majesty, late Queen Victoria, in 1858, which reads as follows: "Firmly relying on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that they shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of

any of our subjects, on pain of our highest displeasure."

As a result of the efforts made during this campaign the Sabbath question has been brought prominently before the people, and the effect that a Sunday law would have upon the rights and privileges of the people of the Dominion, and it is evident that many who observe the first day of the week are opposed to religious legislation.

The present outlook is that the "bill" will not pass at this session of Parliament, but it is only a question of a few years at the most when a Dominion Sunday law will be enacted.

This agitation has caused our people to realize more fully the times in which we are living, and it will inspire them with new zeal and activity in the Master's work.

There have been some additions to the "little flock" in our conference during the last quarter, and greater results are expected later on from the seed sown. We are planning now for our camp-meetings and tent work, and are hoping for good results this summer.

The work is great, and the laborers are few. We are praying the Lord of the harvest to raise up and send forth laborers into the harvest.

The Ontario and Maritime Conferences will hold their annual meetings in June, and the annual meeting of the Quebec Conference will be in September. The biennial meeting of the Canadian Union Conference will be held in September, and we are planning for a large meeting.

W. H. THURSTON.

### Canvassing in Mississippi

I HAVE been in this State four years; and as the funds have been low, I have spent a good share of the time canvassing. I had no experience to begin with, and had always thought I never could canvass. I also doubted if selling our books could be made a success in this State, but my experience has taught me better. I know it is a good field, and the people need our books.

I am now making "Coming King" my principal book, with "Steps to Christ" and "Gospel Primer" as helps. At first I feared that to tell people I was bringing to them a book on the second coming of Christ and the signs that show his coming near, would arouse prejudice in their minds, but I found this was not so. I represent it first and last and all the way through as a book on that subject, and I talk it just as plainly as I can. I do not need to make a long canvass. I have been surprised to see how readily the people buy, both white and black. The last week I took fifty-three orders for "Coming King," besides a good many for the small books.

I have enjoyed the work very much. I should be glad to see many more engaged in it. Some fear that they could not make a living, but I believe that a good, faithful worker would not want for the necessities of life, and something might be laid up for a rainy day.

It is perseverance and the blessing of God that give success. Some of our Northern brethren who are obliged to wade through snow-drifts four months in the year, would here find a happy change in that respect. Come and help us.

Since my report of the work here, some of our friends in the North have

written, inquiring how they should send money, as Eshcol is not a money-order office. To all such I would say that an order on Quitman post-office will be all right. Some have already responded to our call, for which we are very thankful. The land, which is now seventeen acres, is all planted, and everything is doing well. We are grateful for the prosperity the Lord has given us, and will try to use whatever our friends send us as economically as possible.

H. W. PIERCE.

### The Only Sanitarium for Colored People in the World

SANITARIUMS for the white people have been springing up in various places the world over, but especially in the United States of America, in a score of years past. We believe it to be true that the sanitarium in Nashville is the only sanitarium for colored people in the world. It is barely possible there may be an exception. If so, we have never heard of it.

We all regard the work of our sanitariums as a most beneficent, noble, humanitarian work. We all believe these institutions are of vast importance to the white race. The light given us as a people on the subject of health and medical treatment is proving a great blessing to the world. Multitudes are beginning to appreciate the benefits of this light, and many among our white population are availing themselves of it.

Shall the colored race have no opportunity to obtain the same blessings? This is a leading question. There are about eight millions of this race in our great country, the vast majority in the South. Their past experiences have been most unfavorable from a physical standpoint, as well as from many others. A much higher death rate from various diseases has existed among them than among the white people. There is no class of people in our land who need the blessed light on health and diet so much as they do. True philanthropy for their betterment must include genuine instruction in medical missionary work. Here is a great field that duty, benevolence, and mercy demand us to enter. As a people we are seeking to impart to them religious light and instruction, with some success.

This medical missionary work among them is precisely what they need, and as a people they are in suffering need of it. Shall we ignore this want? Shall we leave this race in our very midst, more needy of such help than any other people, without proper instruction or the needed agencies by which to obtain it?

Our sanitariums are the very best means through which to supply the instruction required. They are practical institutions, restoring to health, and giving special instruction to worthy young people to enable them to go forth and impart the same blessed truths to others. They are more than these. They are avenues through which heavenly light and truth are brought under the most favorable conditions to those in sickness, sorrow, and distress, to save souls from eternal loss and ruin.

Shall not the colored race have the benefits of such an institution? with all their other sad experiences and deprivations, their poverty and race troubles, shall they be passed by, ignored, and forsaken by a people who claim to be



raised up to represent Christ's special closing work for the last days? Such a thing ought not to be.

The one poor, weak, struggling, almost forsaken member of the sanitarium family is in Nashville, Tenn. The servant of the Lord said years ago that a sanitarium for the colored people ought to be established in that city. Perhaps there is no city in the South where such an institution would be so favorably located. The existence here of the great Fiske Colored University, and perhaps a dozen other important institutions of learning for that race, makes it an ideal location for a sanitarium for the colored people.

A house was purchased several years ago, and partly paid for. A few necessary articles of furniture were procured, and the little sanitarium entered upon its career.

A formidable debt stared it in the face. Really no available funds were at hand. The conference in which it was located was itself very poor. There was then no colored physician to take charge of it, no corps of colored workers to depend upon, no colored constituency that knew how to appreciate it, or that demanded its services. Everything was new, untried, and discouraging. It was a burden that seemed too heavy to be carried.

But things began to improve little by little. Brother and Sister Young came from Illinois to act as superintendent and matron. They were earnest, devoted Christians, worthy alike of the confidence of white and black. They have given themselves to this work, and are worthy of the highest regard.

Nearly two years ago Dr. Lottie C. Isbell, a colored graduate of the Medical Missionary College, united her efforts with the struggling sanitarium. Dr. Kellogg states that she stood at the head of her class in graduating. Her efforts have been most earnest, and her standing as a physician has been recognized by the profession of Nashville.

The building which had been purchased was found in some respects unsuitable, and its location was not the best, and means were not at hand to pay for it; so it was sold, and another rented. After a while the proprietor notified them that they must move.

It was a matter of the greatest difficulty to find a suitable place in the city that could be obtained; weary days and weeks were spent in searching for another locality. At the very last moment one was found located near the great publishing house of the colored Baptists of the South. This was rented for twenty dollars a month. The sanitarium was moved thither. It is now once more in operation after the delay of moving.

What progress has been made during the two or three years past? I answer, Very much, in many ways. Every new enterprise has to go through its period of trial. It has been said that it is more difficult for a poor man to make his first thousand dollars than to make one hundred thousand dollars after he has saved that amount. Many a new and promising enterprise goes under in the difficulties and perplexities of its first stages. A standing has to be earned, confidence must be established, evidence must be furnished that there are staying qualities with it and back of it. Then progress is easier. Nothing succeeds like success.

The little sanitarium in Nashville has

earned confidence in its stability. The small band of workers had to take the whole burden of its support upon their own shoulders. There was a time of such great need that they could hardly tell where food and clothing were coming from. But they never gave up in despair; they prayed more earnestly than ever for God's blessing. He began to raise up friends. Little by little patronage began to come to them, and they were able to support themselves. Dr. Isbell demonstrated her ability as a physician, and has won respect as an able practitioner. Talented men of that race have been to the sanitarium for treatment, and have recommended it highly.

Prof. W. H. Council, president of the Agricultural and Mechanical College, the normal colored school of the State of Alabama, came there, and was highly pleased with the treatment he received. From a valued testimonial he gave, we quote the following sentences: "I feel that I can not praise too highly this worthy institution. It is filling a long-felt want among the negroes throughout this country." Professor Council is one of the ablest speakers of the race, and is a warm friend of our training-school in Huntsville, Ala.

R. H. Boyd, secretary of the National Baptist Publishing Board, and president of a bank in Nashville, Tenn., who stands high in the esteem of Brooker T. Washington, also gives an excellent testimonial for this sanitarium. Among other statements is the following: "The Nashville Sanitarium is proving an inestimable blessing to the colored people of Nashville and vicinity."

The small building now rented as the sanitarium, stands close by the large publishing house of the Baptist denomination, of which Mr. Boyd is business manager. This house supplies literature to the colored Baptists of the United States, and to those of other countries as well.

It is evident that this sanitarium, if it can have the proper support of our people to place it above poverty and want, can be of great value to the colored people of the South, and a help to our work among them.

What is the duty of our people relative to this young, needy institution? Without hesitation I answer that our people should sustain it with their means, place it in suitable quarters, where it can properly represent this cause among the colored people. It has had a hard struggle for a bare existence. It is a wonder that it has survived at all. The indomitable spirit to survive and carry out the objects for which it was called into existence is worthy of all commendation.

It is time our people showed some proper appreciation of it. Over and over the Testimonies have spoken of the absolute necessity of such an institution. It has bravely fought its way into public recognition. Our people ought to sustain it, and give it a chance. We have been doing very little for the colored race thus far. Here is an opportunity to show our interest in that race in our own country. How much the Lord has said concerning our duty in this respect! The Southern Union Conference, in its poverty, virtually forced this poor institution upon the Southern Missionary Society about one year ago.

Additional information concerning this sanitarium may be obtained from the pen of Elder J. E. White, in the

*Southern Missionary* of April 1. In his able article many valuable facts are given.

Dear brethren and sisters of the great REVIEW family, I appeal to you to help this struggling institution liberally with your means, that it may be able to fulfil its important mission.

GEO. I. BUTLER,  
President Southern Union Conference.

### **The Nashville Sanitarium Fund**

FOLLOWING is a list of donations received up to May 12 on the fund for establishing a sanitarium and training-school for nurses in Nashville. It will be seen that the total amount of donations received thus far is but a small part of the five thousand dollars that was voted for this work last January. A number of urgent appeals have been made both in the REVIEW AND HERALD and in the *Southern Watchman*. And one member of our Board made a personal trip to one of our Northern conferences in an effort to raise means. The response thus far has been far short of meeting the urgency of the appeal. The Nashville Sanitarium Board feels that it should only make advanced moves as far as means will permit. The opportunities at this time for advancing the work are many, and were we prepared to improve them right now, much good could be accomplished. The following is the entire amount that has been donated to this enterprise.

The work is one that has been presented in strong terms as being an urgent and worthy one. Any information desired will be gladly furnished. Donations should be sent to Nashville Sanitarium, Church and Vine Streets, Nashville, Tenn.

R. B. Craig, \$2.50; a friend, \$2; Fannie Benson, \$1; Boggs town (Ind.) church, \$4.05; J. W. Goodwin, \$5; Mrs. N. B. Lovett, \$2; Clara Strough, \$1; Hannah Neese, \$1; Elizabeth Painter, \$5; Mollie Swigart, 25 cents; Anderson (Ind.) church, \$10; Chas. Zirkle, \$1; Mr. and Mrs. Jos. Harmon, \$4; Isaac Parks, \$1; Mary A. Compton, \$2; Rena Watt, \$1; S. J. Cleland, \$2.50; J. I. Foy, \$5; P. M. Howe, \$1; L. A. Kann, \$1; Sarah Artis, 30 cents; Jas. Fatic, \$5; Roy Williams, 50 cents; Mrs. Hannah Vore, 25 cents; Amy Welsh, \$5; W. C. Vore, \$5; Jas. Black, \$5; Melessa Cookendorf, \$1; Miss H. Kelly, \$1; P. A. Powell, \$5; Caroline Burkhardt, \$5; Harriet Taylor, \$1.50; Mrs. A. J. Hicks, \$1; Mrs. J. Shively, \$20; E. L. Richmond, \$1; Indianapolis church, \$5.83; Indiana Tract Society, \$3.67; Ida Lackey, \$5; Mr. and Mrs. R. F. Zirkle, \$6; Mrs. M. A. Goodwin, \$1.50; Dan Ridgeway, \$1; Mr. and Mrs. Cunningham, \$50; Geo. Zirkle, \$2.25; Sarah Sherman, \$1; J. F. Cummings, \$10; E. Indianapolis church, \$6.75; David Connington, \$2; Emma McKenzie, \$2; Marion (Ind.) church, \$4; Denver, Ind., \$2.25; Wolf Lake (Ind.) church, \$3.74; Miss A. M. Learned, \$5; F. B. Jewell, \$5; Parker Atwood, 50 cents; Ernest Glazier, \$2; B. A. Taylor, 45 cents; N. O. Lantz, 50 cents; Mrs. Irena Morrison, 25 cents; Mrs. Fletcher Elliot, 25 cents; J. H. Charles, \$3; Floyd Hull, \$1; J. W. Capps, \$6.75; Mrs. P. Handley, \$2; S. J. Townsend, \$5; G. I. Butler, \$36.66; Mrs. Branch Marshall, \$2; H. N. Ackers, \$2; S. W. Hastings, \$5; J. Egloff, \$10; T. M. Hodgins, \$1. Total, \$299.60.

### The One Hundred Thousand Dollar Fund

FURTHER partial list of the donations received on the Washington building fund at the General Conference office:—

Previously reported .....	\$ 9,349 44
D. A. Albion .....	500 00
W. G. Buckland .....	50 00
Prudence Davis .....	50 00
Thomas Heald .....	25 00
Mr. and Mrs. H. Atkins .....	25 00
A. L. and Elmer A. Thrush .....	25 00
E. J. Gregory .....	25 00
Central Union Conference, per J. Sutherland .....	21 00
J. F. Gravelle and family .....	10 00
G. S. Sweet .....	10 00
James Shields .....	10 00
F. D. Starr and family .....	8 00
Mrs. Francis Lyman .....	6 00
Lydia Kellogg .....	5 00
Mr. and Mrs. Fred Wydel .....	5 00
A. C. Clawges .....	5 00
A. G. Christensen .....	5 00
Isaac W. Cook .....	5 00
Mrs. T. C. Harlan .....	5 00
Mr. and Mrs. A. C. Crandall .....	4 00
Mrs. C. and John Henkes .....	3 25
Mrs. Eliza Walker .....	1 00
Mrs. Nels Anderson .....	1 00
L. C. Jarneyin .....	1 00
J. A. Hardy .....	50
Adelia Sechler .....	1 00
Mr. and Mrs. George A. Read .....	2 00
Charles P. Zoerb .....	2 00
Mrs. C. A. Butler .....	1 00
Mrs. M. T. Cole .....	1 00
M. B. Lockwood .....	2 50
Benj. Carr .....	1 00
Mr. and Mrs. W. D. Bomen .....	2 00
Ida M. Willand .....	1 25
Mrs. J. D. Ballard .....	2 00
Mrs. Thomas Williams .....	2 00
Miss Mary Jaques .....	1 22
Mrs. Mary J. Brown .....	85
W. G. Whittaker .....	2 00
E. W. Crawford .....	1 00
Mrs. E. M. Fitch .....	25
Lenora Cartwright .....	1 00
Isaac Tortel .....	3 00
Mrs. M. E. Day .....	26
W. A. Tisdale .....	2 05
Ann M. Johnson .....	2 00
Martha A. Shields .....	1 00
A sister .....	50
John A. Peterson .....	3 00
Mary E. Mericle .....	2 00
Joseph Clark .....	60
F. M. Alden .....	1 00
W. M. Sandell .....	2 50
Mrs. Lottie Kesling .....	1 50
Mrs. A. M. W. Mernce .....	1 25
Mr. and Mrs. John E. Meredith .....	1 00
J. C. Lowther .....	50
S. H. Stillman .....	1 00
Mrs. W. H. Tronk .....	1 00
John Galer .....	1 00
Mrs. Orin Galer .....	50
Davis Barton .....	10
John and Minnie Hinderberger .....	4 00
Mrs. M. Whistler .....	1 00
Mrs. Fred Hightown .....	1 00
Mrs. Nancy M. Brewer .....	1 00
Edward Hammel .....	50
Annie Hammel .....	50
Winnie V. Boyce .....	50
Frederick Pokorney .....	2 00
Mrs. C. S. Pease .....	2 00
W. J. Swain .....	50
Emma Swain .....	50
Archie Hibbard .....	25
Susie Hibbard .....	25
Ethel Hibbard .....	25
Fay Hibbard .....	25

Howard Swain .....	25
John Jaich .....	25
Josie Jaich .....	25
Oswald Jaich .....	25
Fred Zuck .....	1 00
Mrs. Zuck .....	1 00
Frances H. Tripp .....	2 00
Mrs. Alice Lehman .....	1 00
Mrs. C. L. Coon .....	1 00
J. A. Bowman .....	1 00
W. H. Bowman .....	2 50
Frank Bowman .....	2 50
Mrs. L. F. Huntz .....	1 00
Mr. and Mrs. C. E. Steinkraus .....	1 00
Franz Maas .....	1 00
Mrs. C. W. Lytton .....	1 00
E. A. Merrill .....	2 00
Leon W. Smith .....	7 50
Mrs. A. S. Wakefield .....	10 00
Paul Jensen .....	100 00
Total reported .....	\$10,356 02
A further list will follow.	
W. T. BLAND, Assistant Treasurer.	

### Field Notes

ELDER M. G. HUFFMAN reports eight persons baptized at Farmington, Ill., May 1.

OUR Mexican workers are printing an edition of two thousand Spanish "New Testament Sabbath."

SEVEN persons were baptized recently at Unionville, Ind., uniting with the church at that place.

ELDER J. H. KRAFT reports nine additions to the church at Hawkeye, Iowa, as the result of a five days' meeting begun April 27.

A CHURCH of twenty-one members was organized recently near Little Sioux, Iowa, by Elder L. F. Starr. The church will be known as the Orson church.

IN a report from Hackberry, O. T., Brother William Braley says that ten persons have taken a stand for the truth, some of whom are awaiting baptism.

ELDER M. E. OLSEN reports that a few individuals have recently accepted the truth at Whittemore, Iowa, who are expected to unite with the church at Algona.

BROTHER E. B. HOPKINS reports from Kildare, Tex., where he has been holding meetings in a schoolhouse, that three families there have decided to keep the Sabbath.

A CHURCH of twelve members was organized at Richmond, Ind., May 8. There are several other Sabbath-keepers in the city who will no doubt soon be included in this company.

THERE is a favorable prospect for the erection of a church building for the company at Muncie, Ind., several hundred dollars having been pledged toward this enterprise.

THE Indiana Reporter states that from a careful estimate it appears that about one hundred persons have been added to the ranks of Sabbath-keepers in that State since last September.

PASTOR E. H. GATES, superintendent

of the Polynesian Mission Field, sailed from Sydney, March 8, to visit Fiji, Tonga, Samoa, and Tahiti. He expects to be absent several months.

BROTHER W. H. ANDERSON reports that while in London he saw the administrator of Northwestern Rhodesia, and found that they had granted him the farm he had pegged north of the Zambesi last year. They seem well pleased with the work that has been done, and are anxious for him to open up a new station as soon as possible.

THE following officers were chosen at the recent session of the Upper Columbia Conference: President, A. J. Breed; vice-president, F. D. Starr; secretary, J. L. Kay; treasurer, T. L. Copeland; superintendent educational department, J. M. Willoughby; missionary secretary and treasurer, T. L. Copeland; State canvassing agent, T. G. Johnson; executive committee, A. J. Breed, F. D. Starr, W. W. Stewart, J. L. Kay, S. A. Anderson, H. J. Schnepfer, C. M. Christiansen.

### Christian Education

Conducted by the Department of Education of the General Conference.

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

### Our Educational Work in Europe

As we have in Europe 8,375 Sabbath-keepers scattered among a population of 472,596,944, speaking about forty different languages, one can at once see that our educational work must be placed upon a somewhat different basis, and is much more complicated than the same work in America, where there is but one government, and practically one language. But as a great part of our success lies in employing native laborers, trained on the field, every one of our union conferences is now putting forth an effort to maintain a training-school within its own borders, even if the numbers are few, and the equipment is severely simple. Also in some of the larger conferences something is being done to establish industrial-intermediate schools and church-schools; but our beginning is small because of poverty in some parts of the field, and prohibitive laws or severe restrictions in others.

### The German Union Conference

training-school at Friedensau has this year an attendance of fifty,—twenty-two in the missionary course, and twenty-eight in the nurses' course. Seven students are from Russia, three from Switzerland, two from Holland, one from Austria, and the remainder from Germany.

The school has two regular teachers, Brother Lupke, the principal, and an assistant; also Dr. Hoenes, who gives the nurses their instruction. Last year from this school alone twenty-one were sent out into the work, six of the number being medical missionaries.

The work in the German Union Conference has been wonderfully blessed of late, and one cause of this success undoubtedly lies in the fact that they are able to send into new fields young people who have been instructed in our own

schools, and are firm in the message, and give the trumpet a certain sound.

#### The British Union Conference

has its training-school in London. The present attendance is forty-five, mostly from the home field; however, America, Denmark, India, and Africa are represented. We have as yet no buildings of our own, but rent rooms in Holloway Hall, only two doors from our International Tract Society. There are four teachers, but only two give their full time to teaching. More than half of the students pay their entire way by canvassing afternoons, and several are given work in the printing-office. The past school year four of our churches in London have been entirely in charge of young men in the ministerial course, who have conducted Sabbath and Sunday services, and in each of these places souls have been added to the church.

At the close of the session, May 18, the entire school, with the possible exception of half a dozen of the younger students, and those who will continue in the office, will be distributed by the union conference committee over Great Britain and Ireland as canvassers, Bible workers, and ministers.

Our first church-school has recently been started, with an attendance of twenty-three.

#### The Scandinavian Union Conference

is making greater efforts this year than ever before in its educational work. Brother L. H. Christian is holding a mission training-school in connection with a course of lectures he is giving in Copenhagen. He has one teacher assisting him, and twenty-four students in attendance. Their ages range from eighteen to thirty-three. He is preparing many for the canvassing work.

In Christiania Elder O. A. Johnson, with one assistant teacher, is conducting a successful mission school. There are eleven in attendance. The subjects offered are Bible, history, grammar, arithmetic, and canvassing. These students canvass two hours a day, but owing to the unusual hard times there, they are able to meet but a small part of their expenses, the remainder being advanced to them by the conference as a loan.

In Sweden the school is an industrial school, and the students are of a younger class. This school is at Nyhyttan, and has an attendance of twenty students, a large per cent of whom are from those not of our faith. They have as instructors, the principal, Brother B. J. Karlsson, and two assistants.

The Scandinavian Conference has made considerable progress in the church-school work, and now has six church-schools, with a total attendance of seventy children.

#### The French-Latin Union Conference

is fully alive to the needs of education. Last year a training-school was held for twenty weeks in connection with the public meetings which Professor Wilkinson and Brother Curdy were holding in Paris. This year lack of suitable help has delayed the continuance of the work, but some time this summer is to be devoted to the training of those who are desirous of entering the work.

We have a most interesting school in Spain, which was opened almost as soon as the workers entered the field, as it was found to be one of the best means of starting the work. Brethren Frank and Walter Bond, the first workers to enter

the Spanish field, have charge of the school, and report an attendance of twenty-one boys, with ages ranging from five to fifteen. Not only have they been able to help the boys who come to them to be taught day by day, but they write: "We can assure you that the school has already helped us in reaching some of the parents with the message, who otherwise would not have heard it. They have attended our meetings, and we have left papers and tracts with them in their homes. We believe some of them will accept the truth. The school seems to be giving the people more confidence in our work."

From Rome Brother Everson writes that he is conducting studies with a class of five. The forenoon is spent in canvassing, the afternoon principally in Bible study, and in the evening the students themselves conduct the meeting, putting before the people the lessons learned during the day. This is surely a most practical idea.

Thus, altogether, we have fourteen training- and church-schools in Europe, with a total attendance of nearly three hundred. We are able to report educational progress in every conference and mission field, and one of the chief reasons for this progress is the close relationship existing between the schools and conferences, in sympathy and organization.

H. R. SALISBURY.

### Agricultural Education

#### Elementary Schools

It is not the purpose in this article to give a study as to how to introduce agriculture in the elementary schools, but rather to continue the thought of last week's article regarding the "great popular movement" in the world. As then stated, the present movement in the establishment of secondary schools of agriculture, corresponding exactly with our intermediate industrial schools, looks forward to a more general system of agricultural education, including the primary schools. This movement has made considerable development in Europe, and this is one cause of the present agitation in the United States. In Belgium, for example, the law requires that every school shall have a garden of at least one-fourth acre, and that all teachers be able to give theoretical and practical instruction in botany, horticulture, and agriculture.

In the introduction of agriculture in the primary schools, advantage is being taken from past experiences in this direction. To quote the Wisconsin State superintendent: "There is a limited line of work that you can put into the district schools. And that limited line of work can not be carried out in the course of study unless the teachers who have it in charge have had enough training to make it a success. There is not an instance on record in this or any other country where the attempt to put agriculture into the district schools has not been a dismal failure, except where there have been teachers trained specifically for that work." The experience in Canada in 1872, and France in 1887, in undertaking this work without first properly qualifying the necessary teachers, has taught a lesson which is being remembered in the United States. Therefore the movement for agricultural education of a more general character is beginning with the training of teachers,—a work

steadily going on in many parts of the country, and a work which Seventh-day Adventists must now be doing in their schools if they are to be ready to take their proper place in this great work. If we fail to train teachers in these lines now, and undertake the work without properly trained teachers at a time when the state begins its work with the teachers now being equipped, we shall have to follow far behind. We should, therefore, in all our training-schools and colleges, be giving thorough instruction of just such character as is given to the teachers of Belgium, that they may be able to give "theoretical and practical instruction in botany, horticulture, and agriculture." There must be an earnest effort put forth to interest our teachers in the importance of such preparation.

Another difficulty which has retarded the movement in the world has been the lack of literature suitable for school use on the subject of agriculture. The leaders of the movement have not only been preparing by training teachers, but by securing suitable literature. During the past two or three years a number of publications of this sort have been provided, and the way is now opening for a rapid forward movement. It was about two years ago that the Secretary of Agriculture stated that we were *just on the edge* of the great popular movement. If we have not been fully awake to the importance of this work, it is high time that we should arouse.

A movement which is just beginning in the United States, in the establishment of school gardens, should be illustrated everywhere by our church-schools. Schoolhouses generally, and country schoolhouses in particular, are homely, untidy, and unattractive in their surroundings. The most abandoned appearances to be found are the surroundings of the district schools. The possibilities in beautifying these premises have hardly entered the public mind. In a few instances, however, such remarkable results have come from small effort that an awakening is beginning. Seventh-day Adventist schools should present the most lovely, attractive surroundings to be found, a profusion of flowers and a well-kept garden giving not only the appearance, but the atmosphere of the Eden school. Such appearances will preach many an eloquent sermon. Much pleasure, as well as valuable instruction, would be obtained from the planting of small botanical gardens like those associated with German schools, illustrating the flora of the vicinity. Even a school in the city, with no yard whatever, should, until it can be located elsewhere, have at least its window-gardens. The blessed results from engaging the attention of the children with the beautiful works of God will solve many a problem for the perplexed and overworked teacher.

There is no question but the school-garden movement for city schools, and more extensive work for rural schools, will soon become general. Additional requirements will be made of teachers. At the same time, Seventh-day Adventists will be more opposed and their work hindered. Attempts will be made to close our schools. These attempts in the end will be successful, as the Lord has told us. If our schools or teachers are inferior to the proper standards in the public school system, our schools may be closed sooner than the Lord would

have them. We should qualify ourselves as teachers in these lines because it is right, and not simply because we may be required by the state to present these qualifications; yet we may well bear in mind that we shall doubtless be tested by the state, and should be prepared to stand the test to the honor of the work of God. Let us seek to do work of such superiority that the question can never be raised as to the character of our work in the respects considered in these articles.

H. A. WASHBURN.

## Current Mention

— Severe fighting is reported between Turks and Armenians at Chelouzan, in the district of Mush. The killed and wounded number into the hundreds. Seventeen villages are said to have been destroyed by Armenian insurgents in the district of Sassoun.

— The Supreme Court of the United States, by a unanimous decision rendered May 16, decided against the admission of foreign anarchists to the territory of the United States, affirming the decision of the United States Circuit Court under which the English anarchist Turner was debarred from residence in this country.

— Report of a recent plot against the life of the czar, which was to have been carried out by the daughter of a prominent Russian official named Merezhevsky, comes from St. Petersburg. The girl, when arrested, had with her a bomb which she had intended to throw at the czar. She is reported to have suffered the death penalty.

— The success which has attended the Japanese arms in the war with Russia was broken recently by the loss of a battle-ship and a cruiser belonging to Admiral Togo's fleet which is blockading Port Arthur. The battle-ship, according to report, struck a mine, and sank in half an hour, the greater part of her crew being drowned. The cruiser is said to have been sunk by collision in a fog. The Russian land forces have also gained some successes in Manchuria.

— Pope Pius's protest against the French president's visit to the king of Italy has caused much discussion in France, and it is announced that it will shortly be noticed in a speech by Premier Combes, from whom some sensational statements regarding it are expected. If the Combes cabinet is not overthrown before the next political campaign in France, the issue of that campaign will, it is said, be the question of the separation of church and state. This same question is also now agitating governmental circles in Switzerland.

— A coroner's jury in Philadelphia held an inquest, May 17, over the body of a ten-year-old boy named William Black, who two days previously had attempted to follow the example set him by his seniors in the use of tobacco. A press dispatch states: "The lad's father said that Willie came home late Sunday afternoon, and complained of a severe pain in his stomach. Two physicians from the Children's Hospital found the boy in convulsions. An emetic resulted in bringing to light the stump of a cigar. The boy recovered consciousness shortly before he died, and said that he had tried to smoke his first cigar."

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1904

#### ATLANTIC UNION CONFERENCE

Eastern Pennsylvania.....  
Maine.....  
New York.....  
Southern New England.....  
Vermont, Hardwick.....Aug. 18-28  
Virginia.....  
West Virginia.....  
Western Pennsylvania, Titusville, June 16-26  
Central New England, South Lancaster, Mass.....June 7-

#### CANADIAN UNION CONFERENCE

Maritime.....  
Ontario, London.....June 16-26  
Quebec.....

#### SOUTHERN UNION CONFERENCE

Alabama, Mobile.....July 28 to Aug. 8  
North Carolina, Statesville.....July  
Cumberland.....  
Florida, Plant City.....Oct. 13-23  
Georgia.....  
Louisiana.....  
Mississippi.....  
Tennessee River.....  
South Carolina.....

#### LAKE UNION CONFERENCE

East Michigan.....  
Indiana.....  
Northern Illinois.....  
Northern Michigan.....  
Ohio.....  
Southern Illinois.....Aug. 17-28  
West Michigan.....  
Wisconsin.....

#### NORTHERN UNION CONFERENCE

Manitoba, Portage la Prairie.....June 28 to July 10  
Minnesota, Stillwater.....May 27 to June 5  
North Dakota, Harvey.....June 20-27  
North Dakota (local), Hankinson.....June 29 to July 4  
North Dakota (local), Devils Lake.....July 6-11  
South Dakota, Canton.....June 13-19

#### CENTRAL UNION CONFERENCE

Colorado.....Aug. 18-28  
Iowa, Colfax.....June 2-12  
Kansas.....Aug. 25 to Sept. 4  
Kansas (local), Oakley.....June 9-19  
Missouri.....Aug. 11-21  
Nebraska.....Sept. 1-11

#### SOUTHWESTERN UNION CONFERENCE

Arkansas, Russellville, Pope Co....Aug. 11-23  
Oklahoma, Guthrie.....Aug. 25 to Sept. 4  
Texas, Keene.....July 27 to Aug. 7

#### PACIFIC UNION CONFERENCE

Arizona.....  
British Columbia.....Last of September  
California, Bushrod Park, Oakland.....June 1-12  
Montana, near Helena.....June 16-26  
Southern California.....Sept. 1-11  
Upper Columbia.....  
Utah, Provo.....Aug. 10-17  
Western Oregon, Corvallis.....May 26 to June 3

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

### North Dakota Camp-Meetings

The second annual camp-meeting and conference of the Seventh-day Adventists of North Dakota, will be held at Harvey, June 20-27. It will be preceded by a workers' meeting beginning June 15. The conference will convene Tuesday, June 21, at 9 A. M. We earnestly desire a full attendance of our people in North Dakota. Reduced rates on the certificate plan have been obtained.

For the benefit of those in the northeastern and southeastern parts of the State, camp-meetings will be held at Hankinson, June 29 to July 4, and at Devils Lake, July 6-11. We hope all our brethren living in those parts of the State will take advantage of this opportunity to seek the Lord with his people.

JOHN G. WALKER.

### South Dakota Camp-Meeting

THIS meeting will be held in a beautiful grove, at Canton, S. D., June 9-19. The spot chosen is on the bank of the Sioux River, four blocks from the depot, and six blocks from the business portion of the town.

The conference session will open Thursday, June 9, at 3 P. M., and it is much desired that a full delegation be present at the first meeting. We must be about our Father's business.

Following the conference, which will close June 12, we will hold our regular camp-meeting, which we hope will be the best ever held in the State. It will be, if all do their part. Elders E. W. Farnsworth, R. A. Underwood, and Lewis Johnson, and others will be present, and a special effort will be made to give the message to the city of Canton. Come, and enjoy this feast with us.

The conference laborers have all been asked to meet June 3, to study plans, and seek God.

C. A. BURMAN,  
Conference President.

### Kansas, Notice!

WE wish to say to all our people who have the REVIEW and do not take the Kansas Worker, that the Worker is now issued weekly, and but ten cents has been added to the subscription price. It is published at 821 West Fifth St., Topeka, Kan.; price, 35 cents a year. It contains no long articles, but is devoted to reports of the work in the State,—ministerial work, canvassing work, church-schools, and sanitarium work, etc.; it also gives quarterly reports of tithe paid. It will contain announcements of district and general meetings, plans for our camp-meetings, and directions concerning rates over the railroads to these meetings. Those who do not take the Worker can not expect to receive these details of information. Send subscriptions to the Kansas Tract Society. Stamps will be accepted.

C. M. McREYNOLDS, President.

### Young People's Convention at College View, Neb.

"THE Advent Message to All the World in This Generation." What a great work is before us,—a work which can be done only in the strength of Israel's God! When our people are wholly consecrated to the work of soul-saving, we shall see a great outpouring of the Spirit of God, and the message will go with power. What a privilege that the young people can share in this blessed labor! "There are many Christian youth who can do a good work if they will learn lessons in the school of Christ from the Great Teacher." Young people have a work to do that older ones can not do, and they can enter into many kinds of missionary work that the older members of the church are doing.

To study how we shall organize, to consider the work young people can do, and how to do it, is the object of our Central Union Conference Young People's Convention. An excellent program has been arranged. Those who have spent years studying this question will be with us, and young people will give us the results of their experience in the work. The sermon by Elder Daniells on "Our Aim and Our Motto" will be an inspiration to all who hear it. The subject "Training for Service" will be considered, and attention given to the different branches of work open to our young people.

The first meeting will be Thursday evening, May 31, when Elder Luther Warren will speak on "The Keynote of the Young People's Work," and a quartette will sing "Will There Be Any Stars in My Crown?" Any who

desire a program may obtain it by addressing the writer.

The College View church and Union College students will endeavor to entertain all the young people who attend. Those who desire to stay in the College homes may have furnished rooms free, and board at about twenty-five or thirty cents a day, according to the amount of food ordered. Visitors should go immediately to the reception room of South Hall, where they will be located by the reception committee. Those who desire entertainment should write to Glen George or the undersigned by May 25. The reception committee will arrange to meet all at the train in Lincoln who request it, stating the railroad on which they will come, and the time of arrival.

It has been arranged to publish the proceedings of the convention in a double number of *The Union College Messenger*. This is our first Union Conference Young People's Convention, and the report will be valuable to all workers and young people who are interested in this work. The price of this double number will be 10 cents. The price of the paper is 35 cents a year. Let all who desire the report of the convention order it at once.

M. E. KERN.

### Dakota Conference, Notice!

THE annual meeting of the members of the corporation known as the Dakota Conference of Seventh-day Adventists will be held at Canton, S. D., at 11 A. M., Thursday, June 16, 1904, for the purpose of receiving reports of trustees, electing trustees for the coming year, and transacting any other business that may properly come before the meeting.

C. F. BETTS,  
L. D. RANDALL,  
A. P. PETERSON,  
J. G. WALKER,  
C. LEER,

Trustees.

### Notice!

To all who are interested in nut cookery, and are sending to me inquiries for the book entitled "Guide to Nut Cookery," I will state that the first edition is exhausted, and as all the plates, cuts, etc., were destroyed in the Review and Herald fire, no more books can be obtained.

To those desiring the latest, most complete and practical vegetarian cook-book, I heartily recommend the one entitled "The Vegetarian Cook Book," by E. G. Fulton, of San Francisco, published by the Pacific Press Publishing Co., Oakland, Cal.

JOSEPH LAMBERT.

### Notice!

THE division of the Pennsylvania Tract Society having been completed, all communications for the Pennsylvania Tract Society, on and after May 17, should be addressed to the new office, 1809 Wallace St., Philadelphia, Pa., and all for the Western Pennsylvania Conference should be addressed to Corydon, Pa.

### Address

THE post-office address of M. S. Babcock is 1032 Campbell Ave., Roanoke, Va.

### 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:—

Eva E. Satterlee, Deansboro, N. Y., *Life Boat* and tracts.

Mrs. M. E. Coffin, Doyle and Overton Bldg., Santa Rosa, Cal., periodicals and tracts.

Mrs. J. F. Woods, Warsaw, Ind., sends word that she has sufficient papers for present needs.

Mrs. Richard King, 1004 Beauregard St., Marshall, Tex., *Review*, *Signs*, *Instructor*, *Little Friend*, and tracts.

R. Sawyer, Chico, Butte Co., Cal., Care of M. D. Moore, R. F. D. No. 1, back numbers of *Youth's Instructor*, could use five hundred a week in prison, jail, and street work.

### 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.—Situation in merchant mill as first or second miller; or grist-mill not objected to. Address, stating wage and church privileges, Geo. Stagg, South Lancaster, Mass.

If you wish a gallon of nicest maple sirup for \$1, or maple sugar at 11c. or 12c. per lb., write to us. Eating potatoes, \$1.10 per bu. Figs, prunes, dates, ripe olives, gluten flours. Write for prices. N. Y. Food Co., Oxford, N. Y.

FOR SALE.—Sawmill, average capacity 15,000 ft. hardwood per day; also good lath mill, planes and matcher; retail lumber and wood yard. Mill is well equipped; have one million ft. stock this year, and prospects good for next. Only lumber mill in village; no competition in retail business. Would exchange for good farm. Address E. A. Mesick, Prop., Mesick, Mich.

## Obituaries

CAMP.—Died in Rochester, Mich., May 12, 1904, of typhoid fever, Amy Bell Camp, daughter of H. H. Camp, of Buckley, Ill., aged 20 years, 10 months, and 16 days. She suffered intensely for fifty-eight days, yet retained her consciousness and enjoyed peace and composure in Christ. Her remains were carried to her home town, where funeral services were held in the M. E. church. The address was from Jer. 31:17, C. E. Sturdevant officiating. \* \* \*

HAY.—Died at Colorado Springs, Colo., Aug. 27, 1903, Smantha Shaul Hay, aged 60 years. Sister Hay accepted present truth under the labors of Elder M. E. Cornell in 1860. In 1882 she united with the Concordia (Kan.) church as a charter member. In 1891 she came to Colorado Springs, and soon after united with the church here, of which she was a faithful member until the day of her death. She was the mother of ten children, of whom seven are now living. Words of comfort were spoken to a large company of relatives and friends. WILLARD W. HILLS.

WALSTON.—Died in Athens, Vt., May 7, 1904, of senile gangrene, James G. Walston, in the eighty-ninth year of his age. Father was converted in early life, and united with the Baptist Church. He accepted present truth about twenty-five years ago, and lived a consistent Christian life during old age and the terrible sufferings he endured at the last. He was patient through it all, calm and resigned to the will of God. He is survived by one daughter and two sons, one of whom is W. C. Walston, of South Africa. Words of comfort were spoken by the Rev. F. M. Baker (Methodist), from Rev. 21:4. MRS. DANIEL WILCOX.

WARNER.—Died at Conde, S. D., Feb. 27, 1904, of heart-disease, Sister Hulda Warner, in her seventy-second year. Her faith in the third angel's message was firm until the last, and we laid her to rest beside her husband in the Conde Cemetery, to await the trumpet of the Life-giver. At her special request, the writer conducted the funeral services.

J. S. HANSON.

BRAHS.—Died in Everett, Wash., April 24, 1904, Violet Brahs, daughter of Mr. and Mrs. Ernest Brahs, aged 1 year and 3 months, with sorrowing hearts we laid the little one to rest till the resurrection morning, when we expect to greet her again, clad in immortal bloom. Words of comfort were spoken by the writer, from Jer. 31:15-17.

WM. J. BOYNTON.

OLIVE.—Died at the home of a friend in Dodge Center, Minn., May 1, 1904, Mrs. J. S. Olive, aged 80 years and 4 months. Sister Olive was an Adventist for thirty-six years, and very devoted to the cause. She leaves six children, all grown, to mourn her absence. Words of comfort were spoken at the funeral by the writer. She was laid to rest near her old home town at Prescott, Wis.

E. H. HUNTLEY.

BAILEY.—Died at the home of her daughter, near Rantoul, Ill., April 29, 1904, Sister Frances C. Bailey. The deceased was born in Plainfield, Vt., Jan. 28, 1834. She accepted the Seventh-day Adventist faith about fourteen years ago. Two years ago the writer made her acquaintance, and found her a dear Christian woman, ready and waiting for the coming of our Lord.

MRS. MARY BUTTOSE.

ROBINSON.—Died at Newberg, Ore., May 2, 1904, Sister Cora Robinson, aged 53 years. The deceased had recently come from California, thinking to receive benefit in health. She was soon taken sick with typhoid pneumonia, and was unable to survive the attack. She had been a faithful member of the Seventh-day Adventist Church for twenty years. She died in the blessed hope, leaving a sorrowing husband, one daughter and her family, to mourn their loss. Words of comfort were spoken by the writer, from Ps. 17:15.

C. A. WYMAN.

ELLSWORTH.—Died at the home of her daughter, in Wolcott, Vt., May 5, 1904, Martha G. Ellsworth, aged 67 years. Sister Ellsworth was afflicted with catarrh of the stomach for several months before her death, and was not able to get permanent relief. She accepted present truth in 1882, and her quiet, consistent Christian life won the respect of those who knew her. She leaves five children, one brother, two sisters, and many friends to mourn their loss. At the funeral services, words of comfort were spoken by the writer, from Rev. 14:13.

J. W. WATT.

OSBORNE.—Died at his home in Woodland, Cal., April 2, 1904, our beloved brother, Prof. N. B. Osborne, aged 52 years, 2 months, and 27 days. He accepted present truth as a result of the labors of Elders L. R. Lawrence and T. J. Butler, at Clinton, Kan., in 1872. After teaching a few years in Kansas, and breaking down in health, he came to California, hoping to recover his former physical vigor. He established a commercial school at Woodland, which he conducted as proprietor and principal for about eight years. On account of failing health he was obliged to give up teaching for a time. He afterward was connected with Healdsburg College, but for the past two or three years was not able to engage in his chosen work of teaching. For many years he was a faithful elder of the Woodland church. He leaves a wife, three sons, two daughters, three brothers, and six grandchildren to mourn their loss. He died with a firm hope in God. The immediate cause of his death was catarrhal consumption of the bronchial tubes and air cells of the lungs. The funeral discourse was preached by Elder G. W. Rine, of Healdsburg, who brought forth many comforting scriptures. J. S. OSBORNE.





WASHINGTON, D. C., MAY 26, 1904

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

THE next issue of the REVIEW will contain an important article by Sister E. G. White entitled "Shall We Colonize Around Our Institutions?"

AN interesting communication from Sister E. G. White regarding the work and the present situation in Washington, D. C., will be found on page 17.

THE Haskell Home managers would greatly appreciate it if the conference treasurers would remit any money in their possession belonging to the Home as soon as possible. We are informed that the April collection is coming very slowly, and there is not money on hand for running expenses.

As this paper goes to press, word comes from Elder C. H. Keslake of the death of his wife, at Trenton, N. J., Sabbath morning, May 21. Sister Keslake, formerly Miss Hattie Spencer, was widely known as a Bible worker in Ohio and Michigan, and many there will join in the sorrow occasioned by this sad event.

WORD is received that the Nashville (Tenn.) church is making a grand rally in behalf of the special number of *The Southern Watchman*, devoted to a consideration of the second coming of Christ and the signs preceding that event. At the first meeting called only about one half of the church was present, but over five thousand copies were subscribed for, and it is expected that at least ten thousand copies will be sold in Nashville.

We trust that all our churches and companies throughout the country will unite in giving this special message-bearing number of the *Watchman*, a large circulation. The matter that it contains is just what is needed at this time, and the people are sure to want it. It is printed in colors, 24 pages, well illustrated, and sells for five cents a copy. Twenty-five or more copies will be sent to one address for three cents each. Orders may be sent to the State tract societies.

THE Washington *Star* of Wednesday, May 11, contained quite a lengthy article concerning the action of the town of Takoma Park in securing land for its new sewer farm. From this article we take the following paragraphs:—

The object of the town in purchasing this property is for the removal of the present sewer farm from its present position near the larger tract of land purchased by the Seventh-day Adventists to a point where it would not be a menace to their property, and at the same time prevent contamination of the water which will be supplied to the buildings on the ground of the Adventists. One of the outlets of the Takoma sewer system is located one thousand feet from the western border line.

According to the agreement entered into between the mayor and council of Takoma Park, Md., and the Washington, D. C., Sanitarium Association incorporated under the laws of the District of Columbia, the latter proposes to establish a sanitarium and school in its parcel of land in the town of Takoma Park, Md., described as block fifty-one in B. F. Gilbert's subdivision.

The sewage disposal plant, which is located on land adjacent to the above property, is considered by the association to be detrimental to the interests and prospects of the sanitarium and school enterprises to be established on its property.

In order to overcome this objectionable portion of the town's sewerage system the mayor and council have agreed to remove the sewage disposal field to a point not less than three thousand feet from the southern boundary of block fifty-one. They will also provide ample sewer facilities for the requirements of the sanitarium and school buildings and of such other buildings which may be erected on the above property by the association.

The installation of the new sewage field and the extension of the sewer main to the new disposal plant will be completed as early as practicable, but not later than November 1 next. The town officials expect to extend the town water main along Carroll Avenue in order to furnish facilities for tapping the main at the shortest distance from the proposed sanitarium and school buildings. The main will be of sufficient dimensions to furnish an adequate water supply, and a number of fire hydrants to furnish an ample supply of water in case of fire will be provided for.

The town will in the near future make the necessary arrangements to supply to the sanitarium three hundred thousand gallons of water per month free of charge for a period of five years. Any quantity in addition to the above amount will be supplied by the town at the rate of seven cents per one thousand gallons, which is to be measured by a standard water meter. The school will be supplied at the rate of seven cents per one thousand gallons, which price, it is understood, will continue for the next five years.

In consideration of these arrangements by the town officials, the sanitarium agrees to establish the buildings mentioned at an early date, and expend the sum of fifty thousand dollars within the next two years for the construction of these two buildings. The association has decided to grant a right of way for a sewer main of the entire block from the present sewer farm to Sligo Creek. As soon as the above acts have been carried into effect, and the work in connection with the removal of the farm and mains completed, the sum of twelve hundred dollars will be paid to the town, for its share of expense incurred by this removal.

### Washington, D. C.

"God's Great Memorials" was the subject of the address last Sunday evening at the Memorial church. The purpose that God has had in providing a suitable church in the best situation possible in the city of Washington has been manifest many times. Representative men of the nation have already been in attendance at our church, among them members of the House of Representatives. And at the meeting of which I am now writing, the president of the senate of the State of West Virginia was among our hearers. He seemed deeply interested in the great Sabbath truth especially. Before the close of our work many representative men of this nation and others will hear the truth in this church which God has given us here at the head of the nation for the great closing work of the third angel's message. Our first baptism in the church, using the new baptistery, will be held Sabbath, May 28.

The first work of building our institutions on the school and sanitarium grounds is now going forward. We have been met at every step of the way in the work here in Washington by perplexities and hindrances, but every hindrance has only brought us a blessing. Our brethren in the field can scarcely realize the perplexities and difficulties that have been met and are being met in establishing the work in this city.

We appreciate beyond language to express, the sympathy and encouragement given by our people to this work. Over ten thousand dollars is already donated to the \$100,000 fund. Thus one tenth of the work needed has been accomplished. It is a most encouraging beginning of this great task, but we shall need a mighty, united, patient effort to finish the work at the present rate, and yet it may be that the Lord, who has promised to cut his work short in righteousness, will move upon the hearts of our people to do a quick work. This is our hope.

Four published lists of donations have been headed by a donation of practically one thousand dollars. The list this week is headed by a donation of \$500. We consider this most encouraging. We pray that it may continue.

Will not every one of our people act as an agent for this work? After you have made your own donation, will you not take the subscription papers and the literature which we provide, and seek to secure help from others? We are much interested to see that many who are not Seventh-day Adventists are contributing to our work. Many who are not with us in religious belief or practise, will gladly help in the erection of our sanitarium in Washington. Will not all the readers of this paper give to their friends and neighbors an opportunity? We will gladly provide subscription papers and illustrated leaflets needed for this work.

We call the special attention of the readers of this paper to the article by Elder Daniells on the subject of "The Call of God to Our People at This Time," on page 5; also to the intensely interesting letter of Sister White, on page 17. It will be seen from this letter that the Lord has not only led his people in the matter of selecting the city of Washington as their headquarters, but also in the choosing of the very spot upon which our institutions are to be built. Where God leads, all his people in heart will gladly follow.

J. S. WASHBURN.