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No. 34

John the Beloved

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him — my Master — oft
From Galilee to Judah, yea, that stood
Beneath the cross, and trembled with His groans,
Refuse to bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull, they scarcely hear the sobs
Of my dear children gathered round my couch;
God lays his hand upon me,— yea, His *hand*
And not His *rod*,— the gentle hand that I
Felt, those three years, so often pressed in mine
In friendship such as passeth woman's love.

I'm old,— so old I can not recollect
The faces of my friends, and I forget
The words and deeds that make my daily life;
But that dear face and every word *He* spoke
Grow more distinct as others fade away,
So that I live with Him and holy dead
More than with the living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft, purple shadows wrapped the dewy fields!
And then *He* came and called me. Then I gazed,
For the first time, on that sweet face. Those eyes,
From out of which, as from a window, shone
Divinity, looked on my inmost soul
And lighted it forever. Then His words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me, and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

O, what holy walks we had,
Through harvest fields and desolate, dreary wastes!
And oftentimes He leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore Him. Lord, now *I* am weak,
And old, and feeble! Let me rest on Thee!
So, put Thine arm around me. Closer still!
How strong Thou art! The twilight grows apace.
Come, let us leave these noisy streets, and take
The path to Bethany, for Mary's smile

Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to His kingdom? Ay, 'tis so, 'tis so.
I know it all; and yet, just now I seemed
To stand once more upon my native hills,
And touch my Master. O, how oft I've seen
The touching of His garment bring back strength
To palsied limbs! I feel it has to mine.
UP! bear me once more to my church! Once more
There let me tell them of a Saviour's love;
For, by the sweetness of my Master's voice
Just now, I think He must be very near,—
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond,
And watch His footsteps.

So, raise my head.
How dark it is! I can not seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush,
My little children! God so loved the world
He gave His Son. So love ye one another.
Love God and man. Amen. Now bear me back.
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so full?
What call the folk my name,— the Holy John?
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window. See, there comes a light
Like that which broke upon my soul at eve,
When, in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See, it grows
As when we mounted toward the pearly gates.
I know the way! I trod it once before.
And hark! It is the song the ransomed sang
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now.
O my Lord, my Lord!
How bright Thou art! and yet the very same
I loved in Galilee. 'Tis worthy the hundred years
To feel this bliss! So lift me up, dear Lord,
Unto Thy bosom. There shall I abide.

— Selected.

Publishers' Page

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Steps to Christ in the Thin Edition

THERE is not a person who, having read "Steps to Christ," will not vouch for the good things it contains. There is doubtless not one person who has not seen the new thin edition of this book who would believe that it could be gotten up in such convenient style. It is bound in red Russia leather,—like the leather-bound Testimonies,—is but one quarter of an inch thick, and weighs but three ounces.

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Ministers and workers will want this edition, of which, by the way, there was but a limited number printed.

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with "Early Writings." Such subjects as the Shaking Time, the Sins of Babylon, the Loud Cry, the Third Message Closed, the Time of Trouble, Inheritance of the Saints, the Saint's Reward, etc., will appeal to every soul, faithful or discouraged. In the latter class, this little book will instill new hope; in the former, it will increase faith and praise to God.

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THE new, illustrated edition of "Story of Daniel the Prophet," by Elder Haskell, is meeting with a rapid sale. The book is written in simple, story form, sells at a popular price, and takes well with the people. Some who are handling it say that it is the best-selling book now on the market. It is a unique and distinct contribution to the literature of the prophecy of Daniel, and presents just the truth that is most needed at the present time, and that so plainly that all are enabled to understand it.

The scriptures narrating the story are printed in the margin, together with 4,048 other Bible references, making it an exceedingly valuable book for Bible students. There are also given over two thousand questions, covering the contents of each chapter. These bring out many important facts which otherwise might be overlooked.

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EVERY person is more or less interested in the history of his own country. The book "Rights of the People," by Elder A. T. Jones, may properly be termed a history of the United States, dealing particularly with subjects pertaining to the Constitution of the United States and the Declaration of Independence.

Part I is what might be known as a treatise on How to Form a Government, profiting by the experiences of the Roman empire; in connection with government, What Is Due to God and What to the State? What is the Relation of the Individual to the Powers that Be? etc.

Part II treats fully of the Rights of the People, How the United States Became a Nation; What Is the Nation? Who Made the Nation? Religious Right in the United States; Religious Right Invaded; Will the People Maintain their Rights? etc.

In the Appendix are given in full the Constitution of the United States, the Declaration of Independence, the Dred Scott Decision, the "Christian Nation" Decision.

The Constitution of the United States and the Declaration of Independence are two of the world's greatest documents. They alone, with the great amount of matter pertaining thereto contained in this volume, are of great value. The other valuable information contained in this work with reference to questions arising as to the prerogatives of church and government will be of inestimable value to every person who gives this subject consideration.

"The Rights of the People" is a history and authority on questions pertaining to civil governments, and the extent of their power in the matter of principles—civil and religious.

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A Trip to Africa

Nor many persons have occasion to make a trip to Africa; and the world at large knows but little of what the few who do make this long journey see and encounter on the way.

A journey which starts in the United States, touching the two largest cities of the world, and including two long sea voyages before reaching destination, and then to continue far into the interior of Africa, and that during the time when a great war was raging,—we say, the events of a journey such as that would be interesting. It must also be interesting to know of the strange peoples, their peculiar customs, and the many things found there which we do not see in our own country.

All these are described in the book "How a Little Girl Went to Africa." The book is written in childish simplicity, and will interest old and young. The pictures are photographs from life, and while they are interesting, they reveal the true condition of man and nature in this far-off continent.

Bound in nicely ornamented cloth cover, postpaid, \$1.

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

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Editorial

The Danger-Signal

We are now in times of peculiar peril, and it is the duty of every faithful watchman to lift the danger-signal. We should not be mere alarmists; but when a real danger threatens, it is a betrayal of trust to keep silence, even though in warning the people we may be compelled to expose the errors of those who have been our former companions in arms. Sin is sin, and rebellion is rebellion, and apostasy is apostasy, and "there is no respect of persons with God." In the history of every departure from God there comes a time when to remain neutral and not to be outspoken against a wrong course, is to compromise with evil, and to become responsible for it. The integrity of God's cause and faith in his last warning message are to be preserved at whatever cost to our feelings. It seems to have been the experience of nearly every reform movement that an effort would be made to counteract its influence and really to bring it to naught, by perverting its principles, and by holding to the mere forms of truth while denying its power. This advent movement has not escaped from this experience. It is now time to lift the danger-signal, and to take an uncompromising stand against those influences which, if allowed to work without hindrance, will greatly dishonor God, and bring defeat upon this advent movement. "The enemy is on our track. We must be wide-awake, on our guard against him. We must put on the whole

armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. . . . Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority." A strong influence is being exerted to counterwork the work of God for this time, and to destroy confidence in his leading. It is time to lift the danger-signal. Let the truth be spoken in love.

Mystery and Mysticism

We should carefully distinguish between the mystery of the true gospel and the mysticism of a false gospel. To his disciples Jesus said, "Unto you it is given to know the mysteries of the kingdom of heaven," but many modern teachers have departed from the example of the Great Teacher, and have substituted mysticism for mystery in their attempt to expound the truths of the kingdom. The result is that iniquity abounds, and the love of many waxes cold, because there is no power in mysticism to save from sin. It is the duty of the faithful preacher of the truth to proclaim the mystery of the gospel in such a clear manner that the contrast between it and mysticism shall be apparent to all.

Rejoicing in Trouble

The same apostle who enumerates eight different kinds of perils to which he had been exposed, and who had been "in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," also says, "Rejoice in the Lord always: again I will say, Rejoice." There is nothing except a personal acquaintance with God which will make it possible for one to rejoice in every experience which may come to him. Uncertain indeed is the happiness of the one who depends upon the fickle fortune of circumstances, and such happiness is, after all, only a flight of feeling, a mere ripple upon the surface of life. It is in the deeper quiet of the soul that true happiness abides. This blessed-

ness is the fruitage of the most intimate communion with the God of peace, in whose presence is fulness of joy. This was the experience of the prophet of old, who saw the coming Babylonish captivity and its attendant troubles, and yet stayed his soul on his God. Observe his words:—

"I heard, and my body trembled,
My lips quivered at the voice;
Rottenness entereth into my bones, and
I tremble in my place;
Because I must wait quietly for the day
of trouble,
For the coming up of the people that
invadeth us.
For though the fig-tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in Jehovah,
I will joy in the God of my salvation."

God is able to spread a table in the wilderness, and he can care for his people even though the usual channels of temporal blessings are closed up. And more valuable than all these is the gift of righteousness, the gift of himself. Then "be glad in Jehovah, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart."

Studies in the Prophecies

"Babylon the Great"—No. 5

THE gospel is God's provision to save men from their sins. The great central fact in this provision for salvation from sin is the gift of the Son of God to take our flesh. Only divine wisdom could devise, and only divine love could execute, such a plan as this. This is "the gospel of God, which he promised afore through his prophets in the holy Scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

It was the purpose of God that man should be a temple for his indwelling, but sin interfered with this purpose. Through Christ in the flesh divinity and humanity are again united, and the original plan of the Creator is carried out. This great truth is set forth in many places in the Scriptures: "Behold, the

virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us." "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." "When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, becoming in the likeness of men." "And without controversy great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

"In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. Through the eternal ages he is linked with us. 'God so loved the world, that he gave his only begotten Son.' He gave him not only to bear our sins, and to die as our sacrifice; he gave him to the fallen race. To assure us of his immutable counsel of peace, God gave his only begotten Son to become one of the human family, forever to retain his human nature. This is the pledge that God will fulfil his word. 'Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder.' God has adopted human nature in the person of his Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe. It is the 'Son of man' whose name shall be called, 'Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' The I AM is the Daysman between God and humanity, laying his hand upon both. He who is 'holy, harmless, undefiled, separate from sinners,' is not ashamed to call us brethren. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."

Of those who had accepted this gospel of God manifest in the flesh, the apostle Paul wrote, "We are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." And each one who has experienced this blessing is able to say with

the same apostle, "Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." Of the church which is composed of such members as this the same apostle writes, "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." This is the true gospel of the living temple.

In direct contrast with this truth of the gospel of "Christ in you, the hope of glory," this gospel of salvation through faith in a Saviour who has shared our flesh and blood, this gospel of righteousness by faith, is the creed and teaching of Babylon. Babylon stands for another way to heaven. Babylon did not acknowledge the need of, or the necessity for, the atoning work of a divine Saviour, the eternal Son, who could transform a habitation of demons into a temple for the living God. "The principle that man can save himself by his own works, lay at the foundation of every heathen religion," and Babylon was the fountainhead of the teaching of righteousness by works.

All this is bound up in that one statement which the wise men of Babylon made before King Nebuchadnezzar when they were urged under threat of death to tell him his dream and to make known its interpretation. They said, "It is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods [or that God], whose dwelling is not with flesh." This is the creed of Babylon. It had no place for the mystery of godliness, and it knew nothing of the possibility of becoming the temple of the living God through that wondrous union of divinity and humanity which is the foundation experience of the gospel of Christ. But this denial of the very essence of Christianity was zealously promulgated by Babylon, so that the nations became drunken with the wine of her teaching, and her abominations filled the earth. Thus it was with ancient Babylon.

We have already seen that ancient Babylon was a type and a prophecy of modern Babylon, the papacy. It is proper therefore to inquire whether we find in modern Babylon the same rejection of that vital principle of the gospel as we have found in ancient Babylon. In the creed of ancient Babylon the union of divinity with humanity was openly denied. In modern Babylon it is apparently accepted, but in reality it

is rejected. The formal statement of the creed is found in what is called the dogma of the immaculate conception of the virgin Mary, which runs as follows: "By the authority of our Lord Jesus Christ, of the blessed apostles Peter and John, and by our own authority, we declare, pronounce, and define, that the doctrine, which holds that the most blessed virgin Mary, in the first instant of her conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and, therefore, is to be firmly and steadfastly believed by all the faithful."

Put into plain language, this dogma means that Mary the mother of Jesus was in her nature different from other women, and that her son Jesus took his human nature from an incorrupt human source instead of from a corrupt one, as do other members of the human family. It follows at once that Jesus was not made like unto his brethren in all things, and that although he took the flesh, yet he is still separated from us by a gulf which must be bridged in some other way. This is supplied in the papal creed by the intercession of saints, angels, and the blessed virgin herself. But the very fact that other intercessors are necessary in order to bring us into fellowship with the Saviour shows that modern Babylon does not teach the gospel of God manifest in the same flesh that we bear. In this respect her creed is but a variation of the creed of ancient Babylon, and the result is the same in both cases,—man is cut off from God.

In this connection it may be well to mention that teaching which attempts to make every man the temple of God irrespective of the gift of Christ to take the flesh, or of any personal faith in his atoning work. While this doctrine seems to bring God very near, it really shuts the true God away from man, for the reason that only through Christ and the ministry of his Spirit does God dwell in humanity and make it his temple. Whatever it may appear to be, it is not in reality the gospel of God manifest in the flesh, and it just as truly leaves man without a barrier against sin as do the creeds of both ancient and modern Babylon.

The alpha of all this teaching may seem plausible, and even pleasing, to the natural heart, but the omega will be seen when Babylon "is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." If the God of heaven does not dwell in the flesh, the god of this world will ultimately take complete possession, and the ruin will be complete. It is therefore necessary

to emphasize the everlasting gospel of the Word made flesh. In this experience is the barrier against sin.

A Belated Discovery

SOME visitors at the St. Louis exposition are calling attention to the visible result of the policy, adopted at the dictation of Congress, of keeping the gates of the fair closed on Sunday. This was done for the purpose of making at the fair a weekly exhibition of "the American sabbath;" but this exhibition, taken in connection with that made by the city outside the closed gates each Sunday, does not favorably impress many law-abiding, religiously minded people. They see the multitudes on Sunday kept out of the fair, where at least the influences are refining, and turned into the beer-gardens and other resorts of vicious and degrading character, and they can not see that the ostensible purpose of closing the fair, which was to conserve public morality, is being realized.

One of those who believe Sunday closing of the exposition was a great mistake, is the editor of *The Outlook*, who contrasts the closed fair-grounds and the wide-open city resorts. He says:—

The beer-gardens are all open, and in the neighborhood of the exposition there are two immense beer-gardens, which, combined, can entertain from thirty to forty thousand persons between noon and midnight on Sunday. Right next to the largest and most popular of these gardens there is a race-track, with races on most Sundays during the exposition season; and in the open country about the exposition grounds there are scores of resorts and attractions which would not be tolerated on the "Pike." . . . In the city itself three or four theaters have two performances a day, and down at the levee there are dozens of excursion boats in waiting for Sunday crowds which seek a cool river breeze, combined with opportunities for gambling with professionals of the lowest and most dangerous type. On Sundays all these places are in full blast, while the beautiful grounds at Forest Park are tightly closed to the public by a high fence. . . . Street-car traffic to the Sunday attractions is as heavy as it is on week-days. It is even heavier, for St. Louis's working-class population is at liberty on Sunday, and like the visitor from a distance, is drawn to any attraction which is offered.

The *Outlook* continues:—

We suppose that it is now too late to correct the error; it could be corrected, we judge, only by act of Congress; but that it is an error from every point of view appears to us almost self-evident, and the fact is worth noting now in order that the country may be saved from similar errors in the future. To shut up by law innocent, educative, and helpful places of recreation on Sunday, and leave doubtful, degrading, and vicious ones in full operation, and to do this in the name of religion, is to inflict another of those wounds from which re-

ligion has so often suffered at the hands of its friends.

There was a time when such words from *The Outlook* might have been helpful not only in avoiding the error of turning the Sunday throngs away from a beautiful park and into dens of vice, but the much worse error of Congressional legislation on a religious question. "It is now too late to correct the error," as *The Outlook* observes, and what is worse, the evil precedent of Congressional legislation on Sabbath observance is now fully established, and an important bulwork of religious liberty in this republic has been undermined. It will be found impossible to save the country from "similar errors in the future."

The *Chattanooga News* takes a view of the matter similar to that of *The Outlook*, but seems either to have forgotten or to have overlooked the reason of the act of Congress by which the exposition directors were bound to Sunday closing. In the view of the *News* the closing of the exposition is so obviously in the interests of the surrounding vicious resorts, that it says: "In all probability it was the influence of these Sunday resorts that led Congress to put the closing feature in the bill extending aid to the exposition."

The *News* is quite certain that "the churches did not demand the Sunday-closing feature." If the *News* will look up the files of the *Congressional Record* containing this act of Congress, it will see that it was the church influence, and no other, that induced Congress to take such action; that it was an act of legislation dictated by the preponderating religious element in the community, and for purely religious reasons.

So prominent a paper as *Collier's Weekly*, from which the *News* quotes, seems to be still more ignorant regarding the origin and purpose of this Sunday-closing act. It says:—

One of the worst mistakes connected with the very interesting exposition at St. Louis is the Sunday closing. Nobody loses more by it than the champions of real religion, for nothing could do more to cool a people toward religion than an act so out of accord with the feelings of the time. How the error came to be made nobody seems to know. The provision was made a condition of the national government's contribution, several years ago, but what influence led the government to make the provision we have been unable to learn. It may have been merely the idiosyncrasy of some one Congressman. We have heard, with scepticism, that brewing influences were behind it. Certainly the brewers, the St. Louis restaurants, and the keepers of billiard halls are the only gainers, and especially the brewers, for the crowds which would have been having refining pleasure at the exposition grounds now have a somewhat less refining pleasure drinking beer by thousands in the resorts with which St. Louis is surrounded. It would be a good thing if the forces which

caused this mistake at Washington could be uncovered.

It would be a much better thing if the people of the country could be awake to the situation, and watchful of the forces of the enemy when they are uncovered and laying siege to the national legislature. There was nothing secret about the influence to which Congress yielded in this matter of closing the St. Louis fair. It was, as stated, the church influence, brought to bear on Congress through a "Christian" lobby maintained here at Washington by the Rev. W. F. Crafts. Mr. Crafts has made himself felt and feared in Congress because of the political influence he is able to exert through the co-operation of the churches, the W. C. T. U., and other religious organizations. He finds also allies in Congress, such as Senators Platt and Hawley, of Connecticut, Gallinger, of New Hampshire, and the late Senator Quay, of Pennsylvania. Through the influence of some of these Congressmen, Mr. Crafts is enabled to send his literature broadcast over the country free of cost.

The leading Methodist organ in this country, the *New York Christian Advocate*, vigorously dissents from the view that Sunday closing is a mistake, and says: "*The Outlook* has missed the whole point. It is the management, under its contract with Congress, that shuts up by law the grounds on Sunday, ostensibly to conserve the regard for Sunday and existing Sunday laws in the whole United States of America, without regard to local conditions, and it is the city of St. Louis that leaves doubtful, degrading, and positively vicious recreations in full operation."

What business has Congress to legislate for the purpose of conserving the regard for Sunday? Suppose that Sunday is not the Christian sabbath; suppose that the Sabbath is the seventh day of the week, and not the first. That is what the fourth commandment says, and what many Christian people teach and practise, so it is fair to make the supposition. If that supposition be true, Congress is legislating against the Christian sabbath. The Christian people of this land would not wish that; nor would Congress have any right to legislate in that way. The religious majority say this supposition is not true; but without insisting that it is true, the fact remains that it is a purely religious question; and what right has Congress to legislate on religion or to decide religious controversies? That is the very thing the Constitution prohibits it from doing.

We are not arguing about the proper way of observing the Sabbath. We do not think the Sabbath day should be spent at an exposition, however free it may be from debasing influences. The Sabbath is a religious day, and should

be religiously observed. But in such a matter each individual must be guided by the instruction of Him who made the Sabbath. The wrong comes in when one individual attempts to become conscience for another, and when one class of the people attempts to force the rest to a certain standard of Sabbath observance, or to any standard, and compel them to act without conscience. That only results in forcing those who are without conscience in the matter to do worse than they would do if they were not subjected to legal compulsion; just as it is worse for the Sunday throngs to go to the beer-gardens and the dives than it would be for them to see the exposition. And when this is done to conserve public morality, and in the name of Christianity, it is a foolish and wicked mistake. All religious legislation is of this character; for force has no rightful place in the domain of religion.

The "Christian" lobby at Washington is a distinctly religious institution, maintained by purely religious forces. Mr. Crafts, its head, is a religious man, who advocates Sunday rest from a religious standpoint, and believes Sunday labor to be immoral and an offense to God. He would have no use for the day as one of rest if it were not for his religious views, and it is solely on this basis that he asks legislation of Congress. Congress has several times yielded to this religious influence, and it is high time indeed that some steps were taken, if indeed any now can be, to prevent the further progress of religious legislation. Unquestionably it will go further if the friends of religious freedom do not strongly rally to its support. L. A. S.

Christian Science

CHRISTIAN Science is a phase of the great world-wide religion of human nature. The false religions which fill the world all get their hold on mankind through human nature, which exalts self and is opposed to self-sacrifice. The religion of human nature always provides some way for a man to be saved through his own works. Either he lives a life which merits salvation, or he discovers another way of salvation than that of the narrow, cross-bearing path and the strait gate. The religion of the divine nature always humbles self and exalts Christ.

Christian Science is Christianity without the cross. There can of course be no such thing except only in name. Human nature shrinks from the cross. It is pleasant to think that evil is only a negation, and that sin is not the positive, tangible, malignant thing, to be gotten rid of by crucifixion of the carnal nature, as it is set forth in the old-fashioned gospel. It is pleasant to be able to

get rid of this carnal nature without any crucifixion, by simply relegating it to the realm of shadows and figments of the uninstructed mind. Christian Science promises to do all this. It is a very soothing, as well as seductive, doctrine.

As Christian Science is not Christian, so neither is it scientific. As one writer has said, what little is true about it is not new, and the larger, new part about it is not true. It is not scientific because it is not true, and it is not scientific because it denies the gospel. Nothing that denies the gospel can be truly scientific; for truth can not be separated from the omniscient One who is the Author of all things.

Christian Science attempts to turn truth into error, and error into truth. It tries to make real things into unreal things, and vice versa. This gives it a sort of fascination for many minds in which the reasoning, logical faculties are not predominant. As regards the healing of disease, Christian Science has appeared to be efficacious in cases where the trouble is mainly imaginary, or mainly due to the influence of the mind over the body. In common with drugs, it may get the credit for the healing that is often done by nature in spite of the treatment or lack of treatment. This leads many to believe in it as a curative agency, especially such as know least about physiology and anatomy and the nature of disease. But its greatest power is derived through its promise, before stated, to confer salvation without the cross. It does nothing to exalt Jesus as the Saviour of sinners.

Conditions in the world at the present time are well suited to the rise and spread of such a religion. The enemy of God's truth and gospel has many different religions and various organizations and confederacies by which to catch people of all phases of mind and character, and of these Christian Science is one. You can not reason with its devotees; for it is not a reasonable thing. It leads off into a realm of mysticism upon which the light of reason and revelation has never shone. It is as elusive as a shadow. Take its plainest utterances and bring to bear upon them the Bible and other acknowledged sources of truth until you have dealt it a knock-out blow, and the only result is that you will be told by the follower of Mrs. Eddy that you have wholly misrepresented Christian Science, that you do not correctly understand it. You discover then that you have been chasing a phantom.

But the power of the gospel is still greater than all else, and whosoever is willing to surrender his human nature, and by faith in Jesus receive in its place

the divine nature, will have the light of divine wisdom, and will be able to discern what is truth, and to escape the snares of error in the subtle guises it has put on in these latter days.

L. A. S.

SPEAKING on the text, "Render therefore to Cæsar the things that are Cæsar's; and unto God the things that are God's," a Catholic spokesman at the recent Catholic convention in Detroit said:—

The principal contention between the church and the state to-day is in regard to the education of the young. The church did not propose this question for discussion. It is not a debatable question among Catholics. It was the state, both here and in Europe, that threw down the gauntlet by usurping the prerogative conferred by Christ on the church when he told her "to teach all nations"—a prerogative which she exercised from her very foundation, and which was not called in question by the state until infidels and atheists acquired control of the governments in Christian countries.

The state has no authority to teach religion, but it does not follow thereby that the state can exist without religion. History proves that no state, ancient or modern, ever existed without some form of religion. Religion is the cornerstone of order in any state.

This states the Catholic claim in regard to public education. The state has no authority to teach religion, it says (which is very true), and the secular educational system of the state is, in the Catholic view, a usurpation of "the prerogative conferred by Christ on the church;" hence it follows that the state has no right to teach at all, and that all education, both secular and religious, should be in the hands of the church. In Catholic countries this is the educational system which prevails.

And this means the complete subjection of the state to the church; for if the church has full control of the education of the young, she can put her mold and stamp upon everything, and make the state as papal as is the church herself. The state is then merely a power to enforce the church's bidding, by its police, its legislatures, and its courts, and it is the church that really exercises the power of the state. The two are really merged into one, that one being the church, though outwardly they are separate organizations.

The education of the young is the surest avenue to that complete control of public affairs which the Catholic Church desires, and this is why that church is making such persistent efforts to obtain vantage-ground for her educational system in this country. To yield to Rome in this matter in any degree is to contribute that much toward the future extinction of the state save as an appendage of the papal church.

L. A. S.

General Articles

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

Trust

SPARROW, he guardeth thee!
Never a flight but thy wings he upholdeth,
Never a night but thy rest he enfoldeth—
Safely he guardeth thee.

Lily, he robed thee!
Though thou must fade, by the summer bemoaned,
Thou art arrayed fair as a monarch enthroned—
Spotless he robeth thee!

Hear, thou of little faith,
Sparrow and lily are soulless and dying—
Eternity thine! Will he slight thy crying?
Trust, thou, of little faith!

—Selected.

A Visit to the South—No. 3

MRS. E. G. WHITE

The Work in Graysville

FRIDAY morning, June 17, we left Nashville for Graysville, where we spent Sabbath and Sunday.

I found that the work at Graysville has made much progress. Graysville is a homelike place,—a pretty little village in a valley surrounded by hills. A large part of the village is made up of the homes of Seventh-day Adventists.

On Sabbath I spoke to our people. The church was crowded. The Spirit of the Lord rested upon me, and I was given a plain testimony to bear. In my weakness I had much strength; for God was with me. My heart was filled with thanksgiving and praise and rejoicing.

On Sunday we were taken to see the different lines of work that are being carried on by our people in Graysville. We went over the school building, and then we visited the twenty-five-acre farm on the hill, which is largely planted with peaches. The young trees look thrifty. After looking at this, we went to see the four-hundred-acre farm, which has recently been acquired by the conference and has been leased to the school. On this farm we saw large fields of corn, broad pasture lands, and on the hill thirty acres of strawberries.

The school is doing well. An addition is needed to the main building; for the chapel is not large enough. But we advised those in charge to wait until the sanitarium could be put in running order. Finishing and equipping this institution will require all the means that they can command at present.

From the school farm we drove to the sanitarium. I am much interested in this institution. It is built on the mountainside, in the midst of a grove of trees. There are pine, oak, chestnut, hickory, and many other varieties of beautiful

trees. With proper care this grove can be made very beautiful. It is a place in which any lover of nature would take delight, and is as healthful a location for a sanitarium as I have ever seen.

The institution is well planned, and the physicians and nurses are working disinterestedly and earnestly to bring the work on the building to completion. I wish that I had had time to say to the physician, "It pleases me to see the good work you do while handling the ax, hammer, and plane. You seem to be master of the situation." His face expressed anxiety, and showed a burden of thought, and I did wish to say to him, "This is the work that Christ did in his youth. And through it all he did not speak an impatient word, not even when he was misunderstood. He always spoke pleasantly. When he was blamed for being so particular about his work, he answered by words of song from the Psalms, and those who had been scolding him often found themselves uniting with him in singing, 'O give thanks unto the Lord; for he is good: because his mercy endureth forever.' 'Let them now that fear the Lord say, that his mercy endureth forever.' 'Blessed are they that keep his testimonies, and that seek him with the whole heart.'"

I should have been pleased to have spoken words of encouragement to the physician's wife and sister. I would have said to them, "Be sure, my dear friends, ever to walk with Christ. 'Learn of me,' said the divine Teacher; 'for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'"

On the second floor we found the nurses busy at work. I hope they all realized that their faithfulness is fully appreciated by One who knows. In looking to their Saviour, they will find peace and joy. We are to unite our influence in making the earth radiant and glorious. Entire consecration is essential, and the union of all is needed, in order that the work of God may advance. No one is to exalt self and disparage others.

I longed to say to all the workers, "Henceforth you are Christ's servants. No longer are you to live to yourselves, but for him who died for you, and rose again. Your lives are to be hid with Christ in God, that when he who is your life shall appear, you may appear with him in glory."

Some of the patients asked if I would not talk to them in the parlor, but I had not the strength to do this, and at the same time to see the various things which our brethren wished me to see in connection with the work in Graysville.

We went up to the third story of the building, and looked off over the treetops across the valley. We greatly enjoyed the view.

I was taken to the spring, which is a little farther up the mountainside. This spring gives an abundance of soft, pure

water, and is a treasure of inestimable worth.

I am more than pleased with the earnestness and zeal that the brethren have shown in the erection of this sanitarium. Success has attended their unselfish efforts. Each worker has tried to help the other, and all have worked together harmoniously. This is as it should be. When workers labor thus, their efforts reveal the sweet fragrance of godliness.

On our return, the brother who was driving stopped at the homes of many of our brethren in the village. I did not get out of the carriage, but we drove up to the gate of each house, and the friends came out. Whole families, father, mother, and children came out to speak with me, and I shook hands with them all, not forgetting the children.

Our visit to Graysville was a very pleasant one. We were sorry that we could not stay longer, so that we might have more time to talk with the brethren and sisters there.

The Experiences of Former Days—No. 5

The Advent of the Printed Message

J. O. CORLISS

WE know very little of Brother Bates' success in the evangelical field for the first year after he received the Sabbath. We do know, however, that as early as 1846 he laid his views before Elder James White and his wife, and although they expressed no great enthusiasm at first, it was soon shown to her in vision that the time had come to proclaim the binding force of the fourth commandment. From that time both she and her husband became living witnesses for the Sabbath truth as a prominent feature of the third angel's message.

At this stage of the work, none of the pioneers possessed a home of his own, but all were largely dependent on the bounty of others for food and shelter, while clothing was plain and poor, and scantily furnished. Considerable of the time, garments were worn which were darned over small rents and threadbare spots, and patched where gaps were too large to be darned.

Should the question be asked why this course was pursued in the early days of the message, the answer would not be hard to find. The first ambassadors of the message had a burning zeal to see it reach the multitudes, and prepare the world for its closing scenes, which were believed to be just at hand. Every penny, except the little means needed to supply bare necessities, was therefore contributed toward the object so earnestly sought. So careful, indeed, were those pioneers to be counted faithful stewards, that some even denied themselves of things that now would be thought decided necessities. For instance, it was said that Brother White wore an overcoat through one severe New England winter, that was so much patched as to show seven kinds of cloth.

Yet amid all this poverty, and with

scarcely any one to lift financially, Elder White was impressed that he should begin the publication of a periodical setting forth the truth for that time. Strengthened in this conviction by Sister White's testimony that the Lord would bless in such an enterprise, Brother White set about finding work by which he might earn means with which to print the first sheet. Wages in those days were not so satisfying as now. Brother White earned fifty cents a day in chopping cord-wood, and seventy-five cents an acre for mowing grass with a hand scythe.

But even at these low wages, and with a family to support, the soul of this intrepid man did not falter. He succeeded in getting together enough means to pay for printing the first little paper, with a page about five by eight inches in size, and containing eight pages. The title of this sheet was *Present Truth*, and it bore the date of July, 1849. The sheets of this paper were carried by Brother White on his shoulder about fourteen miles from the printing-office to his home, where his family knelt around them on the floor, imploring in tears the blessing of God on them as they should be sent out. The sheets were then folded, and mailed to all those who were known to be still deeply interested in the subject of the second advent.

This little sheet appeared at intervals, as money could be earned with which to print it, for one year. During this time it had no stated office of publication, but was sent out from whatever point its publisher happened to be in when a number was printed. Not being satisfied with its title, the paper was issued in July, 1850, a trifle enlarged, under another name,—*The Advent Review*. For four numbers this paper was issued monthly from Auburn, N. Y., and the fifth number from Paris, Maine. It may have been issued from the latter point for a longer time, but these five numbers being all the writer has in his possession, he is not able to state definitely regarding that point.

The reason is clearly shown why the title of *Advent Review* was chosen for the paper in 1850. As stated in the following poem, written about that time, many murmured and doubted the leadings of God, after the passing of the 1844 time, and something was necessary to call their minds to a review of the late advent experience. But this is so well told in the poem, we will let it relate the story from that standpoint of time:—

"A pilgrim band, with unaccustomed feet,
Set out to follow *Truth*. Then Wisdom smiled,
And pointed to a path that led far out
Beyond the dim philosophy of time,
And said, 'If ye indeed will drink the cup
Of which I drink, and also be baptized
With my baptism, then shall ye enter in
And tread the thorny path that follows
Truth.'
They bowed with one consent, and onward pressed;

And, as the pathway narrowed, cast
aside
Their worldly happiness and each hindering weight,—
Idols, and self, and sympathies, and tears,—
Nor looked behind to see how strangely far
They had advanced beyond each time-worn chart;
For on one side their feet dark waters yawned,
And on the other, still refining fire.
At length the trial came, when Wisdom sought
To test and purify their faith and zeal,
And seal them for the glory and the crown
Of righteousness. The day—the test hour—came;
They stood together, firm, united, free,
Upon eternal rock. The waves dashed round
And wildly threatened, while red lightnings blazed,
And thunders rolled; and from the gathering shade
Strange voices whispered unbelief. Yet still,
Unheeded for a while, they braved the storm.
At length a murmur rose, and some looked back,
Astonished at their distance from the shore;
For still the land of Egypt was in sight,
Where the proud fanes of worldly worship stood,
And human policy, and ancient names,
Earth's wisdom, science and religion's form.
Then with a wild attempt their life to save,
Some, that had been the foremost in the train,
Rushed o'er the beetling verge of that high rock,
And loudly called upon the rest to turn,
And with confessions deep, give up at once
The *false* pursuit. And now, while yet was heard
The echo of their voice beyond the wave,
In praise of Wisdom's consecrated path,
Their voices change, and desecrate that way,
Proclaiming Wisdom had not led them out
So far from *earth*, but some strange wily fiend,
In Wisdom's garb. Ah, judge what sad dismay
Entered the trusting hearts of that poor flock.
Some cried, 'And is it all delusion, then,
A vision *false*, to which my soul has bowed;
My sacrifice and consecration all
A shadow, wrong and vain?' Then Unbelief
Came in, and many sank in chill despair
Beneath the sullen waves, striving in vain
To reach the kingdom in some easier way.
But *now*, the third long watch is fully past,
And the dark mist that hung upon *that* rock
Is driven before the light of opening day.
What see we there?—Bones scattered round its base,
Washed from the depths beneath. But turn again.

Upon its highest point is seen a group—
A remnant, that, unshaken, there remains,
Who still have kept their joy and confidence,
Though winds have rent, and raging waters drenched,
And earth and hell combined to drive them hence.
Yet there they *stand*, held by a power unseen,
And wait a sure salvation from on high.
To them, what is reproach, or scorn, or hate?
Or the low ridicule of dying things?
What the last howlings of the storm to them,
When rest is just in sight, and Jesus calls,
And says, 'Come out of *tribulation*,
come,
My suffering and my ransomed ones,
COME HOME?'

Who Are Disciples?

G. B. THOMPSON

IN Luke 14:33 we read, "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." The Lord does not say, *He is not* my disciple, but the strong affirmation "*can not* be my disciple" is used.

Here is defined a true disciple. It means much to be one of the Lord's followers, much more than many think. Many are content with being simply a member of the church, attending its formal round of services, and making some small sacrifices. But to purchase man from the hand of the enemy, it cost all heaven had to bestow. What more could God give than his only Son? The Father gave all he had; he emptied heaven in this one gift; he reserved nothing. The plan of redemption was laid in the sacrifice of all the boundless resources of heaven.

A study of this text leads to an examination of our Christian experience, that we may determine if we are truly his disciples. This scripture comes close. It will shut many out of the kingdom. A like statement caused one who came to Jesus inquiring concerning eternal life to go away "grieved," for he had "great possessions." Many profess the name of Christ, but very few, like the widow, have given all for his sake.

Think of the work of God now to be done in the earth,—a message to be proclaimed to the ends of the earth, and only a fragment of time left in which to accomplish the work. Many whom the Lord is calling into his service, are withholding themselves from him. Have such forsaken all? To fulfill the demands of this scripture many parents will have to place their children on the altar to be used in regions near and far off. Parents, too, will have to dedicate themselves to God for active service. The Captain of our salvation is calling for volunteers for his army. The recruiting office is still open, and all who will can enlist.

Many are blessed with means—houses, farms, cattle, a bank account, something laid up for the years to come. Has all this been forsaken? Is it on the altar of God to be used in his cause? God's cause is in perishing need of funds in both home and foreign fields. Now is the time to study the test of discipleship as defined by the Saviour.

"As I viewed poor souls dying for want of present truth, and some who profess to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19:16-22), they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven. I then saw the glorious Redeemer, beautiful and lovely; that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the platted crown of thorns, and sweat great drops of blood in the garden, while the burden of the sins of the whole world was upon him. The angel asked, 'What for?' O! I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God."

"The suffering Jesus, his love so deep as to lead him to give his life for man, was again held up before me; also the lives of those who profess to be his followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heaven?' Another angel answered, 'No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.'"

Worldly Associates

CLARENCE SANTEE

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God." 2 Cor. 6:14-16.

This plain language has too often been applied alone to partnership in business. At times also it has been applied to the marriage relation. In this it certainly applies with all its force, but it also applies to the *steps* which lead to the sad condition of many to-day, who, too late, realize the mistake they have made, in seeing their children choose the way of the world in the steps and counsel of

the companion who is a stranger to the truth of God. The application of this text to the steps that lead to these evils has not been so often made, yet here is the place where the application should first be made.

To-day there is a strange tendency among those who profess to keep "the commandments of God, and the faith of Jesus" to ignore this text, to their eternal loss. Fathers and mothers who have lost a companion by death, often accept a second companion from the world. How, then, can they teach their children, who are passing through what is in many ways the most dangerous period of life, to heed the injunction of the Spirit of God, "Be ye not unequally yoked together with unbelievers"? This text also applies to the choice of associates, by young men or young women, from the world. Here is the first misstep. A young lady said to me, "If I do not accept the company of a young man of the world, I shall have none, as there are no young men here who are in the truth." But must a question of this kind stand in the way of obedience to God? This may be the test of loyalty for that soul. God has said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

"I was then shown a young girl who had departed from God, and was enshrouded in darkness. Said the angel, 'She did run well for a season; what did hinder her?' I was pointed back, and saw that it was a change of surroundings. She was associating with youth like herself, who were filled with hilarity and glee, pride and love of the world. Had she regarded the words of Christ, she need not have yielded to the enemy."

—"Testimonies," Vol. II, pages 100, 101.

"Who had departed from God, and was enshrouded in darkness." This is as sad an epitaph as could be placed upon the cold stone above the head of a dead person. Yet in the books of heaven it is being written of many precious young people who have been born and reared in Seventh-day Adventist homes, and who are yet alive. God certainly has a remedy for this, and it is found in heeding the text at the head of this article.

"But," says one, "if I break off this association, he [or she] will turn away from his favorable attitude to the truth." Listen to the words of one who knows: "I have been shown the cases of some who profess to believe the truth, who have made a great mistake by marrying unbelievers. The hope was cherished by them that the unbelieving party would embrace the truth; but after his object was gained, he is farther from the truth than before. . . . Many are now losing their interest and confidence in the truth, because they have taken unbelief into close connection with themselves. . . . It is a dangerous thing to form a worldly alliance. . . . Those who profess the truth trample on the will of God in marrying unbelievers; they lose his favor, and make bitter work for repentance. . . . God strictly forbade the

intermarrying of his ancient people with other nations. The plea is now offered that this prohibition was made in order to prevent the Hebrews from marrying idolaters, and forming connections with heathen families. But the heathen were in a more favorable condition than are the impenitent in this age, who, having the light of truth, yet persistently refuse to accept it."—*Id.*, Vol. IV, pages 504-508.

There are many to-day who, not having heeded the command of God, are yoked with unbelievers, and are suffering the bitter consequences. Every spiritual aspiration seems blasted. In many cases they can not meet with the people of God for spiritual encouragement, without scenes of bitterness and reproach at home, and thus they, one by one, fall out by the way.

If through conscientious convictions that can not be stifled, they remain steadfast, those dearer to them than their own lives, their children, one by one, turn away to the world, and there is no help.

Should the believing one, then, part from the unbelieving companion?—No; do not add to the sin, but seek God for that forgiveness which alone, when assured, will prepare you to do the work a faithful companion should do just where you are. "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." 1 Cor. 7:13. But if a person marries an unbeliever, expecting that God's mercies will bring forgiveness, thus lightly regarding the judgments of God, it is likely that he will continue to lightly regard the Lord's requirements, and will be lost. Obedience is the only safe way.

God lays it upon parents to have a part in the selection of associates for their children, yet how many are there who do so? Concerning the duty of parents to children, we have this instruction: "It is their duty to select the society for them, and not suffer them to choose for themselves. . . . Sabbath-keeping children may become impatient of restraint, and think their parents too strict; hard feelings may even arise in their hearts, and discontented, unhappy thoughts may be cherished by them against those who are working for their present and their future and eternal good. But if life shall be spared for a few years, they will bless their parents for that strict care and faithful watchfulness over them in their years of inexperience."—*Id.*, Vol. I, page 400.

Parents, when you undertake to carry out these instructions of the Lord, your own besetments will come to the surface, and, unless entirely shielded by the grace and Spirit of the Lord, you will sow only tares where you had hoped to sow the seed of the kingdom. God has this counsel for you: "Fathers and mothers, speak kindly to your children, remember how sensitive you are, how little you can bear to be blamed; reflect, and know that your children are like you. That which you can not bear, do not lay upon them."—*Id.*, page 401. "Parents,

the recording angel writes every impatient, fretful word you utter to your children."—*Id.*, page 399. These are solemn words. We must correct, guide, and look for the companionship of our children. The tender spirit of Christ must be manifested in all this, so there will be a continual school in which we, as well as our children, must learn self-control. There is another element in our association that Satan nourishes with special care. It is the undue familiarity that is manifested by persons with the opposite sex, for the purpose of drawing them to the truth. The Lord, speaking through the spirit of prophecy, has said of this: "To encourage an unbecoming familiarity in the association of men and women, boys and girls, under the pretext of seeking conversion and sanctification, is to foster an evil whose influence is of the worst character."—*Gospel Workers*, page 274.

How good it is to be, and do, just right. Youth should not become impatient and resentful when parents assist in choosing proper associates, neither should parents criticize or correct in a hasty or unkind frame of mind. The censure or blame that would grieve the parent should not be given to the child. The love of God accepted and dwelling in the heart, will guide both parents and children, until they form unbroken families in the kingdom of God.

Some Reflections

C. MCREYNOLDS

IN 1862 the precious truths of the third angel's message came to my mother's humble home in Johnson County, Iowa; and as a lad of only eight years I was taught to honor the Sabbath, and love the way of God's commandments. Six years later I made a public confession, was baptized by Elder J. N. Andrews, and became connected with the church. My life has been one of joy; for I have been constantly looking for that glad day when I shall see my Saviour coming "in all his glory."

Very early in my Christian experience I read in "Early Writings" of the "shaking time," which would just precede the loud cry of the message. When the rebellion of Snook and Brinkerhoff came, we said, "The shaking time has come." Quite a number, especially in the middle States, were led away, and gave up their faith first in the testimonies of the spirit, and very soon in other points of the special message given to this people. Later, when the cause had grown to larger proportions, D. M. Canright became disaffected, drew off, and took a good many who had their faith pinned more to men than to the pillars of truth which God has committed to this people. We were quite sure that was the beginning of "the shaking." Since then men have come up and gone down, not a few, until we have seen the folly of placing our confidence in the puny arm and wisdom of men. And we have seen that the "shaking" is not to come by the apostasy of one or more prominent workers,

but by a condition of slumber, worldliness, and carelessness which settles over a large class "who do not prize victory enough to agonize and plead for it." The company thus described were left behind in darkness, and lost sight of.

Those who are negligent of the messages of warning, reproof, and instruction that are being given to us by the Spirit of God through the Testimonies are growing more and more careless concerning spiritual life and the interests of the kingdom of Christ, our soon-coming King. Confidence in the message and courage and zeal in the work of God for this time are inseparable. Those who have this confidence are being inspired to put forth almost superhuman efforts to co-operate with him who is to "finish the work, and cut it short in righteousness." And that work is being done, thank the Lord.

For more than forty years I have watched with great care and interest the leading of the Spirit of God in connection with this work, and in all the experiences of the past the Lord has led by unmistakable evidences those who were faithful to him. But in no former movement or work connected with this message have the evidences been so clear that God is leading his own work as in the move to, and establishment of, his work in Washington, D. C. He has spoken in no uncertain terms to his people. Then let our minds be clear and stayed on God, our spirits free, our hearts filled with love for those perishing in darkness and sin, and our souls will be full of courage in this closing work. We shall see victory just ahead, and shall co-operate in the establishment of his work in this nation's capital, and wherever he calls. My life is renewed with certain hope of positive victory, and I praise God for the waymarks of his providence. In his name we will lift the banner high, and march on to victory.

Secret Prayer

F. A. ZAPPE

"WHEN thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6: 5, 6. The preceding Scripture is some of the instruction concerning prayer, which our Saviour has given to his followers. This clearly points out the Christian's duty and privilege in regard to prayer. Jesus gave this instruction, that the child of God might know how to seek the Father and commune with him and receive a blessing therefrom.

He did not try to teach his followers this lesson by words only, but by example. He knew that he could not walk alone apart from God. Many hours did he spend in secret prayer while on earth.

Quite often he would remain alone with God, communing with him all night until the break of day, and then come forth refreshed and strengthened to minister to the needs of the multitudes that followed him, and to wrestle against the powers of darkness. By seeking the Father through secret prayer daily, Jesus was refreshed, strengthened, encouraged, and filled with new life and power in such a way that it would be possible for him to live a sinless life in sinful flesh. Jesus says, "I have given you an example, that ye should do as I have done."

Enoch walked with God. He learned the wondrous secret of abiding in the Lord. How did Enoch walk with God? "In the midst of a life of active labor, Enoch steadfastly maintained his communion with God. The greater and more pressing his labors, the more constant and earnest were his prayers. He continued to exclude himself, at certain periods, from all society. After remaining for a time among the people, laboring to benefit them by instruction and example, he would withdraw, to spend a season in solitude, hungering and thirsting for that divine knowledge which God alone can impart. Communing thus with God, Enoch came more and more to reflect the divine image. His face was radiant with a holy light,—even the light that shineth in the face of Jesus. As he came forth from these divine communings, even the ungodly beheld with awe the impress of heaven upon his countenance."

Brethren and sisters, the only way for us to walk with God is to faithfully follow the example of Jesus and Enoch in having secret prayer daily. Secret prayer is the life of the soul. "The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer."

"Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently will it reach out after God. Sweet and abiding will be the influence emanating from him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength." "Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan can not overcome him whose heart is thus stayed upon God."



Interfused

WE can not lie every morning, and repent the lie at night;
 We can not blacken our souls all day, and each day wash them white;
 Though the pardoning blood availeth to cleanse the mortal stain,
 For the sin that goes on sinning that blood was shed in vain.
 We must buy and sell in the market, we must earn our daily bread;
 But just in the doing these usual acts may the soul be helped and fed.
 It is not in keeping the day's work and the day's prayer separate so,
 But by mixing the prayer with the labor that the soul is taught to grow.
 Then none may deem it wasted time, who stands in a humble spot,
 And digs and waters a little space, which the hurrying world heeds not;
 For the Lord of the harvest equally sends his blessed sun and rain
 On the large work and the little work, and none of it is in vain.

— Susan Coolidge.

The Boy

G. H. HEALD

LET me place before you two young men: one studious, industrious, ambitious, courteous, with no bad habits, the other a cigarette "fiend," a frequenter of beer halls and more questionable places—a loafer. Can you estimate the difference in value in the two boys? Do you know that some parents are responsible for the difference in those two boys? And yet the parents of the "fiend" probably do not realize that they could have done anything to make him any better. They may be praying people, the father a minister of the gospel, possibly; and yet he has not been able to bring that gospel home to his own boy.

Have you a boy? Do you know that upon you depends the solution of the question whether that boy shall be a useful member of society or a vagabond? Have you been living in the fond hope that because you are not a vagabond, he will follow in your steps?

Do you know where your boy was last night, who were his companions, what they were doing? Have you noticed on his part a growing disrelish for home life, a disinclination to be free with you in conversation? Have you noticed that he avoids your gaze when he talks to you?

If so, do you know that your boy is already entering a crisis in his life which will take all the study and care you can bestow to prevent disastrous results.

Happy are those parents who can so enter into the sympathies of the young

people, and so regulate the home affairs, that it will be to the children a real "home," where they would rather be than any other place in the world.

The attempt to keep the furniture and carpets in faultless condition will necessarily keep the young folks in such a state of restraint that they will be glad of any excuse to get away. Noticing little faults, "nagging," seeing the evil rather than the good, having many words of criticism and few of praise,—these are ways in which the young may easily be alienated.

The question is sometimes asked why ministers' boys are worse than other boys? I think it is for this very reason. Nearly everything the boy does is wrong, and subject to criticism; and so far as the impression given by the correction goes, it is no more wrong to lie or steal than it is to come into the house with muddy boots.

Parents should carefully distinguish between acts which are wrong in themselves and those which, through thoughtlessness on the part of the child, cause more or less inconvenience or annoyance to the parent. The tendency to criticise should be restrained. The child should be taught the difference between right and wrong, and should be encouraged to choose the right from principle.

The matter of noise and mud may be disregarded. It may cause a little more work perhaps; and the lesson of thoughtfulness for others should be inculcated. But it should be done rather in an indirect way, and not while the parent is irritated at the thoughtlessness of the boy.

The boy has friends. Invite them to the house. Make it pleasant for all of them. Let them feel that they are more than welcome. They are much less likely to be engaged in questionable amusements while in your home than when away. As far as possible, enter into their amusements with them.

You say this costs too much time and trouble? What are the time and trouble as compared with the loss of a boy? Are they comparable?

Your boy is interested in tops, or kites, or in making an electric motor. By all means help him in his occupations as far as you can. You may not be able to cook so many "extras," desserts, etc., as you would otherwise, but your stomach will be the better for it, so you will have more patience with your boy; and his stomach will be better, so he will not be so cross and unreasonable.

Have you ever wondered why sometimes your boy seems possessed of Satan himself, why his very nature seems

changed, and he is utterly unreasonable? Have you noticed that just at the same time it is especially hard for you to bear the boy's unreasonableness? Have you traced the boy's surly disposition and your impatience to that mince pie you had last night? If you have never noticed the connection between rich food and hot tempers, just observe for a while; cook more plainly and healthfully, and make use of the time thus saved in getting better acquainted with your boy. You will never regret it.

Family Worship

THE family is the germ of the life of the nation and the church, because both are made up of families. The prevailing condition of the families of a country indicates the position of that country in the scale of civilization and social progress. The component parts make up the whole. If the families of a nation are distinguished for intelligence, industry, and virtue, that nation is in the van of progress. The family home is the most potent training-school for the arena of active life. There an influence is exerted that stamps itself upon the character and habits. The habits, principles, and spirit of the parents commonly reappear in the life of the children. If it is a matter of importance that the home be a place where knowledge, industry, and affection nestle, much more is it important that religious principle, integrity, and piety should be real and molding forces there. But piety can not flourish without a recognition of God, and communion with him who is the author and source of all good.

A prayerless home in which there is no family recognition of the claims of God to reverence, worship, and loving obedience, is poor soil in which to raise plants of righteousness for the garden of the Lord. On the other hand, there are peculiar beauty and appropriateness in the members of a family who are bound together by mutual love and common interests, cares, and hopes, bowing together at the throne of grace, to present their common thanks, confessions, and petitions to the great Father, in whom they live and move and have their being. Many nominally Christian families have no family worship. In the evening there are no united thanks for the mercies of the closing day. In the morning there are no petitions for help and protection in the duties and temptations of the day. In such cases the parents practically deny that there is a great and holy Being whom they should acknowledge in all their ways. The children are likely to think that the faith of their parents is nominal and unreal.

It should not be forgotten that the influence of family worship upon the minds of children depends largely upon the spirit and manner of conducting it. Long, formal prayers beget prejudice and aversion, instead of awakening religious interest. Family prayers should be simple and pointed, fervent and brief.

Every Christian household should have its family altar, on which the fires of devotion should burn continually. If there are any of our readers whom God has placed at the head of a family, who neglect this duty, we would say, do not do so any longer. Gather your little ones together in prayer, and let your acts show them that you believe that every good and perfect gift cometh down from the Father of light.—*Selected.*

Four T's

THERE are four T's too apt to run,
'Tis best to set a watch upon:
OUR THOUGHTS
Oft when alone they take them wings,
And light upon forbidden things.
OUR TEMPER
Who in the family guards it best,
Soon has control of all the rest.
OUR TONGUE
Know when to speak, yet be content
When silence is most eloquent.
OUR TIME
Once lost, ne'er found; for who can say
He's overtaken yesterday?
—*Selected.*

The Refrigerator

A TRAP for the thoughtless housewife at this season is the refrigerator. Always a menace because of the habit too often formed of keeping food too long, its dangers increase with the hot, humid, sultry days. Once a week at least, take everything out; make a strong suds of boiling water and soda and ammonia and go over every inch of the inside surface. Have a pan of clean hot water with a few drops of some odorless but powerful disinfectant and go over the whole with this; see that the drain has a cloth pushed through it, with clear, hot water, dry thoroughly, and set a saucer of crushed charcoal on the shelf. Charcoal is a perfect absorbent, and a refrigerator can be kept sweet and fresh if these few precautions are observed. Never put anything in hot; never leave anything decayed; always wash the ice.—*Selected.*

Who little gives, knows not the joy of living;
His shrunken soul the bliss of heaven foregoes
For earthly gain; and daily harder grows
His task—the task of little giving.
Who gives his all, and gives with spirit willing—
Yea, gives himself, and mourns "a gift so slight"—
Shall find in sacrifice supreme delight,
A heavenly joy the emptied vessel filling.
—*George Henry Hubbard.*

As unto thee, O Lord,
May all our work be done,
From early morning light
To setting of the sun.
As unto thee, O Lord,
With all our heart and might,
So may each task afford
Content and sweet delight.
—*Susan M. Day.*

Why Not Speak to Them?

A YOUNG lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent girl, took her down-stairs. She was her own especial favorite and pet, and yet, being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down, into the thoughtful, loving eyes, under a sudden impulse she asked the question: "Maude, my darling, do you love Jesus?"

To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, burst into a flood of tears. Looking up at last with a glad, happy face, she said: "Miss Alice, I have been praying for six months that you would speak to me of Jesus, and now you have! Every time I went to your house, I hoped you would say something, and I was beginning to think you never would."

It was a keen reproach to her friend, and one that she never forgot.

Little Maude is now an earnest young soldier in Christ's army. No one who knows her doubts the reality of her religion, and it certainly gives her character an attractive grace which nothing else could give.

How many poor, sad, seeking souls, like little Maude, wonder why Christians never speak to them of the things nearest their hearts! O Christian, why do you neglect to let your light shine, and guide these weary wanderers home to God?—*Selected.*

Don't Worry—Try It This Week

LET no day pass without personal, secret communication with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings and broodings over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass to say a kind word, or do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely, as unto the Lord.

Guard well the door of your lips, that no unchaste word, jest, or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and, it may be, this day will determine how his coming will find us, as it must find thousands.—*Way of Faith.*

To have a lowly opinion of ourselves is a good way to enjoy peace and quietness. We are then free of envy of others, of jealousy of their successes, of dislike of their praise. We may live in happy comfort and gladness, quarreling with no one, restless for no preferment, content to fill a little place for God.—*Sel.*

Twenty Commandments for Women

A CONTINENTAL periodical for women—a sort of German "Ladies' Home Journal"—has had its readers competing for prizes for the best ten points of conduct, or "Ten Commandments," for women in the various relations of life. The tables which follow won prizes, and will serve at least to show American women some German domestic ideals:—

Ten Commandments for the Mother

1. Be healthy.
2. Be joyful.
3. Be beautiful.
4. Be gentle and placid.
5. Be firm and without severity.
6. Do not stint with your mother love. Tenderness is not effeminacy. And just because life often is cold and hard and cruel, a sunny, bright, glad childhood is a blessing for the whole life.

7. Discipline as life disciplines. It does not scold, it does not plead, it does not fly into a passion. It simply teaches that every deed has its adequate effect.

8. Do not laugh at the little sorrows and pains of child life. Nothing wounds a child more than to find ridicule where it looked for sympathy.

9. In illness and danger protect, nurse, cherish, and cheer as much as in your power. And do not weaken your vitality by giving way to anguish and sorrowing. What can be done must be done as well as possible.

10. Do not forget that the happiness of having a child includes the duty of smoothing his way in the world—of endowing him with health, gladness, courage, vigor; of finally letting him live his own life freely and in his own way. Your pay you have had in advance, for your sorrowing was happiness, and your sacrificing joy.

Ten Commandments for the Homemaker

1. Make your household one harmonious whole, no matter how small the scale.

2. Use only what you can comfortably afford in good quality and ample quantity.

3. Let your home appear bright and sunny. It is not easy to be unpleasant in a cheerful room.

4. Treat your servants wisely and kindly, and it will be impossible for them to either impose or oppose.

5. Have time for everything, and be never in a hurry.

6. A certain formality is necessary to save every-day life from triviality, and freedom from looseness.

7. Do not forget that "society" is the death of home life; hospitality its flower.

8. Know how to talk and how to listen, how to entertain and how to amuse.

9. Have many interests and no studies.

10. Do not forget that your home should not only be a well-conducted dormitory and boarding place, but truly a home, the center and focus of all interest, pleasure, and happiness for everybody connected with it.

THE WORLD-WIDE FIELD

Brazil Conference

F. W. SPIES

THE second session of the Brazil Conference of Seventh-day Adventists convened at Joinville, April 23-30. Aside from the laborers of Brazil, who were nearly all present, we also had with us Elder J. W. Westphal, superintendent of the South American Mission Field. Owing to the vastness of the territory of our conference, and the slow and expensive means of travel, but a small representation, comparatively, was present to participate in the business of the conference. The weather, however, was excellent, and the greatest harmony and unity prevailed in all the transactions of the conference.

At the opening of the conference, the former president, Elder H. F. Graf, was elected to preside during the conference, and then a committee of fifteen was nominated and elected by the conference, and this committee in turn appointed the other committees. Thus the business of the conference in all its details was placed in the hands of the brethren, and they all seemed to realize that the work belonged to them as much as to the laborers, as shown by the readiness with which they entered into the discussions and the carrying out of the measures brought before the conference.

As previously reported, several weeks before the conference began, we brought a force of eight canvassers into the Joinville district, and thoroughly canvassed the surrounding country, as also the town which contains perhaps between three and four thousand inhabitants. This created considerable interest, and during the conference our evening meetings were well attended. But the Lutheran pastor of the place, a man of very winning manners, did all he could, both in public and by visiting from house to house, to keep the people

away from our meetings, and the last evening of the conference we noticed a marked falling off in the attendance, which continued until four evenings later when we closed our meetings, having scarcely any attendance from the outside. This experience reminded us of the saying of the spirit of prophecy, that the pastors would make almost superhuman efforts to shut the light away from their flocks. It was done here, and may the one who was instru-



NEGRESS, AND INDIAN MOTHER, BRAZIL

mental in doing it see, ere it is too late, where he is drifting. Besides an expression of thanks to God for his blessing bestowed upon the work during the past two years, and a similar expression to our brethren in the home field for the assistance they rendered in advancing the Lord's work in this field, several other resolutions were adopted by the conference. Among these were pledges to greater faithfulness in rendering to the Lord his own in the matter of tithes and offerings. The first-day offerings and the missionary acre fund received special attention. A resolution to raise five thousand *milreis* (\$1,250) for the publication of Portuguese literature was also adopted, and about one fourth of this amount was

secured in cash and pledges at this conference. Another resolution to the effect that we pay a tithe of our tithe to the South American Mission was adopted; still another to make renewed efforts to dispose of the "Christ's Object Lessons" still on hand, so that our schools can have the means to push their work. The conference also expressed its readiness to turn over to the South American Mission its German church paper, the *Mission Arbeiter*, so that it could become the organ of all our German churches in South America. The periodical work, and especially the circulation of the Portuguese paper, received attention.

The committee on nominations brought in the following report: President, H. F. Graf; Vice-president, F. W. Spies; Secretary and Treasurer, A. B. Stauffer; Secretary of Sabbath-school Department, Mrs. Mary Ehlers; Conference Committee, H. F. Graf, F. W. Spies, Dr. A. Gregory, Emil Schenk, George Wischral, John Lipke, and August Anniess.

The committee on credentials and licenses recommended that credentials be given to H. F. Graf, F. W. Spies, and W. Ehlers; ministerial licenses to W. Stein, John Lipke, and Emil Holzle; missionary licenses to A. B. Stauffer, Dr. A. Gregory, and Emil Schenk. The colporteurs are A. Berger and A. Brack. Other names were referred to the conference committee.

The conference was a season of great blessing, and many consecrated themselves anew to the Lord and his service. May the same Spirit that presided at all the deliberations of the conference assist us in carrying out faithfully all that has been decided, and may the Lord's work make greater progress during the coming conference term than ever before, is my prayer.

Claremont Union College

ELLEN I. BURRILL

THE first half-year of our school work is just closing. It has been a prosperous year. We have had no sickness, and are seeing steady improvement in our students. We now have about one hundred students, thirty-three of whom are boarders. A large number are not Sabbath-keepers, but they study our Bible lessons. We feel that this is a grand branch of missionary work, for these children carry the truth to their homes.

The fact that we are vegetarians attracts much attention. Some time ago one of our patrons took his little girl to one of the Cape's leading physicians. She was very thin, and her father thought it was because of her vegetarian diet. The doctor said that he did not care for vegetarian principles, but when he saw the Union College students, he could say nothing against it, for they were the healthiest, strongest, and happiest looking girls in the colony.

We welcome Dr. Thomason. We have waited long for the medical work to be started again. Last Sunday a reception was held in the college gymnasium to welcome him. About seventy were present, and Dr. Thomason's heart was encouraged as he listened to the promises of support from our leading brethren. We also rejoice to see Brother Albert White, one of our former students, who has just returned from Australia, ready to enter the native work. He is to go to the Buluwayo Mission farm. He is the second of our college students to enter that work. Others are preparing for it.

The work is onward here. There are difficulties, but God is strong, and in him they can be surmounted.

A Visit to Our Mission at Simultala, India

J. L. SHAW

I REACHED Simultala, where our Santal Mission is located, one hour before the Sabbath, and found Brother Barlow at the railway station with his horse and cart to take me to the mission, which is about one mile distant. Simultala is a very pleasant place, about two hundred miles north of Calcutta, and quite a number of well-to-do native people have built houses here, as the climate is more healthful than in Calcutta.

Brother Barlow, who is carrying on the work at our mission at Simultala, has been working among the Santal people for many years, and is now conducting a school for Santal boys, which has been in progress for about a year. When we arrived at the mission, all the students met us at the gate. They are all strong, well-built young men. The Santals are said to be among the strongest and most reliable people of India. And those who become Christians seem to have a good reputation among the people. There are at present about fifteen of these young men who are learning to read the Bible in Brother Barlow's school. While we were there, three candidates presented themselves for baptism, and after having two meetings with them and studying the Word of God together, they were baptized. Two of them had been Christians for some time, but since having received more light wished to be baptized. The other one has grown up in heathenism, and until about a year ago knew nothing about Christ. He has now been in the school about a year, and day by day has been receiving instruction in the Word of God. When he was told that if he became a Christian, his people at home would be displeased, he said that he could now read the Word of God, and that he knew what God's will was, and must do it, and that when he learned a little more, he wanted to go home and teach his people.

It was interesting to watch these young men; they were very earnest and eager to learn. Brother Barlow carries on the school on the industrial plan. The young

men work about three hours a day in the garden, setting out trees and keeping them watered. Their homes are in the surrounding villages, varying from five to twenty miles away. They are obedient to the rules of the school. While we were there, one young man who had been allowed to go home to see if he would have to help his parents during the plowing season, came back—a distance of twenty miles—to get permission to remain at home for a month or two to help plow the ground for the rice crop.

Brother Barlow has a small orchard started, and is working hard to get it in a flourishing condition. Already he has received some returns from his peep trees, which have borne abundantly. Fruit is very scarce in that locality, and a good market can be found for all that is raised.

People in surrounding villages are asking to have day-schools started. Already a school building has been built ten miles from the mission, which has three rooms, one for the school and the others for the teachers; and we hope that after a little time one of the students who has been attending the school, will be able to open up a day-school in this place, and teach the Word of God to the people.

School education in India is very cheap; two dollars a month will keep a pupil in our Santal school. Of course the young men who come to the school have nothing with which to pay their tuition. They are able to work a few hours a day, but labor is so cheap that their time is not worth very much. Some have already manifested an interest in this school, and contributed toward the tuition of one or more boys. We know of no more successful way of carrying on missionary work in India than by means of schools. In this way the unlearned people are taught to read, and the Bible being made the text-book, they get the Word of God just as soon as they learn how to read. It is surprising to see how quickly some become able to read the Bible. In a very few months those who did not know one letter from another learn to read the Bible.

A much larger school could be carried on at our mission at Simultala if more funds were in hand to pay for the tuition of the pupils. We would be glad to hear from any who are interested in the school, and any wishing to contribute toward the tuition of pupils in the school may send the same to the Mission Board. We should like to send a picture of the strong, stalwart young men who are attending the school. We were almost inclined to covet their brawny muscles.

Calcutta, India.

AN aged and infirm Korean woman, on hearing the gospel story read by the Bible colporteur, was so touched by its loving message that she bowed her head, and prayed, in her own simple, broken way, that God would deliver her from the burden of sin, and give her the heart to worship him.

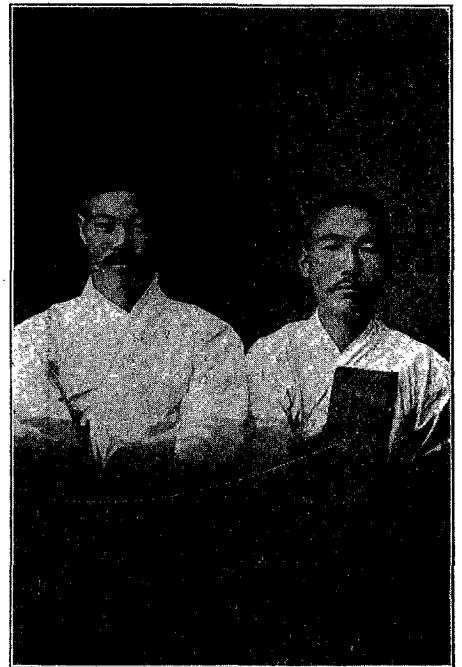
The Message Entering Korea

S. A. LOCKWOOD, M. D.

THE knowledge that a new field has been entered should be a source of encouragement to all who are looking for the soon coming of our Lord, reminding us, as it does, that his coming draws near.

Korea, the "Land of Morning Calm," has until recently been without a single representative of the truth we hold dear, and had she awaited the coming of a messenger from abroad, this would even yet be true. A large number of Koreans have emigrated to the Hawaiian Islands during the last few months, and many of them have stopped in Kobe for several days, awaiting the coming of the large ocean liners which would take them the remainder of their journey.

About the first of May, one of these emigrants, dressed in the quaint garments peculiar to his country, was strolling along the street on which our rented



KOREAN BRETHREN

church building is located. His attention was arrested by the sign at the gate, which is written partly in Chinese and partly in Japanese characters, and, translated into English, reads, "Meeting hall of the Seventh-day Adventist Church."

He appeared to be so much interested in this sign that one of our brethren signaled to him to enter. He did not understand a word of Japanese, and Brother Kuniya did not understand Korean, so they were quite at a loss to know how to communicate with each other. At last the happy thought suggested itself of using the Chinese characters. The Korean, being a well-educated man, understood these readily, and thus they carried on a silent, yet animated conversation.

It was found that he had been a member of the Episcopal Church for several years, but he said he had never heard such wonderful things in all those years

as he heard in the conversation that day. Again and again he returned for Bible study, accompanied by another of his countrymen, who was also a Christian. Both seemed to be hungering for the truth, and step by step as the various points of our faith were presented, and were found to be in harmony with the Bible, they readily accepted them.

On the evening before the day on which the ship was to sail for Honolulu, a Bible reading was held on the subject of baptism, which lasted until nearly midnight. The younger of the two men could not read Chinese, hence any remark which Brother Kuniya or I made for his benefit had to be translated orally into the Korean language, by the older man. With tears in their eyes, they expressed their gratitude to God for showing them such light, and they desired baptism before they should leave Kobe. As the boat was expected to leave early on the morrow, a small company carrying paper lanterns, assembled shortly after midnight at a pool below the Nunobski Falls, and these brethren were buried in baptism.

The older man, Ryn Un Hyun, went on to Hawaii, but hopes to return ere long to Korea. The younger, Son Fun Cho, has gone back to his home, and purposes to devote his time to spreading the truth which he learned here. On his journey home he became acquainted with a Korean missionary who was returning from Honolulu, and succeeded in interesting him in the closing message. This native missionary wrote us that he longed for an opportunity to study these things more fully, and he hoped the time would soon come when Seventh-day Adventist missionaries would enter Korea.

Do not these things show that the time has fully come for our messengers to enter this field with its ten million people? Who will answer their cry, "Come over and help us"?

The Needs of the Spanish West Indies

MRS. IDA M. FISCHER

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Isa. 42:4. This is a precious promise to those whose work is confined to this part of God's wide harvest field. There is no territory, tribe, or individual so small but that our Heavenly Father sees their needs, and his tender heart is touched with compassion.

Sometimes we almost lose sight of the fact that there are other great nations besides ourselves, whose needs are just as great, both spiritually and physically. Our hearts go out to the great needs of China, India, and many other fields where consecrated men and women have laid down their lives for the gospel's sake; and God would have it so, for he has said, "Lift up your eyes, and look on the fields; for they are white already to harvest." Yet out in the wide, wide

oceans are little worlds, each foreign in many respects regarding its government and people.

For some reason, God has scattered a goodly number of these little worlds, or islands, through the Caribbean Sea, Spanish, French, Danish, Dutch, English, and native East Indian—the leading languages of the world—are found here. As we mingle with these nations, learning their languages and customs, our interest becomes awakened, and we realize their needs as never before. Thus it is that the Spanish people appeal to us so strongly.

The Spanish West Indies—Cuba, Hayti, Porto Rico, with their smaller islands lying off the coasts—have over five million souls who know almost nothing of the third angel's message; this number divided among the representatives of our people in this part of the field would give each one a parish of six hundred and twenty-five thousand people to labor among.

Think you, my readers, that with this vast throng to labor for we do not long for consecrated young men and women to help carry this message to a people steeped in ignorance and superstition concerning God's Word? God has endowed them with capabilities and traits of character which many of us, who have had greater advantages, long for.

The Spanish people are no worse than any other people without the sanctifying influence of the gospel. From all parts of the world they are appealing to us, as God's representatives, for a knowledge of the true God.

Cuba's doors have been opened to other denominations. Missionaries are tolerated in Hayti. Our own work is moving on in Porto Rico. The smaller islands have not yet been touched. Vieques, or Crab Island, off to the southeast of Porto Rico, still under Spanish rule, with six thousand inhabitants, is waiting for some one to sound the warning. Culebra, or Snake Island, with its five hundred fishermen, must hear the glad tidings of the soon coming of our Lord and Saviour. John in his vision on the isle of Patmos saw representatives from every nation, before the throne.

God is calling for men and women of principle, who will take their stand for right if it costs them their lives. Those of the Spanish people who have let the gospel come into their lives have indeed been converted men and women. Naturally hospitable, their doors are opened to the stranger. I remember stopping in a Spanish town on the island of Porto Rico, while canvassing for our Spanish paper *El Centinela de la Verdad* (Sentinel of Truth), and some of the natives, in giving me its history, told me that before the island came under American rule, it was the custom when a stranger arrived in town, especially in the interior, where there were but few hotels, for the *alcalde*, or mayor, to go to some leading citizen and invite him to take care of the stranger as long as he remained in that town.

Often has my heart been touched as

I have seen some poor emaciated beggar dividing his scanty store with some fellow creature, whom he thought was worse off than himself. Love conquers almost everything, and as this poor down-trodden people see the heart of the worker filled with love for them, they respond most readily. I have seen them patient in suffering, sympathetic, quick to forgive, and devout in their religious belief. For over four hundred years Rome has held sway in these Spanish isles. It is hard for this people to grasp the truth of righteousness by faith, for their whole lives have been given to working their way into the kingdom of heaven.

Once I was called to see a lady, the wife of a prominent lawyer in our city, who wanted me to tell her what Protestantism was. I tried to show her, after defining the word, the difference between the false and the true. As I presented the sanctuary question, Christ's mediation and our acceptance of him by faith, her eyes filled with tears, and she exclaimed, "O, you don't have to work your way to heaven like we do! Your religion is so much better than ours."

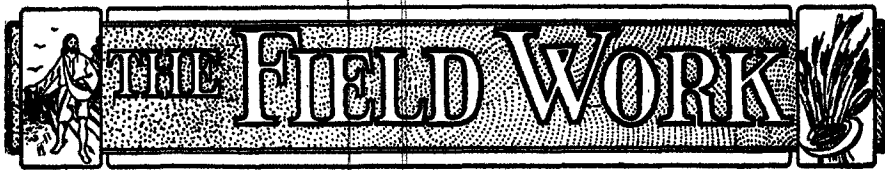
"Can we, whose souls are lighted
With wisdom from on high,
Can we, to men benighted,
The lamp of life deny?
Salvation, O, salvation!
The joyful sound proclaim
Till earth's remotest nation
Has heard Messiah's name."

Mission Notes

THE population of Japan, exclusive of Formosa, at the last census, was 42,270,620—more than 4,000,000 larger than the population of Great Britain and Ireland. Of the seven and one-half millions of children of school age, over 3,800,000 are in government schools of various grades.—*Selected.*

A KOREAN was so deeply impressed by the message he heard from a colporteur in the market-place, that he came the following day with his wife to hear further about the way of life. After listening attentively for a long time, both expressed a desire to pray, and thereupon prostrated themselves and prayed to the only true God, asking his forgiveness, and beseeching him to help them to believe in Christ and to live holy lives in this world.

PUT the people in China in rank, joining hands, and they will girdle the globe ten times at the equator, with living, beating human hearts. Make them an army, and let them move at the rate of one thousand a day, week after week, and month after month, and they will not pass you in one thousand years. Constitute them pilgrims, and let two thousand go past every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp of the weary, pressing, throbbing throng for five hundred long years.—*World-Wide Missions.*



THE FIELD WORK

Hayti

CAPE HAYTIEN.—I am glad to inform you that Brother Moulton, of Jamaica, is on his way to Porto Rico. He stayed with us for six days, and his company was refreshing, as it gave us the privilege of seeing one of like faith from abroad. He gave a few Bible readings, which were instructive and timely to all who attended. It was a hard experience when the time came for him to leave us. We felt that he should not go, but remain with us, to help in the work here.

HENRY WILLIAMS.

Fiji

MUALEVU, LOMALOMA, LAU.—Our little cutter of five tons is finished, and I have just returned from a four-hundred-mile trip in her. At every place we stopped, we were well received, and many inquiries were made about the message. I distributed quite a little reading-matter, and it was eagerly read.

The one thing above all others which is plain to me is, Fiji is waiting for the message. Every door seems to be opening. What we need is consecrated laborers. Our souls are weighed down as we see so many opportunities, and no way to meet them. We feel that we would like to make a special appeal for more help. But when we look at the island fields which as yet are unentered, at China, India, and Africa, with their groaning millions, we determine to cover our needs, that these other fields may be entered quickly. O that our people might feel the greatness of the work, and the awful responsibility that rests upon them to see that this message is preached throughout all nations, tribes, and dialects!

We are all well, and of good courage. Sister Fulton and Miss Guillard have returned to the work here, and Pastor Fulton hopes to be released from his position as Bible teacher at Coorabong, to return next month. He will bring a young man with him to take charge of our school work.

C. H. PARKER.

Panama

I LEFT Bocas del Toro about three weeks ago, to visit the Costa Rica field. I found the company at one station somewhat distracted, the enemy of all righteousness having stirred up division and doubts. But God, who is on the side of right, and always helps in time of need, came to our relief, and, thanks be to him, harmony now prevails. There is no time now to bicker and bite and devour one another.

A church building was almost finished when I was last in that part of the field. The brethren will no doubt complete it soon. At our next visit we hope to be able to dedicate the building, and organize the company. Their number is about twenty-one.

At Pacuarito, about ten miles farther

inland, where there is a church of thirty members, with nine more awaiting letters from the Jamaica churches, making a total of thirty-nine, we had very pleasant and profitable services. They had a nice little chapel ready for dedication, which took place on Sunday, July 17. Some good impressions were made, I am sure, and the members were encouraged.

I am now in Port Limon, but can not go to Bocas, on account of a rigid quarantine. We hope it will be lifted soon.

The subject of the midsummer offering was introduced, and the companies responded quite heartily.

We feel that the work throughout the wide harvest-field should be pushed forward with all possible speed, so delay shall be no longer; in fact, delay now means danger. We want to do all we can in this part of the field to finish the work. We realize the need of the Spirit's power to finish so great a work in so short a time.

I. G. KNIGHT.

Western Washington

SOUTH TACOMA.—At the close of the camp-meeting the writer was asked to remain, that he might follow up the interest, and also superintend the work in the city of Tacoma. A thirty-by-fifty-foot tent was left standing on the camp-ground, in which meetings were held. Elder G. A. Snyder accepted an invitation to join in the work during the summer. Brother John Reith, a student from Walla Walla College, and Miss Nellie Clark, are assisting in visiting and in distributing literature. Twenty-five copies of each week, and we have all done house-to-house labor. As a direct result of the tent-meetings, five have been baptized, and four other adults have taken a stand for the truth. Some who attended the meetings regularly are convinced, but have not yet decided.

Each Sabbath one laborer from the tent attends services at the church. The church in the city is prospering. Almost every Sabbath marks one or more additions to its members. Since camp-meeting, fourteen have been added. The members are of good courage, and a number of them are actively engaged in missionary work.

The church-school institute was held on the grounds after camp-meeting. Professor Bunch and the teachers from Western Washington and Western Oregon, in addition to their regular duties, assisted in the meetings. The educational convention of the Pacific Union Conference was also held at this time. We were glad to meet these brethren, and listen to their words of counsel.

We have now moved our tent to the corner of Pacific Avenue and 35th Street, Tacoma. Up to the present, we have held two meetings, with a fair attendance. The Lord has richly blessed in the work, and our courage is good.

W. F. MARTIN.

Mississippi

VICKSBURG.—The work in Mississippi is onward. Few fields, if any, are harder to work; few have greater dearth of workers or means; and few hold out greater inducements to those who wish to help where help is greatly needed. Those who have a part in this work must move quickly; for "there shall be delay no longer." We are instructed that the work will close in this field before it will in many others, and, in fact, already many doors are closing against the truth, and we can get no foothold.

On the other hand, there are still many open doors, and appeals for help. Like the drowning man going down for the last time, with hands outstretched for help, so many portions of this field appear to us at present. "Come over and help us" is the despairing cry, but with saddened hearts we behold our bankrupt treasury and our scarcity of workers.

The way seems to be opening for us to raise up a memorial for the truth in the metropolis of this State. Lots have been purchased and paid for, upon which to build a meeting-house and school building. We hope soon to see an industrial school a few miles from this place in the country.

What has been accomplished here has been done amid perplexity, trial, and hardship. Many who can not endure what must be met in this field can greatly help the work by sending us a few dollars. We believe that God is impressing many hearts with the great need of this field, and some can and will help us on our building fund.

Those who wish to know about our work here, the condition of the field, etc., and also those who wish to come in person will receive candid information by addressing me at Vicksburg, Miss., Box 29.

H. H. JOHNSON.

South Africa

JOHANNESBURG.—We have spent a little over a year in this field. The mines are the chief dependence of the people, hence the population is shifting. The chief aim of the majority of the people is to gain wealth. They are not here to make homes and build up the country. Just at present we are holding a tent effort in one of the suburbs. The tent is pitched in a valley between the rocky, barren hills. We are having our cool, dry season, and are heating the tent with a coal stove. Our company of workers is small, consisting of Elder Edmed, president of the Natal-Transvaal Conference; Sister Webster, a Battle Creek trained nurse; two young workers, Brother Robinson and Sister Keet; the writer and his wife. We are holding four evening meetings each week. We have a fair attendance during the week, and a good attendance on Sunday evening. A few have decided for the truth, and a goodly number are interested. Some are having quite a struggle, but we earnestly pray that they may have grace to stand for principle.

We have no trained Bible reader, so each member of the company does what he can. Sister Webster's medical work is much appreciated. She has fifteen patients at present. Her work is self-sup-

porting. In addition to her treatments, she holds five Bible readings each week, and gives much valuable help in visiting. Sister Keet is taking hold of the Bible work nicely. She has been in the truth only about seven months. We are glad to see the young people here engaging in the work. It is much easier for Colonial people to work here than for foreigners. Brother Robinson is assisting at the tent, and canvassing for "Great Controversy." Mrs. Kuehl holds children's meeting each Sunday afternoon at 3 P. M. We have an average attendance of sixty children. She also assists in giving Bible readings and visiting. Elder Edmed was called home this week by serious illness in his family.

We have one German meeting each week. There are a few Germans here who understand very little or no English. We feel encouraged in our work, although we never before met so many discouragements as we have had here. We felt sure if we held on, the Lord would give us the victory, and he is now turning the captivity of his people. We know that our brethren in the home land will remember us at the throne of grace.

A. W. KUEHL.

California

LOS ANGELES.—Sunday evening, July 10, the first of a series of meetings conducted by Brother William Simpson, was held in the Simpson Auditorium, which seats two thousand people. The service was well advertised, and the house was filled to overflowing, the subject being the millennium, or binding of Satan. Although the rent was seventy-five dollars for one night, it proved to be a good investment, as it gave prominence and character to our work at the very first, and the people contributed about half of the expense that night.

The next evening the meetings were opened in our big tent at the corner of 7th and Spring Streets, in the very heart of the city. Not half of the people could find seats, and the two center sections of the tent were put in, making it the size used on the camp-ground, one hundred and ten feet, seating two thousand persons. This is filled every night, and Sunday nights many are unable to obtain seats. The Los Angeles church hold their Sabbath meetings at the tent, and are being greatly blessed as they take part in the work. Thus far Elder Simpson has done most of the speaking, Elder Healy not being well enough to take part, but the Lord has heard prayer for his servant, and Elder Healy is now able to take his part of the work. The daily papers give favorable reports, and the very best of interest is shown by the people. The discourses are given in a forcible and convincing manner, the speaker demonstrating everything by means of a large blackboard and a variety of charts, etc.

Some are attending from other towns as far out as Long Beach and San Pedro. Over eight hundred dollars has been contributed toward the expense of the meetings. Of this about three hundred and fifty dollars was raised by the Los Angeles church to start the work. Jewelry has also been given by those who felt impressed to help spread the

truth, but had not the money to give. Several hundred dollars' worth of our books and tracts have been sold.

A few evenings ago Elder Simpson requested those who were convinced that they had listened to the truth during the meetings to rise, and about three hundred arose. It is known that between eighty and one hundred of these have recently begun to observe the Sabbath. Among these is an ex-monk, formerly a member of the Congregation of the Holy Cross. He has signified his intention to help carry this message.

The meetings will continue until camp-meeting, when we shall expect a special blessing for us all.

C. F. MARVIN.

British Guiana, South America

"CAST thy bread upon the waters; for thou shalt find it after many days." This has been our experience recently, in this field. Our tent efforts in Kitty and Georgetown last year are now yielding fruit. Persons who attended those meetings, some of whom we knew nothing of, are coming forward now, and accepting the message. This increases our courage in the work. Since our last report, sixteen have accepted present truth, and thirteen of this number have been baptized. For this we praise the Lord.

Brother Giddings has been spending some time with the churches at New Amsterdam, Fort Wellington, Ithica, and Conjele Creek. Recently I visited Queenstown and Danielston. At each place new ones espoused the message by baptism.

Brother Brown visited the Indians in the bush on the Essequibo River, and reports four ready for baptism. Brother Downer has been laboring for some time in Albuoystown to build a house of worship. Brethren Hyder and Belgrave are doing what they can for the East Indians. While this branch of the work seems to move slowly, yet we see some results. Persons who have never labored among this class of people can not realize the many difficulties to be encountered.

Brother Hyder was made to rejoice last Sunday morning, to see his own companion in life go down into the watery grave. This made a deep impression on many East Indians.

A young East Indian has recently accepted the truth, whom I hope to see become a worker. He passed examination as a teacher in the public schools, and has been teaching for some time.

The East Indian school started last March in Albuoystown continues with interest. This school is supported by one of our brethren in North Dakota—Brother Gordon B. Loucks. The kindness of this brother is much appreciated by the brethren and sisters here, especially our East Indian workers.

We have just completed a new tent, and will pitch it in New Amsterdam this week.

Last Sabbath and Sunday we held our quarterly meeting with the Georgetown church. It was a time of rejoicing. The Spirit of the Lord came in, and confessions were made. The church was so full that it was difficult to celebrate the ordinances. Sunday night closed a series of studies on church history.

Many were compelled to remain outside, on account of lack of room. Brighter days are dawning upon the work in Georgetown.

The minister to whom I referred in a former report is earnestly studying the message, and as fast as he gets the truth, he gives it to his congregation. I have from four to five studies with him each week, and he then gives it to others. Thus the Lord is opening hearts which could not be reached in any other way. The Lord is our everlasting strength.

D. C. BABCOCK.

China

CANTON.—The Chinese girls' school has been a success so far. And while no visible results appear, it is certain that it has already done much good. There has been a regular attendance of twenty-five, and fully that many more applied for admission, but in vain, because we could not accommodate them. It has opened several homes to Bible study, and otherwise prepared the way for the truth. The school will reopen about September 1. This is a work that does not call for a great outlay of means, and at the same time there is a fair prospect of good results. It is a splendid way of reaching the homes of this people.

We are planning to open a school for Chinese boys, and we intend to teach both Chinese and English. The demand for the latter is very strong in Canton, and in this way we shall be able to come into close touch with a good class of Chinese, who would be hard to reach without some such means. We hope to find a few young men whom we can readily train for evangelistic service. Here in the south we are in desperate need of native helpers, and I believe the Lord will speedily give us just such help. I am able to preach some, but it will still be some time before I can publicly set forth the truth effectively and intelligently.

The English instruction in our proposed school will yield some financial returns, which will contribute materially to the expenses of the school. A young English engineer just out of the navy, for some time a believer in the truth, is with us now, conducting English classes, and we had thought some of setting him to work in our school. He could do this work in connection with his evening classes, and thus his living could be secured without much expense to the board. At the same time it would leave Brother Wilbur and myself comparatively free to push along our evangelistic work, such as preaching and getting out literature.

One of the conditions of entrance to this school is that regular instruction in the Bible shall constitute a part of the daily program, and that every student shall attend a Bible study on Sabbath. It is a little difficult to find faithful, disinterested native helpers. Many are willing to serve us in a professional way for reasonable wages. They are preachers or teachers, as the case may be, by profession, and it makes little difference to them what they preach, or for whom; but it makes a world of difference to us. By means of our school, or otherwise, we hope to get true native assistants.

At present I am working on our first tract. I hope to get it out within a few

weeks, and as soon as possible have it followed by others. Our printing outfit in Honan is now complete by the arrival of type, papers, etc., from Japan within the last few weeks. I suppose they will at once get out small leaflets and Bible readings.

Brother Wilbur will soon move to Canton. We felt that was the best, all things considered. We also look for one or two extra men from the States. It takes so long to get them into active work that their coming ought not to be delayed.

J. N. ANDERSON.

Last Sabbath at the Matabele Mission

No doubt many would be interested to know how we spend the Sabbath at the mission farm, so I will give last Sabbath's experience. I am sure that you will conclude that we are busy most of the time, and have but very few moments to ourselves during the day.

Friday evening at sundown we meet in the church, and spend about an hour in prayer and testimonies. All seem to enjoy the Friday evening services very much. At the close of the meeting a class of those who desire to be baptized, meet at my house, and I spend an hour instructing them, and trying to prepare them for this important step. It is not a small task to take these poor heathen and educate their minds to that point where they will understand the claims of the gospel, and then have a heart to walk in the requirements of the Lord. During the time I have this class, Brother Sturdevant is studying the Sabbath-school lesson with the others. They retire before nine o'clock.

Before breakfast Sabbath morning the boys had the chores to do, and then the herd boys took the cattle and goats to the pasture. Breakfast was at seven o'clock, and at eight the teachers of the Sabbath-school met at Brother Sturdevant's to study their lesson. The teaching is all done by native teachers.

At ten o'clock Sabbath-school convened, and continued for about one hour. The lesson was the twenty-ninth Psalm. There were eighty young people in twelve classes, and the teachers seemed to take great interest in their work. Near the close of the school we took up the monthly collection, which amounted to twenty-one shillings. For a long time the school tried to have weekly collections; but money was so scarce that the collection was very small. Now we take the collection but once a month, and we get a good offering, much more than we did when we took one every week.

At eleven o'clock Elder Sturdevant took the service, and Jim acted as his interpreter. He preached from Rev. 22:17, and the Lord blessed as he gave the invitation, "whosoever will may come." There were about one hundred at this meeting. There are a few who come in every Sabbath to the meeting and the Sabbath-school. After this meeting the few white brethren and sisters meet at one of the houses for a Sabbath-school and meeting, which lasts for a little over an hour. Dinner is at two o'clock.

Immediately after dinner we go to the kraals to hold what we would call in America, cottage meetings. The leader of the meeting has from two to four

with him, who assist in the singing and prayer. On the previous Friday afternoon Elder Sturdevant gave all the young teachers a lesson on the subject of Christ the Redeemer, from Isa. 43:1. In this way the same subject is given to all the kraals; and through the boys, Brother Sturdevant was able to speak to two hundred and sixty-eight people in twelve kraals. These are from one to twenty miles from the mission. In this way we are able to reach a large number of natives about us here, and we are trying to give them the message as fast as we can.

But the people are slow to accept the gospel. Most of the people worship the devil, and ask where he came from, the same as white people ask where Cain got his wife. They fulfil Rev. 9:20 in that they openly worship Satan, and have their stones and sacred goats for worship. But we have confidence that the power of the gospel will reach their hearts, if we work faithfully. It would do you good to hear the boys pray for the power of the Holy Spirit to go with them as they speak to the people. We visit as many kraals as we can with them.

The day closed by meeting at the chapel for a few words of prayer, and praise for the blessings of the day. We thank the Lord that we can have a part in this work.

W. S. HYATT.

Camp-Meeting in Superior Mission Field

THIS meeting was held at Gladstone, Mich., July 28 to August 8. All the laborers in that field were present during all the time. Elder Allen Moon, president of Lake Union Conference, was present the first seven days. Elder Wight, president of the North Michigan Conference, attended three days, and Elder S. M. Butler, principal of Cedar Lake Academy, was there during three days of the meeting. The writer of this report assisted in the meetings about nine days.

The camp was very pleasantly located near the waters of the north extremity of Green Bay. A place better suited for a camp could scarcely be found in any part of the country.

The number of persons camping on the ground in the early part of the meeting was about thirty, but this increased until seventy-five or eighty were in camp. The attendance from the city was not large, but it was steady, and quite an interest was developing in the truths of the message when the time set for the closing of the meeting came. It was therefore planned to continue another week beyond the date set for the limit of the camp-meeting.

Although the number in attendance was quite small, yet twenty-one persons were baptized. The majority of these had accepted the truth the past year, and availed themselves of this opportunity for baptism.

In compliance with a vote of the Lake Union Conference Committee at its meeting at Berrien Springs, May 26, Brother F. J. Harris was ordained to the gospel ministry. Elder M. C. Guild was chosen for the superintendency of the mission field. It was voted to ask the North Michigan Conference at its next annual session to receive the terri-

tory comprising this field into its conference limits. If this is done, it will then cease to be a mission field, and will become a part of the North Michigan Conference.

The following items taken from the annual report rendered at one of the business meetings by Mrs. Florence Hutchinson, secretary and treasurer of the mission, show that the different interests have had careful attention, and that there has been a healthy growth in the work during the last year:—

| | |
|---------------------------------------------------|------------|
| Membership, July 1, 1903..... | 150 |
| Present membership | 180 |
| No. organized churches | 5 |
| Companies nearly ready for organization | 2 |
| No. Sabbath-schools | 9 |
| No. family Sabbath-schools | 4 |
| S. S. donations for year ending | |
| July 1, 1904 | \$ 131 17 |
| Annual offerings | 160 02 |
| First-day offerings | 25 27 |
| Miscellaneous offerings to foreign missions | 14 90 |
| Tithe received from Superior Mission Field | 1,657 25 |
| Assistance from East Michigan | 155 00 |
| Assistance from West Michigan | 1,200 00 |
| Assistance from Lake Union Conference | 300 00 |
| Miscellaneous receipts | 89 01 |
| Total | \$3,401 26 |
| Cash on hand, July 1, 1903.... | 290 73 |
| | <hr/> |
| | \$3,691 99 |
| Paid out in salary and expense | 3,444 35 |
| | <hr/> |
| Balance, July 1, 1904 | \$ 247 64 |
| Amount of book sales for eight months | \$1,675 00 |

Total

Cash on hand, July 1, 1903....

Balance, July 1, 1904

Amount of book sales for eight months

The financial showing is far better per capita than the average of our conferences. We trust that the work in this field will continue to advance until all the people have had a chance to hear the truth.

WM. COVERT.

The Danish Conference

THIS meeting was held in our mission building at Copenhagen, June 7-12. Our daily program was about as follows: 7-8 A. M., workers' prayer and social meeting, during which time we also had some studies in the Testimonies; 8-9 A. M., general prayer and social meeting, followed by canvassers' meeting in charge of H. L. Henriksen; last hour of forenoon, business session of conference; in the afternoon, there was again a conference session of an hour, which followed the Bible study; in the evening, the regular preaching service was held.

Elder P. A. Hansen generally acted as chairman. In addition to the regular local workers, we were favored with the presence of Elder O. A. Olsen, of England; Elder Ostland, of Iceland; and J. C. Nielsen, from America. Elder Conradi had been expected, but he was kept away because of the fever.

The following preambles and resolutions were considered and passed:—

"Whereas, We realize that the school work is of great importance for the advancement of the message, therefore,—

"Resolved, That we express our thanks to God for the blessings that

have attended our mission school in Copenhagen, and that we further express our gratitude to Brother P. A. Hansen for providing for the school to be continued at Hgholt (his farm).

Resolved, That we continue the high-school work, and that we encourage all our people to continue to show their interest in the school work—partly by giving the high schools already started their hearty support, and partly by opening church-schools where there is a sufficient number of children."

For the support of the school and for the aid of pupils of limited means, the following resolution was passed:—

Resolved, That we request our brethren and sisters to make a strong effort to provide the necessary means to publish 'Christ's Object Lessons' as soon as possible, and that we heartily recommend all to take an active part in circulating the above-mentioned book in accordance with the original plan for its publication."

In order that the plan just referred to may be executed as soon as possible, it was—

Resolved, That we request the conference committee to send one of the workers to the churches to receive gifts for the publication of said book, and also to take orders for the same.

"In view of the benefits which the Lord has granted us through the teaching of vegetarian principles, and our duty to bring the same blessing to others, who are suffering from sin and disease,—

Resolved, That we acknowledge the necessity of encouraging one another to stand shoulder to shoulder in the teaching and practise of these principles.

We would recommend, That, in order to develop efficient missionary workers, some of our canvassers from time to time be encouraged to take a complete course in nursing, and that nurses likewise be encouraged to take an active part in canvassing.

Resolved, That in view of the great importance of circulating our literature, especially our tracts and our paper *Evangelists Sendebud*, we encourage our people to take an active part in this work, and we would further request that, if possible, the conference committee send a man who has the understanding of, and an interest in, this work, to help our churches in this work by giving instruction and counsel, whereby we expect to see more spiritual life and greater interest in the churches, which, again, will result in bringing light and truth to many who sit in darkness."

Ministerial credentials were granted to P. A. Hansen, J. C. Raft, N. Clausen, P. Christensen, M. M. Olsen; ministerial licenses to L. Muderspach and Z. Sherrig; missionary credentials to N. P. Hansen.

The officers chosen for the coming year are as follows: President, P. A. Hansen; Vice-president, J. C. Raft; Secretary and Treasurer, Jens Olsen; Auditors, N. P. Hansen and R. J. Aagaard; General Canvassing Agent, H. L. Henriksen; Executive Committee, P. A. Hansen, J. C. Raft, Dr. N. P. Nelson, Jens Olsen, Heilskov Christensen.

Sabbath was a good day; the Spirit of God was present. Sinners turned to the Lord, and songs of praise were offered from many hearts. On the whole,

the outlook is encouraging; the financial standing of the conference is better than it has been in the past, and calls for labor are received from various places, and more workers are entering the field.

JENS OLSEN.

Cause and Effect

THE following is taken from a private letter recently received, and emphasizes the value of the judicious circulation of our publications:—

"During my work this last winter I had some interesting experiences. One was as follows: I was visiting at a certain home when a neighbor lady came in. I was introduced to her as the evangelist that was conducting the meeting at that place. Then the lady of the house handed her 'Steps to Christ,' which I had just sold her, and said, 'There is a book that you ought to buy.' 'Steps to Christ,' said the lady, 'we have that book. Yes, and we have the book "Patriarchs and Prophets" also. Excepting the Bible, we think they are the best books we have ever seen.' Then, turning to me, the neighbor lady said, 'Are you in any way connected with these books?' 'I am,' I replied. 'Well,' she continued, 'my husband took *The Signs of the Times* for about six months, and he thinks that it is the best paper of the kind he ever saw. He kept every one of the copies, and reread them; then in a month or two he read them all again. Now he has loaned them to a neighbor, and has instructed him to be sure to return them, for he wants to read them again.'

"Well, you may be sure that when I went to see that family, I was welcome, and he gave me a year's subscription to the *Signs*. I also sold him 'Thoughts on Daniel and the Revelation,' Andrew's 'History of the Sabbath,' and some smaller books. That family is now studying the whole truth of the third angel's message.

"The *Signs* is doing a splendid work, and I pray that it may ever give the gospel a certain sound."

Those who have the opportunity of corresponding with our brethren and of meeting them in the field, know that such experiences as that recorded above are by no means rare.

Shall we not, then, take fresh courage, and put forth still greater efforts to bring the light of this soul-saving message to the people about us?

H. H. HALL.

Field Notes

FIVE tent efforts are in progress in the Eastern Pennsylvania Conference.

THREE persons were recently added by baptism to the church at Rocky Ford, Colo.

THREE persons were recently baptized at Howard City, Mich., and one more is awaiting baptism, as a result of work done in private houses in that vicinity.

WE have received a copy of the *Mother Lode Banner*, published at Sonora, Cal., which contains a report of the baptism of six persons near that place by Elder M. C. Israel, August 5.

ELDER J. G. HANHARDT reports the baptism of four persons at Great Bend, Kan., August 6, who with three others were added to the church there.

ELDER SIDNEY SCOTT, who has been working among the colored people in Nicodemus, Kan., reports that there are ten new Sabbath-keepers there, and he feels sure there are more to follow.

ELDER S. J. HERSUM reports from Phillips, Maine: "Since my last report we have had two baptisms, at which nine persons were baptized. Seven have begun to keep the Sabbath since we came here."

THE tent company at Toledo, Ohio, reports: "Everything indicates, at this writing, a good harvest of souls. A goodly number have already made their decision to keep all the commandments of God."

BRETHREN C. C. WEBSTER and F. M. Fairchild report the addition of three persons by baptism to the church at East Liverpool, Ohio, adding that "others have begun the observance of the Sabbath."

ELDER C. F. MCVAGH reports the baptism of three adults, August 4, at Duke Center, in the Western Pennsylvania Conference. The evening of the same day he extended the hand of fellowship to five new candidates for membership in that church.

ELDER R. C. HORTON reports from Bangor, Mich.: "We leave behind us in Bangor a nice company of Sabbath-keepers who have accepted all parts of the message. We expect to soon organize a church there of twenty-five or thirty members. A tract society and Sabbath-school have been organized, and the company in that place are laboring faithfully for the salvation of their neighbors and friends."

Opening of the Work in Washington, D. C.

IT was decided at the General Conference in the autumn of 1885 that Mrs. Saxby and myself should go to Washington, D. C., to open the work in that city. We arrived there Jan. 13, 1886, and were met at the Pennsylvania depot by Brother Reuben Wright, who very kindly provided entertainment for us for several days, or until we found a suitable house and location for our mission work. After much prayer and searching, we secured a new three-story building at 1831 Vermont Ave., N. W. About two weeks later we were joined by Brother Chas. Parmele and his sister Julia, of Illinois.

There were only two Sabbath-keepers in the city. We immediately organized a Sabbath-school, and opened regular Sabbath services. About six weeks later a lawyer's wife, who had been reading *The Signs of the Times* for some time, began the observance of the Sabbath, and met with us, to our great joy. We began by house-to-house work with our publications, especially with the *Signs* and the *Good Health*. As the interest developed, we held Bible readings. My first work was to visit the ministers of

the city with "Thoughts on Daniel and the Revelation."

In May we were favored with a visit from Elder George B. Starr, of the Chicago Mission, the first opened by our people. This mission had then been in operation about two years. His instruction and counsel were much appreciated. In September the first government clerk accepted the truth. He had quietly kept the Sabbath for three or four weeks before we were aware of it. He conceived and carried out the plan of taking one of the "thirty days' leave of absence" granted to all government clerks each year, every Sabbath for thirty weeks; then at the close of the seven and one-half months came the great trial and test. A little before this, an influential United States representative became providentially interested in our people. At a crisis this case was brought by this congressman to the attention of the secretary of war, and he laid the case before a cabinet meeting. A favorable decision was reached in this way: the clerk was to be retained with the thirty days applied in that number of weeks, and with the understanding that he would lose the remainder of the Saturdays—twenty-two. He had previously signified his willingness to do this. This decision was far-reaching, as it formed a precedent for the other secretaries in the other departments of the government to follow.

That autumn two other Bible readers were added to our force, and from time to time new Sabbath-keepers took their stand in the message. Elder J. O. Corliss gave faithful instruction at the organization of the church in the fall of 1888. There were twenty-seven charter members.

From the beginning, all of the finances began to flourish. I will speak of the tithe only. Part of the first year it was between \$75 and \$80, the second year \$340, the third nearly \$700, the fourth \$1,300. We sold a little more than \$6,000 worth of our publications. A new conference had been formed, which included Washington, D. C., and Elder Joel Robinson was chosen as its first president, taking charge in June. Assisted by his brother, Elder H. E. Robinson, a series of tent-meetings was held that fall. The next summer Elder J. S. Washburn and Brother C. L. Taylor held two or three series of tent-meetings.

The Lord blessed with some of the brightest experiences of my life in Washington. We confidently expect great things from the steps that have been taken in the last few months at the nation's capital.

W. H. SAXBY.

It Strikes a Responsive Chord

BATTLE CREEK, MICH., July 30, 1904.

DEAR BRETHREN AT WASHINGTON: From the first day that news came to us that Washington was thought of as the place in which to plant the standard of truth, there has been a responsive chord in our very souls. We regret that we are circumscribed in our offering. Only let the Lord have his way in all things, and let self sink out of sight.

S. M. BOOTH,
MRS. ANGELIA J. BOOTH.

The One Hundred Thousand Dollar Fund

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

| | |
|--------------------------------------|-------------|
| Amount previously reported | \$27,984 40 |
| Iowa Tract Society | 187 37 |
| George Newcomb Rich | 135 00 |
| Sarah Jane Rich | 110 00 |
| E. D. and L. B. Hurlburt | 60 00 |
| Central Union Conference | 54 40 |
| Mary Sarepta Atkinson | 50 00 |
| Edwin Quinton Rich | 50 00 |
| Lewis Allen Rich | 45 00 |
| E. H. Pullen | 30 00 |
| E. Van Dusen | 26 87 |
| Charlie Homer Rich | 25 00 |
| A. J. Hetherington | 25 00 |
| Mrs. A. J. Hetherington | 25 00 |
| Evelyn G. Manter | 25 00 |
| T. H. Hahn | 25 00 |
| Mr. and Mrs. George O. Gustin | 20 00 |
| Carrie Agnes Rich | 15 00 |
| Esther M. Merritt | 15 00 |
| John Loveday (England) | 14 61 |
| C. F. Folkenberg | 14 55 |
| Norwalk (Cal.) church | 12 00 |
| C. M. Gleason | 11 00 |
| Mrs. E. Eyestone | 10 00 |
| Herman Zink | 10 00 |
| Mr. and Mrs. J. Kloss | 10 00 |
| George Pritchard | 10 00 |
| E. L. Richmond | 10 00 |
| Watson Ziegler | 10 00 |
| Fred Balli | 10 00 |
| Frank Hubbard and family | 10 00 |
| A friend | 10 00 |
| Mrs. E. D. Blackmer | 10 00 |
| Amy Blanche Rich | 10 00 |
| Thos. Waring | 10 00 |
| C. H. Rogers | 10 00 |
| Mrs. M. A. Van De Warker | 10 00 |
| Mr. and Mrs. S. Rogers | 10 00 |
| Mrs. N. J. Holbrook | 10 00 |
| Sioux City church, per C. H. Lindley | 9 30 |
| M. C. Barnes | 9 18 |
| E. W. Snyder | 9 00 |
| Blendon church | 7 28 |
| Mrs. J. G. Kroeker | 7 00 |
| O. L. Stillman | 7 00 |
| H. H. Weishaar | 7 00 |
| N. Roseboom | 6 50 |
| John E. Kingsbury | 6 00 |
| Abbott Thomas Tohy | 6 00 |
| M. Luchenbill | 5 00 |
| Mrs. L. J. White | 5 00 |
| Moses Hunt | 5 00 |
| Mrs. J. F. Layman | 5 00 |
| Mrs. Ellen E. Sabin | 5 00 |
| A. R. Satterlee | 5 00 |
| Helen Jewell | 5 00 |
| Mrs. S. A. Orcutt | 5 00 |
| Mrs. R. Aldrich | 5 00 |
| Young People's Society, Elgin, Ill. | 5 00 |
| Henry Baumgartner | 5 00 |
| Adolph Evers | 5 00 |
| Mrs. S. F. Russell | 5 00 |
| Mrs. J. L. Edgar | 5 00 |
| Nettie Edgar | 5 00 |
| John Collier | 5 00 |
| Shawmut (Maine) church | 5 00 |
| Robert Crawford | 5 00 |
| Mr. and Mrs. J. M. W. Cornforth | 5 00 |
| Mrs. Carrie Garbutt | 5 00 |
| T. A. McFarland | 5 00 |
| Mrs. E. A. B. Smith | 5 00 |
| J. J. Ferguson | 5 00 |
| Edmond Alonzo Rich | 5 00 |
| Newcomb Washington Rich | 5 00 |
| Mrs. S. C. Hanie | 5 00 |
| Martin Olson | 5 00 |
| J. R. Archibald | 5 00 |
| Mr. and Mrs. W. G. Edeburn | 5 00 |
| R. Eden | 5 00 |
| Arthur E. Stromberg | 5 00 |
| Mr. and Mrs. B. F. Winkler | 5 00 |
| M. J. N. | 5 00 |
| North Michigan Conf. Treas. | 4 05 |
| J. A. Miller | 4 00 |
| J. L. Johnson | 4 00 |

| | |
|---------------------------------------------|------|
| W. W. Sayre | 4 00 |
| St. Paul (Minn.) Eng. church | 3 80 |
| Dr. B. J. Ferciot | 3 79 |
| Mrs. J. H. Parritt | 3 50 |
| Mrs. Frank Smeal and family | 3 25 |
| Mrs. J. F. Stureman and children | 3 00 |
| Mrs. Sarah A. Miller | 3 00 |
| Mrs. S. Garner | 3 00 |
| B. N. S. | 3 00 |
| M. J. and Amanda Camp | 3 00 |
| J. F. McCutchen | 3 00 |
| Mrs. Marie Carston | 3 00 |
| South Bend (Ind.) church | 2 90 |
| Rutland (Vt.) Sabbath-school | 2 57 |
| Emily Kirkwood | 2 50 |
| Margaret Kirkwood | 2 50 |
| Floyd Brown | 2 50 |
| Jessie E. Brown | 2 50 |
| Edna L. Peoples | 2 50 |
| C. A. Parritt | 2 50 |
| Class of little girls, Omaha Sabbath-school | 2 46 |
| Daniel Starret | 2 25 |
| Lizzie S. Holmes, clerk | 2 00 |
| Mrs. A. E. Johnson | 2 00 |
| F. W. Hender | 2 00 |
| Chas. Bartlett | 2 00 |
| J. F. Stureman | 2 00 |
| Lida E. Nelson | 2 00 |
| I. Fraser | 2 00 |
| Mr. and Mrs. E. P. Thurgood | 2 00 |
| Mrs. David M. Hammond | 2 00 |
| Mrs. Emily Billups | 2 00 |
| John A. Chase | 2 00 |
| Mrs. L. E. Stevenson | 2 00 |
| Mrs. S. M. Wolverton | 2 00 |
| Mrs. Lettie Fisher | 2 00 |
| Mr. and Mrs. T. A. Rogers | 2 00 |
| A friend | 2 00 |
| A. W. Andrews | 2 00 |
| Hannah Lee | 2 00 |
| Carrie Cope | 2 00 |
| Fred Hall | 2 00 |
| Mr. and Mrs. H. A. Olson | 2 00 |
| W. J. Dorman | 2 00 |
| Lillie Dorman | 2 00 |
| Jacob Cox | 2 00 |
| E. L. Cardey | 2 00 |
| Mrs. E. C. Reed | 2 00 |
| Mrs. M. N. Wallar | 2 00 |
| Two who loved Him | 2 00 |
| Mrs. E. A. Rose | 2 00 |
| Ira Whitehouse | 2 00 |
| R. Sawyer | 2 00 |
| L. Baker | 2 00 |
| Asa Smith | 2 00 |
| Mrs. A. C. Clawges | 2 00 |
| Preston (Kan.) church | 1 69 |
| Mrs. Mary A. Terry | 1 55 |
| Mrs. Martha J. Berden | 1 50 |
| Lulu Kromer | 1 25 |
| Edward Sterner | 1 00 |
| Lulu N. Layman | 1 00 |
| Mrs. F. W. Hender | 1 00 |
| Gertie Hender | 1 00 |
| Amanda Boothly | 1 00 |
| Mr. and Mrs. P. A. Sorenson | 1 00 |
| Mrs. J. C. Hill | 1 00 |
| A friend | 1 00 |
| Mrs. H. Satterlee | 1 00 |
| Will H. Fink | 1 00 |
| A. H. Saur | 1 00 |
| C. S. Parks | 1 00 |
| R. Crawford | 1 00 |
| Mrs. M. Cadwell | 1 00 |
| Mr. Platt | 1 00 |
| S. I. Farrand | 1 00 |
| B. F. Donagan | 1 00 |
| Martin Kemmerer | 1 00 |
| B. F. Lentz | 1 00 |
| E. T. Lentz | 1 00 |
| T. J. Brewer | 1 00 |
| Mrs. Cornelia Murphy | 1 00 |
| Thos. Murphy | 1 00 |
| Birdie Russell | 1 00 |
| Mrs. Anna Stevens | 1 00 |
| Mrs. O. M. Kelly | 1 00 |
| Mrs. Leila Stevenson | 1 00 |
| Chas. Collier | 1 00 |
| F. M. Hawk | 1 00 |
| Celia Wallack | 1 00 |
| Nick Rogers | 1 00 |
| Anna Fryer | 1 00 |
| F. A. Stahl | 1 00 |

| | | | | | |
|-----------------------|------|--------------------------|----|----------------------------|--------|
| Mrs. M. E. Silcox | 1 00 | F. Worley | 50 | Mrs. M. E. Shipley | 25 |
| Mrs. M. E. Taylor | 1 00 | Clyde Lee | 50 | Mary Starret | 25 |
| Wm. Showers | 1 00 | Amy Lee | 50 | Wm. S. Lincoln | 25 |
| Lucy Showers | 1 00 | Mary I. Steele | 50 | Steward Rogers | 20 |
| J. B. Gallion | 1 00 | Mrs. G. Webb | 50 | Mrs. Monroe | 15 |
| F. A. Luce | 1 00 | M. E. Dake | 50 | Marion Johnson | 15 |
| D. H. Smouse | 1 00 | N. J. Steele | 50 | George J. Biner | 15 |
| Mrs. Dr. Rhine | 1 00 | Otto Sangren | 50 | Matthew Sterner | 15 |
| Mrs. Dora G. Teel | 1 00 | Mrs. Sangren | 50 | Elizabeth Boram | 11 |
| Eunice Teel | 1 00 | C. H. Ellis | 50 | John Sterner | 10 |
| Mrs. M. L. Vaughn | 1 00 | Mrs. Wm. Nicholls | 50 | Martha Sterner | 10 |
| E. E. Vaughn | 1 00 | Mrs. F. E. Lucas | 50 | W. A. Deacon | 10 |
| Mrs. Jennie Lake | 1 00 | Mrs. H. M. Gore | 50 | Alfred Blake | 10 |
| Mrs. C. E. Galarno | 1 00 | John Mitchell | 50 | J. Adam | 10 |
| Bertha L. Shop | 1 00 | Olive Showalter | 50 | A. J. Castleman | 10 |
| Herbert Lee | 1 00 | Wm. Richtmgre | 50 | P. Peterson | 10 |
| Columbia McFarland | 1 00 | D. S. Haley | 50 | Martha Kurtze | 10 |
| R. L. Steele | 1 00 | V. C. Yeager | 50 | U. S. Shreves | 10 |
| P. W. Steele | 1 00 | S. J. Stewart | 50 | Beulah Pennell | 10 |
| Mrs. E. T. Osgood | 1 00 | Harry Stewart | 50 | Victor Fallout | 10 |
| Mrs. Milo D. Harfle | 1 00 | Walter A. Beebe | 50 | Miss Gregg | 10 |
| Mrs. S. A. Curtis | 1 00 | E. H. Silsbee | 50 | D. G. Neff | 10 |
| Mrs. H. L. Lindquist | 1 00 | Brother and Sister Perry | 50 | N. Fortin | 10 |
| A sister | 1 00 | Clyde Haysmer | 50 | F. Ruckman | 10 |
| Handry G. Olson | 1 00 | J. E. W. | 50 | H. R. Boyer | 10 |
| Mrs. Mary E. Lotti | 1 00 | A. E. P. | 50 | Miss Herendine | 10 |
| Peter Pepin | 1 00 | F. M. Kellogg | 40 | Mrs. L. S. Lewis | 10 |
| S. D. Colby | 1 00 | Ruth Sterner | 40 | W. J. Lewis | 10 |
| Wm. Robbins | 1 00 | Louise Robbins | 30 | Lorena Hawk | 10 |
| Mrs. E. J. Handus | 1 00 | Chas. H. A. Brooke | 25 | Everett Hawk | 10 |
| E. Robbins | 1 00 | Eva J. Brooke | 25 | Elva Wallack | 10 |
| Mrs. Lfella B. Priddy | 1 00 | Grace V. Brooke | 25 | Mildred Wallack | 10 |
| Linnie Baker | 1 00 | Lawrence M. Brooke | 25 | Nola Wallack | 10 |
| Mrs. Franklin | 1 00 | Mr. Campbell | 25 | Ethel Rogers | 10 |
| T. D. Wallar | 1 00 | H. C. Nelson | 25 | Henry Tucker | 10 |
| Edwin E. Rogers | 1 00 | L. Teitzel | 25 | Laura Williams | 10 |
| Mabel Rogers | 1 00 | J. C. Teitzel | 25 | Sadie Lucas | 10 |
| Dell Rogers | 1 00 | J. J. Pennell | 25 | Frank Lucas | 10 |
| Mrs. Calista Johnson | 1 00 | Mrs. L. A. Pennell | 25 | Cora Favro | 10 |
| Agnes Beal | 1 00 | Corde Pennell | 25 | E. V. Vowlin | 10 |
| J. W. Wilbur | 1 00 | Mrs. E. A. Swanson | 25 | Byron A. Lincoln | 10 |
| Elizabeth Wilbur | 1 00 | Thos. G. Hildess | 25 | A friend | 05 |
| Fred Wilbur | 1 00 | Wm. G. Hardy | 25 | Richard Satterlee | 05 |
| Clarence Wilbur | 1 00 | Jos. McGee | 25 | Mary Overton | 05 |
| Mrs. Margaret Sayre | 1 00 | Verna Hender | 25 | Bill Hubbard | 05 |
| Carrie and Kate Irwin | 1 00 | Myrtle Hender | 25 | H. G. Scott | 05 |
| Mrs. W. H. Yaw | 1 00 | Hattie Hanchett | 25 | E. Shurmen | 05 |
| Mrs. J. M. I. Kirkand | 1 00 | A friend | 25 | Sadie Thomas | 05 |
| S. M. Bond | 1 00 | Lewis Zink | 25 | Mrs. Sally Argo | 05 |
| L. Logan | 1 00 | Wm. Rapp | 25 | Ella Thompson | 05 |
| E. J. Harvey | 1 00 | Agnes Green | 25 | Grace Thornton | 05 |
| Mrs. W. T. Davies | 1 00 | Mrs. Whitney | 25 | Allie Reid | 05 |
| Dolphus Haysmer | 1 00 | Mrs. Lindsley | 25 | Minnie Stillwell | 05 |
| H. H. Bosworth | 95 | Mrs. Stream | 25 | Minnie McDonald | 05 |
| Mrs. Amy A. Call | 75 | Hildah Stream | 25 | Rex McDonald | 05 |
| S. B. Hensely | 60 | Mrs. Landis | 25 | Mae Hermann | 05 |
| Arthur Robbins | 51 | Mrs. W. Hildreth | 25 | J. B. Terry | 05 |
| Harvey J. Sterner | 50 | Mrs. V. Green | 25 | E. A. Terry | 05 |
| Alice Sterner | 50 | Mrs. M. E. Pickard | 25 | E. A. Halifax | 05 |
| Mrs. C. Boles | 50 | Mrs. S. J. Briggs | 25 | Alice Sturdevant | 05 |
| Ethel L. Boles | 50 | Mrs. J. Sides | 25 | Ella Bland | 05 |
| Ruth Cole | 50 | Frank Raymond | 25 | Elizabeth Council | 05 |
| Flavius Stafford | 50 | George Olmstead | 25 | Lena Council | 05 |
| H. Hiserman | 50 | Edward Johnson | 25 | Rena Council | 05 |
| Mrs. W. Dayhle | 50 | A. McArthur | 25 | Ollie Council | 05 |
| C. H. Bannan | 50 | Harry Housler | 25 | Percy Council | 05 |
| Raleigh Hender | 50 | J. Thompson | 25 | Ben Council | 05 |
| William Shasky | 50 | Mrs. E. Pressey | 25 | John Council | 05 |
| Francis Wood | 50 | W. W. Crawford | 25 | Lou Council | 05 |
| Mrs. M. McLain | 50 | A friend | 25 | Flora Council | 05 |
| Ella Wright | 50 | H. Sperry | 25 | Jessie Council | 05 |
| Mary Beaty | 50 | G. Rockwell | 25 | George Council | 05 |
| Mrs. H. H. Wylie | 50 | Mrs. E. S. Christy | 25 | Robert Council | 05 |
| C. M. Fulkerson | 50 | J. K. Calkins | 25 | Mary Stewart | 05 |
| Mrs. J. T. Perham | 50 | Mrs. P. L. Horton | 25 | Mabel McFadden | 05 |
| L. M. Brooman | 50 | A friend | 25 | Susie Barnes | 05 |
| Peter Anderson | 50 | Raymond E. Abbey | 35 | Sarah Stone | 05 |
| E. Soules | 50 | Zoe E. Abbey | 25 | Olive Bell | 05 |
| F. I. Payne | 50 | Mrs. Celester Wilson | 25 | Shurmond Swanson | 02 |
| Mrs. L. M. Payne | 50 | Wilda Wilson | 25 | A friend | 1 00 |
| R. A. Lewis | 50 | Martha Wilkins | 25 | B. C. Chandler | 1 30 |
| J. H. Thornton | 50 | A friend | 25 | H. G. | 5 00 |
| Nettie Bennett | 50 | Myrtle Cutler | 25 | Mr. and Mrs. L. D. Pfender | 10 00 |
| Louisa Warren | 50 | Viola Kelley | 25 | A. J. Haysmer | 25 00 |
| Mrs. Sarah Kenmerer | 50 | S. U. Bosworth | 25 | Dora Haysmer | 25 00 |
| Mary M. Abbey | 50 | J. J. Parrott | 25 | Joseph Walter Rich | 50 00 |
| O. E. Abbey | 50 | Mrs. Mary L. Thomas | 25 | Mrs. Kristine Johnson | 100 00 |
| Helen Cook | 50 | Mrs. William Martin | 25 | | |
| Henry Corner | 50 | Helen Nicholls | 25 | | |
| Mrs. Addie R. Wallack | 50 | Freddie Gore | 25 | | |
| Albert Wilkins | 50 | M. McFarland | 25 | | |
| Sarah H. Bosworth | 50 | Hattie J. Dixon | 25 | | |
| Lovica Holland | 50 | Mrs. R. L. Clark | 25 | | |
| Jessie Cornforth | 50 | Mrs. D. W. Comstock | 25 | | |

Total reported \$29,871 71

A further list will follow.

W. T. BLAND, Assistant Treasurer.
222 N. Capitol St., Washington, D. C.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Assisting Worthy Students

WHEN I meet with a young person who could go to college as well as not, whose parents are anxious to have him go and are ready to meet the expenses, but who is either too indifferent or too greedy for gain or too worldly minded to even accept the advantages within his reach, I feel almost too indignant to say anything except, "Ephraim is joined to idols: let him alone." But when I talk with others who are thirsting for an education, and whose eyes fill with tears of mingled desire and disappointment as they acknowledge their lack of money to go to school, my heart goes out to them in sympathy. To some I would cry, Stand firm, brave heart! You can win an education by your own efforts and the blessing of God. God has given you health, strength, ability. Consecrate these to the task of gaining your heart's desire, that you may honor God and bless humanity. Work at any honest employment, the job nearest you. Work hard. Study how to serve the interests of your employers. Be saving. Shun pleasures which scatter your earnings as the sun scatters mist. You will succeed, and will be all the stronger for your exercise of self-reliance.

Others there are, just as earnest, just as deserving, just as able to work out their education; but circumstances bind them to other objects. They have aged parents to sustain, or afflicted friends to care for. Never mind; you will never do anything nobler, even if you should gain the best education the schools can afford. Love and duty are the highest motives. Your duty is not in two places at the same time. Your lot needs a sublimer courage, a more patient faith, than that of the other. But the dear Lord has promised you strength for your day, grace for your need. He will help you to wait for his salvation. Do not give up, circumstances will change, the way will yet open for you to attend one of our training-schools.

To my brethren and sisters, let me say: Are you watching to help these persons? They are in all our churches. We are prone to overlook them because we know them. Merit and need seem great when far removed from us. Let us search out these cases and aid them judiciously; some one has said that such work is planting seed corn for eternity. Please read the following from "Testimonies for the Church," Vol. VI, page 213:—

"The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training-schools. There is excellent ability in the churches that needs to be brought into service. There are persons who would do good service in the Lord's vineyard; but many are too poor to obtain, without assistance, the

education that they require. The churches should feel it a privilege to take part in defraying the expenses of such.

"Those who have the truth in their hearts are always open-hearted, helping where it is necessary. They lead out, and others imitate their example. If there are some who should have the benefit of the school, but who can not pay full price for their tuition, let the churches show their liberality by helping them." C. C. LEWIS.

Current Mention

—Disastrous conflagrations, due to prolonged drought, are reported from Hungary. Hundreds of houses have been destroyed, and from fifteen to twenty lives are reported lost.

—Two negroes charged with the murder and cremation of a white man and his wife and three children, near Statesboro, Ga., were caught by a mob and burned at the stake at that place, August 16. The negroes were under military guard, but the guns of the guard were unloaded, and the guard was overpowered by the mob. A picture of the scene was taken by a photographer who was present. Other negroes being implicated in the murder of the white man and his family, a reign of terror for the negroes in that vicinity ensued, who began a general exodus from the place. Armed mobs of white men went about the country for several days, killing or injuring negroes who were suspected of knowing about the crime which led to the lynching. The two negroes burned had been convicted of the crime in court, and were under sentence of death.

—The Russian Vladivostock cruisers "Rurik," "Rossia," and "Gromoboi" were attacked by a Japanese squadron, August 14, and a battle lasting five hours ensued, in which the "Rurik" was sunk, and the other Russian ships badly damaged, the "Rossia" losing half her officers and men. The Russian war-ships in the far East are now scattered in a number of ports along the coast, but most of the battle-ships are believed to have returned to Port Arthur, and it is stated the Russian admiral is under orders either to put to sea again and engage the Japanese ships, with the certainty before him of the annihilation of his fleet, or to blow up his ships in the harbor. Japan refuses to return the Russian torpedo-boat seized in Chefoo harbor, and has demanded that China enforce her neutrality by ordering Russian war-ships in her harbors to leave at the expiration of the time limit fixed by international rules for a hostile ship to remain in a neutral harbor, which is twenty-four hours, or that the Russian war-ships in her harbors be dismantled. Russia demands that time be allowed to make "reasonable repairs" to the damaged snips. Japan threatens to seize the ships in the harbor if they remain, and there is grave danger of international complications arising out of the effort to preserve Chinese neutrality. It is reported that large bodies of Chinese troops are being drilled in the interior of the country by Japanese officers.

—Disastrous cyclones and severe storms have visited various sections of the country the past week, and the cities of St. Paul, St. Louis, and New York have sustained heavy damage from them. At St. Paul the storm was of the character of a fierce tornado, which struck the city about 9 p. m. on August 20, and wrought terrible havoc with buildings in its path, even destroying the steel "high bridge" across the Mississippi, and demolishing two theaters. It is reported that a flat building was blown down and over a hundred of the occupants killed. The first reports sent out say that five persons are known to have been killed by the storm, and twoscore injured. The estimated damage to property is \$2,000,000. At St. Louis, which was visited the previous day, the tornado was of small dimensions, but caused the loss of one life, and of property to the amount of \$100,000. The tornado came without a moment's warning, and there were many narrow escapes. One person was killed and ten injured by the same storm at Venice, Ill.

NOTICES AND APPOINTMENTS

| Camp-Meetings for 1904 | |
|-------------------------------------------|---------------------|
| ATLANTIC UNION CONFERENCE | |
| Central New England, Melrose, Mass. | Aug. 25 to Sept. 5 |
| Southern New England, Middletown, Conn. | Sept. 1-10 |
| Maine, Caribou, Aroostook Co. | Aug. 25 to Sept. 5 |
| New York, Lacona (State) | Sept. 8-18 |
| New York, Hadley (local) | Aug. 18-28 |
| West Virginia, Clarksburg | Sept. 8-18 |
| CANADIAN UNION CONFERENCE | |
| Quebec, Knowlton | Sept. 1-12 |
| SOUTHERN UNION CONFERENCE | |
| Florida, Plant City | Oct. 13-23 |
| LAKE UNION CONFERENCE | |
| East Michigan, Flint | Sept. 15-25 |
| Northern Illinois, Streator | Sept. 1-11 |
| North Michigan, Mancelona | Sept. 1-12 |
| Wisconsin, Oshkosh | Aug. 30 to Sept. 12 |
| CENTRAL UNION CONFERENCE | |
| Iowa, Burt (local) | Sept. 13-18 |
| Kansas, Wichita | Aug. 25 to Sept. 4 |
| Nebraska, Omaha (State) | Sept. 1-11 |
| SOUTHWESTERN UNION CONFERENCE | |
| Oklahoma, Guthrie | Aug. 25 to Sept. 4 |
| PACIFIC UNION CONFERENCE | |
| British Columbia, Vancouver | Sept. 15-25 |
| Western Oregon, Ashland | Sept. 8-18 |
| Southern California, Los Angeles | Sept. 1-11 |
| UPPER COLUMBIA CONFERENCE | |
| British Columbia, Vancouver | Sept. 15-25 |
| Southern Idaho | Sept. 12-18 |
| Oregon, La Grande | Aug. 30 to Sept. 4 |
| Western Washington, Ridgefield | Aug. 25-31 |
| Western Washington, Sedro Woolley (local) | Sept. 9-18 |
| Washington, North Yakima | October |

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.

Annual Meeting of Wisconsin Conference Association

THE Wisconsin Conference Association of Seventh-day Adventists will hold its next annual session, for the election of officers and the transaction of other necessary busi-

ness, at Oshkosh, Wis., in connection with the Seventh-day Adventist annual conference and camp-meeting, Aug. 30 to Sept. 12, 1904.

WM. COVERT, *Pres. Association*,
R. T. DOWSETT, *Secretary*.

Annual Conference for Wisconsin

THE next annual conference for Wisconsin is appointed to be held at Oshkosh in connection with the camp-meeting, Aug. 30 to Sept. 12, 1904. Conference officers are to be elected to serve for the ensuing year, and such other business transacted as may be necessary for the progress of the Lord's cause in the conference. All church-members in good standing, who may be present, will constitute the delegates of the session.

WM. COVERT,
Conference President.

Annual Meeting of Wisconsin Medical and Benevolent Association

THE next annual meeting of the Wisconsin Medical and Benevolent Association will be held on the camp-ground at Oshkosh, in connection with the Seventh-day Adventist annual camp-meeting and conference, Aug. 30 to Sept. 12, 1904. Members will be elected to fill vacancies on the board of trustees, and such other business transacted as may be necessary for the good of the association. All delegates to the conference are members of the constituency, and may have a voice and a vote in the transaction of the business of the association.

WM. COVERT, *Chairman of the Board*,
J. H. BRAMHALL, *Secretary*.

Notice!

THE second annual session of the Northern Illinois Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Streator, Ill., September 1-11. The first regular meeting of this conference will be held at 2:30 P. M., September 2.

N. W. KAUBLE,
President.

Notice!

THE sixth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Caribou, Maine, August 29, 1904, at 5 P. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting.

P. F. BICKNELL, *President*,
E. C. TAYLOR, *Clerk*.

Wanted

ANY man, woman, boy, or girl who is willing to work a few hours each week, can make 233 1-3 per cent profit selling *The Southern Watchman*. We want agents in every town, as well as in the country districts.

Each issue will be well illustrated, and during the next few months it will contain many things that will be of special interest. The people are sure to want it. For full particulars, address Southern Publishing Association, 1025-27 Jefferson St., Nashville, Tenn.

One Way of Helping

SOME of our brethren and sisters have asked us if we could dispose of their unsold copies of "Christ's Object Lessons," and use the money for the new school at Nashville. We would be glad to receive "Object Lessons" for this purpose, rather than have them become shelf-worn.

A number of persons who are interested in the Southern work have offered to assist us by selling these books, so if any of our brethren and sisters have unused copies that they would like to have used for the Southern work, if they will send them to Percy H. Magan, Berrien Springs, Mich., freight paid, it will be greatly appreciated.

THE first meeting of the second annual session of the East Michigan Conference will convene at the camp-ground at Flint, September 16, at 9 A. M.

J. D. GOWELL, *Pres.*,
E. K. SLADE, *Sec.*

THE East Michigan Conference Association of Seventh-day Adventists will hold its annual meeting for the election of officers, and for the transaction of such other business as may be necessary, on the camp-ground at Flint, Sept. 16, 1904, at 10 A. M.

J. D. GOWELL, *Pres.*,
E. K. SLADE, *Sec.*

The International Publishing Association

THE first annual meeting of the International Publishing Association will be held at College View, Neb., after the close of the Nebraska Conference meeting in Omaha. The meeting will be called to order at 10:30 A. M., Sept. 13, 1904, and the sessions will continue as long as may be necessary to transact the business that will come before the association at this time.

Very important matters pertaining to the future policy of the International Publishing Association and the development of the foreign publishing work will be considered at this meeting, and therefore a full representation is desired not only of the board of directors, but of the advisory committee as well. We should also be pleased to see other leading workers among the Germans and Scandinavians at this meeting. Quite a number of our leading American brethren from the General Conference, the book committee, and our English publishing houses, are expected to attend this meeting.

E. T. RUSSELL, *President*,
A. SWEDBERG, *Secretary*.

A Call to Christian Educators

AT the recent Pacific Union Educational Council, held at South Tacoma, Wash., the following recommendations concerning readers for the church-school were made:—

1. That four graded monthly publications, or one weekly publication, be issued to provide matter for the reading classes in our schools.

2. That this council select editors for these publications.

3. That a committee of three, of which the educational secretary of the Pacific Union Conference shall be a member, be appointed to complete arrangements for publication.

4. That, in the selection of material for these publications, matter from the Bible and our denominational literature be given the most prominent place.

5. That every person interested in our educational work be requested to make selections to be submitted for publication.

6. That we publish an announcement in the *Pacific Union Recorder* and the *REVIEW AND HERALD* embodying the action of this council in reference to readers, and solicit contributions to the same.

7. That the readers be printed at the Pacific Press if suitable arrangements can be made.

8. That every reasonable effort be made to keep the expense to patrons at a minimum.

9. That the editorial committee receive suggested names for the publication to contain the reading material, and make the final selection.

10. Editorial Committee: M. E. Cady, W. E. Howell, Mrs. Alma E. McKibbin, Sarah Peck, Katharine Hale.

Since the council it has been decided to print this matter in four separate monthly publications adapted to the second, third, fourth, and fifth to seventh years of the church-schools respectively. The cost to patrons, including cover for filing, will not exceed thirty-five to sixty-five cents for each monthly publication for the school year of nine or ten months. For the first year of the course it is intended to use Sutherland's and Sanders' Readers.

From the foregoing recommendations it will

be seen that we earnestly desire to receive contributions of material for these readers; and it is urged that these contributions be made largely by successful teachers, especially in the church-school. It is not intended, however, to exclude any one, of whatsoever persuasion, from a part in this important work of supplying proper mental and spiritual food for our children and youth. Will those who have an interest in saving the lambs of the fold, send in their instalment at once?

As to the matter, observe these points:—

1. Biblical and denominational literature to be made most prominent.

2. Selections may be made from any source.

3. Matter may be (a) selected; (b) adapted; (c) original.

4. Matter should be sent in as fast as ready so long as each instalment is complete in itself.

5. Our plan includes annotations, suited to the grade, with a view to making the thought clear (especially in *selections*), to developing simple language exercises based upon the text, and to introducing drill in number work naturally suggested by the text, and practise in drawing for "busy" work. The course of study calls for language work to begin in the third year, to consist, in that year, of capitals, simple punctuation, and short sentences. Spelling and writing are to be based upon the reading-matter from the beginning, and it is intended to provide progressive exercises in spelling, so as to let no new word escape notice. Therefore—

6. We earnestly request you to annotate your own matter to the best of your understanding of the plan, and to be free to make suggestions to the editorial committee on any point. Do not, however, let this request deter you from sending in matter without annotation if you do not find it practicable to supply the latter.

7. In preparing your matter, please keep in mind the particular grade you design it for, and accompany the matter with a definite recommendation on this point.

8. May we not look for at least one instalment from you within a week? The King's business requires haste, but not hurry.

9. Address all matter to Christian Educator, Healdsburg, Cal.

It is well in closing to say that this plan of preparing readers is a co-operative one, both in spirit and in fact. No individual will own the copyright, nor receive any profit from the publication and sale of the readers, nor receive any honor that may accrue. The matter is put out in this form with a view to thoroughly testing it by use before putting it into permanent form. Will you co-operate?

EDITORIAL COMMITTEE.

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.—Several more lady nurses for bath room, but chiefly case work, at Mt. Vernon Sanitarium and outside work. Address, at once, E. T. Secor, Mgr., 130 So. Main St., Mt. Vernon, Ohio.

WANTED.—At our Takoma Park school, an efficient hygienic cook having a knowledge of bread-baking. Permanent work for right person. In replying send references and state experience. Address A. P. Needham, Takoma Park, Washington, D. C.

WANTED.—A gentleman and a lady to take charge of sanitarium treatment rooms in a well-equipped sanitarium. Must be good, sound S. D. A. trained nurses, and have business ability. Would also like to correspond with any who desire to take a thorough nurses' course. Address Newark Sanitarium, Newark, Ohio.



WASHINGTON, D. C., AUGUST 25, 1904

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

It is necessary to call attention to a correction which should be made in Table No. 1 of the statistical report published last week. In next to the last line, showing net gain for 1903, the following corrections should be made: Net gain in number of Sabbath-schools, 253; per cent of gain, 9.28; net increase of tithe receipts, \$40,282.71; per cent of increase, 6.26; net increase of book sales, \$47,687.27; per cent, 11.09.

We have received from the author a leaflet of twenty pages with the title "Earth's Early Days." It is the object of the writer of this leaflet to show that up to the time of the flood the earth's axis was perpendicular to the plane of its orbit, and that "the earth was tilted on its axis on that fateful day of Noah's life, the day the flood began." With this hypothesis the climatic changes since the time of the creation of man are accounted for, and also the regular succession of the seasons with their variations of temperature. The leaflet is interesting, even though it may not be fully convincing. The price is ten cents, postpaid, and it may be obtained of the author, Orin Belknap, Kettle Falls, Wash.

ONE of our colporteurs in South America writes as follows concerning our church paper: "The REVIEW AND HERALD is surely what it claims to be, and it passes understanding how any of our people in the United States can do without it, when those abroad reach out for it as for the very bread of life. How it does cheer one to hear of the progress of the work everywhere, and especially is that true when one is so lonely among strangers." It is the aim of the REVIEW to feed the household with food in due season, and to report the progress of the message in all lands for the information and encouragement of the believers. We shall be glad of the co-operation of our friends in widening the circle of our readers.

WE have received from the secretary, Brother W. C. Sisley, the annual balance sheet of the International Tract Society, Limited, of London, for the year ending June 30, 1904. It appears from this report that the net earnings of this publishing house for the year were over \$4,500, a most excellent showing as it seems to us, especially in view of the

fact that there was a loss of about \$750 incurred in the publication of the paper, *The Present Truth*. The net earnings of the health food business conducted by the International Health Association in the same field for the past year were nearly \$3,000, according to their annual report. We are glad to note these evidences of prosperity.

FROM the Review and Herald Publishing Company, of Battle Creek, Mich., we have received a copy of "Our Little Folks' Bible Nature Studies," by Ella King Sanders. This is neither a primer nor a first reader, according to the conventional classification of school-books, but it is a child's first book in language, using the sentence method. The subject-matter is drawn from the first chapter of Genesis. "It has been the plan in the preparation of this book to give simple lessons on nature, taking up the subjects in the order of creation." The method followed is natural and easy, the many illustrations are adapted to the text, and will be helpful in understanding it, and the colored pictures add much to the attractiveness of the book. The cover design is a pleasing one, and includes a striking picture in colors on the first page.

Washington, D. C.

As will be seen by reference to page 20, the amount of donations to the \$100,000 fund now lacks but \$128.29 of \$30,000, and the donations are still coming in rapidly. We are very much pleased to note that many children, and also a large number of friends who are not Adventists, are helping to make up the needed amount. This is very encouraging. We are also interested to note that many families—father, mother, and children—are all uniting in this work. One family, consisting of father, mother, and nine children, all sent in donations, so that the total family gift was \$500.

One thousand dollars has just been donated from a foreign land. It will be fully reported next week. Will not some of our dear friends in America now send a donation of one thousand dollars for the next week's list to go with this one which comes from a far country? It is wonderful to note that many of our dear brethren and sisters in foreign lands are rejoiced to unite with the loyal brethren in the United States in helping to accomplish this great work.

We call attention to two letters of remarkable interest from the island of Bermuda:—

HAMILTON, BERMUDA.

If every one of the seventy thousand Adventists felt and knew that ten per cent of all his income belonged to the

Lord at any and all times, would it be hard for any of them to say at a time of need like this in Washington: "I owe to him, the blessed Lord who gives me all, three per cent more this month, and I will continue to pay each month for a year, or such a time as needed, three per cent out of all that I receive, besides the tithe, until this amount, \$100,000, is raised"? Could anything but happiness come from such a course, if followed conscientiously? And how quickly will all be raised if those who still love to give a specified amount, continue to let the good work go on. My wife and I will follow such a plan.

Brother James A. Morrow, of Hamilton, Bermuda, writes of an aged sister who has sent an offering for the Washington fund:—

She is a dear colored sister, sixty-seven years of age, who works very hard. She sells fruit at the dock yard to families, and to do this she leaves her home early in the morning, walks about half a mile, then crosses the water three fourths of a mile to Hamilton, where she makes her purchases, and takes the nine o'clock boat to the dock yard six miles distant. She walks from house to house, selling her fruit and vegetables. It is night when she returns. She makes this trip two or three times a week. This week she came bringing her donation to the Washington fund, requesting us to send it for her. She laid out six pounds in gold (thirty dollars), saying that she had laid this by for some time, and had been praying the Lord to know where he would have her put the money, when she received letters from Brethren Washburn and Daniells. I wish you could see her face. There is a light there which only the power of God can make. Some day I hope you will see her among that wondrous throng that will surround the throne of God.

When our brethren in foreign lands are so intensely interested in this work, surely those in this country will manifest even a deeper willingness to sacrifice and to work systematically until the whole amount is quickly raised. We quote the following words from the Testimony written June 4 in Nashville, Tenn., in sight of the great need in that field, and within hearing of the pleading of worthy calls for help:—

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.

Has not the Lord called his people to this high mountain top from which the message of warning and of salvation may be proclaimed to all the world? "O Zion, that bringest good tidings, get thee up into the high mountain. . . . Say unto the cities of Judah, Behold your God. Behold, the Lord God will come." Isa. 40:9, 10.

J. S. WASHBURN.