

The Advent REVIEW And Sabbath HERALD

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No. 28

“Let the Words of My Mouth . . . be Acceptable in Thy Sight”

Words are lighter than the cloud-foam
Of the restless ocean spray,
Vainer than the trembling shadow
That the next hour steals away.
By the fall of summer rain-drops
Is the air as deeply stirred;
And the rose leaf that we tread on
Will outlive a word.

Yet, on the dull silence breaking,
With a lightning flash, a word,
Bearing endless desolation
On its blighting wings, I heard:
Earth can forge no keener weapon,
Dealing surer death and pain,
And the cruel echo answered
Through long years again.

I have known one word hang, star-like,
O'er a dreary waste of years,
And it only shone the brighter
Looked at through a mist of tears,
While a weary wanderer gathered
Hope and heart on life's dark way,
By its faithful promise, shining
Clearer day by day.

I have known a spirit, calmer
Than the calmest lake, and clear
As the heavens that gazed upon it,
With no wave of hope or fear;
But a storm had swept across it,
And its deepest depths were stirred
(Never, never more to slumber)
Only by a word.

I have known a word more gentle
Than the breath of summer air;
In a listening heart it nestled,
And it lived forever there.
Not the beating of its prison
Stirred it ever, night or day;
Only with the heart's last throbbing
Could it fade away.

Words are mighty, words are living:
Serpents with their venomous stings,
Or bright angels, crowding round us,
With heaven's light upon their wings;
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies.

— A. A. PROCTER.

Publishers' Page

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During Vacation

The Home and Church-School Manual

is especially valuable. The author's intention was that this book should be a guide to the parent in instructing the children at home, so that, when entering the church-school, they will have had the proper home training, and can continue in the church-school without interruption. This book is invaluable to any one interested in the teaching of children, as the following condensed description of its six departments will show:—

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IN another column will be found a report from Brother R. L. Routt, regarding the sale of the special *Watchman* in Texas. It will be noticed that his wife and sister visited New Orleans, and sold a few hundred in that city. The following letter from Mr. — is doubtless the result of his buying a copy from one of these sisters. This gentleman states that "it is the best and most instructive weekly" that he ever read, which goes to show how it is being received by those

not of our faith. The text of his letter is given in full, as follows:—

"Enclosed please find express money-order for fifty cents, for which please mail to —, New Orleans, La., for six months, your weekly *Southern Watchman*. It is the best and most instructive weekly that I have ever read. Your recent issue on the second coming of Christ should win for you a great number of subscribers. I never heard of your paper until two weeks ago. You should get it in circulation down here. New Orleans people need it."

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The Advent REVIEW AND HERALD And Sabbath

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

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Editorial

Awake, Awake, Awake

We face a cunning foe, and the deceitfulness of sin is very great. We are not safe merely because we acknowledge the meaning of the tokens of the great day, now so abundant. There is the greatest danger lest we should be overcome by the seductive influences of the hour, and fall asleep on Satan's enchanted ground. "Awake, awake, put on thy strength, O Zion." "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." "It is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed." "Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding." Awake, Awake, Awake.

Uninterrupted Communion

ALTHOUGH we can not now behold Jesus in the flesh, yet he has promised to be with us "always, even unto the end of the world," and it is our privilege to maintain daily fellowship with him. Nearer than the most intimate friend is the presence of him who dwells in the heart by faith. When we lie down, and when we rise up; when we remain in the home, and when we walk by the way;

when joy holds sway, or when sorrow casts its shadow,—at all times and under all circumstances we may know the blessing of uninterrupted communion with Christ our living Head. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

"What a fellowship, what a joy divine,
Leaning on the everlasting arms;
What a blessedness, what a peace is mine,
Leaning on the everlasting arms."

Comfort in Sorrow

THE shadow of death is in our homes, and the weight of a great sorrow rests upon our hearts, and the way seems dark and lonely. A deep and terrible anguish seizes upon us, and seems to penetrate to the very depths of our being, and dark despair comes forward to take possession of our lives. A loved companion has been taken from us, and now when we are wounded and weak, the enemy comes in like a flood. How cruel he is! With what hellish cunning he goads our troubled spirits, and aggravates the pain which his own rebellion has brought into the world. How relentlessly he magnifies our sorrow, and with what malignant subtlety he suggests that we ought to have been spared this blow. In contrast with all this how comforting is the blessed hope. If we will but listen a moment, we shall hear messages of consolation, and we shall find that nearer than the boisterous enemy who speaks from without is the Comforter who dwells within. He who has borne our griefs and carried our sorrows invites us to lean upon him in our weakness, and to call upon him in the day of our trouble. He truly sympathizes with us—suffers with us, and offers himself as the balm for our wounds. And the stroke which was permitted to come, and which he will turn to our good, although the enemy meant it not so, was really aimed at him; for the real controversy is between Christ and Satan. Then let not a complaining and rebellious heart be a witness against the character of God. When the mind is too weak and the heart too sore to grapple with the problem, then be still and rest in the everlasting arms which are always underneath. With quietness will come con-

fidence, and soon the light of his countenance will break through the darkness, and the way will appear above the clouds.

"A few more days, and we shall meet
The loved whose toil is o'er,
And plant with joy our bounding feet
On Canaan's radiant shore,
Where, free from all earth's cares and fears,
We'll part no more through endless years."

The Only Answer

THE growing list of terrible disasters by land and sea, the frequent outbursts of the spirit of violence which is taking possession of so many hearts, and the increase of crimes of every kind are compelling men to ask, with an intense interest, "What do these things mean?" The same question is suggested by the perversions of the truth of God and the substitution of human speculation and scientific theories for the plain teaching of the Word of God. There is only one satisfactory answer to this question. We have come to the closing years of the last generation. The prophecies which relate to this time are being fulfilled. "The great day of the Lord is near, it is near, and hasteth greatly." The fruits of the determined rejection of light and truth are now appearing, and the full harvest is not far away. The days of Noah were typical of the last days, and then "the earth was corrupt before God, and the earth was filled with violence." Every evil passion is being stimulated, and the barriers against sin are being broken down even by those who ought to be most diligent in building them up. It is only in the light of the message for this time that these things can be understood, and it is only by the power of this message that the incoming tide of evil can be resisted. No mere profession of the truth will be sufficient, while its vital principles are being ignored in the life. And it is not enough to know theoretically the meaning of the signs of these times. Lives of zeal for the spread of the warning message for this generation, a separation from the present current of worldliness and unbelief, a character and purpose easily distinguished from the ordinary standard of self-seeking, an intelligent consecration of talents and means to the service of the coming

King,—this is the answer which the people of God to-day ought to make to the inquiry, "What do these things mean?" Let the answer be an emphatic one.

Studies in the Prophecies

A State Religion Versus Christianity

For more than twenty years after Nebuchadnezzar's dream of the great image was interpreted to him by the prophet Daniel, Babylon enjoyed great outward prosperity. The power and wealth of the kingdom increased. There appeared little reason for believing that the kingdom of Babylon would give place to "another kingdom inferior to thee." Did not Babylon rule the world? What man or organization of men would have the hardihood to oppose her rule? In his zeal for a vanquished religion, the Hebrew prophet Daniel, although acknowledging Babylon to be the head of the image, did yet predict the rise of other kingdoms to succeed Babylon, and the final overthrow of them all, and that his God would set up a kingdom which should stand forever. At the time when these things were said, a conviction of the truth of Daniel's statements rested upon the mind of the king, but the logic of events seems to be against the claims of the prophet of Jehovah, and the greatness and permanency of the kingdom of Babylon must be fittingly proclaimed. So reasoned the king of Babylon.

And so it came about that "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon." This image is Nebuchadnezzar's answer to the image of the dream. In the dream only the head of gold represented Babylon, while the other parts of the image were of inferior material, and stood for other kingdoms which should succeed Babylon. The image which Nebuchadnezzar set up was of gold throughout, indicating that there would be no successor to Babylon. In the dream the stone from the mountain smote the image so that the different parts were "broken in pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great rock, and filled the whole earth." This is the symbolic representation of the overthrow of earthly kingdoms, and the setting up of that kingdom which "shall stand forever." In setting up his image Nebuchadnezzar provides against any such contingency by making it of such proportions as to insure permanency and stability. Its "height was threescore cubits, and the breadth thereof six

cubits." Thus does Babylon exalt herself, and declare that she will not consent to the idea of a successor. Why may not the Babylon which has conquered the world maintain its rule over the world? Who is this God of heaven that he can measure power with the gods of Babylon? Who can change the purpose of the king of Babylon?

The image in the plain of Dura is the personification of Babylon and her king. Under all the circumstances, to do homage to this image is to acknowledge the superiority of Babylon and her religion over any other kingdom and religion. And so all the world is required to be represented at the public dedication of this image. "Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up." Thus the whole world is to bow at the shrine of Babylon, and thus all are to pledge themselves to co-operate with Babylon in the realization of her own interpretation of her future greatness.

The representative company gathers for the dedication of the image. The herald makes his proclamation, and announces the death penalty for any who decline to "fall down and worship the golden image." "Therefore at that time, when all the peoples heard the sound of . . . all kinds of music, all the peoples, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up." The three captives from Jerusalem, however, the loyal representatives of the everlasting kingdom of Jehovah, refuse to place their consciences in the keeping of the king and to deny the God of heaven at his command. When they were examined concerning their conduct, "Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

The real question involved in this whole affair is the worship and service of the true God. These three men are servants of the God of heaven. They acknowledge their allegiance to him, and although they are captives in a heathen land, they still sustain the same relation to him. They are his servants always, regardless of time or circumstances. No command or requirement of the king of Babylon absolves them from

their allegiance to the King of heaven.

Into the furnace heated "seven times more than it was wont to be heated," these men are cast "bound in their hosen, their tunics, and their mantles, and their other garments," and so they "fell down bound into the midst of the burning fiery furnace." The mighty men who cast them into the flame perished in performing their hideous task, "because the king's commandment was urgent, and the furnace exceeding hot." Then the form of the Fourth is seen in the midst of the flames, and Nebuchadnezzar drew near and said, "Ye servants of the most high God, come forth, and come hither." And all the representatives of the world present "saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them."

The right even of a captive to serve God, although in doing so he may disobey the command of the most mighty earthly government, has been vindicated. Such a signal act of interposition moves Nebuchadnezzar to say, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God."

In this experience of the three worthies we have a divine interpretation of the true relation between Christianity and the state. It is the privilege, as well as the duty, of every man to serve God. The right to interfere with this privilege has never been granted to any civil power. When the government attempts to put itself in place of God and to exalt itself above God, it is still the privilege of the true Christian to serve God. This right, as well as the duty of the Christian to be a law-abiding citizen when the civil government does not attempt to usurp the place of God, was stated by Jesus in these words: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

In teaching this lesson in the days of Nebuchadnezzar, an object-lesson was given of the power of that vital principle of Christianity which was the revealed secret in the interpretation of the dream of the great image. The mystery of the kingdom—"God with us"—was a demonstrated fact in the experience of the three Hebrew children, and Nebuchadnezzar recognized the form of the Fourth in the midst of the flame. Thus the very essence of the true gospel was again proclaimed in Babylon by the loyalty of those "who through faith . . . quenched the power of fire."

The principles set forth in the third

chapter of Daniel have an application "in the latter days" just as truly as does the interpretation of the dream of the second chapter. Those who are loyal to God in this last generation will be brought into direct conflict with an apostate civil government, and their devotion to God will be tested. To them, as well as to all others, apply the words of the terrible warning, "If any man worshipeth the beast and his image, . . . he also shall drink of the wine of the wrath of God," and they should keep ever in mind the privileges and blessings of the true servant of Jehovah, as shown in the outcome of the refusal of the three Hebrews to worship the golden image which Nebuchadnezzar the king set up. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

The Primitive Faith and Power

THE glorious period in every denomination that has had a message of light for the world is the primitive period. Methodism, with all its millions, must look to the early pioneer days for its glory and power. The thoughtful and earnest in Methodism bewail the loss of the simplicity and fervor of former times.

Now, what can keep this Seventh-day Adventist denomination from losing its primitive simplicity? There is but one thing that can preserve us, and keep this people from decay. That is the primitive hope that was the genesis and inspiration of the advent movement—the hope of the soon coming of Christ in power and glory.

The apostle says: "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

The worldliness, the lack of enthusiasm for the work, the loss of the first love, the shrinking from downright sacrifice, the entrance of speculative ideas, the choosing of side issues,—all begin in the loss of the living hope of the soon coming of Jesus.

The coming of Christ is more than a doctrine to be preached about. It is the one overwhelming, overmastering truth to be lived day by day. The power and glory of that event are the forces that must prepare our souls for that great day. The hope of the soon coming of Jesus transforms the soul day by day.

We need the revival of this hope in our midst to-day. We must talk of it, and face it, and pray about it, until the hope of the coming of the Lord is a very real thing in the life. The primitive hope will hold us to the primitive simplicity, and restore the power of the early days, and lead on to the fulness of power in the blessed latter rain.

When early advent believers expected soon to see Jesus, they found that hope a power that wrought wondrously in the life. We have waited long, so long that the tendency is to think of the coming of Christ as still a long way off. But now it is swiftly approaching, truly as a thief with muffled tread. The very time of waiting is evidence that now the Lord is even at the door. Much is to be done; but God is able to do it—is doing it before our eyes. It is the advent hope only, the "blessed hope," that now must prepare our hearts to do the work before us, and that will hold us true to the primitive faith and simplicity of this advent movement. Let us dwell with this glorious theme until it becomes the constant inspiration of our lives. We shall learn to love the blessed hope with all the depth of our souls. And it is only to those that "love his appearing" that the Master will bring the crown of life. We must win that crown.

W. A. S.

Looking Unto Jesus

"LOOKING unto Jesus," is the Christian's watchword as he runs the race set before him here below.

Where is he to look? Where is Jesus?—Jesus is in heaven. But revelation gives us a more definite answer to the question. Jesus is in the sanctuary in heaven.

A knowledge of the subject of the heavenly sanctuary and of the service pertaining to it, is fundamental therefore to a proper knowledge of, and co-operation with, the work of God for man's salvation.

This is especially so at this time, when that work is about to be finished, and the generation now living are to behold the revelation of the Son of man in his kingly glory, and meet him descending in the clouds of heaven.

The work of salvation is a work of co-operation between God and man. We are to co-operate with Jesus; and to do this we must have a knowledge of the work Jesus is doing for us. We must therefore understand the nature of his work in the heavenly sanctuary.

To be prepared for the second coming of Christ in glory, to gather his saints and execute judgment upon sinners, we must be looking for him, expecting his return. Many and solemn are the admonitions given us against being taken by surprise by that event. Those upon whom the day of God comes as a thief—the sleepers who are taken unawares—will suffer eternal loss. But we can not be expecting him without knowing why his coming is near. We must know the nature of the work he is doing, and why we may expect it to be soon finished.

We have reached the generation when an end is to be made of sin, and the

sins of God's people are to be blotted out, so that they can receive the refreshing from the presence of God. This is a part of the service of the heavenly sanctuary. How essential that we should understand this work, that we should confess our sins in view of it, and be seeking daily a preparation for its future realization. This means that we must understand the nature of the sanctuary service in heaven.

We have a hope set before us, which is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedek." To obtain the blessing of this hope, we must by faith enter within the veil and behold our great High Priest in his atoning work for us.

We are exhorted to "come boldly unto the throne of grace," where we may "obtain mercy, and find grace to help in time of need," because we have an High Priest who has been tempted like as we are, and is "touched with the feeling of our infirmities." This again involves an understanding on our part of the heavenly sanctuary and its service.

And without this knowledge, we would to-day be in darkness, not knowing whither we were going. We would be drifting on a shoreless sea, like other denominations that have not this light. The meaning of the prophecies of Revelation 14 and of the world-wide work done in fulfilment of them, would be a mystery to us. It is the knowledge of the sanctuary service in heaven that explains the passing of the time in 1844 and the disappointment that came with it, and shows us that the pathway of those who gave the advent message to the world at that time was not a false pathway leading into darkness and defeat, but was the right pathway, leading to greater light and to the same glorious consummation to which the Christians of all ages have looked forward.

It is not strange, in view of these facts, that the enemy of God's work and truth should especially seek to obscure the subject of the heavenly sanctuary and its service. But now, more than ever before, the people of God must keep that work in view. Now, in the final climax of the battle, our eyes must be fixed steadfastly on our great High Priest, who is the Captain of our salvation.

L. A. S.

NEVER make any decision or execute any move under a pressure of discouragement. You will be sure to go wrong. Discouragement never leads heavenward. Stop still and make no further move until you can do so under the inspiration of "faith, hope, love."

A Poor Exchange

ONE stanza of a hymn which gives expression to a genuine Christian experience, runs as follows:—

“Not for worlds would I exchange it—
This sweet faith in thee!
Earthly treasures can not equal
All thou art to me.”

That faith which rests without wavering in the word of the living God, and which believes in the Father, Son, and Holy Spirit as revealed in the Scriptures, is worth more than the combined riches of all worlds. He who bartereth this faith for a mere belief such as the devils have—a belief resting upon demonstration; and accepting only that which can be comprehended and satisfactorily explained by human reason—is indeed making a poor exchange. As the consequence of this first step he soon exchanges the truth of God for a lie, and worships and serves the creature rather than the Creator. Every suggestion which satanic cunning can invent is now being urged to weaken faith in God, and in the final message which is to prepare a people for the coming of Jesus. It is no wonder that our Lord inquired, “When the Son of man cometh, shall he find faith on the earth?” Nevertheless at that very time there will be a people of whom it will be said, “Here is the patience of the saints, they that keep the commandments of God and the faith of Jesus.” Do not permit either devil or man to rob you of your faith in God and his message of truth.

Washington, D. C., the Headquarters of the Seventh-day Adventists

IT is a little over one year since the General Conference decided to remove its headquarters from Battle Creek, and the Review and Herald voted to remove that institution also to another locality.

After much careful inquiry, it became evident to those in charge of this work of removal that Washington was, all things considered, the most suitable place for the headquarters of this denomination.

Since this removal about one year ago, the writer has never heard of a single instance, outside of those especially interested in Battle Creek, of regret that this removal had been made, and large numbers have made known their gratitude that the headquarters of our denomination is now established in Washington, D. C. The writer has never had a single doubt that these steps were in the order of God, and that the wisest selection had been made that it was possible to make.

We fully believe that the United States of America is, all things considered, the leading nation in the world to-day. Standing first in freedom and

general intelligence, in wealth and real power, the nation to whom the eyes of expectancy and hope throughout the world are directed, more than to any other, how can it but be the first in rank and importance as a nation?

As a people, we firmly believe God has given us the last great warning message to prepare a people for the coming of our Lord Jesus Christ. This coming is very near, and hasteth greatly. It is to enlighten the earth with its glory; it is to go to every people, nation, tongue, and king; it must reach to the darkest places of the earth, and arouse the attention of mankind.

What other place, then, could have been so logically considered and chosen as Washington for the headquarters of its influence? When the gospel, after the death of our Lord Jesus Christ and his ascent to heaven, had its baptism of the Spirit on the day of Pentecost, its headquarters were at Jerusalem, the great religious center. Thousands upon thousands were converted there, and from that point it started out in its work to the nations of the earth. After the Jewish nation had rejected it, and did its utmost to persecute and destroy it, and had at last filled up its day of probation, Jerusalem was destroyed. There can be no question that Rome, the great city of power, was the next important center from which the gospel went out to various portions of the earth.

In the very nature of things, this truth, which is to reach and influence souls in all parts of the world, should have its headquarters in the great central point of the most influential nation on the globe. That is Washington, D. C. To this center, more and more, are coming intelligent people from all parts of the globe. Men of influence are constantly going forth from this city, on various missions of importance, affecting the well-being of society throughout the world. The light of this great message ought to reach all in such a center of importance. The time has come, in this stage of our work, when this seems absolutely essential.

It was very proper, in the early period of this work, when it was starting in obscurity and poverty, struggling for a very existence, that it should have originated in comparatively obscure localities, until it had attained sufficient strength to draw the attention of people to itself. In its earliest days it was moved from place to place in various localities, in Connecticut, Maine, New York, and finally centered in Battle Creek, Mich., where it became an influential power. Probably there is no city of its size that has become so well-known throughout the world as has Battle Creek because of the presence of Seventh-day Adventists. That city,

and the country in all directions for a long distance outside of it, had become very familiar with our people, and the doctrines they taught. Little more could be done than had been done to reach this radius of influence. It was high time that the headquarters were removed from this center to a place of more commanding influence, where the people had learned very little comparatively concerning it.

The providence of God demonstrated, in various ways, that the proper opening existed for us in Washington city. The printing of our leading denominational organs has been located there for months in the past, in small and unfavorable quarters; land has been procured in a favorable locality at a reasonable price. It certainly is now high time that our people should be able to present to the citizens of Washington, and those from all parts of the world who may be there, suitable quarters for the different departments of our work. All important branches of the work should be represented in neat, modest, plain quarters, that will be respectable and worthy of a denomination looking for the soon coming of our Lord Jesus Christ. Our influence should be made to be powerfully felt in that locality, by a presentation of the glorious principles of truth which God has given us as a people.

The leading men of the nation should also be made acquainted with us. Light has come to us that men in responsible positions will yet embrace this truth. All classes of people, of our own nationality and of others, are to be found in Washington and its vicinity. To say the very least, when our various periodicals go forth with the superscription of Washington upon them, everybody will know the location of our headquarters. It is a city of world-wide influence.

With this brief and incomplete introduction, the writer wishes to say to all with whom he has influence, that he is in hearty sympathy with the efforts made to establish our headquarters at Washington. A modest, respectable office of publication should be established; a sanitarium suitable for our work should be erected and properly managed; schools of instruction, properly equipped, should most certainly be located there; and a vigorous campaign should be entered upon to make the truth of God known to all who will lend a listening ear in a radius of many miles around this important city.

Various calls have already been made for means with which to establish these agencies. One hundred thousand dollars has been estimated as a reasonable amount with which to establish our work there at the first. The writer is in no suitable position to ascertain just

how much is needed, but is willing to take the judgment of those who are upon the ground, men of ability and influence, as to the amount necessary.

We doubt not that the great enemy of this cause will make every effort possible to hinder our work, and our establishment in this great center of the world's influence. This we must always expect, wherever anything great and good is opening, the enemy will do his best to hinder it.

We hope, indeed, that the spirit which actuated Nehemiah and his fellow workers when they promised "to arise and build" will actuate the workers in Washington, and our people everywhere, to rally to the proper establishment of the agencies which God has instituted for the promulgation of his truth at the capital of the nation.

We urge our people to make this enterprise successful by liberal contributions of their means for this purpose. With such abundant resources in possession of our people, it would indeed be a disgrace should this work be hindered for lack of means. Our men of comparative wealth should not look askance at this important enterprise, but move on as we have in the past, in every new effort in our work. It will take quite an effort to raise this amount of money.

The writer is closely connected with the difficult, perplexing work in the great Southern field. We are very much in need of means. Sometimes we feel almost in perishing need of help, but we would, at the present time, give our work in Washington the precedence, and advise our people to do so in their liberalities.

It takes quite an effort to be able to say this truly, when we feel and realize how much we need means here to help forward the work, but we hope never to get so warped by local influences that we can fail to see the importance of great enterprises a little distance away.

The work must be established in Washington. May the Lord bless every effort put forth in good judgment to obtain this important consummation.

GEO. I. BUTLER.

IN looking at the providences of God for his people, everything depends on the standpoint from which your view is taken. If you are in the camp of Israel, the guiding pillar will give you light; but if you are in the camp of the Egyptians, everything will be bound to look dark; for what was light to the Hebrews was darkness to the Egyptians. "If the light that is in thee be darkness, how great is that darkness!" Faith turns darkness to light; but without it light becomes darkness.

Note and Comment

WE are accustomed to think of the present times as fairly peaceful, and so far as great wars are concerned, this may be true. Yet there is a warlike spirit in the air which constantly finds expression in warlike expeditions into territories beyond the boundary lines of civilization, and in preparation for a great war which all anticipate. The present "peace" is less peaceful, so far as military preparations and expenditures go, than war was formerly.

As an illustration, an English journal, *The Speaker*, states that England has had in the last nine years fourteen wars, which have increased the national debt from £635,000,000 to £798,000,000. The following list is given of these wars, with the cost of each:—

Two in Ashanti, one in 1895-96, the second in 1900; there were also three native wars by the Chartered Company, the first against the Matabeles, the second and the third in Mashonaland. The cost of these three expeditions was about \$13,000,000. Then came a war, lasting three years, in Sudan. This cost \$12,000,000. Next came a war on the north-west frontier of India, lasting eight months, at a cost of \$13,000,000. This was followed by the South African war, in which 365,000 British and 82,000 colonial troops were engaged, the war lasting two years and eight months. The total cost, including interest on the war debt, up to April, 1903, was £211,000,000, equivalent to \$1,055,000,000. The expedition to China in 1901 cost more than \$33,000,000. And then there were five more adventures: Venezuela, Kano, Aden, Somaliland, and Tibet. At present the last two are costing several hundred thousand pounds every month.

In nine years of office, says *The Speaker*, the present Unionist government has been responsible for an expenditure of at least £250,000,000 on war alone, while it has also run through about £400,000,000 in the way of "normal" or peace expenditure, or \$2,000,000,000 on soldiers, sailors, battle-ships, barracks, and forts. The sum total of this is over \$3,000,000,000. Not since the battle of Waterloo, it is declared, has so much British treasure been spent in war in nine years, and the nation has spent on war the accumulated savings of the thirty years which began when Mr. Gladstone came to the helm in 1868.

There is a current saying that "money talks;" and if this be so, it is sounding in the world a different cry from that of "Peace, peace!"

SPEAKING at a dinner of the Harvard Law School Association recently, Ex-Secretary-of-State Richard Olney set forth a number of questions the earnest consideration of which by the lawyers of this day is, he said, imperatively needed. These questions relate to the governmental policy of the nation, in which the speaker saw a great departure from the pathway in which the nation

has attained its present position among the world powers.

Where in the national Constitution, Mr. Olney inquired, is to be found the principle of altruism. Where is to be found in it "any authority for purely philanthropic enterprises—any right of the government to turn itself into a missionary to the benighted tribes of islands in the South Seas, seven thousand miles from our shores, or any power to tax the toiling masses of this country for the benefit of motley groups of the brown people of the tropics, between whom and the taxpayers there is absolutely no community either of interest or of sympathy?"

"Still another search is needed," he said, "to find in American law any right in a strong nation to appropriate the sovereignty or territory of a weak nation, either in the name of 'collective civilization' or in any other name or on any pretext whatsoever."

It is for the men of the American bar to say, Mr. Olney said, "whether there is a break with all our past which ought to be and is to be perpetuated; whether American principles as embodied in American constitutions and state papers, once deemed models of wisdom and inspirations to humanity the world over, are now to be relegated to the limbo of antiquated superstitions; whether the flag shall symbolize the ideas and the ideals of the great Americans who are identified with all that is most glorious in our past history, or shall stand for the theories of the new guides and teachers of the present hour."

That a great and sudden change should come over the policy of the nation at this time, is no mystery to the student of prophecy. The "beast" symbol under which this power appears in inspired prophecy, has "two horns like a lamb," but speaks as a dragon. This power has been lamblike in its profession and policy hitherto; and if it is to speak as a dragon, a decided change in its attitude must take place. Just such a change has now come, and eminent men of the nation, though they know nothing of any Bible prophecy to be fulfilled by the nation, note this change, and ask whether it is to be permanent. It is a change which sets aside the principles of the equality of all men in point of natural rights and the right of all men to self-government, and declares that government derives its just powers from the consent merely of "some of the governed."

There has come apostasy from the truth by the church; there is now apostasy on the part of the state. Church and state are now to unite, and proceed together against the truth by which God would call men out from the world at this time, and against its adherents. This will yet appear as the meaning of the declaration that is now made that this nation can rightfully govern people without their consent. L. A. S.

General Articles

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

The Real Life

GAL. 2:20

THE life we live is not our own,
Self never more can please us;
We cast down self from off the throne,
And give that throne to Jesus.
We give to him the mind and will,
And he from bondage frees us,
And while we love and trust him still,
The One who reigns is Jesus.

COL. 1:27

Would'st thou this wondrous secret learn,
It means full consecration,
From every sin repentant turn,
And ask his full salvation.
He will come in and keep from sin,
If thou be young or hoary,
And thus a new life will begin,
'Tis Christ "the hope of glory."

2 COR. 4:10, 11

That Christ may daily in us live
We lay self on the altar;
To him our best affections give,
Nor from his guidance falter.
Thus walking daily in the light,
With him who ever sees us,
That life is pleasing in his sight;
In mortal flesh—'tis Jesus.

—W. R. Carswell.

The Work in Washington

MRS. E. G. WHITE

THE Lord calls upon his people in every State in America to come up to his help in the establishment of his work in Washington. Those who have this work in hand are to show no lack of interest in it. And our people are to remember that for the present the work in Washington is to be our first interest. There are many kinds of work to be carried forward in different places; but our first interest just now is our work at the capital of our nation.

We are to center our minds for the present on the work that needs to be done at Washington. Daily our petitions are to ascend to heaven for the success of this work, that it may move forward rapidly. The Lord of hosts gave special direction that the publishing work done in Battle Creek should be transferred to Washington. The directions were so plain that we could see that there must be no delay. And since we have moved forward in obedience to this word, we have had evidence that the Lord has prepared the way at every step for the establishment of important interests at Washington. Thus far he has helped us in a way that leaves no room for any one to doubt or question.

Let the work in Washington move forward. Let every one act his part in self-denial and self-sacrifice. Our people are not to wait for more appeals, but are to lay right hold of the work, making those things which appear impossibilities, possibilities. Let each one ask himself, Has not the Lord entrusted me with

means for the advancement of his cause? Has he not bidden his servants in Washington arise and build? Shall I, at this time of great importance, withhold my means, which God asks me to invest in raising up memorials for him?

Let us be honest with the Lord. All the blessings that we enjoy come from him; and if he has entrusted us with the talent of means, that we may help to do his work, shall we hold back? Shall we say, No, Lord; my children would not be pleased, and therefore I shall venture to disobey God, burying his talent in the earth?

There should be no delay. The cause of God demands your assistance. We ask you, as the Lord's stewards, to put his means into circulation, to provide facilities by which many will have the opportunity of learning what is truth.

The temptation may come to you to invest your money in land. Perhaps your friends will advise you to do this. But is there not a better way of investing your means? Have you not been bought with a price? Has not your money been entrusted to you to be traded upon for him? Can you not see that he wants you to use your means in helping to build meeting-houses, in helping to establish sanitariums, where the sick shall receive physical and spiritual healing, and in helping to start schools, in which the youth shall be trained for service, that workers may be sent to all parts of the world?

God himself originates the plans for the advancement of his work, and he has provided his people with a surplus of means, that when he calls for help, they may cheerfully respond. If they will be faithful in bringing to his treasury the means lent them, his work will make rapid advancement. Many souls will be won to the truth, and the day of Christ's coming will be hastened.

God will prepare the way before his faithful people, and will greatly bless them. The righteousness of Christ will go before them, and the glory of God will be their rearward. There will be joy in the heavenly courts, and joy, pure, holy joy, will fill the hearts of the workers. To save perishing souls, they are willing to spend and be spent. Their hearts are filled with gratitude and thanksgiving. The consciousness of God's love purifies and embles their experience, enriching and strengthening them. The grace of heaven is revealed in the conquests achieved in winning souls to Christ.

So God's work in this world is to be carried forward. The church here below is to serve the Lord with self-denial and self-sacrifice, and the most glorious triumphs are to be won.

God's word to his workers in Washington is, "Arise and build;" and his word to his people in all the conferences is, "Strengthen the hands of the builders." The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means. The workers in Washington will advance with steadfast courage just as fast as the Lord's people will

furnish them with means. Let every church in every place act its part cheerfully and willingly.

I know that the people of God desire to act their part nobly in advancing his work in the world. God extends his favor to us daily, and we are to regard it as a privilege to show that we are in harmony with the work now being done at the capital of our nation. We have no time to lose. The bounty that God daily bestows upon us makes a direct and forcible appeal to us to respond to the goodness and love of God by placing all that we have and are upon the altar of sacrifice. We must be co-laborers with God. He calls upon us to engage in his work, to return to him a part of that which he has bestowed upon us. He has made us his helping hand. Our self-denying benevolence, our willing offerings, are to give evidence that the truth has been doing its work upon our hearts.

Natural Laws

G. B. THOMPSON

It is not a new thing for the Word of God to be arraigned at the tribunal of human criticism. The shore of time is strewn with these rudderless wrecks which have gone to pieces on the impregnable rock of God's Word. But that the Bible should be betrayed in the house of its professed friends is somewhat new, and a sight which is unspeakably sad. Through what is called "higher criticism" the statements of the Holy Scripture are being subjected to a scrutiny which is illuminated only by the uncertain light of mortal wisdom; and that which can not be explained through the deductions of human philosophy, and accounted for in harmony with what they know about the so-called "natural," or "fixed," laws is rejected as not inspired. The trend of much of the theological teaching of the present time is to find out and understand God through a study of these "fixed laws," and limit his operations in harmony with the little which they understand in reference to these laws.

But the effort is vain. As well might we expect to ascend into heaven by going down into a bottomless pit, as to search out the infinite God through the mist and fog of human reason. From this has resulted all the heathenism which has darkened the earth since the fall of man. Forgetting that God is incomprehensible and omnipotent, and professing through human wisdom to find him out, man's foolish heart was darkened, and his imaginations becoming wicked and vain, he "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things." And why not? for a God whom we can fully understand through a study of his works is no greater a being than ourselves; and having formed in our minds such a conception of Deity, it is but a step further to formulate our idea of him into an image, and worship it.

God can be known to man only by a

revelation which is received by faith. We can never find him by reason. His ways are past finding out, and his wonderful acts can never be explained by a study of "fixed laws." The Lord is not circumscribed in his workings by any such laws. He is the author of all law, and can work independent of, and apparently contrary to, any law known to man. All that God does is incomprehensible, and consequently beyond the range of man's investigation.

The God of the Bible works "contrary to nature." It is not natural for a sea to divide, and form a solid wall on either side of a path while a nation marches through its midst. But it did this once when the hosts of Israel came out of Egypt. It is according to "fixed law" for the waters of a swollen stream to flow on without a moment's pause, but this natural law was interrupted once at the Jordan when the children of Israel entered Canaan. It seems to be natural for fire to devour wood, but Moses upon a certain occasion witnessed the strange sight of a bush in the flames, yet it was not consumed. The Hebrew worthies lived in the fiery furnace unharmed, their clothing not even being burned, though the fire destroyed those who cast them in. Men erect in large cities immense structures from seemingly indestructible material, and call them "fire proof." According to "natural law" they are, but in the days of Elijah fire came down from heaven and burned up both water and stone. The sun in the days of Joshua was stayed in the heavens for the space of a whole day, but no disarrangement of the "fixed laws" which govern the planetary system has ever been discovered and reported through astronomical science as a result of this. And in the days of Hezekiah the sun not only stopped, but it went back "ten degrees" in the heavens. Isa. 38:8. But we do not find that this reversal of the workings of the "fixed laws" threw the great clock of the heavens out of time a single second. The machinery of the universe is controlled by its Architect, and he is not bound or hampered in his supernatural operations by any unchangeable law.

It is through faith that we understand, and it is much better to walk in its sunlight than to wander in the haze and gloom of human speculation.

Your Sins Forgiven

ANTHONY BEANS

"Thy sins be forgiven thee." Whose sins?—"Thy sins" (your sins). Yes, dear reader, the Lord says this to you, "Thy sins be forgiven thee." Just as surely as you have taken the Bible steps by which you become a member of heaven's family, just so surely this welcome message of peace and pardon is spoken to you, and it is your privilege to believe and accept it. This is a wonderful declaration of peace that comes from the "God of all peace," to your soul.

The steps by which we may secure the

forgiveness of our sins, are briefly outlined in 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

When will the Lord do this? When is the Lord "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"?—Just as soon as we confess and forsake them, and believe that the Lord does with them what he says he will do, that moment our sins are forgiven. Praise the Lord! We are not required to serve a long sentence "at hard labor" behind dreary prison bars before we can realize the blessedness of sins forgiven.

But one says, "I do not feel that my sins are forgiven." You do not need to feel it, necessarily. Your sins are forgiven because God, who is fully able and willing, says it, and his saying so makes it so in your case and mine as soon as we believe. It matters little whether we feel it or not. The feeling that we look so much for and crave in making our voyage over life's sea is simply the harmonious sound that always follows pure belief in God's word, a part of which says, "Son, be of good cheer; thy sins be forgiven thee." Matt. 9:2.

Present Truth

"WHEREFORE 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*." 2 Peter 1:12. Peter, an apostle of Jesus Christ, was a leading man among the twelve apostles left to guide the infant church after the Saviour ascended to heaven.

In the words above quoted he uses this term "present truth," which is nowhere else found in the Bible, to designate the system of doctrine which Christ communicated to the apostles to be preached in all the world, to every creature. It was designed to save from their sins in this world, and eternally in the kingdom of glory, all who would accept and obey it.

There is something striking about this term "present truth." It contains a beautiful, forceful thought. Why did not Peter merely use the term "truth"? Would that not have been sufficiently explicit?—It seems not, or he would not have added the word "present." That addition must have involved an additional thought. It must have made his meaning more explicit. Every word of God has its importance. There is a great depth of meaning in the divine words of inspiration.

The True Significance of "Present Truth"

All truth is valuable. There is an unmeasurable difference of value between truth and error. There are many truths that are eternal. God is the Creator of all things; Christ is his only begotten Son. His word is ever true. These and other doctrines like them al-

ways have been true, and always will be true.

There are other truths that apply only to special periods. Before the proper time when they have their application, they could not have been *truly* proclaimed. Noah was told by God to proclaim that a flood of waters was to come and drown all that generation. The result demonstrated the truthfulness of that prediction. Could Adam, Seth, or Enoch have preached such a message to the generation in which they lived?—Certainly not. Could it have been preached by any generation since the flood, and have been true?—O, no. But it was "present truth" to the antediluvians.

During his whole ministry Jeremiah proclaimed the destruction of Jerusalem to the generation then living. It was a true prediction; it was present truth to that generation; but it could not have been true before or since.

For four thousand years predictions were made that the Messiah would come and open a way for the sinner to be saved from the wrath to come. God's people looked for him all through those ages; but there was no time during that long period when any one could truly say he *had come* till the Babe of Bethlehem was cradled in the manger.

He came, he lived, he died on Calvary, and with his expiring breath he cried with a loud voice, "It is finished." From that time on, Peter and all the believers could truly say, He has brought salvation to fallen man. The great truths of the glorious gospel of our Lord and Saviour Jesus Christ have been fully proclaimed to the world.

Peter, speaking to the believers who had been made fully acquainted with these grand truths, could truly say, "Ye know them, and are fully established in the present truth." The loving disciples went forth in the power of God, and in thirty years Paul could say they were "grounded and settled" in "the hope of the gospel, which ye have heard, and which was preached to *every creature which is under heaven*." Col. 1:23. It was indeed a grand and glorious "present truth."

Has God a "Present Truth" for Our Age?

Most assuredly he has. What is it?—*The Lord is coming the second time, without sin unto salvation.* His coming is near, even at the doors.

In all parts of the world evidences of the near approach of the "King of kings, and Lord of lords" are to be seen. Floods of evidences God's Word gives us to show that it is near, and hasteth greatly.

Surely, reasoning from analogy, if God warned the world of a flood, of the destruction of Sodom and the cities of the plain, of Christ's first coming, of the two destructions of Jerusalem, and even warned the Gentile, heathen Ninevites through Jonah, he will warn the world and his own people of the final destruction of the world by fire.

This grand announcement is *the present truth for this age*. That will be the greatest event that ever occurred, or

ever will occur in all the universe of God. If a little war in Eastern Asia stirs the hearts of men, how should the announcement of a "*time of trouble such as never was since there was a nation*," affect us? Dan. 12:1

If convulsions, tornadoes, great fires, awaken interest and alarm to-day, how will it be when a voice from the throne says, "It is done," and the great earthquake occurs, when every island flees away, and the mountains are not found, and the great hailstones of God's wrath fall upon men?

If the great fires of Chicago, Boston, Baltimore, and other cities, and the sweeping of Galveston to wreck and ruin in a day, stirred this whole nation and excited the sympathy of the civilized world, how will every person feel at the last great day, which is thus described by John: "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

Dear reader, to call attention to such things as these, and to induce people to make preparation for them, so that they may be found of God in peace, is the *present truth for this time*. In your Bibles is a vast amount of evidence that we live just before the coming of that "great day for which all other days were made,"—the coming of Jesus Christ in glory. To prepare for that day is the highest possible evidence a human being can show of his faith in that event.—*Geo. I. Butler, in Southern Watchman.*

The Value of Old People to Society

We live in a time when there seems to be a tendency to discount old age. Some men of business are saying, "Let us retire from business at sixty, and give place to younger men." Among the artists a voice has said, "At forty-five crowd him out, and let another take his place." Even in the church of Jesus Christ gray hairs are sometimes discounted, and some say, "At fifty let the man in the pulpit give place to a younger man."

Now, old age, as it comes in the order of God, is a beautiful and majestic thing. The very shadows that dim life make it more beautiful if the peace of God encircles it. It stands for the wiser counsel of God among men. Most of Jehovah's mighty prophets wore the visage of age. Years voice wisdom. So I come to say a word for the old people to-day. Wherever I go, I see them. Their bent form, wrinkled brow, gray hair, appear

on the street, in the office, in the church, and in the home.

Let us note some things that have been done by old men:—

At seventy-five Abraham was called of God to go into a strange land and begin a new dispensation of faith. At eighty Moses was called to deliver a nation from bondage, and through him at eighty-one God gave the world the best law ever put upon record—the ten commandments. At seventy-eight Joshua became the successor of Moses, and led Israel into the promised land. Isaiah prophesied until he was eighty and eight years old. Simeon and Anna worshiped regularly in the temple after they were eighty, saw Christ there, and sang songs that we yet sing. St. John, at more than ninety, had visions of the King in his glory, and wrote for the learning of all nations.

Yes, God has a work for old people to do, and he has said that the hoary head is a crown of glory if it be found in the way of righteousness. God has put a premium on old age. Let us not despise it.

Most of us are too sensitive on the matter of age. The great master-roll of famous men looked not at years, but at work, and made their mark. They went on improving opportunities, using their strength in good service, and God made them great.

The ministry of age has more of heaven in it because there are more degrees of growth, more fillings of the spirit, more mellowings of love, more of the voicing of the word and Spirit of God.

Old people are a blessing to any community. Their large experience, their knowledge of days and years and of affairs give them a wisdom that is of more value than money.

Some things old people can not do so well as young people. They can not walk on ice so well, but they choose more readily a safer place to walk. They can not see so well for hand and foot, but they calculate results better. When a man reaches forty-five or fifty, his eyesight begins to fail him, and time must be taken to put on glasses; and then the focus is not that of a younger eye; at this point a younger man, other things being equal, will pass him, and therefore the employer will give the young man preference. When physical action and endurance are at a premium, youth always wins. But where counsel, wisdom in organizing and guiding, steady purpose, and deliberate aim are at a premium, age wins.

For soul work there is not a better qualification than age and experience. Old people are a conservative force which makes society more safe, institutions more stable, and life more secure. God makes no mistake in saying to youth, "Honor thy father and thy mother."

Old people remind us that we, too, shall grow old, and the infirmities of age will be ours. If we disrespect old age, we shall soon come under the frown and scornful lip. Our own sins will find us out. The child that dishonors father

and mother will be dishonored. The youth that is kind to the old will be attended by good angels.

And old people are a link uniting us to heaven. He who is the Ancient of days, the first and the last, whose hairs are as wool, as white as snow, and his eyes a flame of fire, is in heaven, and he is King of saints. Our mothers worship him. Our fathers bow to him. Through the prayers of the old we are helped. They are between us and God, and when they pray, we are blessed. And no one looks out and up and prays quite so much as the old pilgrims. No one leans so hard on the Everlasting Arms. No other is quite so intimate with the King on the throne.

Without the old people this world would lack all the wisdom that comes with age and experience; its better counsel would be lacking; its riper fruitage would be lost, and this life would be *Haithcox, D. D., in Homiletic Review.*

I Will Trust, Nor Be Afraid*

C. H. KESLAKE

THROUGH Death's valley dark I'm passing,

On my path its shadows fall,
Mid the darkness evil voices

My poor, trembling heart appal;
But I hear my Saviour speaking,

"Fear thou not, be not dismayed,"
And my spirit gladly answers,

"I will trust, nor be afraid."

Dark the way, still thou dost guide me—

Light of life, bright Morning Star!
Thou hast promised ne'er to leave me

Till I've passed the gates ajar;
Strengthen me, O Christ my Saviour!

Shepherd King, I need thy aid,
With thy rod and staff to comfort:

"I will trust, nor be afraid."

Though I stand before Death's portals,
Still thy promises I prove;

Gently clasp me to thy bosom,

Hold me firmly in thy love;

O my Father, I will praise thee,

See, my hand in thine is laid,

Thou hast turned from me thine anger:

"I will trust, nor be afraid."

When at last, the journey over,

I shall see him face to face,

And again, with tongue immortal,

Sing the story "Saved by grace,"

Then throughout eternal ages,

Clothed in garb that shall not fade,

With my Saviour, peaceful, dwelling,

"I will trust, nor be afraid."

*These lines were written at the bedside of Sister Keslake a short time before her death, and express her own and her husband's confidence in God in the face of the last enemy.

God is ever with me, ever before me. I know he can not but oversee me always, though my eyes be held, that I see him not; neither is there any minute that I can live without God. Why do I not, therefore, always live with him? Why do I not account all hours lost wherein I enjoy him not?—*Joseph Hall.*



Open the Door of Your Heart

OPEN the door of your heart, my lad,
To the angels of love and truth,
When the world is full of unnumbered joys
In the beautiful dawn of youth.
Casting aside all the things that mar,
Saying to wrong, Depart!
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass;
To the things that shall abide,
To the holy thoughts that lift your soul
Like the stars at eventide.
All the fadeless flowers that bloom
In the realms of song and art
Are yours if you'll only give them room.
Open the door of your heart.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er you bends
You need no map nor chart,
But only the love the Master gave.
Open the door of your heart.

— Boston Transcript.

Laughter and Health

It is natural, that is, in accordance with nature, to laugh. This is not to say that it is natural to be foolish, or silly; but circumstances often occur under which a laugh is irrepressible. One reason why this is so—why it is thus ordained in nature—may appear in the fact that laughter is a great conservator of health. It is an exercise everybody needs. In this world, where evil and sorrow and disease abound on every hand, the capacity and the opportunity to laugh may well be recognized as among nature's beneficent provisions for this state of being, however unnecessary they might be under an ideal state of existence.

On this subject a writer in *Success* says the following:—

"People ask me daily, when they look at my face that is without a wrinkle," says Adelina Patti, "what I do to keep so young. I tell them that whenever I have felt a wrinkle coming, I have laughed it away. They can scarcely believe me. Women ask me if I do not use certain creams; if I do not advocate face-steaming, massage, or some other artificial beautifying process; or if I do not bathe in milk, or mineral water, or champagne. But I answer that I do none of these things. I never use anything but plain water, and I laugh my wrinkles away."

"If we realized the power of good

cheer and the habit of laughter to retard the progress of age and to stay the hand which writes the wrinkles of care and anxiety on the face, we should have discovered the famed fountain of youth—the elixir of life.

"The power of laughter, the rejuvenating force of cheerfulness, ought to be taught in our schools, especially our medical schools.

Laughter as a Tonic

"There is nothing better established among physicians than that cheerfulness prolongs life, and also enriches and enlarges it. Whole-souled, joyous laughter is a powerful health tonic. 'There is not one remotest corner or little inlet of the minute blood-vessels of the human body,' says an eminent physician, 'that does not feel some wavelet from the convulsions occasioned by a good, hearty laugh.' Laughter stimulates the digestive process, accelerates the respiration, and gives a warm glow to the whole system. It brightens the eye, expands the chest, forces the poison out from the least-used lung cells, fills them with life-giving oxygen, and tends to restore that exquisite poise or balance which we call health.

"Some time ago a patient in an insane asylum was suffering from extreme melancholia. He did not laugh or smile. Day after day he sat or walked with an expression of settled melancholy on his face. Months passed, without bringing any change in his condition. Finally his physician resolved to try a new form of treatment—the laugh cure. He employed a large, jovial, hearty man to come to the patient's door every day and laugh. What peals the visitor sent ringing through the whole establishment, of deep, melodious, side-shaking laughter, so joyous, hearty, and infectious that every one who heard was compelled to join in it! But the melancholy sufferer looked at the laughing man with the same deep, immovable gloom upon his face. One day, while the laughter was convulsing every one in his vicinity, the patient suddenly stopped pacing his room, and burst into a hearty laugh. The effect was magical. The light of reason shone once more in his face. He looked around in a dazed way, and asked, 'Where am I? What is this place?' The black clouds of gloom had been dispersed. The melancholia had departed. The man was in his right mind again. Laughter had done for him what the physicians, the drugs, and all the treatment at the asylum had failed to do.

"If people only knew what the habit of practising real side-shaking laughter every day would do for them, thousands of physicians would be looking for a

change of employment. If you want to be well and happy, practise laughing. Don't be afraid to let yourself out. Shake yourself with deep, hearty laughter several times a day. It will do more for you than horseback-riding, a gymnasium, or solemn, sober walks. It is the best kind of recreation. It is nature's great safety-valve. It gives the body more resisting power. It doubles one's force, and increases capacity for endurance.

"Give me the man who laughs at poverty and misfortune! Give me the joy which is independent of circumstances, and lifts above environment!

"No matter how hard your lot, or how dark the day; if you work a little good cheer into it, it will lift your life above a joyless existence. Cheer will take the drudgery out of your work, and make it more interesting. It will make you more interesting, too; for dry, over-serious people are, as a rule, monotonous and unattractive. The man who never laughs is dull and uncompanionable. His capacity for enjoying life, or making it pleasant for others, dries up and atrophies.

"A great many people never learn to laugh heartily. A sort of half smile or a disagreeable chuckle is as far as they ever get. They look upon whole-souled merriment as a misdemeanor, a breach of good manners. They can not imagine such an unbecoming performance in a well-regulated home. If the children get a little boisterous, they must be hushed. They are told to sit down and be quiet. Their little lives are suppressed until they almost lose the power of spontaneous, hearty laughter. It is positively sinful to suppress the fun-loving tendencies in the young. They were intended to bubble over, to be joyous and happy; and to exult in mere existence. A sober, gloomy face on a child should be impossible. Let the children laugh and romp and play. What have care and trouble to do with young life? Anxiety and worry in the face of a child show that somebody has been criminal.

"There is nothing else the world needs so much as sunshine, and the greatest benefactor of mankind is the man or woman who has the wealth of a cheerful, helpful disposition. There is a great opening in the 'cheering-up business.' There is plenty of room in it for everybody, and it does not interfere with any other vocation. Make it a hobby, if you want to be happy and successful."

"A merry heart doeth good like a medicine."

Physical Culture in the Daily Occupations

Positions While Working

As we are studying the foundation principles of physical culture, we will look at the first pair to find our positions. We read in the Word, "God hath made man upright." While the word "upright" is used in the Scripture with reference to character, yet it is also true that this is only a secondary meaning,

derived from the original, which is defined in Webster's unabridged and Century dictionaries as "straight up and down."

We know it is true that God did make man physically upright in the primary sense of the word; for we read in Gen. 1:27 that he was made in the image of God. He also made him morally upright; but in this article we are taking a view of man's physical being; hence we will look at these scriptures as stating the truth that God, in the beginning, made man physically upright. Let us study this truth to the glorifying of God in our bodies, as well as our spirits, which are his.

In harmony with this, we view the same word made visible in man's creation; for we find that he gave them (man and woman) just the necessary muscles to keep them upright. He fastened them to the right bones in just the proper way to accomplish this result. All the internal organs are so arranged that an upright position of the body keeps them in their places, ready to work for man's physical salvation. The Creator so arranged nerves and nerve centers that warning might be given when this upright position was not being maintained. So we see that the same power that created men and women, upholds them, and will continue its work until interrupted by the creature.

Going up and down stairs is often a part of our daily work. It is a very healthful exercise. Lungs, heart, liver, bowels, as well as leg muscles, are greatly benefited by it. It will be found on examination that the injury is due to a wrong position in walking, by which muscles not calculated to do the work, bear the burden. An upright position of the trunk, with the head up, lays the task of lifting the body, one step at a time, upon the legs. They are well able to do this, and if the breath is drawn slowly through the nostrils, there will be no panting when the top step is reached. Plant each foot, in its turn, squarely on the step, and the advanced leg will lift the weight of the body as easily as the hand will lift an apple. Neither men nor women need be injured by this exercise when properly performed.

Many whose work requires them to stand a greater part of the time, fall into careless habits of slouching, leaning, or stooping. Women over the dishpan, or table, men over the counter or desk, are tempted to think they can not help it. Let them but straighten up, and they will find that they can stay straight. Repeated acts become habits, and habits form character. Then why not repeat again and again the act of standing straight until it becomes a habit? This habit keeps the muscles that hold the body upright, at their best continually, and thus an upright physical character is formed. If you have not the will and determination to go at it and stick to it, you may need a teacher to prompt and correct you.

Others, whose work requires them to sit during a large part of their time,

may easily ruin their health by sitting in bad positions; but they might, with little trouble, form the habit of sitting correctly, and thus regain and keep their health. A stooping posture, a forward drooping of the shoulders, or sitting so that the weight of the body rests on the spine, will surely cause trouble. A straight, low chair for sewing is to be preferred to a rocker, as the latter encourages improper postures. The bones and muscles which were created to hold the weight of the body when sitting in an upright position, are well able to sustain it without injury to themselves or to the delicate organs in its interior. No others are. To put these burdens on other parts is to give them a task they can never accomplish, and to inflict painful diseases on vital organs. These workers should make it a point to rise, stand erect, breathe deeply, and walk a few steps as often as possible. A dressmaker of my acquaintance keeps her sewing-machine in an adjoining room, that she may have the exercise of walking to it from her cutting and sewing table. By this means she saves time and prevents disease; for she retains her health in spite of her unhealthful employment. She takes her physical culture in her work.

Sweeping is another employment often condemned; but much, yes, all of the harm resulting from it may be entirely avoided by using the proper muscles. Sisters, *sweep with your arms*. Using the arm muscles and not those of the back, will make sweeping a pastime. Broom-makers, unfortunately, have failed to discover that women differ in height, and consequent length of limbs, so they hand out brooms all of one pattern. The tall woman and the short woman both suffer by their ignorance. But we are looking for a better day.

To every worker, no matter in what occupation, there come changes of position. They may be slight, perhaps only reaching for a spool or passing a book, but by making the most of these, one may get quite a variety in a day. Let every part of the body move at the time of the change, and by breathing in harmony with the motion, the whole body will be helped.

Another part of the true physical culture is rest. There come waiting times, often very short, but long enough to relax and breathe. Take them as resting-places, not as seasons for impatience.

"There's many a rest in the road of life, If we'd only stop to take it."

Well, take it then, and let the strained, wearied body and mind find the refreshment these little jogs in the machinery were meant to give. Our Father is watching over us all for good, and let us note these resting-places, and thankfully, trustingly enjoy them. It may be waiting for some one to copy an address, or to sharpen a pencil, or bring a missing article, or even waiting for a car. The car that we almost caught, but missed, was not for us. We needed a rest, time to collect our scattered thoughts, and so the dear Father called us to his side for a few short moments, while he brings

our car speeding down the track to us. Resting is one of God's beautiful ways of recreating our wasting bodies. Even the heart rests between beats, and that brings, in its turn, its quota of rest to the entire circulation. So these little resting-places come; they surely come to us in our work. Let us watch for them, and use them as the dear Sender designed, and so be blessed.—*Augusta C. Bainbridge, in Southern Watchman.*

A King Deposed

HE sat in the darkness weeping,
By the gates of his empire, closed,
A ruler stripped of his purple,
A king from his realm deposed.

They passed him, going to worship;
And, wistful, behind he crept;
And coldly they bade him be silent
Because that the new king slept.

They lifted him up to the cradle,
Their fingers laid on their lips,
And he touched one baby dimple
With his own little finger-tips.

Then they set him down in the nursery,
A wan little lovelorn heap;
And he lay with his child's heart breaking,
Sob-sobbing himself to sleep.

—Will H. Ogilvie.

Harvest Months of the World

EXCEPTING the months of November and December, harvest is always going on somewhere on the globe. In January reapers are busy in most of Chile, Argentina, Australia, and New Zealand. Harvest is in full swing throughout the East Indies in February and March. April sees the fields of Mexico, Egypt, Persia, and Syria being cut. The merry month of May is thus used in Morocco and Texas. California, Spain, Portugal, Italy, Sicily, Greece, and part of southern France reap in June. The greater part of the United States and France, Austria, and southern Russia are stripped in July. August is the harvest month in England, Germany, Holland, Belgium, Denmark, the Northeastern States of America, and part of Russia and Canada. Scotland, Sweden, Norway, the northern midlands of Russia, and the greater portion of Canada are glad to shear in September. And October beholds the reapers in the most northerly districts of Russia, Norway, and Sweden gathering with endless trouble their scanty crops.—*Selected.*

"THE lily's lips are pure and white without a touch of fire;
The rose's heart is warm and red and sweetened with desire.
In earth's broad fields of deathless bloom the gladdest lives are those
Whose thoughts are as the lily, and whose love is like the rose."

"THE inner half of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

THE WORLD-WIDE FIELD

The Need in the Dark Continent

W. S. HYATT

I HAVE long felt that the needs of the African field are not realized by our brethren, and I do not wonder at this; for they have known but little about the great work there is to be done here before the message closes. At present we have five small missions started in Africa, and some of these are scarcely in running order, hence able to accomplish but very little. The facts are that we have scarcely made a beginning, even in South Africa, and the millions of Africa are still beyond, and nothing is being done to give them the last warning mes-

Let us consider the needs that are staring us in the face to-day. It is nearly fourteen hundred miles to the mission farm from Cape Town. There is absolutely nothing being done for the natives between here and there. Bechuanaland has stood with open doors, inviting us to enter, ever since we began work in Matabeleland, but it remains untouched. It was in this country that Dr. Livingstone began his work for Africa. Khama's country is a portion of this section, and we have talked of entering it, but it remains untouched. The Transvaal and Orange River Colonies have their thousands of natives, for

ing them only in the winter season, when there is but little danger of the fever. In this way they have saved the lives of their men of experience, and the work has advanced equally as fast.

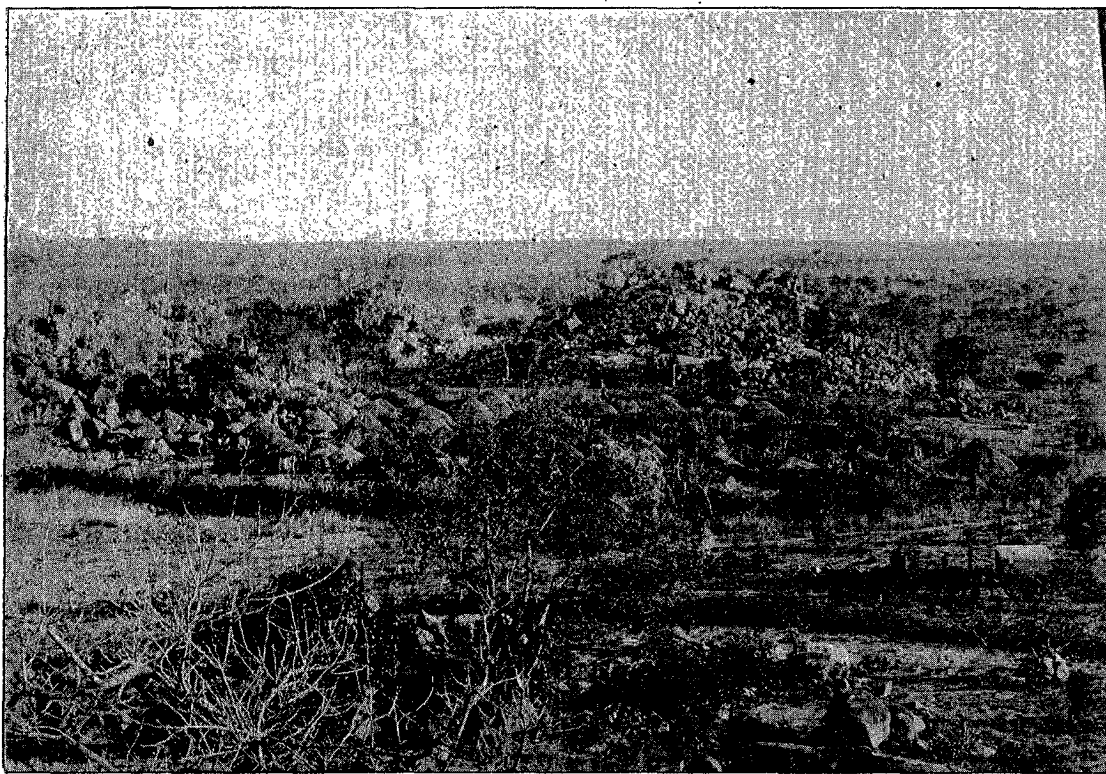
But I want to bring you to Cape Town, and see what a field we have at the very doors of our work. Go where you will, it is hard to find a more healthful spot, and one that offers more advantages and comforts than Cape Town. There is a location in one of the suburbs of this city where there are thousands of natives living. These men are those who perform the work in the city and at the docks. Labor has brought these people right to our doors, where we can work for them and have every comfort, but nothing has been done. How long are we to pass by on the other side, and leave these people in darkness?

We have some things for which to thank the Lord. One of our brethren here gave us two lots of land in Johannesburg, which are to be sold, and the proceeds devoted to the native work. These are worth about four hundred pounds. We should enter Kaffraria and open a mission, and this will require at least five hundred pounds. Brother Moko, an educated native, is now working for his people, and would be good help to a man who might take up this work. There are healthy fields, where work can be done, and at the same time the benefits of civilization may be enjoyed. I ask, Is it not time that we begin work in this field?

The hearts of all are sad at the news of the death of Pastor Watson, our missionary to Ny-

assaland. Once more the banner has dropped from the hands of a brave Christian man, and now who is the one to pick it up and bear it onward? The message must go, and God has the men to bear it. Because a warrior drops in the field, the work of God will not stop. The burden rests upon some heart that will take up the work and go forward till the Father sees that his work is finished. He may as well drop in Africa as in any other part of the world.

Shall we as a people rally around our standard, "The commandments of God and the faith of Jesus," and bear it onward to every land? Shall we by word and deed say, "There shall be delay no longer"? Shall we give our lives and our all to the promulgation of this message? I know it will triumph gloriously, and there will be a people who will go through to victory with it. From the



A NATIVE KRAAL IN MATABELELAND

sage. Thank God, he has sent godly men into these fields who are giving the Bible to the people, and preparing the way before us.

We are constantly saying, "There shall be delay no longer." I firmly believe that the time has come for the last message to go to the world with power; but one question constantly arises in my mind, and that is, Are we going forward with the message? I wonder why it is that more people do not have a burden to work for souls and to enter these benighted fields. O how very few seem to think that God wants them to take up this work! Even here in Africa, where men speak the language and know the native and his needs, very few can be found who will labor for the souls of the people who are in such great blindness. May the Lord awaken his people.

whom we have never lifted our finger. Natal and Zululand teem with natives who are partly civilized and Christianized, for whom we have done nothing.

But let us come a little nearer home. The Kaffir tribe, or more properly the Amaxosa people, are found in this colony, especially in the eastern portion. Perhaps there are no natives in South Africa who are better educated and have had more done for them, but we have not yet begun work among them. The country in which they live is healthful, and is largely settled by white people, hence almost every convenience may be had. The land is generally good. Fruit and vegetables of all kinds may be grown. Other denominations have opened missions among this people, and have educated natives whom they have sent into the interior to labor for their own people, the white missionary visit-

shores of Africa, God will have a people whom he will gather into the kingdom, to join in the song of redeeming love. There will be a people to whom he will say, Well done, good and faithful servants, because they have been faithful to him. May the Lord awaken his people and arouse them to act while the day lasts; for soon the time will come when no man can work.

Northwestern Training Centers

W. A. SPICER

THE new Northwest is a hearty, vigorous country, and it produces a strong, rugged class of young people, full of physical and mental vigor. The Northwestern spirit charges these youth with an electric ambition to be doing something. I am glad we have several training centers in this region to help our own young people to secure an equipment for service in the cause of the message.

I spent several very pleasant and profitable days at the Walla Walla College, which held its closing exercises early in May. By all the signs I could read there has been a strong uplifting influence in the school to turn the hearts of students toward God and his glorious work for our time. Among the older students I found an encouraging desire to get ready for active service in the cause. This is the test in our school work, surely. Only as the faculties are composed of those whose hearts are burning with zeal for the advancement and finishing of this work can we expect to find the same spirit pervading the school. I believe that any students at Walla Walla who passed through the year without receiving an inspiration in this direction must have resisted the general spirit in the school; for I found an earnest faculty, and was cheered by association with a good company of earnest-minded students.

The graduates numbered thirteen—five gentlemen and eight ladies. The courses of study represented by the class of 1904 are the ministerial, commercial, scientific, nurses', stenographic, and normal.

Two students of Walla Walla, I believe, Brother William Steele and his wife, are now on their way to South America, and others who have been attending this year will ere long no doubt be serving in mission fields. Prof. J. L. Kay, now president of the college, was in attendance at the Western Washington and Oregon camp-meetings in the interests of the school, and I was glad to observe that his strong presentation of the cause of education and of the interests of the college met with hearty response from the people. There are many in the Northwest, of more mature years and experience than may usually be represented in the school, who I hope will take advantage of the courses of study planned for the next year.

In Portland, Ore., I enjoyed very much meeting with the sanitarium family, numbering about thirty workers. Here is another training center which has already given earnest mission-

aries to the far East. I am sure we shall find many others going out from Portland as missionaries to the fields abroad. These little sanitariums are essentially missionary training-schools, and as they multiply in the cities of our own land, they must produce a veritable army of evangelistic nurses. That is what the fields are calling for, and I found many a heart responsive to the call. Tacoma and Seattle, Wash., each have a small medical center, and I caught just a glimpse of the good work being done in them. The Northwest is in line with the call from the worldwide field. May the Lord bless this vigorous region, and make it a blessing.

A New Conference in Europe

L. R. CONRADI

WE are thankful to God that the work in Europe is onward. Our membership is constantly increasing, and this increase in membership, laborers, and means, enables us to further subdivide our large and populous field, so that each division may receive better attention, and become more fully developed. It is now five years since the German empire, which to-day has a population of sixty million, was organized into one immense conference. In 1901 the East German Conference was organized, and southern Germany was formed into a mission; in 1902 the South German mission was changed into the South German Conference; in the beginning of 1903 the Rhenish Prussian Conference was cut out of the territory of the West German Conference, and now, near the close of the year, the Prussian Conference, composed of East and West Prussia, with a population of three and a half millions, has been organized into the Prussian Conference. The territory of this newly organized conference includes about one sixth of the German empire in Europe. It is situated in the northeastern part, pretty well surrounded by Russia on the one side, and the Baltic Sea on the other. Thus it was quite unhandy for the brethren to attend the annual meetings of the East German Conference, and the field was not so carefully looked after as it should have been.

The first annual meeting of this local field was held at Koenigsberg, its largest city, with two hundred thousand inhabitants, December 16-20. About one hundred and twenty of our brethren and sisters were present, giving us a good representation in the twenty churches and companies in the conference. We had a nice hall in the center of the place; it held about three hundred persons, and was crowded from night to night. The evening collections, averaging five dollars, nearly covered the hall rent.

All the brethren present took a deep interest in learning everything they could as to the duties which would fall upon them as a newly organized conference. While the tithe thus far paid by the four hundred and fifty members in this field is the lowest we receive in Germany, averaging not more than four dollars per capita, yet they were willing to promise the same assistance to the

union treasury as is rendered by our four northern German conferences—to pay two tithes. God has testified his approval of this system, as the eastern conference was able to turn over to the newly organized field five hundred dollars of its capital, which will assist in making up the probable deficit that will need to be covered the first few months of its existence. The only ordained minister in this field is Elder G. Oblander, unanimously chosen the president. He is assisted by one licentiate and four Bible workers.

As these divisions are made from time to time, we see plainer than ever that one of our great needs is ordained men who can bear responsibilities. What might not be done, had we more help!

In the Prussian Conference there are fifteen canvassers and one general agent, who are doing a good work. We are operating in the German, Polish, and Livonian languages. We are giving special attention to strengthening our publishing work.

A deep interest was manifested in the East African Mission, which has just been started, and the collection for that purpose amounted to eleven dollars; the Sabbath-school offerings were the same. As the week of prayer was so near, we did not feel that it would be best to make any special call for means. Two new companies were received into the conference at this time, and thirteen persons were baptized.

En route to the conference, I stopped a day in Berlin, where we have under consideration the lease of a lot near the middle of the city, on which we may erect a chapel. On my return to Hamburg, I again spent a little time in the capital city, counseling and assisting Brother Teschner, a nurse from Friedensau, who was en route to Jerusalem, Palestine, to connect with our institution there. He will assist in filling a place recently made vacant through sickness. The German union has enough territory of its own to keep busy all the workers it can educate, and yet we are glad to lend a helping hand to other fields, wherever we can.

Hamburg, Germany.

THE Moravian station at Kailang in Lahoul has a "Rest House," which is a refuge for Tibetan, Mohammedan, and other travelers in the Himalayas. The work is as benevolent and as disinterested as that of the old hospices in the Alps. Some true converts have been won through this gospel of deeds of love.

THE ministerial force of the Protestant Episcopal Mission in Liberia is being steadily recruited from the native Africans. Two young men of the Gredebo tribe have lately been ordained deacons, after faithful service as lay-readers. One sometimes forgets the profound meaning, as regards the progress of the kingdom, latent in such transfers of men from the forces against, to the forces working for, Christianity.



THE FIELD WORK



Texas

ROANOKE.—I began meetings here some time ago, and as the result five precious souls decided to keep the commandments of God. Some had used tobacco until their health was almost ruined, and now it seems truly wonderful to hear them tell how God has delivered them from this habit. They are rejoicing in the truth. We praise God for his goodness and love to us.

O. GLASS.

Mexico

CHIHUAHUA.—I am now in the northern part of Mexico. Brother Leland has decided that it is better for him to enter a new field, so he is with me, and we are prospecting for a suitable location. We expect to remain here until Sunday, and then will go down to Torreon, Zacatecas, and Aguas Calientes, all towns farther south.

While looking around here and getting a knowledge of the situation, we have been taking a few subscriptions for the paper and selling a few books. I think we have interested one intelligent Protestant in our work, so that we can entrust an agency for the *El Mensajero* to him. By getting Mexican agents in various towns, we shall increase the circulation of our literature, with very little expense, as these local agents will be paid by commission.

I think that within a month Brother Leland will move from Guadalajara, and locate in some town that has never been touched. Work will then be carried on in four places, instead of two, as when I came here. Brother Bodwell is at San Luis, and has some interested people with whom he is working.

GEO. M. BROWN.

Egypt

CAIRO.—I am working among the Moslems almost exclusively; they know me as a doctor, and not as a missionary. Every day I have conversations with the native Moslems about salvation from sin, our doctrines, health principles, etc., and always have my Bible on my desk, and while talking, I open it for reference. All who know me know my principles and belief. To the fanatical I do not talk about Christ, but to the educated only. Some of them say I am a better Moslem than they, for I practise what Mohammed tells them to do. Many of these dear people love me. Although our principles are so different from theirs that they think me strange because of my habits of living, yet they respect me for my daily life and teaching.

Among the patients who daily come to me, some are able to pay, but there are many who can not pay. The latter I do not encourage, because I do not have the money to pay for supplies. A servant here receives only from two and one-half to five cents a day.

Some one has said, "Egypt has fifty creeds, and no religion." This is true, and each sect makes its prime object

that of gaining believers. I want to make my first work the saving of these poor, ignorant, superstitious people from real, every-day sin, and educate them in a simple religion, to help the sick, the discouraged, the publican, the children, and all who need help. And who is my teacher, my guide, my master in this?—Christ Jesus the Lord, my Elder Brother, praise God!

I am especially interested in the young men—students, officers, government employees, lawyers, doctors, clerks. Thousands of them are in Cairo, and there are tens of thousands of young men here during the winter. I pray the Lord that he may help me to start a work here for them, that they may see that Christ loves them.

I am here to do God's will in Cairo, and when he sees fit to send me to Syria or to Sudan, I am ready to go. Pray for me.

J. M. KEICHLIN, M. D.

Porto Rico

We have great reason to rejoice here in Porto Rico, for since our last report to the REVIEW AND HERALD we have received the beautiful press which the brethren in the States have so generously donated to this work. The press, type, and all that is necessary to begin work came in good shape, with the exception of the Spanish accents, and we hope to receive them soon and have the press at work. It is indeed a treasure, and we wish to express our heartfelt thanks to all who donated toward it.

The work is onward here. Two men have recently begun the observance of the Sabbath; one of them, a young man, has entered the canvassing work with real zeal; and another man, a merchant, is convinced, and says that hereafter he shall close his store on the Sabbath.

Brother Moulton, of Jamaica, has come here to engage in the canvassing work, and thus another well-established Seventh-day Adventist is added to the Porto Rican field. Our hearts are very much encouraged.

MR. AND MRS. B. E. CONNERLY.

Brazil

TAQUARY.—We came to this place from Sao Leopolds by the advice of our brethren at the last state conference, and so far experience has demonstrated it a wise move. Here we have not the bitter Catholic element to meet that was there.

Taquary is a small city,—the population is fifteen hundred,—but the *municipio* is large. In Brazil it is impossible to get away from municipal authority. All the country is apportioned to the cities.

Mrs. Gregory had been attending school for the last seven months, studying Portuguese and German, but has now stopped. She teaches English one hour each day. We have no trouble in making ourselves understood in Portuguese.

I have quite a practise, about equally

divided between medical and dental work. Some days people crowd the office so that I have not time to eat dinner till nearly eight o'clock. Many nights I am too tired to study, so go to bed soon after eight o'clock.

There is only one English person—a lady—in this city, besides our own brethren,—Brother Graf and family and Brother John Hettrick. There are quite a number of Germans.

Our school is doing quite well, though the attendance is small.

We enjoy the good old REVIEW very much. Sometimes the tears come as we peruse its pages; for we see it tells of the victory soon to be attained. We endorse the move to Washington, D. C., and pray for the prosperity of the work there.

ABEL L. GREGORY, M. D.

Missouri

COLUMBIA.—This is the State University town, and has never been entered before by the third angel's message. It has a population of about eight thousand, and possesses many of the features of a distinctly Southern city. There is a large negro population here, and the color-line is very decidedly drawn. I think I have never seen another place where the people in general were so hospitable and friendly.

We secured the court-house yard for our tent. June 16 we began meetings, and have had an excellent attendance, sometimes many being obliged to stand during the entire service. The people are deeply stirred, and we are praying that God will raise up a monument of living witnesses to his truth in this educational center. Our camp-meeting will be held here in August. Pray for us, that the word of God may effectually work in us and in the people of this place.

D. E. SCOLES,

E. A. MERRELL.

China

HONGKONG.—Our company in Hongkong is small, but we are of good courage. We esteem it a blessed privilege to be here, and our daily prayer is that we may be the means in the hands of God of leading others to a knowledge of the truth. This is a great shipping center, and people are constantly coming and going. For this reason, when persons accept the truth here, they do not long remain in Hongkong. But we are not discouraged at this; for though we miss their association and help here, we know that as they go to other parts of the world, they will carry the truth with them.

About two weeks ago an engineer from Belfast, Ireland, attended our Friday evening prayer-meeting. He said he had accepted the Sabbath through reading "Thoughts on Daniel and the Revelation," "Great Controversy," and tracts which he had previously purchased of us. He has also given up tobacco. He believes the coming of the Lord is very near, and said he should plan to go home and give his entire time to the Lord's work as soon as he completes his contract on the merchant vessel where he is now engaged. In February a young man in the British navy returned to England, taking with him over one dozen of our standard denominational books. He has accepted the Sabbath and other truths held by us as a people. After he

arrived at Ceylon, he sent us a letter full of courage and love of the truth, and expressing his desire to have a part in the Lord's work. A short time ago I sold two copies of "Great Controversy" to an officer in the American navy, and he will doubtless have returned to his home in Washington, D. C., by the time this letter reaches the Review Office. Thus God makes the little that we do go a long way.

During recent months, we have at different times felt compelled to open our home to destitute Europeans. In every case they had come to want through drink, yet we could not see them starve to death, so we took them in, fed them, and gave them a place to sleep, one man at a time. Several of these afterward secured good positions, and have written grateful letters. One man wrote from Shanghai, saying we had saved him from suicide.

Mrs. Wilbur and I are keeping up our Chinese study, and hope some one will soon come to Hongkong to take up the English work, so that we can go to Canton and give our entire attention to Chinese.

EDWIN H. WILBUR.

Spain

BARCELONA.—The meetings and Bible readings are continued with increasing interest. The tract work is also receiving some attention. We are now having some of the tracts published here. These will cost us much less. A few are trying to live the message, for which we praise God.

Last week King Alphonso made this city a visit. Although the people of Cataluna are opposed to the king, they made great preparations for his reception. Weeks were spent in decorating, although his majesty was to remain but three hours. O that hearts could be stirred by a realization of the fact that King Jesus is soon to come! So few give their eternal welfare even one thought.

During the hour that we were in sight of the young monarch, who is under eighteen years of age, we saw him smoke three cigarettes. He also sampled some of the strong drink produced in this district. Here these evils reign from the hovel of the most miserable to the king's palace. It is said that one can travel from France to Gibraltar, or from the Atlantic to the Mediterranean, and find scarcely a man who does not smoke cigarettes, and not a man, woman, or child who does not drink wine. The popular Protestant churches make no objection to these practices. A sad feature is that the missionaries sent here by different societies themselves soon become contaminated, and use freely of wine. Surely, the third angel's message is the only thing that meets the demand.

Some time ago a boy twelve years of age started to attend the school. Previously he attended the government school, conducted by monks. After attending a few weeks, one evening he said to his family: "I like these people's religion better than ours." The father said, "Tell us about it. What do they believe?" Tracts and papers on the message were given them, and Bible readings were held. As a result, the mother is now keeping the Sabbath, for which we thank God. The whole family attend our meetings. The harvest indeed is great, but the laborers are few.

Brother and Sister Robinson arrived one week ago to-day. We are glad to have help among the seventeen million five hundred thousand of this country. We pray the Lord to send more laborers, and by his grace we shall work while we wait.

WALTER G. BOND.

Barbados

BRIDGETOWN.—Our conference began May 29. The Lord is with us by his Holy Spirit. We have hired the best hall in town. We have had between six and seven hundred at each meeting. We have good music and singing. We have a good organ, three cornets, two violins, one flute, and one mandolin. The papers are noticing our meetings. I spoke on God's eternal purpose concerning this earth and mankind. Monday night Brother Wellman spoke on the Word of God and the prophecies, illustrated by Daniel 2, 7, etc. Last night Brother Kneeland spoke on the sanctuary, or God's plan of salvation in the old dispensation. The subject to-night is God's plan of salvation in the New Testament.

We hope to lift the work here during the conference. There are some natives whom we should put to work, as I do not know what we can do to cover our field without them. We are seeking the Lord for union and wisdom, that everything may be done to meet the mind of God; and I believe he will be glorified.

A. J. HAYSMER.

Ontario Camp-Meeting

It was my privilege to attend the Ontario camp-meeting, held at the fair-grounds, in the city of London, from June 16 to 26. The location was all that could be desired. The owners of the fair-grounds gave the use of the grounds and the buildings for the accommodation of the meeting. About one hundred and fifty of our brethren and sisters were encamped on the grounds, and found ample accommodations in the thirty tents that had been pitched, or lodging in the buildings near by.

Scarcely a discordant note was sounded throughout the entire meeting. The business was done with dispatch, and yet there was free discussion on nearly all propositions. One beautiful feature of the proceedings was the absence of negative arguments. Nearly every speaker spoke in favor of the plan proposed, whatever it might be, and often added much interest to the question by his timely remarks.

Their president, Elder G. B. Thompson, having been called to Washington, D. C., to assist in the General Conference work, it became necessary to select a new president. It was with deep regrets that our brethren in Ontario parted with Brother Thompson, who had so recently come to help them in their work. After much prayer and due consideration, it was thought best to release Brother Thompson, and Elder A. O. Burrill, from the New York Conference, was the unanimous choice of the people to fill this position.

Brother Kirkendall, of Ohio, was with us a few days, as well as Elder Thurston, president of the Canadian Union Conference, and these brethren added much to the interest of the meeting by their ministry and influence.

The meetings were spiritual, and marked with much of God's blessing.

Nearly the whole camp covenanted to a renewed consecration to God's work.

At the close of the Sunday night public service our people were asked to remain a little time for prayer. It was a solemn hour. Each minister made a few well-chosen remarks, and all promised to lead a better life. Then came a season of earnest prayer. God was very near and greatly blessed. The influence of the Spirit of God seemed to touch every heart. Truly it was good to be there, and with regrets we bade adieu to those we had learned to love.

To me it seemed one of the very best meetings I ever attended. Nine or ten were baptized Sunday morning. During the meeting the outside interest was not large, but a goodly number were present on Sundays.

Much attention was given to their conference school, known as the Lorne-dale Academy. The conference voted to sell five thousand copies of "Christ's Object Lessons" to help equip their school with the necessary accommodations. Elder Leland was reappointed as the principal of the school for another year. They intend erecting an addition to the large dwelling-house, for a dormitory, that they may accommodate more students. They have fifty acres of land, thirteen miles from Toronto, with a large stone house and three large barns, together with a nice variety of fruit, most of which is in a bearing condition.

Ontario greatly needs this school. She has no place where she can train her young people for any branch of God's work. For years all her young people have been compelled to come to the States if they attend one of our denominational schools. Often they become Americanized, and do not return to their home field. When this school becomes thoroughly established, we believe they will have many workers trained in their own territory who will enter the ministry and other branches of the work.

We rejoice to see what God has done in establishing his work in Ontario, and hope to see marked prosperity in days to come.

I. H. EVANS.

South and North Dakota Camp-Meetings

The first of these meetings was held at Canton, S. Dak., June 13-19, a workers' meeting having preceded the camp-meeting proper. The meeting was held on the bank of Soo River, on grounds fitted up by the Epworth League. Our camp was about five minutes' walk from the center of the town. There was a good supply of outside ministerial help, and meetings were held daily in three different languages. The attendance from Canton was not large; yet a good many heard truths they can never forget. During the meeting sixty-five dear souls were buried by baptism in the Soo River. About fifteen hundred dollars was raised by cash and pledges for local and outside work. Elder C. A. Burman was re-elected president of the conference.

The meeting in North Dakota was held at Harvey, June 20-26. Here, as at the former meeting, daily services were conducted in three different languages. The larger number present were our German brethren, the most of whom came to the meeting by private conveyance. Over two hundred horses were employed and about one hundred and fifty wagons and carriages to bring our

brethren and sisters to the meeting. Some of these came from one to two hundred miles. The attendance from Harvey was very good. Before the meeting closed, fifteen were baptized. About fifteen hundred dollars was raised in cash and pledges for home and outside work. This, as in South Dakota, was about equally divided between the State industrial school and the General Conference work. Elders Farnsworth, recently from Australia, and Anderson, from Africa, added much in the efforts made at these meetings to help our brethren to look upon the wide world as our field of labor. Elder John Walker was re-elected president of the conference.

At Canton, S. D., also at Harvey, N. D., laborers were left to follow up the interest. Eternity alone can tell the results of these annual camp-meetings. Our brethren should seek to make the most of these gatherings by means of the press and all other agencies to reach the people who know not the truth for this time. Our brethren returned to their homes with courage and increased faith in the message God has given this people for the world.

R. A. UNDERWOOD.

The Iowa Camp-Meeting

THIS meeting was held at Colfax, and was attended by eight hundred Sabbath-keepers. This was about one fifth of the church membership in the State. Only about one half of those who did come were there at the beginning of the meeting. There were one hundred and twenty-four family tents, and five large meeting tents. Quite a number obtained rooms in the sanitarium building near by.

The weather was all that could be desired. Only one or two showers fell, the days and evenings were cool, and every external circumstance connected with the meeting was such as to make it enjoyable and successful.

Meetings for the young people were conducted by Brethren Luther Warren and Floyd Bralliar, and others, and children's meetings were also held by those appointed for that purpose. God blessed all these laborers, and quite a number were converted and brought to the Lord. Thirty-two persons were baptized.

Recommendations were passed favoring the following propositions: First, to place at the disposal of the General Conference one half of the laborers and one half of the tithes of the Iowa Conference for the extension of the work in regions beyond, and that the policy of the conference in the future be to use the forces and resources of the conference as a training and recruiting ground for needy fields. Second, that a fund of fifteen thousand dollars be raised during the coming year; that fifty per cent of it be devoted to the work at Washington, fifteen per cent to the work in the Southern field, and the remainder to be applied to local work. Recommendations were also passed encouraging the canvassing work, the missionary work, the medical work, and also the Sabbath-school and young people's work. The *Sabbath School Worker*, *The Signs of the Times*, and *The Southern Watchman* were each recommended as being worthy of special consideration and effort to increase their circulation. The educational and young people's work received earnest and careful atten-

tion. The Bible training-school at Des Moines was encouraged to go on with its work, which has already been so successful. The sanitarium, the health food factory, and the industrial school received consideration, and encouragement to continue in their respective lines of work. The preceding were the most important topics that were introduced for discussion in the conference.

There was much earnest discussion of the canvassing work, and two general agents were appointed, and a portion of the State given to each. The circulation of our missionary papers was carefully discussed, and the conference committee was instructed to favorably consider the plan of subsidizing agents to sell them.

The Sabbath-school collections during the camp-meeting amounted to \$69.18. Cash and pledges were received on the fifteen-thousand-dollar fund to the amount of \$842.49.

The president reported that during the past year five camp-meetings and eight general meetings had been held, and that two hundred and fifty-four persons had been added to the churches. Still the records showed that on account of numerous removals, and from other causes, the church membership had increased but little.

During the past few years Iowa has given thirty-four thousand dollars to fields beyond its own borders. This has been a great blessing to the conference; but after careful consideration, the brethren deliberately voted that the time had come when traditional policy should be abandoned, and that they should act as though the third angel's message must be given to the *whole world*. For this reason they said to the General Conference, "You may take one half of our men and one half of our money for foreign work." Such a step seems to the writer to indicate faith that this message must go to all the world, and that we are debtors to it.

The same spirit was indicated by another recommendation. The conference voted to take their annual camp-meeting to one of the largest cities in the State next year. For about twenty-eight years the camp-meeting has been held at or near Des Moines, and the other large cities in the State have never had the benefit of these great gatherings. We believe the plan adopted by our Iowa brethren is one that should prevail in all our conferences. To locate a camp-meeting year after year in a certain locality, simply because it may be convenient for our own people, is surely acting selfishly. These meetings have two objects in view,—first, they should be a great blessing to our own people; second, they should be used to bring a knowledge of the truth to the people in the cities where they are held. If they fail in either of these purposes, it is a serious loss. Camp-meetings should be made great missionary conventions.

The camp-meeting in Iowa this year was a blessed occasion. It will be remembered by those who attended it as an oasis in their Christian experience. Many more ought to have been there. Those who did not come can never know what they have lost. God gave his servants great freedom in the message they bore, they were blessed in giving it, and the people were blessed in receiving it. To me it was in every way a most pleasant and enjoyable occasion. It was in this conference that I began my

ministerial labors, and was ordained. When called to other fields fifteen years ago, I was acquainted with nearly all the brethren and sisters in the State, and after these years of separation to return and renew old acquaintances and make new ones, was a very pleasant experience. The conference has greatly changed since I went away, and yet its members still love God and the message. Many of the older believers are with us no longer, and duties and responsibilities have come to younger hands. When Moses, at the age of one hundred and twenty, dropped the burdens he had carried so long, Joshua, a young warrior, took them up, and the people showed a just appreciation of the situation when they said: "All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we harkened unto Moses in all things so will we harken unto thee." Joshua 1:16, 17. The cause suffered no real loss. The time had come for change. It comes to us all, and happy are the men in responsibility, and happy the people, who can adapt themselves to the situation.

I shall long remember my visit at the Iowa camp-meeting with great pleasure.
E. W. FARNSWORTH.

Improving the Moments

I THOUGHT, when I ordered one hundred copies of the special *Watchman*, that I would do *extremely* well to sell *that* many, as I have a large family and many home cares; but I have sold them all, and now wish you to send me one hundred more. I made only three efforts, and sold every one. I sold thirty-seven in just a little while one morning. One afternoon I went to the post-office with thirty on my arm, and sold every one. The next afternoon I sold the rest in less than two hours. I want to sell all that I can.

I have sold a great many of our different books here, and have done it in the few hours that I could spare from home duties; but I have learned a most valuable lesson from the way I have had to work, and that is to take *special* care of the moments, that none go to waste. I have learned also a wonderful lesson in planning my work so as to have some time to do "the work that lies nearest our doors."

I know that God has taught me these lessons, and I praise him for it. I like to handle our literature, and only wish I had more time to spend in that way.

MRS. J. W. PHILMON.

Annual Session of the Maritime Conference

THIS meeting was held June 2-12, in Halifax, Nova Scotia, in the church building recently erected on the corner of Ontario and Maynard Streets. The weather was fair during part of the meeting; and the Spirit of the Lord so brightened the foul weather that there was no complaining.

The attendance was good, nearly all the churches being represented, and the evening and Sunday services were well attended by those not of our faith. All seemed to realize the need of more of the Spirit's power, and to this end we labored, and our efforts were not in vain. The manifestation of the Spirit of the Lord was apparent at the very first, and

the meetings grew better till the close of the session.

Elder M. D. Mattson, of South Lancaster, was present during the entire time, and rendered valuable help. His Bible studies and discourses were much appreciated by all. The instruction was all very practical, and in the studies of the signs of the times, present truth, and the message to the world in our day, the importance of a *personal* experience was made emphatic. All entered heartily into the study of the Word, and the shout of victory and triumph was heard day by day.

The business of the conference was clearly defined at the first business meeting, full instructions were given concerning the relation and responsibility of individual members to the conference and its work, and the business was all transacted in the spirit of the Master. S. D. Hartwell was present most of the time, audited the books of the conference, and gave some instruction in different phases of our work, which was gladly received.

The treasurer's report showed some increase in finance, as a whole, over the previous year, and it is believed that there will be a marked increase this year not only in finance, but in all departments of the work in the conference.

The missionary spirit was received into the hearts of all present, and as these return to their homes, those not privileged to attend the meeting will also become partakers of the same spirit. All hearts being knit together in love, there will be full assurance of understanding, and the work will go forward unitedly and harmoniously.

The Farmington industrial school closed its first year's work with May, and plans for the future of this school were carefully considered. It was proposed to change the time of the school year, having it begin in March instead of September, and having the vacation in the winter instead of in the summer. In the meantime, while this change is being brought about, and other matters adjusted, Miss Gertrude Williams has been secured to teach in the Farmington school.

All departments of the work were carefully considered, and the outlook is hopeful. The business of the conference was finished in the early part of the session, and the time was largely devoted to Bible study and spiritual work. Many said it was the best meeting ever held in the maritime provinces, and all went home feeling that it had been good to be there.

A very solemn service took place at the west arm of the harbor on the fifth day of the meeting, when two willing souls went down into the water, and arose to walk in newness of life.

At the close of the second Sabbath afternoon service Brethren Fred A. Tracy and James G. Hanna were ordained to the gospel ministry. The prayer was made by Elder M. D. Mattson, and the writer gave the charge, and extended the right hand of fellowship. The Lord came very near by his Spirit during this service, and many wept for joy. The people tarried long after the service closed, and talked over the things which they had seen and heard. These brethren have the confidence of the conference, and their prayers and moral support for their suc-

cess in the sacred, solemn work of ministering to souls.

After careful consideration, it was voted to turn the book business over to the Canadian Publishing Association, with the understanding that a branch office will be established as soon as practicable.

Elder Wm. Guthrie was elected president of the conference, and Alberta McLeod was re-elected secretary and treasurer. The conference committee is made up of the following-named persons: Wm. Guthrie, W. R. Andrews, J. Greer Hanna, Alvin Hubley, and J. C. Porter.

The people all went home from the meeting resolving to be and do better, and the conference laborers have gone to their fields of labor with renewed courage and hope in God, believing that the whole conference will act their part, under the guidance and in the power of Christ, in accomplishing the work committed to them.

W. H. THURSTON.

The Ohio Conference

Report of the President at the Lake Union Conference.

I WILL not attempt a long report, but in a few words will endeavor to set before you facts showing that we are making some progress in the Ohio Conference.

Our conference was organized in 1863, and at present we have a membership of 2,250, with eighty-five organized churches. We have seventeen ordained ministers on our pay-roll, fourteen within our own borders, one in China, and two in the Southern field. Thirty missionary licenses have been issued to as many different persons, who are serving the conference in various ways under the direction of the conference committee. Five churches have been organized and five buildings erected during the past two years. Two annual camp-meetings have been held, well attended by our people, at which seven men were ordained to the work of the gospel ministry.

I can truthfully say that as far as I know, the laborers of the conference are a band of happy, contented men and women, believing that our only safety depends upon keeping close to the old landmarks, which have been tried and tested and proved true. These principles are carried into every department of conference work. I sincerely believe that we are making spiritual as well as numerical and financial progress.

I will now submit a few figures that may prove an item of interest in my report:—

	1902	1903	TOTALS
Tithe	\$19,064.29	\$22,584.42	\$41,648.71
Weekly offering	692.05	818.32	1,510.34
Sabbath-schools	832.01	970.51	1,802.52
Annual offering	1,356.42	1,610.41	2,966.83
Mission Board	597.65	1,087.37	1,685.02
Haskell and Jas. White Homes	369.79	338.63	708.42
Mission work in United States	656.76	782.29	1,439.05
Totals ..	\$23,568.94	\$28,191.95	\$51,760.89

Two years ago an indebtedness of four thousand dollars was hanging over

our Tract and Missionary Society department. It is a pleasure to announce to you to-day that through the blessing of God and the untiring efforts of the secretary of this department of our conference work, we are clear and free from this financial burden. I must not forget to mention one thing that materially helped us in our financial struggle, that is a cash policy. Neither has it retarded our work, and we like it. During this effort to rid ourselves of debt, this department has sold books, tracts, and periodicals to the amount of twenty thousand dollars.

There has been another debt hanging over us for a number of years. It is the debt on our Mount. Vernon Academy. On July 1, 1902, our books showed an indebtedness on this institution of \$15,145.16. May 1, 1904, the books show that this debt has been reduced to \$7,292.50. This shows that we have paid on this debt, \$7,852.66.

We have realized from the sale of "Christ's Object Lessons" during the past two years \$6,400. The total amount received from the sale of "Object Lessons" from the beginning, and applied on the debt of the academy, amounts to \$9,800.

From a small beginning the work of the academy has grown until within the last two years we have been unable to accommodate the young men and women who applied for admittance. Scores have been turned away. This we very much regret. To-day we feel proud (in a good sense of the term) of the work that has been done at our academy.

The church and Sabbath-school work has been gradually growing, and we are hoping to see better results follow our future effort along all lines of work. I might say more, but have perhaps said enough for this occasion and at this time.

H. H. BURKHOLDER.

The Burning of Piedmont Sanitarium

THE following article from the pen of Elder G. I. Butler, which appeared in *The Southern Watchman* of June 28, will be of interest to all:—

"It is possible that many of the readers of the *Watchman* may have heard of the burning of the sanitarium at Hildebran, N. C., on the night of June 7. We received a telegram containing this sad news, and it affected us even to tears when we thought of the ardent efforts, the untiring labor, and the poverty and difficulty under which our dear brethren had struggled there. And now their institution was just ready to take in patients, some of whom were on their way to it,—wealthy people,—when it burned down. The loss was as much as three thousand dollars.

"The fire was very mysterious, beginning on the outside of the house. No fire had been in the house for many hours. It occurred about ten o'clock at night, and it was but a few minutes from the time the alarm was given by the crying of a sick child [it was Miss Hazel Gibbs, a trained nurse from the Battle Creek sanitarium, but at this time a patient in one of the upper rooms, who first gave the alarm of fire] before the whole structure fell in. The inmates barely escaped with their lives.

"At our recent executive committee meeting at Huntsville, this great affliction was considered. After a careful hearing

of all the circumstances, its effects upon the cause, etc., it was unanimously resolved that our people should assist in erecting the sanitarium on the cottage plan, that the beneficent work of healing the sick, and of placing the suffering where they can be reached by the truth for this time, might begin.

"The affecting circumstances connected with the destruction of this institution have excited the deepest sympathy among many of our people in North Carolina, and no doubt it will be so all over the field. In some respects it may be said that this event, if all will help with their means, may become a blessing in disguise. Some who have seen the building in which the sanitarium was to be located, felt that it was not really suitable for such an important institution, but it seemed to be the best that could be done by those who are on the ground, and are so afflicted with poverty. If these circumstances are properly considered, better conditions may be provided, and greater good accomplished.

"The school in Hildebran also is in great need of money. We can not, in this brief article, go into the particulars, but it was voted that one thousand dollars should also be raised for that. More will be said in the future."

It is yet too early to say anything definite with reference to future plans, though it seems to be the unanimous decision of all our leading brethren that the sanitarium should be rebuilt, as already stated.

To us who have struggled so long to erect in this needy field a monument that would bring glory to our God and blessings to our fellow men, this calamity has come with peculiar force. We have sometimes been even tempted to question if it were possible that we had been overzealous in our desire to push the work forward, and had run in vain. It would be sad indeed to us if our labor should thus be wasted, and our work become unprofitable.

But the many kind words of encouragement and sympathy that we have received and are still receiving from our brethren in both North and South make us hope that we shall yet see the work in this place fully established. If our sanitarium is rebuilt, and our school put upon a more solid basis, the work of the Lord in this field will go forward in greater power than ever before, and we shall have every reason to thank God and take courage.

J. O. JOHNSTON.

The Training School Association

THE first (special) meeting of the members of the International Medical Missionary Training School Association was held at Berrien Springs, Mich., May 17-20, in connection with the meeting of the Lake Union Conference. The constituency of this association is composed of the members of the following boards and committees: The General Conference Committee, the Michigan Sanitarium and Benevolent Association, the Seventh-day Adventist Publishing Association of Battle Creek, Mich., the International Medical Missionary and Benevolent Association, the Seventh-day Adventist Central Educational Association, and the Lake Union Conference.

Of this number twenty persons responded to the roll-call. This being the

first meeting of the association, considerable time was occupied in answering inquiries concerning its organization, financial standing, and the contract which had been entered into with the International Medical Missionary and Benevolent Association for the lease and final disposal of its property. This opened the way for a frank statement on the part of several delegates present concerning the attitude of the people in the field toward the Missionary Acre Fund, and for an explanation of the reason why more money was not realized from that source.

The treasurer, S. H. Lane, presented his report, from which it appeared that the resources of the association were \$106,122.26 and the liabilities were \$93,949.17.

The following-named persons were elected trustees for the term of four years: S. H. Lane, A. T. Jones, Ezra Brackett, W. H. Edwards, P. T. Magan, and R. R. Kennedy. The board of trustees afterward organized by the choice of the following officers: President, A. T. Jones; Secretary, W. H. Edwards; Treasurer, P. T. Magan.

* * *

The Special Watchman in Texas

As the Lord has been and is now blessing us in the sale of the Signs number of *The Southern Watchman*, and as we know that in order for him to continue so doing we must be a blessing to others, I take pleasure in writing some of our experiences, with the hope that others who believe that the Lord will soon come may receive the same kind of blessing that we have by telling perishing souls of his coming and the end of the age.

I have been in Nacogdoches four weeks, working with the *Watchman*, and the Lord has wonderfully blessed me in my efforts. Souls have been warned; some have accepted the truth for this time; others are deeply interested in the truth.

My dear brethren, it is not the will of our Lord to leave this special number of the *Watchman* on the shelves of our tract societies and the publishing house; but God wants us to "arise and shine," and circulate this paper. It should be in the hands of every man and woman in the world. The truth it contains *must* go to all the world before the Lord comes. You and I will never enjoy the beauties of the new earth until this message goes to every nation, kindred, tongue, and people. May God impress us with the importance of getting this truth before the people, and thus hasten his coming and the end of the world.

The Lord has blessed us in the sale of this paper. We are now on our third thousand, which we hope to sell soon. My wife and sister were in New Orleans, and sold five hundred there. The Lord was with them. We have yet seven thousand, which we hope to sell before fall.

R. L. ROUPE.

BROTHER J. W. BOYNTON, who is laboring in British Northwest Territory, says in a recent letter: "We have our tents pitched in Ponoka, and the first Seventh-day Adventist tent-meeting in Alberta is now in progress. We pray the Lord to give fruit of our labor."

The One Hundred Thousand Dollar Fund

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

The donation of \$1.50 credited to Mrs. Asa Champlin in the REVIEW of June 16, should have been divided as follows: Mrs. Asa Champlin, \$1; Mrs. Maria Champlin, 50 cents.

Previously reported	\$14,440 73
Phillip Ansteth	100 00
Sister Stoiber	75 00
Fleetwood (Pa.) church	50 00
J. Wilken Eden	50 00
Lake Union Conference	27 00
Fannie M. Dickerson	25 00
Emily A. Goff	20 00
Julia M. Rodes	20 00
J. Warren Wright	20 00
Mrs. Mary I. Small	15 00
Mrs. M. Thomas	14 00
Jennie Williams	10 00
Miss L. L. Hooke	10 00
Mrs. L. A. Clarke	10 00
C. F. Stewart	10 00
Geo. and Arthur Cary	10 00
A. M. Caster	10 00
Mr. and Mrs. Iver Christenson	10 00
Mr. and Mrs. H. M. Hansen.	10 00
Mrs. O. H. Peck	10 00
E. E. Nelson	10 00
Guy Holmes	10 00
Wm. Ploeger	10 00
Mrs. J. Cooper	10 00
Mrs. Sarah McMulkin	10 00
T. W. Manchester	10 00
Thomas E. Thornton	10 00
Daniel Jensen	10 00
L. A. Hansen	10 00
Jacob Arnold	10 00
Walter D. Baldwin	10 00
J. C. Peter	10 00
Young People's Society, Halifax, Nova Scotia	7 00
Mr. and Mrs. C. C. Anderson	6 00
H. B. McConnell	6 00
Capt. J. S. Leacock	6 00
Riverside Sanitarium Family	6 00
Sarah C. Haskins	5 00
Mrs. Loretta Hildreth	5 00
M. Wahner	5 00
Mrs. J. P. Jaspersen	5 00
Nels Burtelsen	5 00
Ellen Balser	5 00
Mrs. Parmelia Campbell	5 00
Mr. and Mrs. A. D. Ladeau..	5 00
William Ettia Stanley	5 00
Mable Stanley	5 00
Mrs. W. H. Stanley	5 00
W. H. Stanley	5 00
S. S. Odell	5 00
Mrs. M. E. Rathburn	5 00
A. E. Devereaux	5 00
W. Harper	5 00
Nancy E. Young	5 00
Mr. and Mrs. M. O. Hallock	5 00
Mr. and Mrs. H. Nicola	5 00
Andrew Lindsay	5 00
Lucie M. Lindsay	5 00
John M. Sanborn	5 00
Barbara A. Sanborn	5 00
Mrs. Geo. Dean	5 00
John S. Youngquist and family	5 00
Mr. and Mrs. James V. Mack	5 00
Almira (Mich.) church	5 10
S. W. Stull	5 00
Susan Noland	5 00
A friend	5 00
Claus Buggy	5 00
Mrs. Claus Buggy	5 00
Alice H. Paige	5 00
W. H. Holmes	5 00
Melissa Holmes	5 00
Pearl Holmes	5 00

Mrs. Sarah L. Mead	5 00	A sister	1 00	A friend	1 00
Mrs. Mary J. Lamont	5 00	Eva C. Clark	1 00	Julius Jensen	1 00
G. W. M.	5 00	A. W. Judson	1 00	Geo. Johnsen	2 00
Joseph Redoute	5 00	Isaiah Rhiner	50	Clara J. Lewis	2 00
Mrs. Mary Soare	5 00	Catharine Rhiner	50	Marcia Pike	1 00
A. L. Evans	5 00	Mrs. E. J. Batton	2 75	Herbert Robbins	2 00
Andrew Anderson	5 00	North Michigan Tract Society	1 13	M. E. Miller	1 75
Peter Anderson	5 00	Bennie Anderson	1 00	Gracia Hunter	25
Mrs. Eliza Greer	5 00	Anna M. Jensen	2 00	P. M. Watts	2 00
L. D. Robbins	5 00	Sallie E. Martin	50	Mr. and Mrs. W. A. Marsh,	
Mrs. Jane Cash	5 00	Kate Randall	50	Jr.	50 00
Mr. and Mrs. Geo. Klement..	5 00	W. H. Camfield	50		
Mr. and Mrs. James Taphouse	5 00	B. G. Cowles	1 00	Total reported	\$15,602 57
Mr. and Mrs. Z. F. Warren ..	5 00	Clara Griswold	25	A further list will follow.	
Z. T. Thorpe	5 00	Antigo (Wis.) church	1 00	W. T. BLAND, Assistant Treasurer.	
E. N. Tailleur	5 00	Bertha L. West	2 00		
A friend	5 00	Elder S. Swinson	2 50		
Mr. and Mrs. P. S. Thweatt..	4 00	Hundred Mile Grove (Wis.)			
Chas. G. Stubke	4 00	church	1 00		
F. D. Dexter	2 00	Mrs. A. E. Allberry	1 00		
H. H. Hostler	2 00	Lavinia Martin	2 00		
May White	3 00	Alice DeVine	1 00		
Della Woodruff	3 00	Mr. and Mrs. W. S. Dann ..	1 00		
Harison McCormick	3 00	C. Waterman	1 00		
Ernest Liebman	3 00	August and Ida Klein	2 50		
Mrs. Prudence L. Jones	3 00	Mr. Fred Boys	1 00		
Mrs. J. H. Seagier	3 00	Mrs. F. Stull	1 00		
Mrs. M. W. Hill	4 00	Mrs. A. E. Cary	2 00		
C. W. Stone	3 00	Mrs. C. E. Chapman	1 00		
Newton Lugenbeck	3 00	H. W. Counts	50		
Mary Finch	50	John T. Eden	2 00		
D. Hildreth	1 00	F. J. Thompson	2 00		
Greenfield (Ind.) church-		F. G. Dunkin	25		
school	12	Mrs. C. Carson	50		
Elizabeth Taylor	1 00	Mr. A. B. Hammond	25		
Mrs. M. S. Foster	2 00	B. Kervin	25		
Carrie Borg	1 00	Mrs. Anna Hopkins	25		
Amanda Jaspersen	1 00	Mrs. Muth	50		
Mrs. John Larsen	1 00	Miss E. Mahony	25		
H. C. Jorgensen	1 00	Mrs. McIntire	25		
Marie Burtelsen	1 00	Joe Lane	25		
Sophia Christensen	50	Mrs. G. Graves	50		
Mrs. H. C. Jorgensen	1 00	Mrs. Martha Fairbanks	2 00		
Mrs. J. C. Neilsen	50	Mrs. Kiler	1 00		
Mrs. A. Christene	50	E. H. Bowersock	50		
A. W. Smith	1 85	Miss M. Thompson	1 00		
Sophronia M. Housler	1 00	Mrs. G. W. Thompson	1 00		
J. H. Stilwell	2 50	Mrs. Margore Bernard	1 00		
Mrs. J. H. Stilwell	2 50	Ella M. Knox	1 00		
Mrs. E. Beebe	25	Mrs. A. H. McAdow	1 00		
Mr. and Mrs. M. F. Cram ..	2 00	Alta M. Barnard	1 00		
E. P. Cram	1 00	Mrs. C. H. Moler	50		
Mr. and Mrs. F. M. Dana ..	2 00	C. H. Moler	1 00		
Sophronia Perry	1 00	Mr. and Mrs. T. S. Whitlock.	2 00		
L. G. Kidder	1 00	Mrs. Pauline Heady	2 00		
Mrs. Martha Chipman	1 00	Mrs. E. H. R.	1 00		
Mrs. J. W. Untiedt	1 00	Mary E. Huston	1 00		
Mrs. L. E. Hill	50	Ida M. Cronk	50		
Ida E. Hill	50	A friend	1 25		
M. Holliday	1 00	Eliza Gurr	2 00		
Mrs. J. S. Rouse	50	Ella Beardsley	50		
Mrs. F. Thomas	85	Anna Hallstine	50		
Mrs. J. Klump	16	Maude Cullen	50		
A friend	2 00	Lois Hallstine	10		
F. M. Darling	25	Deborah Benson	50		
M. J. Humphrey	1 00	Alice B. Roots	50		
Glennie Morrow	25	Mrs. Grandgeorge*	35		
Dora L. Mapes	50	Mrs. Wm. Getty	25		
A friend	2 00	Mrs. F. Nettleingham	25		
Mrs. Catherine Bawman	50	May Fisher	25		
Henry Ricketts	2 00	Mrs. Sam Morton	1 00		
Mrs. Mary J. Mallernee	75	D. A. Piper	1 00		
Emily Kirkwood	2 50	W. H. Zeidler	2 50		
Mr. and Mrs. D. C. Bartshe ..	1 00	Nathan Klapper	1 00		
Mrs. C. G. Sanborn	1 00	Edwin Hayes	18		
Abbie L. Frost	1 00	Mrs. E. G. Bennett	50		
W. S. and Kate G. Boone ..	2 00	Orville Rockwell	1 00		
Mrs. V. Weeks	1 00	Mrs. Josephine Squires	1 00		
Alex. Lindsay	1 00	A. R. Squires	50		
Mrs. Mary Pollard	1 00	A friend	25		
Mrs. Lucy Hill	1 00	Edward Squires	1 00		
Mrs. A. E. Blewett	50	Mrs. Anna Hamilton	25		
W. J. Jordon	25	Mrs. S. A. Wheeler	2 00		
Walter Jones	1 00	Mrs. Bertha Sherer	50		
W. L. Hayes	1 00	W. A. Soare	1 00		
Alice Hayes	1 00	Geo. A. Hill	1 00		

Field Notes

EIGHT new members were received into the Loup City, Neb., church by baptism, June 18.

TENT-meetings are being conducted in Ohio at Toledo, East Liverpool, Rowensburg, and Clark.

ELDER S. F. SVENSSON reports the baptism of four persons near Idaho Springs, Colo., June 19.

NINE persons, eight of whom were of youthful age, were baptized at Palisade, Colo., June 18.

SIX persons were baptized at Norfolk, Neb., May 28, and the prospect is good for a church organization at this place.

A CHURCH of nineteen members, ten of whom are new Sabbath-keepers, was recently organized at Glen Elder, Kan.

W. W. STEWART, assisted by W. R. Smith, George Casebeer, and Daisy Afton, is holding tent-meetings at Nampa, Idaho.

A TENT company, consisting of W. S. Holbrook, F. D. Wagner, and John Little, is at work in Wasco, Sherman County, Ore.

A COURSE of tent-meetings will be conducted during the summer by Elder C. H. Bliss and Brother J. E. Dunn at Williamsport, Ind.

THE new church building at Pueblo, Colo., was dedicated June 19. This replaces the house that was destroyed by fire some time ago.

TWO families in London, Ark., have expressed an intention to keep the Sabbath, the truth having come to them through recent tent-meetings conducted by Brethren H. C. Griffin and U. Bender.

BROTHER E. W. CATLIN, of Minneapolis, reports that there are ten persons keeping the Sabbath in that city who seem to be about ready to go forward in baptism and unite with the church.

THE following word from Farnham, Va., is sent us by Elder H. W. Herrell: "We are having between three hundred and fifty and four hundred persons in attendance at our meetings each Sunday night, and at least one hundred and fifty in attendance during the week. Two have already decided to keep the Sabbath of the Lord."

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Farm a School

WE do not get anything like a complete apprehension of country life when we speak of its profits and pleasures. The chief fact to be considered is that, in the country, we are at school. Some years ago a French author published a book entitled "The Population of a Pear Tree." He found every tree very full of peoples. The relations of all these lives to each other, and to human beings, is a volume that nature opens before any one who cares to study. Asa Gray used to speak of the trees as his professors. The college that he attended was "the valley before his homestead, set around with orchard-covered hills," and everywhere man and nature at harmony. President Jordan, of Leland Stanford, says that "the best thing that a college can do for a young man is to bring him into the right sort of contact." The country home not only does this, but it furnishes the curious mind with the very best object-lessons, to inspire the mind and purify the heart.

Professor Search in his "Ideal School" insists that every child is a born naturalist; that his eyes are open to the beauty of the flowers, and to the charm of all life about him, as an endowment of nature. So it comes about that in making a country home you are really establishing a school. Every leaf, and each twig, and the pebbles in the

brooks are object-lessons to be studied. You did not think that you were building a schoolhouse, but a mere dwelling-house; yet see how wonderfully things come about. You find that your whole property, not the house only, but the garden, the orchard, the corn-field, and the potato patch, are all parts of an educational plan; and children are born into it to find out what they can of its wonders.

But even more important is the fact that the home in the country, with wise and open-eyed parents, becomes not only a school of instruction, but of application. Every one of the sciences can here be immediately put into practise. Botany goes to work in the garden, and entomology in the orchard. Geology finds its place everywhere about the farm, in its soils and watercourses; while chemistry is the very basis of systematic agriculture. The idea is just beginning to dawn on the minds of our leading educators that, after all, the greatest educational institution is a well-conducted farm. It is learning by doing. Professor Kern wisely states it in this way:—

"Along with his study of the kangaroo, the bamboo and the cockatoo, why not study the animals on the farm, and their proper feeding; the care and composition of the soil of the farm, the improvement of types of grains and vegetables, and the protection of birds beneficial to the farmer?"

We have come upon a few homesteads where it is understood that arithmetic does not find its highest application in problems of banks, stocks and brokerage, but in the practical affairs of production. He solves a greater problem who doubles the quantity of corn grown on his father's acres, or improves the quality of potatoes and beans, than he who succeeds in working out a quantity of theoretical examples without practical application. Professor Whitman, of the Marine Biological Laboratory, at Woods Holl, writes that the study of living plants and animals, under control and cultivation, is what is now most needed for further advance in biology. He says that we can not hope to make much more progress in the study of the laws of heredity until we have the means of investigating the phenomena in a series of generations, and under conditions that admit of decisive experimental tests. It is along this line that the aviary of Professor Scott, of Princeton, shows its practical nature. The project of a "biological farm has interested me," says Professor Whitman, "and I believe that is our next step in the study of nature. The biological laboratories of to-day, in design, equipment, and staff, are almost exclusively limited to the study of dead material." Botanical gardens and zoological parks have been utilized to some extent, but they are adapted to show purposes mainly, and are of little value for research. A biological farm, which brings observation, experiment, and reflection together, makes them omnipotent; but disjointed, they become impotent. The biological study of to-day has not too much laboratory, but too little of living nature. The farm will certainly do much to mend this deficiency. The farm would enable us to work out life history, bring us face to face with instinct, put it under control, so that we could handle it, photograph it, analyze it, read its history, and extort from it an answer to our question. We are following Professor Whitman somewhat closely in his argument, because he seems to appreciate most fully, among our educators, the

Report of Donations to Missions From July 1, 1903, to Dec. 31, 1903

Funds	Atlantic Union Conf.	Pacific Union Conf.	Lake Union Conf.	Southern Union Conf.	Central Union Conf.	Canadian Union Conf.	Northern Union Conf.	S. W. Union Conf.	No States Mentioned	Totals
Annual Offering	\$ 1,008.09	\$ 848.38	\$ 478.18	\$ 54.75	\$ 244.40	\$ 11.00	\$ 30.50	\$ 59.00	\$ 3.00	\$ 2,737.30
Australia Fund	1,704.74	1,826.90	1,355.68	52.29	1,565.03	97.94	649.64	294.03	120.98	7,667.23
African Field Fund	9.45	95.52	65.03	11.22	185.50		262.46	105.43		734.61
British Sanitarium	171.87	71.75	53.16	13.41	145.89		10.29	14.25	3.15	483.77
Chinese Fund	474.94	71.06	612.92		736.77	25	106.49	2.33	1,218.29	3,223.05
Canadian Field	30.05	1.00			1.80		1.75			34.60
European Field	220.00	1,903.22	505.00		248.48		10.90	30.00	10.00	2,927.60
Egyptian Field	105.10		81.40				39	50	2.50	189.89
Finland Field							25.00			25.00
Gold Coast Fund	855.57	106.00	226.87	26.26	119.25	2.00	202.83	17.66	25.91	1,582.35
Greater N. Y. Field			1.00		20.75		2.50	4.00		28.25
India Field Fund	4.33	29.89	227.62		60.66				31.49	353.99
Italy Field Fund		18.90								18.90
Japanese Field Fund	15.16	30.43	3.14		54.70		4.75			108.18
Jamaica Church	29.00	56.00	135.30	6.00	95.00	3.00	28.78	12.25	5.00	370.33
Missions	936.32	3,210.44	1,813.91	19.05	1,871.83	3.00	2,051.17	21.08	152.25	10,079.05
Mexican Field			7.50		300.00					307.50
Nyassaland Field		6.00	45.00		131.50					182.50
Nyassaland Student Aid	500.00		33.00		4.00		22.54			559.54
Norway Field							93.98			93.98
Porto Rico Press	4.40									4.40
Porto Rico Field							7.69			7.69
Polynesian Field		21.79								21.79
Scandinavian Relief	63.18	7.00	3.00	23.43	18.50		25			115.36
Sabbath School Donation	1,624.76	3,267.19	1,389.66	97.49	1,451.34	128.65	550.90	358.57		8,868.56
Southern Field Fund	120.15	31.75	71.48		99.98		1,632.52	5.00	15.00	1,975.88
South American Fund		18.81			50.12	5.00		15.77	70.00	159.70
Skodsborg Sanitarium			5.00	1.00	33.75			10		39.85
Sumatra Field Fund			278.86		5.00				70.86	354.72
Turkish Field Fund		50.08			8.90			5.00		63.98
West Indian Field Fund	214.03	19.40		1.25	62.25		115.10			412.03
Weekly Offering	2,228.84	2,973.48	1,936.31	133.09	2,942.26	180.50	218.93	404.49	13.99	11,031.89
Totals	\$10,319.98	\$14,664.99	\$9,329.02	\$439.24	\$10,457.66	\$431.34	\$6,029.36	\$1,349.46	\$1,742.42	\$54,763.47

W. T. BLAND, Assistant Treasurer.

exact relation between knowledge and the application of knowledge. He wants a huge research farm established in conjunction with Woods Holl, in order to make biological research something practical and complete. He says:—

"The farm would enable us to approach all the fundamental problems of life from the two sides of observation and experiment. It would furnish material for study with precise records; and would make it possible to sustain continuity in experimental study."

This is a deserved and magnificent recognition of the farm. It does not fully acknowledge the great fact that, while many of our ablest men have been working in laboratories and museums, other equally great men and able men have been plowing out, and hoeing out, and planting out some of the most important problems in life's history. Great progress has been made already on our best farms in the way of biological research and the solution of those problems which bear upon human progress. The laboratory has done its work, and the farm has done its work; the problem now is how to bring these two together, so that every farm shall ultimately become a true school of nature, a place where botany, entomology, and zoology in all its forms shall be made contributive to human welfare. Nor is there anything to hinder just as direct application of mathematics and mental sciences. Mathematics on the farm measures wood, surveys land, and solves hundreds of every-day problems for the individual and family, and there are not a few farmers to-day who have in hand work that, with a just estimate, exceeds that of marine laboratories and most elaborate analysis. Farm work is characteristically synthetical, and while it does not often write books, it traces out life problems. There is, however, no need of jealousy—none of comparison. The farm recognizes the value of the school; the school begins to recognize the value of the farm. Bring them together, and in their co-operation you will have secured that complete education which will hereafter be furnished every human being—knowledge, but not knowledge heaped up in the brain; knowledge applied to life and living.—*The Independent*.

Current Mention

—Fourth of July casualties, as computed from reports immediately after the celebration, show 25 persons killed and 1,384 injured. Property loss \$177,800.

—A train filled with delegates to the Democratic convention, and visitors to the world's fair was wrecked at Litchfield, Ill., July 3, by an open switch. The train left the track and the cars were overturned and almost immediately caught fire. Nineteen persons were killed and many others injured.

—A flood which has left thousands of people homeless was caused by recent storms in Kansas and Oklahoma. Armourdale, Argentine, eastern Kansas City, Riverside, Abilene, Emporia, Ottawa, and Wichita, Kansas, and Clinton, Oklahoma, are the places most seriously affected. Six lives are reported lost at Clinton, and one at Wichita.

—The list of great disasters at sea was increased by the loss on June 28 of the Danish steamship "Norge," which, in a fog, ran on Rockall Reef, a lone rock some distance off the coast of Scotland. The "Norge" was bound for New York from Copenhagen, with seven hundred immigrants on board. The captain backed his ship off the reef, whereupon it filled with water, and sank in a few minutes. About one hundred and fifty of those on board were saved in the ship's lifeboats.

—The Japanese are reported to have advanced to a point within three miles of Port Arthur on the land side, capturing a number of Russian forts. The town of Kaiping, also, an important strategical position, was captured by the Japanese, July 8. The Japanese outposts in Manchuria are said to cover a stretch of territory over two hundred miles in length, and skirmishing with the Russian outposts is almost constant. A general forward movement of the Japanese forces, with increasing activity, is reported. It is rumored that a division of the Russian Baltic squadron will sail under sealed orders, July 28.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1904

ATLANTIC UNION CONFERENCE

Eastern Pennsylvania.....
Maine
New York
Southern New England
Vermont, HardwickAug. 18-28
Virginia, StanleytonAug. 5-14
West VirginiaSept. 8-18

CANADIAN UNION CONFERENCE

Maritime
Quebec

SOUTHERN UNION CONFERENCE

Alabama, MobileJuly 28 to Aug. 8
Cumberland, Winchester, Ky.....July 7-18
Florida, Plant CityOct. 13-23
GeorgiaAug. 5-15
Louisiana, near Shreveport, July 28 to Aug. 7
Mississippi
North Carolina, Statesville..... July 29-
South Carolina
Tennessee River.....August 19-28

LAKE UNION CONFERENCE

East Michigan
Indiana, MartinsvilleAug. 18-29
Northern Illinois, Streator.....Sept. 1-11
North MichiganSept. 1-12
Ohio, MarysvilleAug. 11-22
Southern Illinois, DecaturAug. 17-28
Superior Mission, Gladstone, July 28 to Aug. 8
West Michigan, Allegan.....Aug. 18-29
Wisconsin, OshkoshAug. 30 to Sept. 12

NORTHERN UNION CONFERENCE

Alberta, PonokaJuly 12-17

CENTRAL UNION CONFERENCE

Colorado, Longmont.....Aug. 18-28
Kansas, Wichita.....Aug. 25 to Sept. 4
Missouri, ColumbiaAug. 11-21
Nebraska (State), OmahaSept. 1-11

SOUTHWESTERN UNION CONFERENCE

Arkansas, Russellville, Pope Co....Aug. 11-23
Oklahoma, GuthrieAug. 25 to Sept. 4
Texas, KeeneJuly 27 to Aug. 7
Texas, Hughes Springs (local)....Aug. 16-26

PACIFIC UNION CONFERENCE

British Columbia, Vancouver.....Sept. 15-25
Southern California, Los Angeles..Sept. 1-11
Utah, ProvoAug. 10-17

UPPER COLUMBIA CONFERENCE

British Columbia, VancouverSept. 15-25
Southern IdahoSept. 12-18
Oregon, La Grande.....Aug. 30 to Sept. 4
Washington, North YakimaJuly 19-24

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.

Young People's Convention Report

LET all who desire the report of the Central Union Conference Young People's Convention held recently at College View, Neb., send in their orders at once. The report will be ready July 15. Price, 10 cents a copy, or \$6 per hundred. Every paper and address has been carefully edited, and the gist of all the discussions of the convention will be given. Every one interested in the progress of the young people's work should have this report. Those subscribing now for the *Union College Messenger* will receive the report without further cost. Price of the *Messenger*, 35 cents a year. M. E. KERN.

One Hundred Persons Wanted!

WE want one hundred persons to sell the new journal *Life and Health*.

The topics considered in this journal are of the utmost importance to every individual, so many people are ailing, and do not know how to live right. A large number of these can be reached and interested in a journal which will help them healthwise. The instruction is simple, practical, helpful.

The price is so low that hundreds of persons could readily dispose of from 100 to 1,000 copies of *Life and Health* each month.

One gentleman said he thought he could easily sell 100 copies a day.

We want one hundred persons to sell *Life and Health*. To assist these in getting started we will furnish to each one who will send us \$3 for 100 copies of the August issue, 100 copies of the September number free. In other words, we will send 100 copies of *Life and Health* for two months for the price of one month. This will give an opportunity to start the sale of the magazine.

This offer is good only till July 25, when the August issue goes to press. The price thereafter for *Life and Health* in lots of 100 or more copies to agents will be \$3.

We make this offer for advance orders only, and remittance should accompany each order. The August number will be ready about July 25.

We hope to secure at least 100 persons who will sell from 100 to 500 copies of *Life and Health* every month.

Address *Life and Health*, 222 North Capitol St., Washington, D. C.

Please Remember

WILL our friends please remember to give their full name and address every time they write us? If you have a street address, or a post-office box, or are on a rural free delivery route, be sure to give the full address. Some friend recently sent us forty cents in coin, carefully wrapped in tissue paper and enclosed in an envelope, but without a word of instruction as to what should be done with the money. The State in the postmark is so indistinct we can not read it, but the letter was mailed at Reynolds. There are thirteen post-offices by this name in as many different States.

If, perchance, this paragraph is read by some one living at a Reynolds who sent us forty cents, will the writer please let us know what to do with the money? It may be for a three months' subscription to the *Review*, but if so, we do not know to whom to send the paper.

One more suggestion. Be sure to give both your old and new address when you wish the address of your paper changed.

By carefully following these suggestions, our friends will greatly facilitate the prompt filling of their orders. Address The Circulation Department, Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C.

The German and Scandinavian Bible Schools at Union College

As these are the only schools of the kind in the United States, it would seem desirable that our people in general should become better acquainted with their work. Accordingly, I give below the course of study pursued in the German, Danish-Norwegian, and Swedish languages:—

FIRST YEAR.—Beginning grammar, 1, 2, 3*; history I, 1, 2, 3; Old Testament history, 1; New Testament history, 2, 3; Eighth grade arithmetic (English), 1, 2, 3; penmanship, 1, 2, 3.

SECOND YEAR.—Advanced grammar and language, 1, 2, 3; history II, 1, 2, 3; Bible doctrines, 1, 2; history of missions, 3; English grammar, eighth grade, 1, 2, 3; singing, 1, 2, 3.

THIRD YEAR.—Rhetoric and literature, 1, 2, 3; Daniel and Revelation, 1, 2, 3; physiology and hydrotherapy, 1, 2, 3; bookkeeping, 1; epistles, 2, 3. Public speaking and ministers' training class, 1, 2, 3.

A fourth year is offered to those who feel the need of more thorough preparation, during which time a practical training for the ministry will be offered in public speaking, Testament study, church-school pedagogy, history of missions, New Testament Greek, and Old Testament Hebrew. These studies will be pursued in conjunction with the English-speaking classes that pursue the same studies.

The teachers employed for the coming year are as follows:—

In the German Department, Prof. August Kunze, translator of several of our standard denominational books, once editor of our German paper, and perhaps the oldest teacher in the denomination; also Prof. G. A. Grauer, formerly a minister in the Wisconsin Conference. If needed, another teacher will be secured.

In the Danish-Norwegian Department, Prof. Peter E. Berthelsen, who has labored so long and faithfully at the head of the department, will continue his work, assisted by Elder Christian A. Thorp, editor of the *Evangelists Sendebud og Sundheds Tidende*.

The Swedish Department will have as teachers, Elder August Anderson, formerly a student of the Swedish Department of Union College, recently from ministerial work in New York City, and A. Swedberg, now editor of the *Sions Vaktare och Sanningens Harold*, also editor and teacher in the denomination for nearly twenty-five years.

With this corps of experienced instructors, the Union College Bible Schools in the German and Scandinavian languages afford the best opportunity in this country for the preparation of ministers and missionary workers to engage in the work of the third angel's message among these nationalities.

We would cordially invite our brethren and sisters everywhere who speak these languages to work for the Union College Bible Schools. Call the attention of promising men and women to the advantages offered. Encourage young men and women to prepare themselves to engage in some branch of the Lord's work. Send for copies of the new Year Book, which gives a full description of these Bible Schools. Send us addresses of interested persons, to whom the Year Book may be sent. Aid with your means worthy students who are not able to attend the college; it will be treasure laid up in heaven. Above all, pray for the outpouring of the Holy Spirit upon our college the coming year, that sound instruction from the Word of God may be given, that pride and worldliness may be subdued, and that from its walls may go forth an army of Christian warriors to meet the enemy in the closing conflict. C. C. LEWIS,
President Union College.

*The numbers refer to the terms during which the studies are pursued.

Business Notices

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

WANTED.—To correspond with a man that can set up and operate a sawmill. I have some good hardwood land for sale. Address A. C. Woodbury, Hines, Wis.

WANTED.—Lady nurse who understands sanitarium treatments, to work in bath and treatment rooms. State age, experience, etc. Address U. E. Whiteis, 112 E. Broad St., Columbus, Ohio.

WANTED.—Situation by elderly couple, for coming winter; Sabbath-keepers, wife good cook, duties must be light; Southern States or southern California. Address Rice, St. Anthony Falls Station, Minneapolis, Minn.

FOR SALE.—Treatment rooms at Mt. Vernon, Ohio. Complete equipment. Center of our work in the State. Great chance for one desiring to locate near one of our educational institutions. Address E. T. Secor, 130 S. Main St., Mt. Vernon, Ohio.

WANTED.—To correspond with elderly man who wants good home; must know gardening and plain cooking. Will give suitable person chance to make something for himself. Must be S. D. A. Address A. S. Allard, Sr., Box 61, E. Tawas, Mich.

Obituaries

SHIVELY.—Died at Lawrence, Kan., May 2, 1904, Benjamin Shively, aged 69 years, 1 month, and 1 day. Brother Shively was converted to present truth seventeen years ago, and remained faithful to the end. A wife, nine children, a brother, and a sister still live to mourn their loss. On the funeral occasion the writer drew comforting thoughts from Rev. 21:4. L. F. TRUBEY.

STANLEY.—Died at Omaha, Neb., June 19, 1904, C. Stanley, aged 87 years. Brother Stanley lived in Omaha for several years. He had a part in the great advent movement of 1840-44. He embraced the Sabbath many years ago, and was a pillar in the house of our God. He died "in the Lord." We laid him to rest on Prospect Hill, Omaha. Funeral services were held at the Seventh-day Adventist church, the sermon being delivered by the writer. DANIEL NETTLETON.

MESERAULL.—Died at her home near Judd's Corners, Mich., May 20, 1904, Sister Anna E. Meseraull, aged 61 years, 8 months, and 11 days. Sister Meseraull suffered constantly with rheumatism for twenty-one years. Her cheerful face and godly, patient life endeared her to all who knew her. It can be truly said that she was an exemplary Christian mother, faithfully rearing a large family, of whom eleven are left to mourn their loss. The funeral services were conducted by Elder Wm. Ostrander, at the home church. F. E. JUDD.

KNIPP.—Died at his home near Bachelor, Mo., April 2, 1904, Nathaniel Knipp, in the sixty-seventh year of his age. Brother Knipp and his companion accepted the third angel's message eighteen years ago, under the labors of Elders Allee and D. T. Jones, at a tent-meeting near his home. It was his delight to search the Scriptures daily, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." He was kind and affectionate to all, and possessed a humble and submissive spirit. He leaves a companion and two daughters to mourn their loss. Words of comfort were spoken by Dr. Cowen (Presbyterian), to a large concourse of friends. A. J. SCOTT.

VERGE.—Died at her home in Halifax, Nova Scotia, June 30, 1904, of pulmonary tuberculosis, Athleyn C. Verge, in the twenty-fourth year of her age. She was an earnest Christian, and loved present truth. She suffered long and patiently, resting confidently in the knowledge of her sins forgiven and the soon coming of the Saviour. The funeral service was conducted by the writer. J. GREER HANNA.

BALDWIN.—Died at Redwing, Minn., April 21, 1904, Hart B. Baldwin, aged 90 years and 6 days. He was a believer in the advent message from William Miller's time, and accepted the Sabbath truth in 1880. Brother Baldwin endeavored to live the truth as he understood it, and was a loving and noble father. He sleeps in Jesus. One daughter, four sons, and one brother are left to mourn their loss. The funeral service was conducted by the writer. O. O. BERNSTEIN.

KESLAKE.—Died at Trenton, N. J., May 21, 1904, of anæmia, Hattie C. Keslake, aged 38 years, 1 month, 9 days. She was converted at the age of fifteen, under the labors of Elders M. B. Miller and A. O. Burrill. After teaching school a few terms, she became a Bible worker, her first labors being in Michigan. Later she went to Ohio, where in 1892 she was united in marriage by Elder G. A. Irwin to Elder C. H. Keslake. The following year Brother and Sister Keslake went to England to labor, remaining in that field a little over three years. While there, Sister Keslake's health began to fail, making it necessary in 1896 to return to this country. Since then, with the exception of a few months spent in New York City, she has lived in what is now known as the New Jersey Conference. Reared by godly Seventh-day Adventist parents, Sister Keslake ever loved devotedly the cause of God, and by her sweet life and clear teaching of the truth won many souls to the third angel's message. In this work she was actively engaged almost up to the time of her death. Last December she was stricken with typhoid fever. This, together with former troubles which were never clearly diagnosed, greatly weakened her, and from it she never fully recovered. Though a great sufferer in her last illness, she bore it all with the utmost patience and Christian fortitude. As always, so then, her anxieties were for others. Repeatedly she would apologize to the nurses for the trouble she caused them. Always a true Christian, an earnest worker, a faithful wife, and devoted mother, it seemed that in her last illness were put the finishing touches by the great Master Workman in preparing her for her place in his temple. Although at one stage in her illness her death was hourly expected, a change for the better suddenly appeared, and her recovery was fondly expected. The change, however, was only temporary; for within a week she had a relapse, from which she never rallied. Even when the end was approaching, her mind was particularly clear on the Scriptures. On one occasion her husband for her comfort was repeating the twenty-third Psalm. Unwittingly the first part of the third verse was omitted, whereupon she immediately corrected him, and as far as her strength permitted her to do so, audibly took part in finishing the psalm. She gave every evidence of her Saviour's presence, and was frequently heard to say, "Underneath me are the everlasting arms." Just a few days before her death she was asked by her husband if her mind was exercised at all by the promises of God, to which she replied in the affirmative, quoting verbatim Matt. 11:28-30 as being the one uppermost in her thoughts. Worn out with her sufferings, without a struggle she went to her rest on the Lord's rest day, a fitting climax to a life spent in the Master's service. A husband, two children, and three brothers are left to mourn, but they sorrow not as do those who have no hope. A large number of friends from different parts of the conference assembled in the Presbyterian church where the funeral services were held. The sermon was preached by the writer, from Phil. 1:20, 21, assisted by Elders J. C. Stevens and A. R. Bell. J. E. JAYNE.



WASHINGTON, D. C., JULY 14, 1904

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

By invitation of the General Conference Committee, Brother George B. Thompson has come to Washington to assist in the work here. He will give special attention to the interests of the Sabbath-school Department.

ONE hundred and fifty thousand copies of the Signs number of *The Southern Watchman* have been printed, and the demand still continues. It is an excellent number, and will do good wherever it is circulated. It is not too late to send in your order.

ALL who have seen the July number of *Life and Health*, which is a continuation of the *Pacific Health Journal*, seem pleased with its appearance and contents. A special announcement concerning the circulation of this magazine will be found on the twenty-second page.

AFTER an absence of nearly two months, Brother W. C. White, Sister E. G. White, and their helpers arrived in Washington last Friday. Their work during this time has called them to Berrien Springs, Mich.; Nashville and Graysville, Tenn.; and Huntsville, Ala.

A CAREFUL reading of "Testimonies for the Church," Vol. VIII, will help every Seventh-day Adventist to understand our present position and work. We still urge this important book upon the attention of our people. The value of its warnings and counsels can hardly be over-estimated at this critical time in our experience.

In its issue for July 6, the *Religious Telescope* gives a very favorable review of one of our recent books, "The Lover's Love," by William P. Pearce. We quote the following paragraph: "The author has become quite well known in Christian reading circles; but this book gives him a permanent place among devotional writers of the highest rank. Without apparent effort it combines devotion, illustration, and exposition. It is the combination of a Cuyler's, or Miller's, or Hallock's devotional powers, with the illustrative ability of a Banks, with a purpose to illustrate the one verse [John 3:16]. The author levies tribute upon history and poetry at will, that the truth of the Word may shine clearer. There is not a valueless page in the vol-

ume, and no library is complete without it. We do not know that such arrangements will be made, but every preacher should have a chance to see and procure the book at our annual conferences this fall."

FROM the principal, Brother H. R. Salisbury, we have received a copy of the "Prospectus of Duncombe Hall Training College" for 1904-05. For the first time since the opening of this institution in London, it is now announced that "connected with Duncombe Hall College, and conducted under its management and supervision, is a school which prepares youth for the Training College." There are several other new features in the prospectus which indicate progress in the right direction. The statement of the general plan of the work involves a most important principle in our educational work: "The exact time to be spent in the college depends, however, on the amount of training which the student has already received elsewhere, and on the special place in the missionary field for which he may be fitting himself. The studies which a student may take are not limited to a certain number, nor will all who attend necessarily require the same length of time to complete them, but rather has the work been planned that it may be fitted to the particular needs of each individual. In brief, our aim is that the work shall be made to fit the man and to prepare him for the special work to which he has been called."

It is just as clear that the Captain of the Lord's host is with his people now as that he was with them in the days of Joshua, and it is just as plain that the Lord is giving explicit instruction concerning the work to be done now as that he gave instruction to his people through Moses for the building of the sanctuary. Those who have observed the developments of God's providence during the past two years in connection with this advent movement, and have given attention to the counsels of the spirit of prophecy during this time of great perplexity, must be profoundly impressed with the overwhelming evidences of God's providential leading, and that we are on the eve of some remarkable experiences. It is evident that the removal of our work to Washington and the establishment of our institutions in this place are steps in the work of preparation for developments of a decided character, and this conviction is deepened by the instruction which is given through Sister White in her article in this issue, that "our people are to remember that for the present the work in Washington is to be our first interest." The whole article ought to receive the most thoughtful consideration. We also invite attention to Brother Butler's article on the sixth page. We hope all believers in this message will be quick to discern the significance of

this instruction, and that they will be prompt and hearty in their response to it. The time is short, and we must show by our actions that we really believe that "there shall be delay no longer." We have neither time nor strength to devote to any other purpose than the Master's work, and it is certain now that the King's business requires haste. Do not permit any deceptive reasoning to confuse your mind, or to turn you aside from the main current of God's leading in this message. Avoid the side currents, the whirlpools, and the eddies, which abound on every hand, and keep to the main channel as indicated by divine direction. Some things which we can not understand now will look clearer as we move forward, and we must be content to know that God lives and reigns. "Believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper."

Washington, D. C.

WE publish on page 19 another most encouraging list of donations to the \$100,000 fund. We are glad to say that a single donation of eight hundred dollars has just been received, but too late to come into this list. It will be reported next week.

We would also in this connection call special attention to the article by Sister White on page 8, in which will be found the following: "Our people are to remember that for the present the work in Washington is to be our first interest. There are many lines of work to be carried forward in different places, but our first interest just now is our work at the capital of our nation. . . . The workers in Washington will advance with steadfast courage just as fast as the Lord's people furnish them with means."

Oh, we thank God that the day of debts is past. The whole amount needed can be raised within the next few months. Who will come up to the help of the Lord, to the help of the Lord against the mighty?

We are constantly receiving letters of the deepest interest, burning with the fire of the Holy Spirit, thrilling with the joy that the shining land is just ahead, and the race nearly won. We will quote the following:—

"I can see in this move that the Lord is getting ready to cut the work short in righteousness. The message has been given that there will be delay no longer, and we can see that the Lord means just what he has said. We have come to the time when we must move, or God will move us with fire. We are past the Mosaic period of our existence, and are in the days of Joshua, so to speak, and God will not wait any longer. The pillar of cloud is moving, and Israel is falling into line to make the last grand march. The pillar of cloud will never rest over Israel again, but will keep moving onward until Israel shall enter the goodly land. I have always been willing to help in everything, yet I have never had such a burden for any other enterprise as I have for the work in Washington. My whole heart is in the work. I would be more than glad to give one hundred thousand dollars myself if I could. I can not rest until the work is finished. May the Lord help us all to do all we can to finish the work."

J. S. WASHBURN.