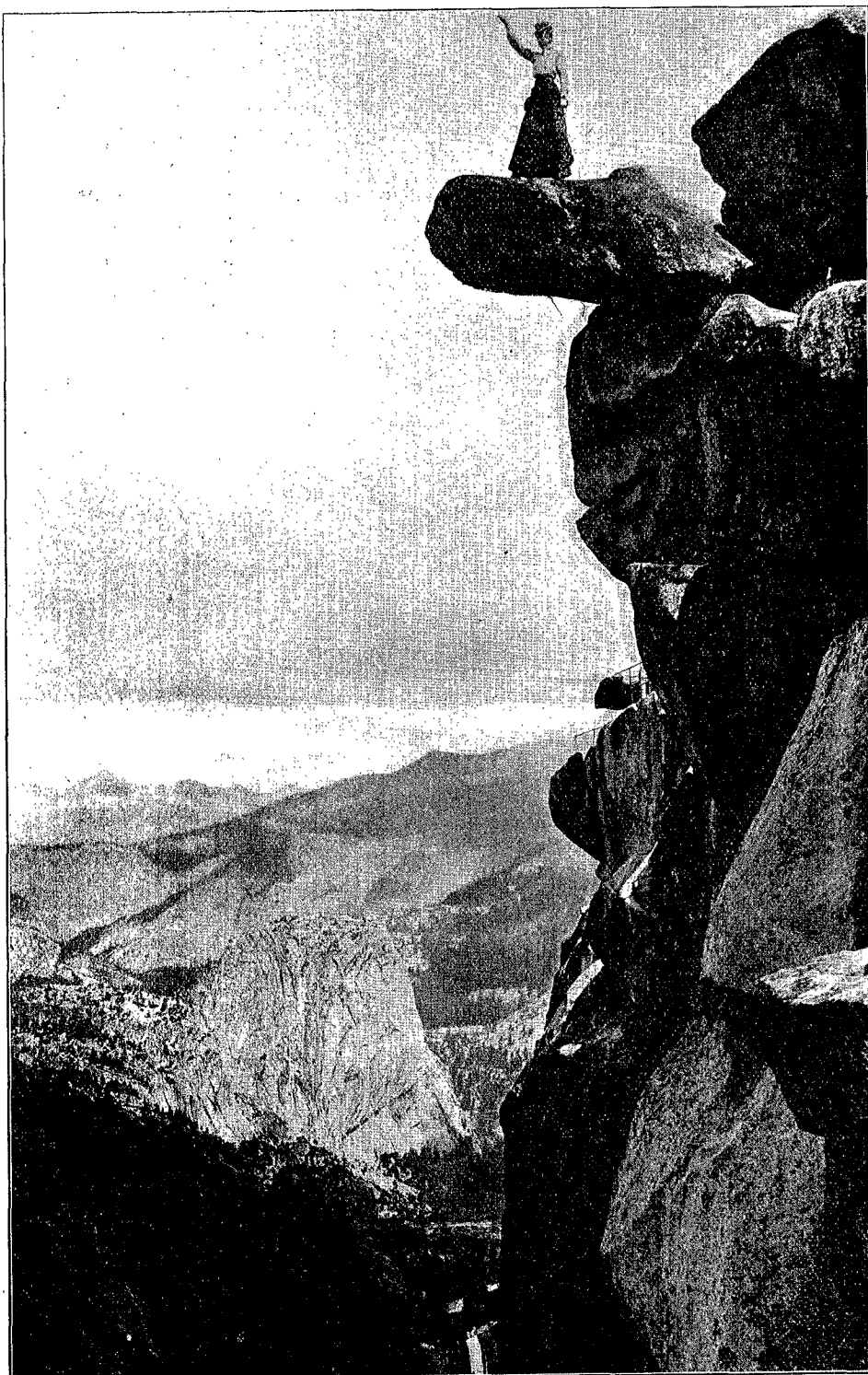


The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, SEPTEMBER 29, 1904

No. 39



From the "Four Track News"

GLACIER POINT IN THE YOSEMITE VALLEY

Publishers' Page

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

Definite Words About the Missionary Campaign

WE are glad to say that at the General Conference Council now being held at College View, Neb., definite and detailed suggestions concerning the missionary campaign have been made. They are as follows:—

Missionary Recommendations

"1. *We recommend*, That a mighty missionary campaign be inaugurated this fall, which shall know no cessation until this gospel of the kingdom is carried to every nation, tongue, and people; and that such varied and effective plans be developed in every conference and church as will assign a specific place in this movement to every man, woman, and child among us.

Outline of the Plan

"2. That this campaign be introduced in the following manner:—

"(a) By devoting the month of November principally to the circulation of periodicals and tracts, and the month of December to the sale of 'Object Lessons,' 'Story of Joseph,' and such other literature as may be adapted to the development of interests already created.

"(b) That missionary conventions in all our churches be held on Sabbath, October 29, and Sabbath, November 26. On the first Sabbath, October 29, the following topics are to be considered:—

"A Call to Service, by Mrs. E. G. White.

"Continuance in Well-doing, by A. G. Daniells.

"The Best Ways of Using Tracts and Periodicals, by various writers.

"Our Young People, Their Privileges and Responsibilities, by M. E. Kern.

"In the second convention, Sabbath, November 26, consideration is to be given to the following topics:—

"Dedicated Literature, by W. C. White.

"The Development of House to House Workers, by H. H. Hall.

"Mission of Our Large Books, by E. R. Palmer.

"Family Bible Studies and How to Conduct Them, by S. N. Haskell.

"The readings and a suggestive program for these conventions, together with detailed plans for the campaign, are to be published in the Review, and in order that this essential information, and the valuable instruction and interesting reports from the world-wide field, which this paper contains, may be studied by all our people,—

"3. *We recommend*, That during the month of October, the librarians, church elders, and conference laborers seek to place it in the home of every Sabbath-keeper.

Follow-up Work

"To make this movement most effective and economical,—

"4. *We recommend*, That special attention be given to the work of following up every effort made, by securing

yearly subscriptions to our periodicals, holding family Bible studies, making missionary visits, etc.

Missionary Campaign Supplies

"5. That the periodicals to be given particular prominence be, The Third Angel's Message Series of *The Signs of the Times*, the Signs Number of the *Southern Watchman*, and such special issues of *Life and Health* and our foreign papers as may be announced later.

"6. Among the tracts the use of which we would suggest, are 'The Last Generation Message,' 'Heralds of His Coming,' 'Waymarks to the Holy City,' and 'Who Changed the Sabbath.' We also recommend *The Family Bible Teacher* and the new envelope series of the *Religious Liberty Leaflets*.

"7. We suggest the following books as particularly appropriate in this movement, as they may be used anywhere and at any time without waiting to consult with the State agent: 'Object Lessons,' 'Story of Joseph,' 'Education,' 'Mount of Blessing,' 'Things Foretold,' 'Cobblestones,' 'Thoughts on Daniel' (paper), 'Thoughts on Revelation' (paper), 'Great Nations of To-day,' 'Little Folks' Bible Nature,' 'Sunshine at Home' (in foreign languages), 'Steps to Christ,' and 'Power for Witnessing.'

Organization

"8. That the president, missionary secretary, State agent, and superintendent of Young People's Work be recognized as a committee in each conference to direct this campaign; but in view of the necessity of immediate action, we urge each church elder and librarian to begin work at once.

"H. H. HALL,
"S. N. HASKELL,
"H. H. BURKHOLDER,
"W. C. WHITE,
"GEO. I. BUTLER,
"A. T. JONES,
"DAVID PAULSON."

The discussion of these suggestions indicated a determination on the part of every member present to hasten into the field, and help our brethren and sisters everywhere to carry them out. We believe we are entering upon one of the strongest missionary campaigns ever inaugurated. Certainly the time for such a movement has come. Shall we not all unite in making it a season long to be remembered because of the blessings received from soul-winning efforts?

H. H. HALL,

Sec. Gen. Conf. Pub. Committee.

Story of Daniel the Prophet

BY ELDER S. N. HASKELL

THIS book possesses some important features not found in any other publication.

In the first place, it is written in story form, which interests many who would not be interested in a more argumentative study of the book of Daniel.

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and practical facts which otherwise might be overlooked.

"Story of Daniel" is illustrated, and contains 369 pages, artistically bound, and sells for \$1, subject to agent's discount.

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BY PROF. FREDERICK GRIGGS

THIS little work is composed of the pith of stenographic reports of Professor Griggs' heart-to-heart chapel talks to his students upon such practical subjects as Adaptability, Be Enthusiastic, Learn to Wait, The Value of Minutes, Our Conversation, Economy, Promptness, Our Manners, Association of Young Men and Young Women, If Thine Eye Be Single, The Love of the Beautiful, and Lest We Forget.

These talks were given to meet circumstances in the actual experience of the students, and proved to be of much value to them in character building and the preparation for successful life. They will prove the same to any young person who will read them, for this series of talks reveals in a practical manner the qualifications necessary for happiness and true success in all walks of life. They should be in the possession of every young person. Paper covers, 25 cents; cloth bound, 40 cents.

Kept by all State Tract Societies.

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THE new revised edition of this book seems to meet the approval of the general public. Orders are being received from news companies and from religious organizations, and many excellent testimonials are received in its behalf. Recommendations are freely given, and all young people are advised to study the book carefully, and especially those who are contemplating entering the missionary field. It is an excellent history, written in an attractive manner for use in our young people's societies.

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THIS book has a special message. Every chapter is as good as gold. The revelations clustering around the words "God," "so," "loved," "gave," "life," etc., as portrayed in this book, are worthy of the consideration of all. The first chapter on "God" is a feast to the soul. It gives a new conception of his divine character. It portrays why some do not believe in him, and why some deny his existence. Every page of the entire book sparkles with inspiring truths. Every chapter glows with lofty thought, clear reasoning, and a moving tenderness.

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The Advent Review And Sabbath HERALD

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

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No. 39.

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Faith which was once delivered
unto the Saints"

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Editorial

The Same Cause

WE are living down at the end of time, when the controversy between good and evil has reached its climax. It may be helpful as we engage in work for the Lord at this time to look back over the history of his work, and remember that the cause committed to our hands is the same cause that was represented by the faithful ones of the past ages. There is a new setting of circumstances and events, but it is the old cause, the same "everlasting gospel." The cause for which Abraham stood, and Moses, and Elijah, and Luther, and other heroes of the faith, when great crises in the controversy were reached, and the power of God was manifested in a way that thrills us as we read the account, has come down to us. The ancient heroes have passed away, but the cause has survived, and is stirring the world to-day. It is the same cause, and the same God is with it. Let there be on our part the same faith that brought victory in the former days.

L. A. S.

The Truth

God has so ordered it that his truth shall be recognized for what it is, and not by its surroundings. He took the very jewel of heaven and set it in sinful flesh, in order that men might learn to recognize truth for what it is, and not by its surroundings. God calls upon every man and woman to-day to recog-

nize truth, and to bow in humble obedience to it, regardless of who presents it or of what its setting is, whether it be in a palace or in a hovel, whether from eloquent lips or the lips of a stammerer, whether it comes set forth with all the attractiveness the world can give it, or from so humble a place as a manger. God has so ordered it that human minds, uninfluenced by the things of time and sense, shall learn to recognize and rejoice in truth; and to every one who will have his eyes anointed with eye-salve that he may see, to every one who seeks after the truth as it is in Jesus Christ, in order that the truth as manifested in Jesus Christ may be manifested in him, God will open before him a wondrous field of truth. But let God's word be the test of all truth. Take what no man says, no matter who he is, unless he gives you the word of God; and if he does give you this word, receive it as the truth of God, prize it as the truth of God, and let God transform your lives into the very image of truth, as it is in Jesus Christ.

The Gospel of the Glory of God

THE purpose of everything—including Christ himself—outside of God the Father is that the glory of God the Father may be revealed. God is called the God of glory; he is called the Father of glory. He is the God of glory; he is the Father of glory; he is the source of glory. All other glory is nothing. There is no other glory. Glory, if it is real, must be the glory of God. There are many other appearances of glory calculated to deceive; they are not real. The only glory is God's glory. First this glory was revealed in Christ, and so we read of Christ, the Son of God, "Who, being the brightness of his glory, and the express image of his person." Christ was the brightness, or the outshining, or the revealing of the glory of God. When he created man, he said to the Son, "Let us make man in our image;" and when man was made in the image of God, he was created for the glory of God; that is, he was created that the glory of God might further be revealed. And the Scripture says: "What is man, that thou art mindful of him? or the son of man, that thou

visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor." But that was for the glory of God. It was also for the glory of man; but it was for the glory of man because it was for the glory of God, and primarily, it was for the glory of God. But then, what happened? Then sin came in. So we read, "For all have sinned, and lack the glory of God." All have sinned, and having sinned, and because of sin, lack the glory of God. It is a lack. Just as the young man said to Christ in the nineteenth chapter of Matthew, "All these things I have kept from my youth up: what lack I yet?" That is the same word. Now all have sinned, and lack the glory of God, and lack the glory of God because of sin, and on account of sin. But what is God's purpose, even after sin had entered? We find it stated in Numbers fourteen. After the people had heard the report from the spies, and had turned against God, and would have stoned Caleb and Joshua because they would encourage them to go up and take possession of the land, then God said he would blot them out, and make a great nation of Moses, and Moses besought the Lord that it should not be done. "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation."

How did Moses know that?—Because, when in connection with his work of leading out the children of Israel he besought the Lord, "I beseech thee, show me thy glory," the Lord said, "I will make all my goodness pass before thee," and he stood with Moses there, and proclaimed the name of the Lord, and told him that he was long-suffering, abundant in goodness and truth, forgiving iniquity and transgression and sin. Now that is what he was, and he told Moses that that is what he was and that was his goodness; that was his glory; that was his character. Now Moses brings back his own word to him: "Pardon, I beseech thee, the iniquity of this people

according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it." "But as truly as I live, all the earth shall be filled with the glory of the Lord."

Now that was his purpose when he sent John the Baptist out with his message. "The glory of the Lord shall be revealed," "and all flesh shall see the salvation of God." That is still his purpose. In order that that purpose might be carried out, even after sin had entered in, and the human family lacked the glory of God,—in order that all the world might be filled with the glory of God, the gospel came in. So what is the gospel?—It is "the gospel of the glory of the blessed God." That is the gospel—the gospel of the glory of God; and again, "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, who is the image of God, should shine unto them." That is the gospel—the gospel of the glory of God. That is the everlasting gospel; it is the gospel of the glory of Christ, who is the image of God, and who is the very brightness of his glory.

Now, John declared that "the glory of the Lord shall be revealed," and he was preparing the way for the Lord, and he was making ready a people prepared for the Lord. And when Christ came the first time, the glory of the Lord was revealed. For "the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." And the glory of the Lord was revealed, but they did not see it. It was revealed, veiled in his humanity; and Christ, who was himself in the flesh the gospel, was the gospel of the glory of God.

Now he is to be revealed again with power and great glory, unveiled glory; and he has given a message now to prepare a people made ready for the Lord, and made ready for that time, now so near, when he will be revealed in the clouds of heaven, with power and great glory. Then what are we to look forward to?—"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungod-

liness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the appearing of the glory of God our Saviour." Then, what is the purpose of the gospel?—It is that that original purpose in the creation of the world shall be carried out. "I am the Lord, I change not." He created this world and all in it to reveal his glory. He has never changed his mind, and he says, "As truly as I live"—and he is the living God—"As truly as I live, all the earth shall be filled with the glory of the Lord." And it will; and it is through the gospel that it will be done,—the gospel of the glory of the blessed God,—the gospel of the glory of Christ, who is the image of God.

An Evil and Its Cause

UNDER the heading, "The Law or the Mob," the *United Presbyterian* of September 22 makes this comment on one of the striking signs of the times:—

The spirit of the mob is rising. It is rising in every part of the country. In almost any city, there is a possibility of an outbreak of popular passion that throws away all sense of right, and defies restraint. If an accident occurs, by which some one is injured, a crowd may gather quickly, and if some excited one cries, "Bring a rope," there are a hundred to take it up.

There are doubtless many causes for this increase of the mob spirit, but whatever they may be, the spirit gains headway and force through the indifference of the people. First, there is gross dereliction on the part of many whose special duty it is to prevent and quell disorder. Beyond any question, in the case referred to, a very reasonable determination on the part of the police would have prevented the riot. And back of this, and, if possible, worse, is the public at large. We read and are scarce startled at the violence. Strikers combine and commit gross violence, even to the degree of murder, and it is accepted as an incident of labor strikes. A man is charged with crime, and before it is possible to arrest him, he is seized and cruelly killed, and we read of it with but little feeling of indignation. There is, at the present time, no greater danger to our institutions and the very existence of the nation, than this spirit of lawlessness, which first disregards legitimate authority, and then in fierce passion seeks to inflict punishment without law, or commits violence where no law is violated, but only personal interests are affected. The spirit of obedience to legitimate authority is at the foundation of the nation, and is essential to righteousness.

What is the cause of this present reign of lawlessness? "There are doubtless many causes," says the journal quoted above, but it does not attempt to state them. Religious journals often speak of the increasing lawlessness, but they are more ready to state remedies for the situ-

ation than to trace effect back to its cause. Yet the cause of an evil must be discovered before any effective remedy can be applied.

Has the *United Presbyterian* or other church organs in this country ever considered the question whether the teaching that the law of God has been abolished has had anything to do with fostering disrespect for law in the minds of the people? Of late years this teaching has become very prominent. Not all churches have taught this, it is true, but the abolition of the decalogue, either in whole or in part, has been taught by all the leading religious bodies, Protestant and Catholic.

The Catholic Church teaches that the law of God has been changed by authority of the church; which is to say that the precepts of God have given place to those of man. A part of the Protestant church teaches that the law of God has been abolished altogether; and the great bodies composing the remaining part teach that the fourth commandment of that law has been abolished, and a new sabbath substituted in place of the one there ordained. Has all this teaching of the abolition of the highest law in the universe had any effect upon the carnal minds of men, to lower in them respect for law and for authority?

What other effect could it have? And when people are taught disrespect for the law of God, how long will they continue to respect the laws of men? This teaching, we say, has been especially prominent of late years, and for a certain reason, which is, that of late years a message has been going to the world calling upon men to return to the observance of God's holy law wherein they had departed from it, namely, in the matter of Sabbath observance. This teaching has arisen mainly in opposition to the message calling men to return to the observance of the fourth commandment.

Which teaching is most calculated to promote respect for law in the world, that which says that the law of the Supreme Ruler has been abrogated, and is no longer binding on mankind, or that an essential part of that law—the fourth precept, which alone names the God who gave it—need not be regarded, but may be set aside for popular custom and the authority of tradition; or the teaching that the law of God is holy and immutable, and is as binding on all mankind to-day as it was when the world shook with its proclamation on Mt. Sinai; and that that holy law is the standard by which men's lives will be tested in the judgment? Which of these opposite teachings that are being heard to-day in the land is best calculated to restrain the spirit of lawlessness in the human heart? The churches and the church

organs would do well to consider this question.

By the spirit of prophecy we are told that lawlessness prevails in the earth because men have cast off the divine restraints, and driven away the Spirit which strives with men and brings forth in the lives of those who yield to it the fruits of gentleness and peace. We are told that we are in the last days, when conditions should be as in the days of Noah, when "the earth was filled with violence." Others see that these conditions exist; they point them out and comment upon them; and this should confirm Seventh-day Adventists in their belief of the truth, and stimulate their zeal to go forward to accomplish the work committed to them, while the day of mercy still lingers upon the earth.

L. A. S.

Legislation to Prevent Sin

SOME weeks ago that influential journal, *The Outlook*, expressed the opinion that a great mistake had been made in the management of the St. Louis fair, in closing its gates on Sunday, while neighboring beer gardens and other demoralizing resorts remained open. Replying to this, Rev. W. F. Crafts, who was mainly instrumental in securing Sunday closing, argues that the opening of the fair would not diminish the Sunday crowds at the beer gardens, and adds:—

The whole theory that we can draw people from one sin by giving them another, one grade higher, would call for a graduated scale starting with the opening of a Sunday fair to draw from a beer garden. . . . Congress has wisely decided that the fair at least shall exhibit, in celebrating the Louisiana purchase, not the French Sunday, but the American sabbath, which is by far our best exhibit.

In this statement Mr. Crafts reveals the real motive which actuates him in his zeal for the enactment and enforcement of Sunday legislation. It would be a *sin*, he says, to open the fair on Sunday. It would be drawing the people "from one sin by giving them another." So he has the fair closed by Congressional legislation to prevent sin. He asks Congress to legislate on sin.

It is easy to see what is involved in this. If Congress is to legislate to prevent sin, Congress must know what sin is, and be prepared to distinguish between sin and righteousness. Some religious authority must be recognized in Congress to which appeal may be made, and by which Congressional legislation may be guided. Congress must become a religious body, and not only that, but also an orthodox religious body. It must legislate in harmony with the prevailing religion.

And from this it follows that only

those men should be elected to Congress who are properly qualified from a religious standpoint. But it would necessarily fall to the church to determine qualifications of this sort, hence the selection of members of Congress and of State legislatures would be in the hands of the church, and the church would be the supreme power in the nation. A legislature selected by the church would naturally legislate as the church directed.

Congress would be a thoroughly religious body, and there would be a complete union of church and state.

This would also involve a conflict between the churches—Catholic, Protestant, and Protestant divisions—for supremacy in the matter of directing State and national legislation, and the old contests of former centuries, to decide which religion is the orthodox one, would be renewed. Or, there might in these days be formed a church trust, composed of the more numerous and powerful religious bodies, to the exclusion of the smaller and less popular ones, to whom the trust would dictate as it saw fit. In any case, there would be deadly moral confusion and strife, religious persecution, and the complete overthrow of Protestant republican government in this country.

All this, we say, would be involved in any carrying out of the idea that Congress ought to legislate to prevent sin, as Mr. Crafts desires and designs shall be done. All this is contained in the system which Mr. Crafts is working to foist upon the nation.

But, it may be said, murder is sin, and surely there must be legislation to prevent murder, hence there must be legislation to prevent sin. This argument ignores the distinction between sin and crime. Men legislate against murder, theft, false witness, etc., as crimes, not as sins. They consider the offense against man and against society, not the offense against God. The offense against man, the invasion of his rights, is a crime; the offense against God and invasion of his rights, is sin. Of such acts God himself will take care, and he asks no assistance from man. He has appointed a day of judgment and he will execute judgment on all the transgressors of his law. He has his own spiritual agencies to restrain men from evil and to punish them for wrong-doing—agencies far higher and more powerful than any the state can command. It is not the business of the state to concern itself with any act as an offense against God. It is not possible for any legislature, State or national, to determine what is sin, and what is not, or to deal with sin in any effective way.

If it is proper for Congress to legislate against the sin of Sabbath-breaking,

it is also proper to legislate against covetousness and the worship of idols; for these are just as plainly sins as is the desecration of the Sabbath. If Congress ought to legislate against one sin, it ought to legislate against all sins. But, as stated, Congress and other legislatures do not legislate against murder, theft, etc., as sins, but as crimes; and with any act which does not invade the rights of mankind—any act which is not a crime—the legislature has rightfully no concern.

Mr. Crafts says that the "American sabbath" "is by far our best exhibit" at the fair. What proper business has Congress with the exhibition of a religious institution? What proper concern has Congress with the question whether the first day of the week or the seventh day is the Sabbath? with the question whether the original Sabbath remains in force, or whether the Sabbath was changed at the resurrection of Christ? or with the question whether the law which contains the Sabbath commandment has been abolished, or whether it is still binding? What business has Congress with the religious controversies which exist between the various sects in this country? What right has Congress to legislate in favor of one side, or the other of such controversies? These are questions that need to be raised and answered by the people; for it is the aim of Mr. Crafts and the associations allied with his "reform bureau" to unite church and state in this country through Congressional legislation upon religion, and they have already made alarming headway.

L. A. S.

A VERY laudable effort in favor of international peace is being made by the "Interparliamentary Peace Conference," which recently convened in Congress Hall, St. Louis. It is composed of representatives of fifteen parliaments, the president being Senator Richard Bartholdt, of France, and the General Secretary Albert Gobat, of Switzerland. The conference sent the following message of greeting to President Roosevelt:—

The Interparliamentary Peace Conference, shocked by the horrors of the war that is being waged in the far East between two civilized states, and deploring that the powers signatory of the convention of The Hague have been unable to have recourse to the clauses thereof, which direct them to tender their mediation immediately upon the outbreak of hostilities, asks the powers signatory of the convention of The Hague to intervene immediately with the belligerents in order to facilitate the restoration of peace, and instructs the Interparliamentary Bureau to bring the present resolutions to the knowledge of the said powers.

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.

The Path of Obedience

I SAID, Let me walk in the field;
He said, Nay, walk in the town.
I said, There are no flowers there;
He said, No flowers, but a crown.

I said, But the skies are black,
There is nothing but noise and din;
But he wept as he sent me back.
There is more, he said, there is sin.

I said, I shall miss the light,
And friends will miss me, they say;
He answered me, Choose to-night,
If I am to miss you, or they.

I pleaded for time to be given;
He said, Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide.

I cast one look in the field,
Then set my face to the town.
He said, My child, do you yield?
Will you leave the flowers for the crown?

Then into his hand went mine,
And into my heart came he.
And I walk in a light divine
The path I had feared to see.

—George Macdonald.

The New England Sanitarium

MRS. E. G. WHITE

EVER since the removal of the New England Sanitarium to Melrose, I have had a desire to see the new location, and to tell those connected with the institution of the important influence which its work may exert to benefit the people of Boston.

I have now been at the Melrose Sanitarium for a week, and I find it one of the most favorably located sanitariums that I have ever seen. The spacious lawns, the noble trees, the beauty of the scenery all around, answer to the representations given me of what our sanitariums ought to be. The quietude is delightful. The surroundings are attractive to the eye and refreshing to the mind. Here I see the very pictures that I have been shown in vision,—patients amid beautiful surroundings lying out in the sunshine in wheel-chairs and on cots. I see before me the sights that the Lord has helped me to present before our people in print.

Our sanitariums should be attractive places, and the surroundings of this sanitarium correspond more closely than anything else I have seen to the representations that have been given me by the Lord. This place, and several other places, were presented to me some time ago. This place was pointed out as a most desirable site for the sanitarium work that should be carried on near

Boston. It has the attractiveness that will bring to it wealthy people from Boston. It has been reserved for us, that we may reach the people of that city. I have been instructed that it is in the providence of God that the sanitarium is here; and we should appreciate the advantages thus placed within our reach.

Since coming to the sanitarium, I have had opportunity to see a great deal of its surroundings. The buildings, with the forty acres which go with them, are in the midst of the Middlesex Fells, a State reservation of three thousand five hundred acres. We have driven slowly through the park in every direction, looking with delight at the trees and the lakes, and inhaling the health-giving fragrance of the pines. It is delightful to ride through the forest. There are many beautiful drives, and much fine scenery. I enjoy looking at the many different kinds of trees, but most of all I enjoy looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding among the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere."

It is impossible for me to find words to describe the beauty of this place. Just in front of the sanitarium buildings there is a beautiful lake, called Spot Pond. This lake supplies the city of Boston with water, and it is most carefully guarded from contamination. No bathing or boating are allowed in it.

The sanitarium buildings are fairly well adapted to their present use. They were originally used as a hotel, but have been easily adapted to sanitarium purposes, though, of course, some changes had to be made. The buildings, with the forty acres of land, were purchased for thirty-nine thousand dollars. There was about six thousand dollars' worth of furniture in the buildings, and for this no charge was made.

I have been instructed that it was in the providence of God that our people obtained possession of this place. I have also been instructed that proper facilities should be provided for the increasing number of patients. Many from Boston and other places will come to this institution, to be away from the din and bustle of the city. Additional buildings will have to be put up. Rooms must be provided for the rich as well as for the poor. The money of the rich is needed; it will be a great help to the institution.

I groaned in spirit when I saw the sanitarium site in South Lancaster. I knew that the work ought to be carried on in a more favorable place, and when the opportunity came for it to be moved, I felt that the providence of God was guiding. A wealthy family living in South Lancaster offered to buy the sanitarium property, and gave our people a good price for it. Then they offered to give them the building, if they would move it off the ground. This offer was

accepted, and the building was afterward taken down, and shipped to Melrose.

At the time that the sanitarium work was moved from South Lancaster to Melrose, I bore testimony to the wisdom of the change, and I now say again, The providence of God has been revealed in the transfer. The Melrose Sanitarium is a place that will be well patronized; and great good will be accomplished by the institution if it is rightly conducted.

There were those who said that the move would result in financial embarrassment. But there is no necessity for this institution to become embarrassed by debt. Should there be a pressure for means, money can be borrowed at four per cent interest. Thus the matter stands at the present time. But another building is needed. There should be accommodations for those who desire and are willing to pay for rooms with a private bath-room. People come here who say that they are willing to pay whatever is asked for rooms which are just what they want. But they see nothing that satisfies them, and they go away. Accommodations must be provided for people of this class. We are to labor in the highways as well as in the byways.

I am instructed that Boston must be worked; and I know that the possession of this sanitarium site is one of the greatest blessings that could come to our work in the Eastern States. A hundred or more might be cared for here were there suitable accommodations. Therefore we advise that the work on the new building be begun soon, so that patients of the wealthy class may be cared for. This class must hear the message. Let those in charge counsel together, and make arrangements to put up a building that will provide the necessary accommodations. The material now lying in the barn can be utilized. Remember, this material was a gift.

We rejoice that the Lord in his providence has guided us to this place. No buildings can be put up near the sanitarium. There is here nothing to offend the sense of sight or the sense of smell, and care must be taken that there shall be nothing of the kind. I am instructed that close inspection is being made by those who are not supposed to be inspectors. Everything about the building will be investigated. Note will be taken of the care given to the barns and stables; therefore there must be no laxness or looseness in the care of the premises. Let everything be such that it will bear favorable testimony to the institution.

Those who are acting a prominent part in connection with this sanitarium should be encouraged by what the Lord has done in behalf of the institution. Let all move forward unitedly. Let every one strive to become better acquainted with Christ Jesus, the great Medical Missionary. Let all strive with every power of the being to control the blind passions, which, if not purged from the life, would lead to the dishonor of God's holy name.

Self is to be subdued. Every thought, word, and act is to be brought into obedience to the will of Christ.

Let all who are connected with the sanitarium inquire at every crisis, What would Christ do were he in my place? Keeping the way of the Lord always leads men into paths of truth and righteousness. We are to make advance moves; we are not to stagnate.

If there are members of the board who can not see clearly what ought to be done to advance the work that other members of the board regard as essential, let all bow before God in prayer, asking him to cure the evil of disunion, and make the right way clear. Time is too short for any one to put his foot on the brake, so that the chariot of the Lord can not move forward. If there is one who persists in putting his foot on the brake, let others say, "We will now seek the Lord in prayer." Do not enter into controversy with the one who has set himself against the work that needs to be done. Take it all to the Lord in prayer.

Self, self, self—how it struggles for the supremacy! In all things the Word of the God of truth is to be our criterion. Study this Word. Constantly praying with meekness and reverence, constantly rendering obedience to a plain "Thus saith the Lord," you will reveal to angels and to men that you are members of the redeemed family.

Caution should be exercised not to bring an unnecessary burden of debt upon the institution. Stand in the light and freedom, without a yoke upon your necks. Come up to the help of the Lord, to the help of the Lord against the mighty. Satanic agencies are constantly seeking to discourage and destroy those who will listen to the counsel of the enemy. Keep close to the word of God; for it is spirit and life. Then the Lord will be able to say of you, Ye "are laborers together with God: ye are God's husbandry, ye are God's building."

"By Little and Little"

F. D. STARR

THE promise of God to Israel concerning the extinction of the heathen nations then occupying the land of promise, was, "By little and little I will drive them out from before thee, until thou be increased, and inherit the land." Ex. 23:30. The same thing is stated in Deut. 7:22.

Some things in the Lord's work are done suddenly. See Mal. 3:1; Mark 13:36. Mighty convulsions have taken place by which his power has been manifested to the great surprise of all who were connected with the events that occurred; but sometimes his work is done in a more gradual, progressive manner. While our God does great things, yet he likewise sometimes does little things.

Of the faithful martyrs who suffered during the Dark Ages, the years of pagan and papal persecution, it is said

in Dan. 11:34: "Now when they shall fall, they shall be holpen with a little help."

Helped with a little help! is that the way God helps his people?—Yes, oftentimes that is his chosen way of working, just enough help to keep the head above water, so to speak; just enough to keep them from perishing. If that is our experience, let us not become discouraged and doubt God because he does not do for us what seems to us to be mighty things. A little help is just as much a sign of his working as a great help would be.

In Rev. 3:8 are found these chosen words of courage and hope: "Thou hast a little strength, and hast kept my word, and hast not denied my name." A little strength? Would not that be a sure condition of defeat and disaster? Can we be satisfied without the consciousness that we have great strength? If a little strength helped the believers referred to in the text, so that they kept the word of God, and did not deny his name, will not a little strength be sufficient to enable you to do the same?

By little and little is this work to be done. "Who hath despised the day of small things?"

Notice the littles in the experience of those who were rebuilding the walls of Jerusalem at the time of the restoration, as noticed in Ezra 9:8: "For a little space grace hath been showed us from the Lord our God, to . . . give us a little reviving in our bondage." A little season of grace, a little reviving in our bondage, are just as much tokens of the divine favor as the conversion of Nineveh, or the day of Pentecost, or some modern revival or religious movement of huge proportions.

How so?—Because it is God working in either case, in the great and in the small. While desiring the great, shall we not be thankful for the small? "Here a little and there a little." That is so often God's way of working, and in his working he gives us an example of how we are to work.

Notice carefully the final commendation: "Well, thou good servant: . . . thou hast been faithful in a very little." A *very little*, can that be so? Another scripture gives it: "Thou hast been faithful over a few things." Luke 19:17; Matt. 24:21.

But, somehow, we do not like to work that way; we prefer to see the work done up all at once. We would not mind giving quite a large donation once a year, or once every quarter perhaps, or making an extra effort once in a while, but this continuous giving, and this unremitting labor,—do we not get tired of it? and may we not be exempt from it? These feelings arise, and because of this the exhortation is given in Gal. 6:9: "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

"Freely ye have received, freely give" (Matt. 10:8); and we may say, Continually we have received, continually

let us give. If even daily we have occasion to give to help the cause of God or needy humanity, let us not think the continual little acts of benevolence will wear the life out of us. No, if done with the right motive, they will put new life into us, and keep us fresh, like the waters of the mountain rillulet.

"Give, said the little stream." As an example of a protracted good work, which could not be all accomplished in a month, nor in a year even, we might mention the sale of that most excellent book, "Christ's Object Lessons." That work was not finished in the short time we set for it to be done in. But shall we become disgusted with the "little by little" way in which it has been done? If all who can do anything in that work will repeat the efforts of the past, these littles will all make a large total indeed. This is a lesson with an intended moral to it.

The Experiences of Former Days—No. 10

The First Tent Meetings

J. O. CORLISS

UP to 1854 all the evangelical work done by Seventh-day Adventists was confined to private houses and district school buildings. During winter this method of labor was fairly successful, but in summer, when farmers were busy, and the evenings too sultry to meet in stuffy rooms, work was largely curtailed. This condition led to the consideration of more extended plans, by which work might be carried on throughout the year without interruption. In the spring of the year mentioned above, Elders White and Cornell were in Jackson, Mich., talking over the situation with Brother Dan R. Palmer.

During the council Elder Cornell told of tent work having been done in New York State by the First-day Adventists. The year before, two of their ministers had been using a sixty-foot circular tent, and had drawn large audiences. But the two men having disagreed, the tent was likely to remain idle, it being at that time stored in Rochester, N. Y. Elder Cornell then ventured the suggestion that the tent might be purchased for about one half of its original cost.

"But," said Elder White, "we have no money with which to purchase it, so we may as well pass that suggestion by." Brother Palmer, however, was not so settled in his convictions. He thought that they might raise money enough to procure the tent, and demonstrate the plan of holding tent-meetings in some of the populous towns in Lower Michigan. He said that his blacksmith business had been fairly remunerative, and that he had a little money laid by which he was willing to risk in the enterprise.

He then went to another part of the house, and soon returned with a sum of money which was deemed sufficient to pay a man's fare to Rochester and back, and pay for the tent. Upon seeing this, Elder Cornell, in his characteristic way,

said: "Let me have it, and I will go right off now. I have just time to catch the eastern-bound train." So saying, he took the money, and hurried to the station, arriving there just in time to swing on to the rear coach as the train was leaving the station.

On arriving at Rochester a bargain was soon made for the abandoned tent, and in due time it arrived in Battle Creek. With some repairs it was soon ready for service, and it was decided to pitch it in Battle Creek, then a town of only a few hundred inhabitants. It was accordingly erected at the corner of Tompkins and Van Buren Streets, opposite the Nichols Hospital, on the lot afterward occupied by the residence of Mr. Neal, a shoe dealer.

On this spot the tent stood for a short time,—just long enough to tell the message in condensed form, for in those days the messengers had not learned to dwell upon themes foreign to the message they felt commissioned to give the world. The work before them to be done in a single generation seemed so great that no time was lost upon non-essentials. So serious, indeed, did their task seem, that the next year the one tent was erected in almost as many towns as there were weeks with weather favorable for tent-meetings.

The method adopted for that year was for the laborers to keep a horse and wagon with them, with which to remove the tent from place to place. Early in the week the tent would be erected in a small town or village, and meetings would begin Friday evening, and continue all day Sabbath and Sunday, and on Monday the tent would be taken down to be removed to another place, where the same number of meetings would be held, and the same topics dwelt upon.

The question now would be what could be done in so short a time to get people to decide in favor of the truth? It is true that *multitudes* did not then receive the truth at any one point, but hardly a place was visited with the tent that year where some good, substantial persons were not left to live the message. Some of those who then received the truth are still alive, and have always been earnest burden-bearers in the message. To accept the truth in those days meant more than it does to many now. Sabbath-keepers of those days laid their all upon the altar, to be used for the Lord, and so were always ready to respond liberally to every call for means to build up the work. Were the Lord's coming as imminent in the minds of brethren to-day as in those days, matters might be different from what they are. Should the same liberality be manifested now by the entire body of Seventh-day Adventists as was then seen among the few, the Lord's work might go to all the world untrammelled, so far as funds are concerned.

THERE is no investment of means comparable with that of lending it to the Lord.

A Backslider's Return

W. A. MORRIS

THE Lord's my shepherd and I'm his sheep.

He leads me by still waters deep,
He makes me lie in pastures green,
And by his hand he guides unseen.

I wandered off on mountains far,
With neither light nor gleaming star;
He followed on, the lost to win
From wanderings drear, in paths of sin.

Just listen to my story, pray:
I did not mean to stray away;
When I was cold and started back,
I found I'd lost the Shepherd's track.

"I'll leave in safety the ninety-nine,
To search for one that's lost of mine;
Soon, in the desert I heard its cry
Almost lifeless—ready to die."

With longing heart and bleeding feet,
He crossed through water, snow, and sleet;

And almost breathless, followed on,
To seek the one that's strayed and gone.

Soon, He returned through frost and cold,

And laid it safely in the fold;
The cry went up from all around,
"Rejoice with us, for the lost is found."

Ho! every one that wanders lone,
Come back to Father's love and home,
There, wash away each guilty stain,
In Jesus' precious blood again.

Then, in green pastures you will feed,
Where hunger and thirst find every need;
O, starving lamb, return to-day,
And from your Lord no longer stray!

Young People's Work—No. 3

The Adolescent

M. E. KERN *

THERE is no question but that while this young people's work is one of the greatest importance, it is a very difficult work. The period of adolescence is one that is rarely understood, even by teachers and parents. It is a period of change and rapid development, a period of changing ideals, and often the period of doubt and irreverence and disrespect. While in the child, as one has suggested, the nerves are on the inside and the thoughts on the outside, just the opposite is true of the adolescent. The changing boy or girl often becomes non-communicative and distrustful of the leadership of others. Now, if ever, are needed wise and tactful leaders.

While the majority of criminals in our penal institutions are adolescents, the majority of Christians date their conversion from the same period of life. The greatest decisions of life are made during this period. How important that the strongest and most well-directed efforts for their welfare be made at this time.

The Question of Permanency

A serious problem that confronts our workers for young people is the question

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of permanency. It is often not difficult to move the young people. Their hearts are responsive, and they can be led to resolve to live for God and devote their lives to his service. But how to make those resolutions habitual is the problem. How to foster a steady growth in spirituality is a question of supreme importance. How to counteract the reaction from a revival effort is a serious question, and one that I fear we have not solved. Some may say there should be no reaction from a revival effort. Indeed, there should not be, but there is, and what shall we do to remedy the matter? Our young people are not often insincere in their resolutions, but the evil one comes and snatches away what was planted in their hearts. I fear that sometimes, in our efforts to place before them the great need of workers and the glory of a consecrated life, we sometimes get their minds fascinated with things afar off, and allow them to overlook those near at hand. They are ready to volunteer for some great work which they are unprepared to do, but they are apt to fail to see the field lying nearest them in the church, the Sabbath-school, and the Young People's Society. In other words, we idealize before them in our sermons, instead of showing them how to get to work. The natural result is that, having consecrated themselves for service, and not knowing how to proceed, they come to feel that their consecration was faulty, and so fall back.

I feel very deeply over this question, and I fear we have made some serious mistakes along this line. One thing every worker knows, he is constantly confronted with the objection from the young people that they have started and fallen back so often that it is useless to start again. Would it not be a decided gain to spend the energy we use in trying to get young people to start anew, in holding them after they start the first time? How often after a refreshing revival, have we had cause to weep because so many soon give up what they had gained. Those who labor for the young in revival effort must remember these things, and plan for permanency. They must bind the young people, first of all, to their homes and to the work that lies nearest them. After the general worker has led them to a consecrated life, and has helped them to get started in earnest work for the Master, provision must be made by the appointment of wise local leaders that the work may be carried on. This work will require more nurturing and more patient effort than almost any other kind of work. But it is worth while.

After an address by Horace Mann at the dedicatory exercises of a reform school, a gentleman asked him if it was not too great a waste of money to build such institutions, for, said he, "You may not save more than one boy." Mann replied, "Not if it is my boy." Jesus loves the precious youth, and for every one he gave his blood. He looks upon them as his boys and girls.

It is a field, dear brethren, that is well worth working, and when the harvest is ended, we shall not regret the time and labor bestowed upon it. Wherever there are young people who know this message, and whose hearts are inclined toward it, there is a field well worth cultivating, worthy of our special efforts.

Work for the Isolated

Not only must companies be organized, but individual young people all over our conferences must be sought out and enlisted in the work for this time. I am glad the State secretaries are organizing what they call the State societies, and by this means are coming into touch with even the isolated ones. The reports from some of these lonely youth make our hearts rejoice. The world recognizes the value of the individual. Our mails are carried into the lonely frontier regions at great expense, schools of correspondence and circulating libraries are established to place before the most isolated individuals the blessings of civilization. We must not be less untiring in our efforts to bring the blessings of God and the joy of service within the reach of every young man and woman among us.

Things Written for Our Admonition

D. T. BOURDEAU

PAUL, writing to the church at Corinth, yet identifying himself, as a prophet, with Christians living in the last days, knowing that even the remnant church would need the instructions and warnings he gives, says, among other things: "Neither be ye idolaters, as were some of them [the Israelites in the wilderness]; . . . neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples ["types," margin]: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:7-11.

If it be asked, How can there be danger of our becoming idolaters, since literal idolatry has become unpopular? we answer: Such a question would amount to a real objection to applying the words of the apostle to us if literal idolatry was the only kind of idolatry that existed in our day. But that is far from being the case. Whatever we love more than we love God is reckoned to us as our idol by him who searcheth the reins and the hearts of men. To love wealth, worldly pleasures, the gratification of appetites and passions, or worldly honor, or even the merest toy or object upon which supreme affections can be bestowed, more than we love God, is as truly real idolatry as was the act of bowing before and worshiping the golden calf, on the part of the Israelites.

But of all the idols in the world, self

is the most prominent, and that which is most generally worshiped. And just here comes the greatest of all dangers on the point of idolatry. Let us all stop right here, and see just how we stand with regard to self-worship. The worship of self underlies that of every other object that is loved more than God. How do we feel when self is crossed by an application of truths designed to reveal unto us the weak points of our character? Do we feel like humbling our souls before God in view of our imperfections? Do we give way to the entreaties of God's truth and Spirit to thoroughly, heartily confess our sins and forsake them? Can we then with David say, from the heart, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities"? Ps. 141:5.

If such are our feelings and course when self is humbled by a manifestation of the defects of our characters, then may we know that, by grace divine, we are overcoming spiritual idolatry, which is the worst idolatry. Then may we know that the Spirit of God is doing a good work for us. But if, when we are reproved for our wrongs, and our weak points are brought to light, we give way to sensitiveness and to a spirit of self-justification, of rivalry, and to the desire to obtain the mastery over others; if then we begin to pity ourselves, to make prominent the idea that we are much abused, and to glory over the thought that others with whom we have differed have also been reproved, and that therefore we are right and are coming off victorious, then may we know it is self that is gaining the victory, that we are seriously guilty of spiritual idolatry and of rebellion against God, however high may be our profession, and however much we may pretend that we are believers in God's words of warning and reproof to us, and are true to God, his cause, and his people.

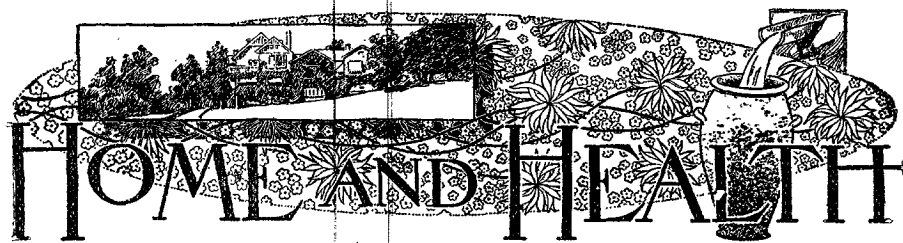
If we look over the history of ancient Israel in the wilderness and during the period of the judges and kings, we shall see that whenever rebellion broke out among that people, it was invariably characterized by this spirit of self-justification, self-exaltation, and by a disposition to abase those who brought messages of warning and reproof. In the wilderness those who rebelled claimed they were holy, and opposed the servants of God, who were beseeching them in the name of the Lord to amend their ways. They showed a spirit of rivalry, and sought for supremacy. They murmured against God's servants, but God said that their murmurings were against him. And the same murmuring spirit will be manifested in the last days; for Jude, prophesying of the state of things that should exist in the last days, says of some who would separate from God's work and people, that they shall "speak evil of dignities."

These things have been acted over again and again, even in the history of some who have for some time been connected with God's people. Various apostasies have broken out among us, some under one place, others under another. But all of these, however beautiful and flattering may have been the garb in which they have appeared, have been characterized by this spirit of self-justification, self-exaltation, by this spirit of rivalry that leads to murmuring against, and to speaking evil of, dignities, and that has contributed to the fulfillment of these prophetic words: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:17.

Again and again have we seen these words fulfilled in the history of those who have arisen in loftiness to stay the ship Zion, thinking they were doing God's work, when they were actuated by the spirit of that being who first rebelled in heaven; for of the heart that is not transformed by the grace of God, — of the rebellious heart, — it is written: "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins." Jer. 17:9, 10.

I often used to hear Elder James White say, "Rebellion, when ripe, is incurable." And that is true. In its first stages it may be removed from the soul and overcome; but when it has been strengthened by the long and continued resistance of the will to warnings of counsel and reproof, to the point that the Spirit of God has taken its final departure from the soul, then may it be pronounced incurable. How true are these words of the Lord, that were addressed to one who had once been small in his own eyes, but had given way to self-exaltation, and had rebelled against God, by making light of his messages borne to him to effect in him a reform: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15:23.

As in the past, rebellion will break out; but it will not prevail. It will be defeated in all its future attempts to retard the work of God, as it was when one third of the heavenly host rebelled against God's righteous government, and were cast out of heaven. In keeping truly humble we are safe; for rebellion can not exist in those who are characterized by genuine humility. Such will never be overcome by the wiles of Satan, nor by the spirit of rebellion. They will be intimate with God, and will find in him that grace and source of strength that will make them calm, hopeful, and courageous under all circumstances, and that will make them come off conquerors over every obstacle.



The Best Day

Do you ask, little maid, with the eyes
half afraid,
The time that is fullest of cheer,
The month that's most fleet, the season
most sweet,
The very best day of the year?

Then listen, fair child, with the hair
flying wild,
And I'll name the best day that can
fall:
'Tis not one that's gone, 'tis not one un-
born;
To-day is the best day of all.

Would you know, dimpled sweet, the
day most complete,
The very best day of one's life?
'Tis not one far away, but this very day,
Though it bringeth both sorrow and
strife.

Would you know the best way to make
one's life pay,
And fill it with sunshine and song?
Then, dawn as it may, just let each
brief day
Arise on a heart that is strong.

Thus the blue sky keeps clear, and
heaven draws near,
While swift the rich years flee away;
And your life and mine become quite
divine
Merged into one well-spent To-day.
— William Hale.

The Mother's Reward

A MOTHER in the household is called to a service of self-sacrifice. She has given of her life in the birth of her children. While they are young, she gives constantly of her time, thought, and strength to their needs. She bears patiently their complaints, and even injuries. As they grow older, she carries a heart-burden for them, and never ceases to be solicitous for their welfare. There is no love so pure and devoted as the disciplined love of a mother. Many women dislike motherhood on account of its confinement and self-sacrifices. It has, however, its peculiar blessing and reward. A mother has a blessing of God in herself. She is made perfect in moral and spiritual beauty by her self-sacrificing service. She might have become naturally a vain, hard, proud queen of society, but has gained humility, patience, gentleness, and other graces that make her a saint. Why do all children rise up to praise their mothers as the best women in the world? Motherhood has clothed her with peculiar grace. No one can receive, or expect to receive, such reverential and devoted love as a mother. All her brood-

ing, watchful, self-denying love comes back to her, and her memory is precious. There is peculiar tenderness in the esteem and love of children as they begin to realize and appreciate what a mother has done in life for them. Her love is rewarded in kind, in good measure, pressed down and running over.— *The Watchman*.

The Romance of Light

THERE are few objects in daily use about which we stop to ask how they came to us, and through what stages of development they passed before arriving at that perfection which we now enjoy. Should we turn a retrospective eye toward "those good old times," we should be amazed at the slow steps of progress, and the almost infinite struggles through which inventions came into acceptance.

The connection between a burning fagot and an electrolier may seem remote, but every link in the chain is perfect. From the smoky rays of the first flaring brand of the cave-dweller, to the electric light, filling the most spacious halls with its glory and making the streets of our cities luminous as the day, the way has been paved with human effort and illumined by human genius.

The pine torch was no doubt coeval with fire in the hands of men. The resinous knot was the first step in artificial illumination. Its use is found in every savage tribe and nation, while it is a necessity in the lives of all first settlers in new countries. When the nineteenth century dawned, the children of America were learning to read by the light of pine knots and the crackling of logs of an open fireplace; so closely are we related to what may seem the remote past.

It is hard to believe that the world groped on to the thirteenth century without discovering even the tallow candle; yet so it is. The expression that "mankind was plunged in darkness during the early ages" is true in every sense. It was perhaps the accidental burning of a bit of fat of some slain animal that suggested its use as a luminaut, while the hollow shell from the sea, a concave rock, or a mold of sun-baked clay held the fat, which was burned by placing a rush in the fat, with the lighted end projecting over the edge of the rude dish. Step by step the lamp was fashioned into a thing of beauty, though barely a joy forever. Thus came the first improvement in the art of domestic illumination.

Admirable specimens of lamps in terra cotta, in stone, in brass, and in bronze have been found in sites of Hebrew cities and in the temples of Hindustan. From the tombs of Egypt, from the tumuli of Assyria and ancient lettered Babylon, from the opened graves of Chaldean sages, come examples of household lamps, revealing a general use many centuries before the Christian era. Herodotus speaks of a procession of lamps as a scene of imposing magnificence, and Homer sings of a torch borne upon a staff, its flame no doubt feeding upon the wax from the wild honey, and the resinous gums of the forest trees, nearly a thousand years before the Christ.

So, from the fat of slain animals, the resinous products of the forest trees, and the wax of the wild bee came those lights which gleamed upon fair women and brave men at Belshazzar's feasts, the revels of Dives, and the grand balls given by the first Napoleon in the palace of the Tuileries.

When men discovered the art of extracting oil from the olive and other vegetable sources, the use of the lamp became very general among the wealthy and noble. Only they could enjoy the less offensive methods. Lamps wrought in cunning forms, of marble, silver, and gold, ornamented with precious stones, inlaid with curious handicraft and artistic workmanship, indicate a high position for this method of illumination. Even the terra-cotta specimens, used in cottages, are graceful in shape, with an elegance of finish which no art of modern times can surpass.

Beautiful as indeed they were, of how little practical use! An eighteen-penny lantern of the eighteenth century, with its tin reflector and its bull's-eye of third-rate glass, diffused a better light than any lamp of Rome or Greece in the days of their greatest glory.

As they knew no method for refining oil, they made it a luxury by mixing with it the perfumes of the rose and of sandal wood. Although detracting from its burning properties, the fragrance was supposed to compensate for diminished light. The flame emitted an enormous amount of smoke, and fluttering in the slightest breeze, spluttered out altogether in a gust of wind. At the end of an evening conference a party of noble Romans would resemble a congregation of chimney sweeps.

From Rome the oil lamp passed successively into Germany, Gaul, and Britain. In these countries, torches, rushes, dipped in grease and a very odorous fish oil, were the methods of artificial lighting until the Roman conquest. The rushlight of that day consisted in a notched wooden stick set in a wooden base. Stalks of the rush were peeled to the pith save for one strand of husk, and passed through hot grease. Sometimes three or more were twisted together, and when cold were placed in a notch of the standard, to be pushed up when the fire neared the wood. It

emitted a strong flame and a similar odor. You may make one of these, and enjoy for an hour the ancient light of Britain, and that which to this day dispels the gloom of night in remote Irish cabins. The candle of the common people was the rushlight of our ancestors. It burned where candles made from wax were too dear, and before Chevreul and others found a way to refine a cheap candle grease from the fat of animals.

The Picts and Scots, the Danes, and the tribes of Scandinavia had not advanced to the use of the rushlight at the time of the conquest. When torches were necessary, they stuck a bit of wood into the body of some fat bird, and supporting the stench as best they could, allowed this dismal sort of a candle to burn until the bird became a cinder.

The lamp as brought from Rome continued in use without being greatly modified until well into the thirteenth century, when the invention of candles made an artificial light of comfort to those who could afford it.

The curfew-bell, which tolled at eight o'clock, was no hardship to our ancestors, considering the badness of the lamps which lighted their houses or hovels as the case might be. Through all the medieval ages, men were supposed to rise at daylight, and retire soon after the sun had set.

The first step toward the use of the modern candle was the invention of a tallow torch which came into use about the last of the twelfth century. This remained in use for about a hundred years, when the tallow candle, either dipped or molded, made its appearance, much as it now exists. The haughty barons who forced King John to sign the Magna Charta at Runnymede would have considered a bundle of tallow dips of almost as great value as the rights which they wrung from the unwilling hand of their sovereign. To have stolen one from the kitchen table would have incurred the noose without hope of pardon. Not until the fifteenth century were the burgesses and tradespeople able to purchase a tallow candle. At the opening of the nineteenth century they were sold singly for about twelve cents each.

Flax being the wick, they burned rapidly. Cotton was more expensive than silk, and to use it for wicks was extravagant folly. Three pounds sterling was the price of a pair of cotton stockings one hundred years ago. Tapers made of wax had been in use in churches since the ninth century, but no one ever dreamed of using so expensive and sacred an article for domestic purposes. Toward the close of the fourteenth century they were timidly introduced in a few palaces and the homes of great noblemen. To offer a wax taper at a shrine was a princely gift, and absolution followed the presentation of a taper weighing one pound. To vow a taper to the Virgin Mary was like vowing a hundred doves to Venus, or a heifer to Juno. At a cost of four hun-

dred crowns in gold, King Henry sent two wax tapers weighing twenty pounds each to Thomas a Becket, hoping thereby to appease the great primate of Canterbury.

In the Cathedral of Pisa a ton of bronze slowly swings from the lofty dome. A keen-eyed student watches its regular oscillations as its hundred wax tapers flash upon a thousand worshippers engaged in evening prayer. The great candelabrum, almost a world's wonder at the time, was weaving a message of light in Galileo's brain, and from the cathedral he went away to startle the world with the story of its motion, and to reveal the secrets of the pendulum as a means for measuring time. Still swings the chandelier under the cathedral's dome, with the same potent motion as when its flashing lights taught the old astronomer the deeper story of the world's life.

In the year of 1509 a few enterprising chandlers conceived the idea of mixing animal fat with the wax, but the deceit being discovered, the king by royal edict debarred every chandler of the realm from making and offering for sale any mixed substance or composite article in the place of wax.

It was no doubt after seeing on his grocery bill that he was paying thirty-six shillings a dozen for candles that Oliver Cromwell, in the year 1654, blew out one of the two candles on his wife's work-table, on the ground of unnecessary extravagance. Louis XV complained that he could keep a regiment, music and all, with what was spent in lighting the palace at Versailles. It is related of Voltaire, that, when dissatisfied with the salary afforded by Frederick the Great, he used to put in his pocket the wax candle ends of his royal master, and from them turned quite a pretty penny. The cost of lighting the Tuileries under the first Napoleon with wax candles was about what it would be were the electric lamps of the present day employed—namely, four thousand dollars per annum. When the emperor was giving magnificent fetes at Dresden, he often spent six hundred dollars for the wax candles of a single night's carousal.

When, however, wax and tallow had been sufficiently cheapened to allow their use in drawing-rooms and boudoirs, the oil lamp and the rushlight were relegated to the parlors and kitchens. No room in which costly paintings and gilded furnishings began to exhibit elegance and refinement could tolerate the smoky and greasy contrivances which remained without improvement through the centuries.—*Fred Hovey Allen, in Scientific American.*

(To be concluded)

THE best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their burdens for themselves and meet the difficulties of life bravely.—*Lubbock.*

Missed Misfortunes

Not half the storms that threatened me
E'er broke upon my head,
Not half the pains I've waited for
E'er racked me on my bed;
Not half the clouds that drifted by
Have overshadowed me,
Not half the dangers ever came
I fancied I could see.

Somehow through every leaden sky
Some rift hath shown the light;
Somehow each valley with its gloom
Hath borne some flower bright,
And thus through life some loving hand—
Some Friend I could not see—
Hath sent amidst the darkest hour
Some blessing unto me.

—Selected.

The Hygiene of Hats

FROM an article bearing the above title, which appears in *Cosmos* (Paris, July 16), we learn that the new fashion of going without a hat is not limited to this country. According to the writer it has everything, hygienically, in its favor, and the arguments against it need only be stated to be refuted. He says:—

"The mass of hair that covers the top of the head is a feature of the human race in both sexes, and appears to be one of its most stable physical characteristics. Nevertheless, long observation is unnecessary to prove that this characteristic is weakening, and that the vigor of the hair is decreasing in man. Now a question presents itself: Is this due to a transformation of the species, or must we attribute the fact to man's habits? This second solution appears to be correct, which is consoling, since it allows us to hope that the evil may be checked. This loss of hair that has become more striking from one generation to another by heredity is due, according to some scientists, to the habit of covering the head.

"This habit must affect the hair injuriously in three ways: (1) By depriving it of the life-giving light of the sun, of free ventilation, and of the movement of the hairs by air currents; (2) by pressure on the small arteries of the scalp which bring nourishment to the hair; (3) finally, because all head coverings are an excellent culture medium for microbes, and facilitate their development. In fact, the hat, since it prevents the germicidal action of the sun's rays and the movement of the air, and retains on the head the heat and moisture of the inclosed air, offers all the most favorable conditions for obtaining a culture of micro-organisms. Furthermore, it is well recognized that the chief causes of baldness are the microbial affections of the scalp, which destroy the sebaceous glands.

"We may, then, suppose that it is the custom of covering the head that diminishes, little by little, the vigor of the hair. Although this is not absolutely proved, it is infinitely probable, and in any case it would cost nothing to try a change in the present fashion."—*Literary Digest.*

THE WORLD-WIDE FIELD

Our East African Mission

L. R. CONRADI

As to the religious belief of the Wapares, we have found no idols whatever. They tell us that their ancestors had a god, but as a famine came and they implored his help in vain, they cast him off. While they thus lost their god, they still retained the belief in one great Creator, who is to them an "Unknown God." They all seem desirous of hearing and being instructed. They have not the written law, and still we can see every evidence that in their hearts there is something left of the law once inscribed there. While there are not many civilized countries in the world, especially in the Orient, where one dares to turn his eyes away from his property even for a moment, yet here we could leave everything open in our tents, and no one would ever touch a thing.

Their present religious system centers in their witch doctors, who supply them with remedies against disease, charms against dangers, and protection against wild beasts, etc. I have several charms with me such as the natives wear on lead chains around their neck. Even the bodies of the children are covered with gashes and cuts, which the parents inflict for disobedience or other naughtiness on the part of the little ones. One of the most unsightly things that a visitor notices in this country is the manner in which the natives, especially the women, adorn their ears; as they bore large holes in them, and insert pieces of wood or paper or cloth, until the holes become so extended that the lobe of the ear reaches almost to the top of the shoulder. Nearly all shave their heads, but they leave a small spot of long hair on some part of the head, so that the appearance is very unique indeed, as one looks over a crowd of natives sitting or standing together. With the Suaheli women the case is just the opposite, for their hair is done up in the most fantastic manner, and they will sit for hours and hours trying to arrange their head-gear in the "latest fashion."

One of the worst customs they have is their native dance—especially popular by moonlight—when you can hear the dancing-call beat on their small drum calling the people together. The dance lasts all night. While many youth are anxious to secure an education from our missionaries, yet the majority of these forsake the mission station as soon as they learn that they must give up these heathenish dances.

As far as the government is concerned, the natives are under local chiefs, and then the German government chooses a head chief, whose duty it is to gather in the poll-tax, amounting to thirty-five

cents per hut, each quarter. If these natives do not earn that amount of money, then they must work on the roads, for their head chief must see that the poll-tax is discharged either in money or in work, building bridges, grading and keeping in repair the roads, etc., etc.

If we except the Leipsic Mission, eighteen miles to the north of us, there is no other European any nearer to us than Momba. This place is our future railroad terminus, and Wilhelmstal our post-office and trading city. Momba is over fifty miles from us, and Wilhelm-



ERECTING OUR MISSION HUTS

stal is sixty-five. As our brethren arrived late, they could provide only temporary buildings for us, erecting these of light timber covered with banana leaves. One such hut served as kitchen and dining-room, a small adobe hut served as sleeping-room for two brethren, and we had two tents pitched and converted into sleeping apartments, and there was a small stable for the cattle.

After studying over the situation carefully, and visiting other missions, we came to the same conclusion our brethren have reached in Matabeleland—not to build up one large station, but to have a number of smaller stations. Thus far we have finished a good adobe stable, and one building intended for our blacksmith and carpenter shop. A temporary dwelling for the brethren is nearly finished. We expect to build a dwelling of four rooms surrounded with a veranda, from sun-dried bricks, upon a

stone foundation. The roof of this house will be of banana leaves. Further up the hill we hope to erect a school and meeting-house. Our chief expense connected with the erection of our buildings is the transportation and preparation of the material, for the material itself costs nothing. The mission station is over eleven hundred meters above the level of the sea, we have no mosquitoes, and, therefore, no fever, so far as the station itself is concerned.

While with the brethren, we made a three days' journey to the south of us, ascending as high as seven thousand feet above the sea, and from here we had a most beautiful view away into British East Africa, and over the Massai plains of German East Africa, to another mountain chain. After this trip, we thought that it would be best for us to plan to open up a school in Kihuiro itself. The chief treated us very kindly, promising us a nice building place in the valley, free of charge, and he not only promised help in erecting the building, but also said that the youth would come to school. While we expect to put up our school building at this place, yet we thought that during the time in which the erection of the structure was going on, we would have our brethren encamp further up the mountain-side, to ascertain what would be the most healthful location for the dwelling-house, which the teacher would have. It is quite possible that half or three quarters of an hour up the hill, the fever would not be so bad, and walking to and from home would only be beneficial to the health of the teacher. I think that two thousand

dollars will erect all the buildings we would need in German East Africa at present.

Before starting this East African Mission, we were very careful to prevent giving any occasion for complaint on the part of any other missionary societies that were operating in those fields. I visited the headquarters of the Moravian Mission in Herrnhut, and also called upon the officials of the Lutheran German Missions in Leipsic and Berlin. Besides that, we called on the government to ascertain what it had to say, and, indeed it was the colonial government which actually pointed out to us the Pare Mountains as a good prospective mission field. But, lo, our workers had been there only a few months when some missionaries came down from the north, stating that they had come there to open up a mission, and that they were surprised to find us in that district. They claimed that, as they had a mission about fifty

miles north of us, in the North Pare Mountains, they were therefore entitled to occupy the whole range. Shortly afterward we received a letter from the mission superintendent in Kilimanjaro requesting us to move out. Our brethren kindly replied that this was impossible, that we had carefully considered the matter, and that when we arrived, there was no station in the district.

For this reason, I went up to that station and talked with the missionaries. The missionary himself was very kind to us, and said that he personally was satisfied, as their station was eighteen miles from ours, to divide the territory between us, but he did not know what their officials in Germany would say. While I was in Africa, a gentleman of the society called upon our office in Hamburg, and asked us to retire, but as their director had never been there to visit their station, and I have been there and have seen their own missionaries, and know the lay of the land, and as we have the government permission, and have bought our land, we feel that the protest of the society ought not to give us the least disturbance.

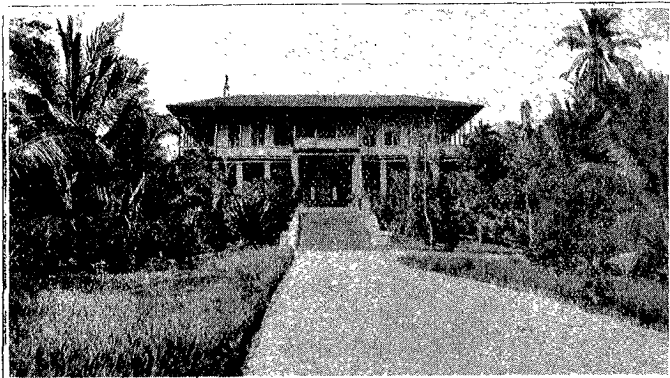
We all realize that pioneer work is the hardest kind of work, and as we are in a new country, and have not yet learned the language, and are without buildings, we know there will be difficulties and hardships. It is very hard to get one's goods, where everything has to be transported on the heads of the natives for a hundred miles. Because of the building of the new railway, carriers were harder to get than usual, and we waited a whole month for our baggage and tools, etc., and of course were more exposed to the dampness than we would have been in the dry season; for we arrived in Africa during the rainy season.

When we started the mission, Brother Ehlers had an attack of fever lasting three weeks. Our company of seven reached their destination without sickness, and I left them all in good health. But Brother Ehlers, who accompanied me down to the coast, must have become infected from the mosquito bites at the same time that I did, as I learn from a letter just at hand that he took sick of the fever at the same time that I did. He had been ill for three weeks, and Brother Enns also had suffered several weeks, but they were better the last we heard from them. Upon leaving Dar-es-Salaam I had fever for three days on the boat, but checked it with quinine. We had a very pleasant sea voyage, and the fever did not return, and I thought that it had left me; but when I reached Rome, the fever reattacked me, and not

until I was able to spend over a week at our sanitarium in Friedensburg, under skillful treatment, with quinine as one of the remedies, did the malaria leave me.

While I was with our missionaries, we had no special trouble on account of the wild beasts, although there are enough prowling around in the desert below. Once some hyenas came, and took some carcasses; but since I came away, several leopards have visited our neighborhood, even entering our stable and tents.

Upon returning to the coast, I visited, with Brother Ehlers, the officials in Wilhelmstal. They received us very kindly, and not only were we given a written permission to have a school at Kihuiro, but they also promised us help in every right way. Our present mission property has been secured for forty-five dollars. It contains thirty acres, most all under cultivation in maize. Up the hillside, where we plan to have our buildings, there will yet need to be a little clearing done to put the place in proper condition.



GOVERNOR'S RESIDENCE, DAR-ES-SALAAM

From Tanga, I went to Dar-es-Salaam, where is the beautiful palace of the governor. Here is one of the nicest harbors I ever saw. En route, I stopped at Zanzibar, a city of sixty thousand, in English territory; it would also offer us a good mission field.

The governor received me very kindly, and gave me an interview of over an hour, and he said he only wished we would extend our missionary operations. Through a letter he gave me, I was able to visit the government agricultural school. I found that the superintendent of the latter was an old friend of Elder Erzenberger, who had attended school with him in Switzerland, and that he was acquainted with our work. He had been a missionary in Abyssinnia and in Egypt, and had married an Abyssinnian woman, and he had spent quite a while in missionary work in German East Africa, and he was pensioned by his society, and afterward entered the government service. I had several very interesting visits with him. As he is a total abstinence man, he gave me some very nice fruit juices and fruits.

To my surprise, the adjutant of the governor called on me, and gave me a written invitation to dine with the governor at his residence. I hoped there would be only his family present; but, when I came, I found quite a number of

higher officials had also been invited. His wife was formerly a resident of Washington, D. C., and was naturally very much interested in what I told her of the work we were doing in that city. She was acquainted with Takoma Park, and its surroundings.

As the governor knew of my temperance principles, he had kindly provided me with a glass of soda-water, and when the governor drank to my health, I was able to return the compliment with the soda-water he had given me. After the dinner, his wife took me aside, and she and some other ladies questioned me until eleven o'clock about our faith, and I felt very thankful that God had given me the privilege of witnessing for him in the palace of the governor. The officials also gave quite a little attention to the conversation. The opening for us is very favorable; indeed, I do not think any of our missions have opened any more favorably, but it not depends upon the course which our missionaries themselves take, and the blessing of God, to give us the success we ought to have.

I felt indeed thankful to the Lord for the privilege of being personally acquainted with the work among the heathen. I shall be pleased when the missionary work extends to take in other places. While the malaria is not the most pleasant disease, yet the Lord is the great Healer. I am thankful that in a short time I was able to recover, and can now again be about my work. The missionary work among the heathen of Africa is deepening the interest our German brethren feel in scattering the truth throughout the whole world. I hope that our friends in America will also feel a genuine interest in this new enterprise, and follow it with their prayers, and with gifts, as God may lead them, that they, too, may have a part in the labors of our brethren at the front.

The German Swiss Conference

J. T. BOETTCHER

THE fourth annual session of the German-Swiss Conference was held in Sissach, Canton Baseland (about twenty kilometers south of Basel), June 29 to July 5. This village has about twenty-five hundred inhabitants. It is located in a beautiful basin, and is surrounded on all sides by mountains, whose green sides are covered with forests of oak, pine, birch, and beech. In the surrounding farms are many orchards, the cherry-tree, the apple-tree, and the pear-tree predominating. At the time of the meeting, cherries were two cents a pound.

We never had a better attendance, either from the outside or of our own brethren. The churches in Zurich, Basel, St. Gall, Winterthur, and Aarau were represented by about thirty delegates, and on Sabbath, there were one hundred and eighty of our people present. The people from the village and the surrounding country were very orderly, and gave

good attention to the truths presented by the ministering brethren. Brethren Conrad, Schubert, and Weber aided the conference workers in giving the message God has for the people to-day. The weather was favorable throughout. The three hundred or more outsiders on Sunday gave sixty-seven francs toward defraying our expenses. Our people generally expressed themselves as having received the richest spiritual blessings they ever experienced.

The work of the conference moved off harmoniously. The reports from the workers showed that God had blessed their labors. The last of December, 1902, we had 290 members; and for the quarter ending March 31, 1904, the membership was 333. The treasurer's report showed a surplus of three thousand francs. In view of the financial blessing God has given us, we felt it a privilege to join the other German Conferences in voting a second tithe to the union, for missionary purposes, during 1904.

During the past year, the hand of God has been seen in many different ways. In the canton of Zurich, where a brother had been doing Bible and colporteur work, and then left for America, one of our workers followed up the interest. The hall in which the meetings had been held did not have the very best reputation, so we desired to change, but we did not know where we could go. We laid the matter in the hands of the Lord, and were directed to a temperance restaurant. Looking over the papers, and thinking that some place might be provided, we asked the family in charge of this restaurant, if they did not know where we might find a suitable meeting-hall. Upon our making this request, they offered us their own house. The tables were set to one side, and the chairs were used to seat the people who came to hear. Our rent was only seventy-five centimes a night, and the lady herself paid twenty-five centimes of that each time the collection plate was passed around, so that we easily covered our expenses. The whole family attended. Shortly the mother and daughter accepted the message, and the father will be baptized this week. He is a machinist in one of the largest silk factories in Switzerland. Upon making up his mind to take his stand, he wrote a letter to the director of the factory, stating his convictions. The director visited him personally, while at the Basel Sanitarium where he was taking treatment, and told him that he could have the Sabbath free. We know that God directed us to the house of this brother.

In other localities we have also seen how the Lord has opened the way for people to obey the fourth commandment. Another instance: A young lady was working in an envelope factory in Zurich. She began to obey the Lord's commandments, and her employer discharged her, but as she had taken her stand for God, she really believed the Lord would open the way for her in some manner. The

very day she had to leave the first place, another gentleman engaged in the same sort of work asked her to accept a position with him, and she contracted for three years' service, with the Sabbath free, at a better salary than she had received before.

One thing which would be of interest to our people, we might relate. A brother who has a large family was sentenced to thirty-five days' imprisonment because he did not send his children to the state school on the Sabbath. But while in jail, he had an opportunity to testify to the truth; for, when the first Sabbath-day came, he was asked to go out to work, as on other days. Of course he could not do this, and he gave them plainly to understand that this was the reason why he was in prison. However, the jail-keeper did not let him off. He had on his morning slippers, and was asked to put on his working shoes. This he did not do. The jailor tried to put the shoes on his feet, but the shoes were rather small, so his attempt was a failure. Then he said, "I will go and get a larger pair, and I will get them on you." The shoes were brought and forcibly put on his feet. And then he was kicked down the stairway and beaten with the fist, as he went along. Of course he would work under no consideration. Then he was put in a dark room, with no bedding, save a little straw on the cold stone floor. He was obliged to remain there over Sabbath and Sunday. He received only bread and water for his food. This was repeated the following Sabbath. I visited the chief of police of the confederation, who plainly told me that nothing could be done for the man, that the school law as he interpreted it was a part of the civil law which must be complied with. But I went to see the jailor, and had a talk with him about our faith. He of course thought the man an extremist, and wished me to influence him to pay the fine and go home; but this I could not do. The brother was called in before the keeper of the jail, and was reprimanded by the jailer for being in prison when he might be at home with his family, where it would be much better for him. The brother replied that he did not look for ease; with him it was a question of right and wrong, and as the Lord plainly commands to keep the Sabbath day, he must obey God first, and suffer the consequences. The visit, however, had a good impression upon the mind of the jailer. The following Sabbath, our brother was permitted to stay in a room, and was given good food. The remaining time during which he served, he was given the easiest place to work on the farm, and that was to herd the cattle. When he arrived home after having served his time, he found a new sentence pending, amounting to one hundred and thirty francs, or another twenty-six days' imprisonment.

The town clerk and the president wrote him that if he would not send his children to school on the Sabbath, they would take them away from him by

force, and put them into orphan asylums or poorhouses. They wrote him that they would inflict upon him the severest penalty of the law, for disobeying the government officers. We know not what the outcome will be, but we pray that in some way the Lord will help this brother and advance his own work in the earth. The school and military laws are great questions with which we have to contend in this country.

Our friends who are acquainted with God's faithful servant, Elder Erzenberger, will be interested to learn that the long years of service which he has seen in the third angel's message having made his testimony in behalf of our faith of great value, the brethren have called him to labor entirely under the direction of the German Union. The German-Swiss Conference heartily expressed its thanks for the faithful labors of Elder Erzenberger during the past, and asked that the union, in consideration of his being called into the more general work, would at least provide in some measure for his loss by sending a young Bible worker or licentiate, and several experienced canvassers to labor in German Switzerland.

The brethren here were very free to express their thanks also for the volume of Testimonies which has been recently received from our Hamburg press, and recommended that all the German-Swiss brethren be encouraged to provide themselves with this book.

The report of the nominating committee, which was adopted, reads as follows: President, J. T. Boettcher; Secretary, W. Kury; Treasurer, Hamburg Branch of International Tract Society in Basel; Sabbath-school Department, Mrs. L. Sebald; Conference Committee, J. T. Boettcher, J. Erzenberger, W. Kury, L. Aufranc, A. Weidmann; and these, with four lay-members, form the auditing committee.

For the coming year, credentials were granted to one minister, licenses to two licentiates, and missionary credentials to three Bible workers. We have seven colporteurs.

The collections of the Sabbath-school on Sabbath amounted to one hundred and thirty-four francs; on Sunday the First-day offerings were taken up, and some comments made about being faithful in these gifts, as they are to go to the support of the East African Mission. The collection on First-day amounted to ninety francs. A collection of four hundred francs for the tent fund was also received on the ground.

We begin the new year with hope and courage, and we ask that our friends will remember us in their prayers, that all our workers may be more thoroughly in earnest in their efforts to save souls and hasten the coming of the Lord, through their faithfulness in giving the warning message for this generation. Especially would we ask to be remembered in the continuation of the tent effort at Sissach, as we plan to remain here for a time to follow up the interest.



THE FIELD WORK

Kentucky

WINCHESTER.—Sabbath, September 10, it was my privilege to organize a church at this place, consisting of ten members. Brother J. A. Samson was chosen elder; Brother W. H. Shoemaker, deacon; Miss Sallie More, clerk and treasurer. The organization is the result of work done here by Brother John Wm. Stein, last fall and this summer; Sister Maud Dortch, last summer; Dr. O. C. Godsmark and his wife, this summer; and my wife and I last summer and also this summer. Three or four are keeping the Sabbath who were not ready to join the church, and we believe that others will soon take their stand with us.

We have now pitched the tent in another part of the city, and so far are having a good attendance. Dr. Godsmark and his wife had to go home, so my wife and I are alone now. We are of good courage, and ask an interest in the prayers of the brethren and sisters.

E. L. SANFORD.

Pennsylvania

WILLIAMSPORT.—God has wondrously blessed us, multiplying the seed sown and increasing the fruits of righteousness at every step of the way. At the very beginning of the work, when selecting a site for the tent, we realized that God had a chosen people in Williamsport who were to be called out of Babylon; for the enemy was so persistent in withholding from us the use of desirable locations. Then the guiding hand of God was seen as he located us on a pretty grass plot in a strong Catholic community near the St. Boniface church and school. Although the pitching of the tent was ignored by both children and adults, on the evening of June 28 we opened the song service in hope and courage, knowing that God had thus far led, and that he would be with us to the end. The Lord sent out the people to hear the word, and while our congregations were not large, except Sunday nights, they were composed of honest souls seeking truth. Two or three families were so eager to hear that they came a distance of four miles almost every night in the week; among these was the family of eight mentioned later. The Lord wonderfully blessed in the presentation of his word, giving liberty to the speaker, and some who came out of curiosity were won by the truth. As the testing truths were presented, the congregations steadily increased, and even the Catholics would assemble outside the tent and listen with interest. Much of their prejudice was removed, as was evinced by their offers to help us in any way they could at time of storms. Three afternoons of each week children's meetings were held, which were quite largely attended by Catholic children, and we trust that the seed sown in their hearts will bring forth fruit to the glory of God.

The last service in the tent was held

August 28, when the largest congregation we had at any time was present to hear the plain testimony of God's Word respecting the New Testament Sabbath. Since that time we have been holding services in the chapel, and carrying on the work in the homes of the people. As the seed has been sown, God has not failed to give the increase, and we now have twenty-eight Sabbath-keepers, including one family of eight. Eight of this number are men, and one of these brethren has been driven from his home because of his loyalty to God. Four souls who had long known the truth and grieved the Spirit of God by their resistance, have ceased the struggle, entering into a covenant with God, and are now living in the light of his countenance. We also have three colored sisters, one being the matron of the home for aged colored ladies. These sisters are an honor to the cause of truth, and will be instrumental in spreading the truth among their own people. Twenty-six have been baptized, of which number six were re-baptisms. Still others will be buried with their Lord next Sabbath. Fifteen have already united with the church, and others will do so later. Since the tent was taken down, several have become interested in the truth, and are now in the valley of decision. We feel confident that they will stand on the Lord's side ere many days pass. Almost daily we are finding precious souls who are seeking truth, and it is our purpose to continue the work, making the winter season one of earnest labor and victory. It is God who has given the victory, and knowing that he is "the same yesterday, to-day, and forever," we ask you to join with us in the prayer that he will more fully magnify and make honorable his law in this city.

W. H. SMITH,
NELLIE B. UNDERWOOD,
ALBERT SHOLDER.

Canada

THE Canadian Union Conference held its second biennial session in connection with the annual camp-meeting of the Quebec Conference, at Knowlton, Quebec, September 1-11. Delegates were present from all parts of the field. Owing to the vast extent of territory covered by the Canadian Union Conference, it is difficult to reach all parts of the field. Yet as the delegates came together, all were ready to sound the note of courage, and it was the unanimous voice of all that greater efforts should be put forth to carry forward the work in this rapidly developing country.

Elders A. G. Daniells and W. C. White were with us part of the time, and their words of counsel and instruction were appreciated by all, and we also trust that as these General Conference men saw the field as it is, its needs will be more fully realized than ever before.

The Ontario and Maritime Confer-

ences are working hard to establish industrial schools, and are meeting with good success. The Quebec Conference is bending its energies to establish a sanitarium. This is a large undertaking for a conference so small in numbers; yet they have gone forward, trusting in the Lord, and the first year's report shows that he has wonderfully blessed the efforts put forth.

Elder W. H. Thurston was re-elected president, and S. D. Hartwell secretary and treasurer. The delegates return feeling anew the responsibilities resting upon them to carry the message to the world, and finish the work committed to them in this generation.

S. A. FARNSWORTH.

Mississippi

HUNTLO.—Acting upon an invitation extended to us by the pastor of the M. E. church at Huntlo, we visited that neighborhood, and spent seven days laboring with the colored people who were scattered over the plantations in that vicinity.

The people were truly glad to have some one talk with them in their homes and in the fields, and instruct them and help them to a higher plane of Christian living. We had the privilege of bowing in prayer with some by the roadside and at the plow handle, thus presenting them to the Saviour of all mankind.

While our visit was enjoyed by the people, yet many were rather suspicious of the "new doctrine" we brought, and they told us that the white people would have to lead out in the matter before they dared take a step.

It was sad to see the condition of the people in those out-of-the-way places of the swamp. Many of them live in an atmosphere of modified slavery; that is, their liberties and privileges appear to be bound up in the hands of the overseers (or riders, as they are commonly called) and the plantation owners; and all their movements must be countenanced by their white superiors. We were told that we were in danger of being driven from these parts if it were known that we were teaching the negroes to quit their work on Saturdays, while they were in their busiest season with the crops.

After distributing some papers, tracts, and cheap books, we left the dear souls in the hands of God. We have since received a letter from one family who have become thoroughly convinced of the Sabbath truth, and they ask us to pray that they may be given courage to obey. Let those who read these lines join us in this prayer.

W. H. SEBASTIAN,
M. C. STRACHAN.

Virginia Camp-Meeting

THE twenty-first annual session of the Virginia Conference was held in connection with the camp-meeting at Stanleyton, August 5-14. The camp was situated in a convenient grove in the Luray Valley, which is adjacent to the historic Shenandoah Valley. The picturesque view afforded by the Blue Ridge Mountains made the location especially enjoyable to those who were not accustomed to such a variety of natural scenery.

The famous Luray Caverns were within a few miles of the camp. Their beautiful limestone formations far surpass the works of art, and are beyond human description.

The conference was well attended by our people from all parts of the State. Besides the workers in the conference, there were present, either all or a portion of the time, Elders A. G. Daniells and S. G. Huntington; Prof. F. Griggs; Miss Dickerson, editor of the *Youth's Instructor*, who labored especially for the young people; Brother F. E. Painter; and the writer.

As Elder Daniells could remain only the first few days, he was urged to occupy the time of as many of the public services during these days as his strength would permit. The labors of each of the workers were much appreciated by the people.

Although the camp was located in a country place, the outside attendance was excellent, the people coming from miles around. On the last Sunday there were at least one thousand persons in attendance, who gave close attention to the presentation of the testing truths of the message, and a deep impression was made on the minds of many.

Nine young people gave their hearts to the Lord and were baptized during the meeting. Our own people were much encouraged and strengthened. They are loyal to the truths of God's Word that make us a separate people.

The conference and the Tract Society Department are out of debt, which is a great encouragement to the brethren and sisters, who have for many years been struggling to get free from this monster, and they are now ready to engage in aggressive work in new fields.

Elder H. J. Farman, of the Vermont Conference, will soon begin work in Virginia, and will be quite an addition to their working force. If each worker keeps in close touch with the Source of all wisdom and strength, marked progress will be seen in the advancement of the truth during the present year.

Elder R. D. Hottel was re-elected president of the conference, and A. M. Neff, secretary. The other officers also remain about the same as before.

The conference employed a good canvassing agent, and they intend to do a stirring business in distributing the printed pages, thus adding another agency to their present methods of spreading the light of truth. All the people are of good courage.

H. W. COTTRELL.

Southern Illinois Camp-Meeting

THE Southern Illinois camp-meeting was held August 17-28. About forty tents were pitched, and about two hundred camped on the ground. Elders S. N. Haskell, Allen Moon, and E. A. Curtis, and Brother J. B. Blosser were with us. All our home laborers were present, and did efficient work. Elder Haskell was with us from the beginning of the meeting till almost the close. The Lord greatly blessed his servant, and the studies given by him were greatly appreciated, not only by our own people, but by others as well. Sister Haskell gave some very interesting studies on the subject of the sanctuary. Brother

Blosser did all he could for the canvassing work and for the canvassers. Quite a number of new ones will enter the field.

From the first, the deep moving of the Spirit of the Master was seen. The business sessions of the conference passed off very pleasantly. The following officers were elected: President, J. M. Rees; Vice-President, Chas. Thompson; Secretary and Corresponding Secretary, Nettie Eaton; Treasurer, Southern Illinois Tract Society; Recording Secretary, Pearl L. Rees; Auditor, W. H. Edwards; Executive Committee, J. M. Rees, P. G. Stanley, Chas. Thompson, C. L. Taggart, and P. Rothrock. Two new churches were received into the conference,—the Farmington and Second Springfield churches, one with a membership of twenty, and the other with twenty-five.

The Lord has greatly blessed the work in the Southern Illinois Conference the past summer. The work of all the laborers has borne fruit. Two new churches will soon be organized from the past summer's tent efforts.

We passed through two very severe storms, one of which blew some of our older tents to pieces, leaving the inmates at the mercy of the wind and rain. Yet not a word of complaint was heard, neither did any one go home on account of the storm. Just after the storm, we met, and had no trouble in raising four hundred and sixty dollars to put into new tents for our next camp-meeting.

Near the close of the meeting, the campers repaired to the water, where twenty souls were buried with their Lord in baptism. Wherever we have gone since the meeting, we have found our people greatly strengthened, and rejoicing over victories gained.

J. M. REES.

Vermont Camp-Meeting

THE Vermont camp-meeting was held at Hardwick, August 18-28. This is a place of about four thousand inhabitants, located in a thrifty, enterprising part of the State, where the chief industry is the granite quarries.

The camp was well situated in close proximity to the people, and the attendance from the city and the surrounding country was excellent. The tent was well filled each evening, and on Sunday and Sunday evening there were perhaps from ten to twelve hundred persons present, which is a good attendance for so conservative a locality as the East. They listened with undivided attention to the presentation of the Sabbath and kindred reforms for the people of this generation, in order that they may be prepared for the coming of Christ.

We began at the opening of the meeting to present the Bible truths that make us a people, and the interest increased daily until the close of the series. Laborers will follow up the interest awakened, in the hope of establishing a goodly number of people in the third angel's message.

The churches in the conference were well represented by delegates, and there was a good attendance of our people. Several persons gave themselves to the service of God. Nine individuals who had previously made no profession were

buried with the Lord in baptism. The presence of the Spirit of God was especially manifest, and made the occasion a blessed one to those who were present.

The various phases of conference work were considered, and the people were much encouraged to push forward the work. Special efforts were made to revive the canvassing work for our strictly denominational books and periodicals.

The conference still supports Elder W. A. Westworth in Scotland, and the brethren and sisters do not seem to have the least disposition to confine their missionary efforts from this time forward to the boundary lines of their local conference. In the interest of the general work they also support a teacher in the union conference academy.

I am sure the Lord will greatly bless the people of this conference in their endeavors to assist the one great work in a broader way than to confine it to the local church or conference. The individual, the church, or the conference that thus views the needs of the cause of God "must increase."

The following-named laborers from outside the conference were present all or a portion of the time: Elder W. H. Thurston, of Canada; Elder M. D. Mattson, Bible instructor in the South Lancaster Academy; F. E. Painter, the Review and Herald's general representative for the Atlantic Union Conference; and Professor Griggs. Each rendered good service. The local conference laborers were present, and also the writer.

Elder H. J. Farman, of this conference, will connect with the work in Virginia.

The workers and the people return to their homes filled with the love of the truth, and with courage to do their duty, by the help of the Lord. Elder Watt was again chosen president of the conference, and Brother F. M. Dana was elected secretary and treasurer. The other members of the executive committee are Brethren T. H. Purdon, A. W. Boardman, and F. A. Page.

H. W. COTTRELL.

The Missouri Camp-Meeting

THE annual conference of Seventh-day Adventists convened at Columbia, Mo., August 11, continuing until the twenty-first. Columbia is a beautiful city of between five and six thousand inhabitants. The State University and some denominational colleges are located in this city, making this an important educational center.

A series of tent-meetings had preceded the camp-meeting, and had aroused a good interest and brought a number into the truth. The camp was located in a beautiful grove in the fair ground. The attendance from the city was large during the meetings, and the plain truth spoken was well received. Elders E. W. Farnsworth, E. T. Russell, I. H. Evans, W. H. Anderson, H. Shultz, J. Lipke, Smith Sharp, Prof. C. C. Lewis and wife, and M. E. Kern, Dr. Colloran, and Sister Vaughn, together with the conference laborers, shared in the labor of the meetings. Twelve thousand and seventy-four dollars tithe was received during the year, and the money received from all other sources was between

twelve and thirteen thousand dollars. Four hundred and fifty dollars in cash and pledges was raised for the Washington work, besides fifteen hundred dollars pledged subject to the sale of property, and two acres of corn. One hundred and twenty-five dollars was raised for the colored work in the South, seventy dollars for the educational work in Brazil, and fifty-seven dollars for foreign missionary work. The State was divided into five districts, and a minister placed in charge of each district.

The canvassing work received much attention, and interesting meetings were held with church officers, looking toward educating them for a missionary campaign the coming fall and winter. The keynote of this campaign was that each member of the church labor to bring at least one into the truth during the year. If this were done, and it is not a great undertaking if all would do their best, our numbers would be doubled during the year, and many more of our laborers could be spared for the foreign fields.

Brother H. E. Meyer was ordained to the work of the ministry, and three churches were received into the conference. The report showed that sixteen thousand dollars' worth of books had been sold during the last two years. Four hundred dollars' worth more were sold during the camp-meeting. Seventeen persons were baptized, and a strong desire was manifested by the young people to attend Union College and prepare for labor in the cause of God. R. C. Porter, H. M. Stewart, H. K. Willis, W. S. Cruzan, and James Cochran were elected as the conference committee.

Two ministers were offered to the General Conference for a year, to be supported by the Missouri Conference. The keynote of the message borne was that "time is short," and our work must be done quickly. All hearts seemed to respond to this cheering message, and all returned to their homes determined to enter with renewed vigor the work of giving the message to the world.

R. C. PORTER.

The Maine Camp-Meeting

It was my privilege, in company with Dr. G. A. Hare, of Washington, D. C., to spend five days at the Caribou, Maine, camp-meeting.

Caribou is one of the most northerly cities of Aroostook County, which constitutes a large part of the great hunting and fishing grounds of northern Maine. Parts of this great northern county are very fertile, and are being rapidly converted into farms. The Bangor and Aroostook Railroad has built two lines through the most fertile sections to the Canadian border, and along these lines are growing up thrifty villages and cities.

All along the line for more than a hundred miles we noticed numerous large storehouses at each station, and upon inquiry learned that they were potato storehouses.

On each side of the line there were large potato fields, and in the machinery sheds potato planters and potato harvesters. Two hundred and fifty bushels to the acre, we are told, is not

an unusual yield. Over seven million dollars was brought into Aroostook County last year in return for its crop of potatoes.

But large portions of this and adjoining counties of northern Maine are yet but little else than a wild, rocky, beautiful forest, dotted with lakes and lumber camps.

Of these great northern hunting grounds it is said, "There are nearly fifteen thousand square miles of hunting and fishing country in northern Maine, a territory the size of the State of Massachusetts. More than ten thousand non-resident sportsmen visit this section annually." During 1902 there were shipped from this section two hundred and forty-four moose and four thousand four hundred and ninety-five deer.

This northland of the Atlantic coast is becoming more and more a popular summer resort, and we hope that small sanitariums may take the place of some of the hunting camps, and that the good fruits, grains, and potatoes of the settlements may be eaten instead of the beautiful deer and noble moose of the forest.

Caribou, where the camp-meeting was held, is a thrifty city of about three thousand people. It is the center of trade for a large and prosperous farming district. Here Elders P. F. Bicknell and F. C. Gilbert had been holding a tent-meeting for about ten weeks. Their large tent was conveniently located and nicely fitted up, and there was a good attendance, and a deep interest manifested in the truths presented.

The good people attending the meetings, although much interested, and acknowledging the correctness of the doctrines presented, were slow to decide to obey. The camp-meeting, as we hoped, has influenced some to decide fully to obey.

About twenty-five tents, and many rooms in the neighborhood, were occupied by our people at the meeting. I think there were one hundred and fifty in attendance.

On Sabbath, August 27, solemn appeals were made to our people that they renew their consecration to the Lord. On Sunday the camp-ground was thronged all day. Hundreds from the surrounding country drove in with their teams, and the railroads, running special trains, brought eight hundred to the meeting.

Although naturally there were many curious and restless elements in the throng, yet their attention was held by a clear and forceful presentation of truth by Elders H. W. Cottrell and F. C. Gilbert.

On Monday and Tuesday Dr. G. A. Hare, of Washington, D. C., gave several helpful and practical talks on healthful living. These health talks were greatly appreciated by the people.

The business of the conference was transacted quickly, and the campers were invited to organize into a band of Christian visitors. Wednesday morning a large number went out to visit the people of Caribou, telling them of the blessings received at the meetings, and inviting them to attend. The experience meeting held Friday morning, when the visitors related their experiences, was an hour full of thanksgiving and praise, and a meeting long to be remembered.

The conference committee requested

Elders Gilbert and Bicknell to continue their labors in Caribou, and invited Elders Goodrich and Hersum to join them. The interest aroused by the tent-meetings extends for miles into the country, and much visiting needs to be done.

W. C. WHITE.

Camp-Meeting Labors

DURING the past few weeks I have attended a number of camp-meetings, but at most of them have been present only part of the time, and am therefore unprepared to give such complete reports as might be desirable. An account of the business proceedings and other items of interest will no doubt be found in the reports sent by the secretaries of the different conferences, and so I will attempt to write only concerning some of the general features of each meeting.

Texas

This meeting was held at Keene. The camp was pitched on the school grounds, which furnished a beautiful and convenient place. The weather during most of the meeting was delightful. About eight hundred and fifty persons attended this convocation. They came from all parts of the State.

We are glad to report a good meeting in Texas this year. A spirit of union prevailed, notwithstanding many perplexing things came up for consideration. The educational work and the Keene Academy received considerable attention, and the medical work received still more consideration. The brethren were anxious to do that which would be wisest and best for that phase of the work. One of the freest discussions I ever listened to was carried on by the delegates in reference to the medical work. A good spirit and feeling were maintained through it all, and though not all was accomplished that some might have desired, yet it could be seen that progress was made. About one thousand dollars was promised to assist in that work. Dr. Haskell, and his father, Elder C. P. Haskell, have labored the best they could during the past year to build it up, and all were glad to see that considerable improvement had been made. The conference has erected quite a commodious building for a sanitarium. It needs a better equipment, and the money that was raised is to be used for this purpose.

We were sorry to find a disposition on the part of many of the brethren and sisters to move to Keene. I was informed that nearly one half of the church-membership in the conference, and nearly all the ministers, live in Keene. We regard this as an unfavorable omen; and if this policy is continued, it will surely bring calamitous results to the conference. To those who have a clear perception of the nature of our work it is evident that we must work on the opposite plan. We must scatter, not colonize. We must go to all parts of the earth, not locate in one place. Those who adopted that policy in ancient times founded a Babylon, and those who follow their example will reap confusion and loss. To go to all nations is God's plan. To colonize is the plan of another being who has no love for this closing message. There is no wisdom in our

people gathering in this way. All confess that it is an evil, but continue to do that which they condemn.

Thirty-two were baptized during the camp-meeting. Elder N. P. Nelson was again chosen to act as conference president. Other members of the committee, and officers of different branches of the work, remain nearly the same as last year.

The conference voted to hold four of its laborers subject to the call of the General Conference, and to furnish funds to support them in some needy field. We believe that God will greatly bless in carrying out this resolution.

The tithe in the Texas Conference has increased quite materially the past year. Obligations to the amount of several thousand dollars have been met, and the conference seems to have been quite prosperous in every way.

The one thing needful in Texas, as in all the conferences I have visited, is that the people go to work. Many are "weak and sickly" because of a lack of spiritual exercise. We believe this state of things will change, and may God hasten the day.

Ohio

The camp-meeting in this State was held on the fair ground at Marysville, according to appointment. There was a fair attendance of our own people, and in some of its features it was the best meeting we have yet attended. It was so thoroughly organized that the hurry and confusion so noticeable at many meetings were avoided. There was sufficient time between the services so that the people did not become weary of them. This is an important factor in a good meeting.

Elder A. G. Daniells attended the first part of the meeting, and presented very clearly the duty of this people to give the truth to the whole world. More than seventy persons under forty years of age signified their willingness to go wherever the Lord might call them, or to do anything he might wish them to do. Besides this, the Ohio Conference voted to place at the disposal of the General Conference one half of its laborers and one half its tithe to be used in foreign fields. This recommendation was unanimously passed by a rising vote of the congregation. We feel sure this action will mark the beginning of a new era in the work in Ohio. Before the camp-meeting closed, there were those who made definite plans in reference to going to India and other fields outside of the United States. There should be scores who should go from Ohio to all parts of the world carrying the light God has given them.

The educational and young people's work received due attention. The meetings of the conference were harmonious, and the brethren were united in all the measures adopted. Elder H. H. Burkholder was again elected president, and there was but little change in the officers chosen for the coming year. The financial report was an encouraging one. There is a debt on the Mount Vernon Academy of about five thousand dollars, but we are confident that the brethren will soon raise this, and provide additional funds for needed repairs on the building. The school is an important factor in the work of the Ohio Conference, and it is there

that workers must be trained both for home and for foreign fields. We see no reason why the cause in Ohio should not make marked advancement the coming year.

The outside attendance at the camp-meeting was not large, but it was thought there was sufficient interest to warrant a tent effort in the city, and it was advertised that this would follow.

Indiana

The Indiana camp-meeting was held at Martinsville, a city about thirty miles from Indianapolis. The camp was located where the people could reach it without difficulty, it being within five minutes' walk of the business part of the town. There were one hundred and fifteen tents pitched, and about five hundred of our people in attendance. Quite a number rented rooms in the city, and the people manifested great kindness in entertaining them, even expressing regret when the time came for them to leave. The associations thus formed resulted in many becoming interested in the truth.

During the first part of the meeting a storm came, and most of the tents on the encampment were blown down, but they were soon erected again, but little damage being done.

Elders A. G. Daniells and W. W. Prescott were present the first part of the meeting. After the clear presentation by Elder Daniells of the needs in foreign fields, a resolution was unanimously adopted to hold one half of the laborers and one half of the tithe of the Indiana Conference subject to the call of the General Conference during the coming year.

Elder W. J. Stone was again elected president of the conference, and but few changes were made in the executive committee. The treasurer's report showed that a debt of four thousand dollars had been canceled the past year, and that the tithe paid has increased about five hundred dollars. At this meeting about five hundred dollars was pledged to the school at Boggstown, and the brethren will doubtless lift the debt of five thousand dollars on that institution during the year. This can be done if they will.

Considerable attention was given to the canvassing work, and it is expected that the force of workers will be largely increased. The State was divided into four districts, and a secretary appointed to take charge of this work in each. Special attention was given to the educational and young people's work. The Sabbath-school donations for two Sabbaths amounted to over thirty dollars, which was given to the work in Africa. Thirty-seven persons were baptized.

There were some very interesting features connected with the camp-meeting in Indiana: (1) it was located in a new place where such meetings had never been held; (2) its location made it accessible from all parts of the city; (3) it was used as a means of interesting the people in the truths of the third angel's message; (4) a daily paper of four pages was issued, containing reports of the sermons preached; and each day our brethren and sisters went with these papers to the homes of the people, giving them personal invitations to attend the meetings. This was a great

blessing to our brethren, as well as to those residing in Martinsville, and this personal effort resulted in a large outside interest being awakened. Not only did people in the city attend the meetings, but we learned of some who came four or five miles evening after evening, saying they could not afford to remain away. It was an inspiration to see the large congregations which more than filled the large tent each evening.

The subjects of discourse were the main points of our faith,—the coming of the Lord, the signs of the times, the Sabbath, and kindred truths. There was the best of order, and the people listened with the greatest respect and interest.

At the close of the regular camp-meeting quite a force of workers remained to follow up the interest, and we see no reason why a strong church should not be raised up in Martinsville. We sincerely hope that our brethren in charge of the work in all our conferences will profit by the example of the brethren in Indiana, and that they will carefully study and heed the instruction the Lord has given concerning the manner of conducting camp-meetings, in "Testimonies for the Church," Volume VI. This instruction is clear and definite. We do well to heed it. We were glad to see the brethren in Indiana carry it out so fully, and God blessed them greatly in doing so.

Northern Michigan

At the close of the Indiana camp-meeting I attended the first part of the meeting of the North Michigan Conference, which was held at Mancelona. These few days were really enjoyable. The camp was thoroughly organized, the weather was delightful, and the people were of good courage. The business of the conference was harmoniously transacted. The officers elected were about the same as last year, Elder Wight being retained as president.

The finances of the conference have greatly improved during the year just closed. Every enterprise that came before the brethren for action was entered upon with alacrity and zeal. The attendance from without was not large, but some became interested. We were glad to find that the brethren in North Michigan had no institutions to support, and better still, they did not seem to want any, and hence all their time, their energy, and strength were devoted to the promulgation of the truth in new fields. This is the one feature of our work which gives complete satisfaction, and no worry or perplexity. We greatly enjoyed the part of the meeting we were permitted to attend, but being obliged to leave before it was half concluded, we are unable to report definitely as to the final results.

Wisconsin

We were glad indeed to meet many former acquaintances at the Wisconsin meeting, which was held at Oshkosh. The camp was located near the shore of beautiful Lake Winnebago, on the same ground as last year. The attendance was not large, either of our own people or of those from the city. There were about seven hundred of the former, and very few of the latter. I was unable to reach the meeting till its closing days, and so the business was about completed, and the routine work done. The meet-

ing had been rather uneventful. But few changes were made in the election of conference officers. As there was but little interest in the city, the brethren labored for those encamped on the ground. Forty-eight were baptized during the meeting.

The brethren in Wisconsin manifested a practical interest in certain phases of the foreign mission work. Sister Ida Thompson, who is engaged in teaching a mission school in China, is from Wisconsin, and the brethren and sisters gave liberally for its support. Other phases of missionary work also received liberal consideration. We did not learn the particulars, and so must leave that for those to report who are able to give the details. We will only say that we found the brethren and sisters in Wisconsin not only willing, but anxious to support every advance move for the extension of the work in new fields. Every time this part of the work was referred to, a ready response was made.

Brother R. T. Dowsett and Brother Sufficool were ordained to the work of the ministry. God graciously blessed in all the meetings that were held while I was present, and the word was spoken with great freedom and liberty. I greatly enjoyed my labors with Elder William Covert, who has labored here so long for the upbuilding of the work. The great need in Wisconsin, as elsewhere, is a consecration to the work of the Lord, a dedication of ourselves and our all to his service.

E. W. FARNSWORTH.

Quebec Conference and Camp-Meeting

THIS meeting was held at Knowlton, September 1-11. A good representation from all parts of the conference was on the grounds ready for the first meeting. The camp was pitched on a beautiful spot in full view of Brome Lake, in whose clear and sparkling waters sixteen willing souls were buried in baptism, and arose, we trust, to walk in newness of life. Nearly all seemed ready to enter into the spirit of the meeting, and as the stirring message came from the servants of God, giving us new views of the work to be done in this generation, we trust that the minds of all were able more fully to sense the obligations resting upon them. Two tent companies have been in the field this summer.

The Knowlton Sanitarium made its first annual report. This institution was opened July 22, 1903. It has been a success from the start, and at present finds itself unable to meet the demands made upon it for suitable accommodations. As this is the only institution of its kind in the Dominion, and as it will be a training-school for nurses to carry forward the work in other parts of the Dominion, it was evident that better facilities should be provided. Acting under the advice of the leading brethren, it was voted to raise four thousand dollars to equip the institution and provide a home for nurses. This conference, though small in numbers, its entire membership being only about two hundred, took it upon themselves to raise one thousand dollars, and then to ask their brethren across the border to help them

with the remainder. In the time past both men and means have gone from this conference to help build up nearly all the older institutions, and now as the work in this field is taking a new start and assuming new responsibilities, will this be as bread upon the waters, which shall return after many days? Are there not those who will feel it a privilege to help just at this time? Over four hundred dollars was subscribed at this meeting.

All returned to their homes feeling well paid for the effort made, and looking forward to that great meeting when all shall meet around the throne of God.

S. A. FARNSWORTH.

An Important Step for the Colored Work in the South

At the recent council of the General Conference Committee at College View, Neb., September 15-25, an important action was taken. A unanimous vote of all the members of the committee present was passed, setting apart the first Sabbath in November each year for the taking up of a collection for the benefit of the colored work in the South.

The importance of this step can hardly be overestimated. This unfortunate race is quite poor. Many are without homes of their own. Large numbers are dependent upon small wages for a living. Comparatively few have much education.

Having a generation or two ago come from the condition of slavery, it would be unreasonable to expect as much from them as from the white race, who have for many ages been free and living in the enjoyment of all the blessings of civilization.

It is positively certain that it is possible for many of the negro race to become intelligent, useful citizens. With a fair chance, many of them have become respectable physicians, eloquent speakers, successful business men, and useful members of society. Multitudes more of them might succeed in the affairs of life had they the proper instruction.

When we consider the religious aspect of this race question, a vastly greater responsibility rests upon us. No sane, honest man can deny the moral accountability of the negro race. There are too many facts attesting the ability of various members of this race to deny their moral sense. Instances of great heroism, faithfulness, mechanical skill, religious fervor, and integrity abound among individuals of this race. The evidence is plain that this people need the blessed truths of the Bible for these last days. Large numbers are already receiving them, and profiting thereby.

A great duty rests upon our people to give to this despised, unfortunate race the glorious, precious truths of God's Word for this time. We have been making some efforts in this direction; but these efforts ought to be increased a hundredfold. And if the Lord is coming in this generation, there is no time for delay. There are upward of nine millions of the colored race in the United States of America. Probably three fourths of these are within the bounds of the Southern Union Conference. The Southern States must confront this problem; and they must do it immedi-

ately. There has been a great lack of means with which to carry on this branch of the work. The problem has been a very serious one. Many perplexities have had to be met.

The support of the cause among the white population in the South has been one of much difficulty. The constituency among the whites has been small and comparatively poor. It has been demonstrated beyond question that the white population in the South can not carry on their own work and that of the colored people, with any such vigor as the importance of the work demands.

Under these circumstances, the union conference committee drew up a petition addressed to the General Conference Committee, earnestly pleading with that committee to appoint a day once each year when all our people, in the North and in the South, should be urged to donate of their means liberally for the support of the work among the colored people.

This petition came up for consideration at the recent meeting in College View, Neb. The committee unanimously indorsed the petition, and appointed the first Sabbath in November each year for this purpose.

The object of this article is to notify our people generally of this action of the committee. The time is comparatively short this year in which to put forth a proper appeal, and get the matter before all our people. We request that all our papers and periodicals give notice of the appointment of this day for the purpose mentioned.

We greatly need this year a large donation of many thousands of dollars for the Southern Colored Training School at Huntsville, Ala., and the colored sanitarium, and the support of various colored schools in different States and conferences.

The money raised on this appointed day will be apportioned to various institutions and objects connected with the colored work, by a large committee appointed by the General Conference Committee, so that each object shall have proper consideration. Let our brethren and sisters everywhere take this matter into careful consideration, and prepare to deal liberally with this very needy cause. Much more will be said on this subject in the future in our various periodicals.

GEO. I. BUTLER,
Pres. of Southern Union Conf.

The Haskell and James White Homes

WE gladly accept the kind invitation of the president of the General Conference to make, through the columns of the REVIEW, a statement of the needs and circumstances of the Homes at Battle Creek for the aged and the children. For some time the donations, once so freely given by our people for the support of the Homes, have perceptibly diminished, owing, we have supposed, to the many important calls from other needy branches of the work. We have adjusted ourselves as best we could to the circumstances, our work growing in spite of its restrictions.

But in April, a year ago, the building which contained our heating plant and laundry was destroyed by fire. We

waited all summer, hoping that in some way money would come in, which, with the insurance, would enable us to replace the building.

The time for the October donation drew near, and winter also was approaching. Our boilers had to be protected before cold weather, so we had the building re-erected, studying to save expense in design, in material, and in work, but the donations for the year were scarcely more than half what they had been in the days of more liberal giving to the Home, and the severe winter added considerably to our expenses, so we have yet most of our bills for the building unpaid, and our fuel and other supplies for the winter to provide. At the Old People's Home the boilers have been patched and repaired for several years, and ought to be replaced, both for safety and for economy.

Meantime the appeals for us to take children and feeble old people are coming almost daily from all parts of the country,—North, South, East, and West. We shall be glad to do our part in helping them to the utmost capacity of the Homes by the closest economy consistent with the health of the old people and children.

We have been greatly cheered by the words of sympathy and encouragement that have come to us from time to time from various sources. As a member of the General Conference Committee said to us not long ago, "These are the only institutions of the kind our people have, and they surely must support them."

A great encouragement to us was a recent visit of Sister White to both the Homes. She was not strong enough, with all else she had planned for the day, to go through the buildings, but the children, teachers, and caretakers at the Haskell Home came out on the veranda to greet her, gathering around the carriage while she spoke a few words to such as were near. Then, as she observed the size of the family gathered on the veranda, and saw that she could not speak to each individual, she addressed to them a few words of counsel, urging them to follow the instructions that were given them that they might become useful members of the Lord's family.

At the James White Home, as there were so many feeble ones, she came into the sitting-room, where were gathered all who were able to get there. I have rarely been more touched than by the way these white-haired pilgrims, many of them near their journey's end, gathered about the dear aged servant of the Lord, eager to take her hand, and hanging on her words. Many of them had listened to her voice years in the past, and all of them were familiar with the work of her pen, and they will carry to the end the memory of that brief interview; for not one was missed, except those who were confined to their rooms. Her parting words, as she withdrew from the group, seemed inspired in their adaptation to the time and place, as she pointed them to the mansions above which Christ has gone to prepare for them. We were all grateful, both for ourselves and for our dear old people, that they had this privilege of meeting Sister White.

As to the work the Homes are doing,

we refer the reader to the little sheet, the *Haskell Home Appeal*, issued every three months in behalf of our work. As through the courtesy of the publishers of the REVIEW we are permitted to send it twice a year to its subscribers, we will not trespass upon its columns to repeat what we have said in the *Appeal*.

No one is more conscious of our failures than ourselves, but we are striving to make each day's work better than the last. We have a group of earnest Christian workers, who are conscientiously endeavoring to mother the children committed to their care, but we need more such to do justice to the increasing number that are asking entrance.

We wish to assure the friends of the Homes that we have appreciated their assistance through all these years, both in money and clothing and in the sympathy so often expressed in our work, and we are glad to believe that they will still stand by us in our efforts for these who so need our help and sympathy.

E. H. WHITNEY.

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	\$35,809 49
V. Gobeille	125 00
West Michigan Conference	108 30
E. A. S.	70 00
West Michigan Conference	50 00
Sister Cox (England)	48 70
Belle Bishop	43 15
Henry Hayen	25 00
Dr. N. P. Smith	25 00
Sauk Center church	22 00
J. W. H. Geiss	16 23
Samuel Booth	15 00
Mr. and Mrs. L. T. Ayres	15 00
M. C. Wilcox	15 00
Mrs. Kate A. Wilcox	15 00
Williamsport (Pa.) church	11 86
Elmer Fisk	10 00
A. C. Clawges	10 00
A brother and sister in Christ	10 00
Robert Greaves	10 00
A brother	10 00
A friend	10 00
Mrs. L. J. VanDown	10 00
W. H. Michael	10 00
Mr. and Mrs. J. W. Coverstone	10 00
M. D. Pratt and family	10 00
L. E. Vise	10 00
R. F. Cottrell	9 71
Fergus Falls church	8 67
O. B. Price	6 00
Mary Price	6 00
Mr. and Mrs. W. B. Downs	5 45
O. B. Price	5 00
Julius Swan	5 00
F. M. McLaughlin	5 00
Emerson Fisk	5 00
C. L. Holdeman	5 00
H. Block	5 00
M. V. Taylor	5 00
Mrs. Otto Peterson	5 00
Mrs. J. W. Bendixen and daughter	5 00
Mrs. Anna M. Weidenbacher	5 00
Frank Day Allen	5 00
E. M. Allen	5 00
Bertha E. Allen	5 00
J. H. Wheeler	5 00
R. A. Hiatt	5 00
Ada C. Hiatt	5 00
L. V. Hiatt	5 00
A sister	5 00
H. P. Smith	5 00
Mary Cady	5 00
Charles Brown	5 00
A. H. King	5 00
Martha J. Moore	5 00

Mary Buth	5 00
B. N. Berry	5 00
Euretta McEwen	5 00
Alice Finch	5 00
Jos. Konigsmacher	5 00
G. D. Bennett	5 00
Mr. Markesio	5 00
O. P. Galloway	5 00
Mary O. Galloway	5 00
Lucia M. Sawyer	5 00
K. Blossom Wilcox	5 00
Mrs. A. W. Curtis	5 00
Iran James	5 00
A. P. McDuffie	5 00
Charles R. Brown	5 00
R. C. Andrews	5 00
F. W. Bartle	5 00
G. W. Kimberlin	5 00
Joseph Nichols	5 00
Nekoosa (Wis.) friends	4 95
Maud McLaughlin	4 00
Mrs. Sand	4 00
Mrs. D. D. Smith	4 00
H. W. Jacobs	4 00
Paris Tract Society	3 55
Charlotte (Mich.) church	3 42
Olympia church and S. S.	3 28
Winterville (Pa.) Sabbath-school	3 25
Mrs. Mary Roberts	3 00
Florence A. Gartee	3 00
Isaac VanDown	3 00
Conrad Baier	3 00
Sister Utley	3 00
W. J. Heckman	3 00
Mrs. V. T. Coahran	3 00
Frank A. Calkins	2 00
Grace McLaughlin	2 00
Lela McLaughlin	2 00
W. M. Ferguson	2 00
G. W. Johnson	2 00
Joseph Williams	2 00
Addie Gott	2 00
Arthur Peet	2 00
Joseph Hagman	2 00
Anna Peet	2 00
Frank Draper	2 00
A. A. Oliver	2 00
E. J. Harvey	2 00
A friend	2 00
A. W. Fortner	2 00
M. A. Murphy	2 00
A friend	2 00
Mrs. E. H. Ewell	2 00
Deroy Eaton	2 00
A. Johnson	2 00
Maude Coahran	2 00
Mrs. J. W. White	2 00
M. B. Ashley	2 00
Dwight A. Bidwell	2 00
Mrs. H. S. S. Davis	2 00
Mrs. Anna Scott	2 00
Mrs. Lucy Schultz	2 00
A. M. Castor	2 00
H. R. Kitts	2 00
Christine Chalmers	1 90
Mailley, June, Lawrence, Jessie, Merle, Frankie, and Lulu Stump	1 80
H. C. Carmichael	1 63
Mankato church	1 50
Sister Phyllis	1 50
W. H. Cottrell	1 50
Martha E. Travis	1 35
J. C. Schnell	1 25
A friend	1 25
Aberdeen (Wash.) Home S. S.	1 10
Mr. and Mrs. B. E. Burdick	1 00
C. S. Coon	1 00
S. J. Straw	1 00
Albert Brown	1 00
Thomas Pringle	1 00
A friend	1 00
Mrs. E. Neimier	1 00
Mary Hettick	1 00
Mrs. S. Christensen	1 00
H. A. Englelom	1 00
A friend	1 00
Mrs. M. A. Scribner	1 00
John Wesley Barrett	1 00
John Riffel	1 00
Mary Riffel	1 00
Mrs. R. F. Tock	1 00
Mrs. Carrie Satterwhite	1 00
Julia M. Johnson	1 00

Ralph Dennison	1 00	I. R. Wells	50	Arthur Kitts	25
C. W. Keniston	1 00	M. D. Hudson	50	Edwin Lawrence	20
Mrs. C. W. Keniston	1 00	J. W. Martin	50	M. L. Matthews	20
Claude Jones	1 00	Ellen Quinn	50	Mrs. J. D. Holcomb	20
Mrs. Murry Warner	1 00	Alfreda Weber	50	May Fulton	20
Paul Paulson	1 00	Francis Watson	50	D. L.	20
Mrs. Hans Olson	1 00	Mary Tunison	50	Mrs. Edith Cooke	14
Mrs. Mary Johnson	1 00	H. G. Gaunce	50	Lane Coon	10
Allie Bunt	1 00	Mildred Percell	50	E. H. Reed	10
Marvin Peet	1 00	Florence Dufer	50	S. L., a friend	10
Mr. and Mrs. J. C. Stevens	1 00	Mabel Myers	50	R. I. and C. L. Liungston	10
Mrs. C. H. Adams	1 00	Emma Walthers	50	Oscar B. O. Liungston	10
Charles Eliassen	1 00	Mrs. M. C. Corbit	50	Bart A. Willingheart	10
M. R. Cottrell	1 00	Mrs. W. T. Drummond	50	Another Willingheart	10
A friend	1 00	J. C. Gross	50	Fred A. Hall	10
T. A. Cline	1 00	Mrs. J. W. Shiers and daughter	50	Miss E. Foede	10
Walter Twing	1 00	Lena Lambert	50	David Coon	05
B. J. Nelson	1 00	Nancy Toll	50	Lester O. Coon	05
Lee S. Wheeler	1 00	Mary Reddish	50	Glenn G. Coon	05
Alma J. Moore	1 00	Lillie Worrell	50	Clara Standish	05
P. J. Georgeson	1 00	L. T. Baker	50	Mr. and Mrs. W. T. Sanborn	1 00
Mary Wickline and family	1 00	J. F. Bockler	50	Mrs. Eliza Barnes	5 00
Miss R. E. Brockett	1 00	H. B. Tyser	50	Mr. and Mrs. J. N. Berry	10 00
Bessie and Dale Daniard	1 00	F. B. Fulton	50	A friend in Honolulu	25 00
Fannie Runyon	1 00	A. D. Inall	50	J. A. Randall	50 00
Gertie Schnell	1 00	A. R. Dye	50		
Rohesia Worrell	1 00	M. E. Faddis	50	Total reported	\$37,120 09
O. J. Olson	1 00	Mrs. Edith B. Adams	50	A further list will follow.	
S. E. Foren	1 00	Earnest Darnell	50	Send all donations to the General	
Darate Lumber Co.	1 00	Van Darnell	50	Conference Treasurer, 222 North Cap-	
Roe Amphlett	1 00	Henry Campbell	50	itol St., Washington, D. C.	
T. M. Stuart	1 00	Claude Law	50		
H. S. Eaton	1 00	Maggie Reed	50		
F. T. Ashbaugh	1 00	Jane Day	50		
W. A. Brooks	1 00	Ida Crow	50		
F. N. Lee	1 00	J. A. Harding	50		
J. E. McDougall	1 00	A. R. Harding	50		
Maria Waterbury	1 00	Roving Rob	50		
Ward Cooper	1 00	Cora Chaffee	50		
P. Darnell	1 00	Carl Chaffee	50		
Mrs. S. A. Darnell	1 00	Mrs. Edith Cooke	50		
Mrs. Rosa Dilsaver	1 00	Ida C. Martin	50		
George Kennedy	1 00	P. D. Cross	40		
C. H. Dailey	1 00	Ellen Kitts	35		
Charles Lurich	1 00	Ada Kitts	35		
G. C. Chaffee	1 00	Robert Kitts	30		
Mrs. Alice E. Zerbe	1 00	Mrs. M. C. Liungston	26		
Mrs. Mary Marrow	1 00	Lloyd Coon	25		
Mariah Walsh	1 00	Mrs. E. A. Rose	25		
Mary Sanders	1 00	William Elderidge	25		
A friend	1 00	Charles White	25		
A. M. Johnson	1 00	Ernest Smith	25		
A. J. Clark	1 00	Hans Peterson	25		
Roy Bliss	1 00	F. W. Wichman	25		
Mrs. Mary E. Hoxie	1 00	Eva B. Daggett	25		
Mrs. E. M. Gardiner	1 00	S. A. Whittier	25		
M. E. Kitts	1 00	D. W. Ives	25		
C. W. Weber (Germany)	86	Ida Parker	25		
A. Christenson	75	Claudia Parker	25		
Sister Davis	65	A. C. Fisher	25		
Clinton Coon	50	Mrs. H. A. Morgan	25		
Miles R. Coon	50	Mrs. Withers	25		
Mrs. E. L. Sanford	50	Mrs. C. P. Thompson	25		
Dora Hill	50	Jacob Kuter	25		
S. M. Davis	50	Mr. Mogg	25		
R. R. Stern	50	Mrs. S. Gavre	25		
Andrew Bartleson	50	Mrs. H. Buchanan	25		
R. C. Wirth	50	Warren Barr	25		
W. J. Pflugradt	50	Edith Gott	25		
James Peters	50	E. J. Hudson	25		
W. Anderson	50	J. C. Childers	25		
Mrs. M. Suelflow	50	J. W. Gillott	25		
R. M. Robbins	50	M. A. Anderson	25		
H. W. Ives	50	A. C. Endaly	25		
Mr. and Mrs. Park T. Kingsley	50	A. G. Saffell	25		
Mrs. J. W. Parker	50	Jessie Robbins	25		
Mrs. A. U. Marvin	50	Mrs. S. M. Shiers	25		
Dr. McGregor	50	Mrs. M. Holcomb	25		
Martha Rea	50	M. E. Pennabeer	25		
Mrs. Newton	50	Nettie Brace	25		
Verna Deane	50	Mildred Kaas	25		
Inez Waite	50	H. A. Hinkly	25		
Hattie Barr	50	A. C. Seier	25		
Elmer Bunt	50	P. H. Betzer	25		
Sister Williams	50	M. D. Kann	25		
Mr. and Mrs. Thos. G. Mercer	50	S. T. Mider	25		
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Mrs. A. Smith	50	Ansel Jacobs	25		
A. A. Roe	50	Albert Davis	25		
Magdalane Miller	50	Florence Kitts	25		
Herman Miller	50	Ethel Kitts	25		
C. T. Stuart	50	Jessie Kitts	25		

Christian Education

Conducted by the Department of Education of the General Conference.

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

Manual Labor for Teachers

"TEACHERS meet with many trials. Discouragements press upon them as they see that their efforts are not always appreciated by their pupils. Satan strives to afflict them with bodily infirmities, hoping to lead them to murmur against God, to forget his goodness, his mercy, his love, and the exceeding weight of glory that awaits the over-comer."

If there is one class of people who, more than any other, need the benefits of physical and mental health, that class is Christian teachers. And of all the qualifications essential for the successful teacher, a healthy body and well-balanced mind hold the highest place. Every other qualification which contributes to the teacher's success is largely dependent upon a good degree of physical energy. The more perfect his health, the better will be his work.

It is through the agency of the brain and spinal cord, with their delicate branches ramifying to every part of the body, that God speaks to us. The minute cells and fibers which receive and carry impressions are perfectly adjusted, and admirably adapted to their work, and if given reasonable care, will continue to perform their functions faithfully all through the seventy, eighty, one hundred or more years of life.

The relation between mind and body is so intimate that anything which affects one likewise affects the other. Hence it becomes of the highest importance that the mind worker should have a healthy body.

Teachers whose health is reasonably good, may easily keep it so by rightly relating themselves to the laws of health. They may do even more than this. They can and should be constantly improving

their health, and building up a strong constitution in keeping with their mental development.

The opinion is held by many that feeble, sickly persons who are unable to endure the strain of physical taxation, ought to devote their lives to teaching. This view is erroneous. True teaching is the giving of one's life to others. Said the Great Teacher, "I am come that they might have life, and that they might have it more abundantly."

Those who are suffering from dyspepsia, headaches, torpid liver, stagnant circulation, or impure blood, will find it easier and more pleasant to go to the garden or field and use the hoe or the plow than to be confined to the schoolroom in an endeavor to infuse into the minds and hearts of the children and youth the principles of Christian living, of mathematics, or of science.

Many are the trials and perplexities of the teacher, and he, of all persons, needs a clear head and a cheerful heart. In his work of counteracting in the children and youth as fully as possible the inherited and cultivated tendencies to evil, there is abundant opportunity for the manifestation of all the Christian graces—faith, love, hope, patience, diligence, perseverance.

The teacher should walk and talk with God. His mind should be in tune with the mind of the Infinite. By faith he must look within the veil and behold things which are not visible to the natural eye.

Those who mold the minds and characters of the young, should ever keep the highest standard before them, that of godlikeness. Among the myriad forces that are clamoring for his attention from all around, and above, and beneath, the teacher should be able to recognize instantly and unmistakably the words of the meek and lowly Jesus, the compassionate Saviour, the model Teacher. He must be a constant learner in the school of Christ that he may be prepared daily to give to his pupils deeper and broader views of the meaning and the responsibilities of life, and the best methods of discharging its various duties. For the successful performance of this work good health and a vigorous constitution are most important factors.

One of the things absolutely essential in securing and retaining health of body, mind, and soul, is a proper amount and kind of physical exercise. This is necessary for every one, in whatever occupation he is engaged, and especially so for the teacher, since his work ordinarily furnishes but little muscular exercise. While walking, riding, playing vigorous games, etc., are all good forms of exercise when employed in moderation, they can not satisfactorily be substituted for useful work. A walk, as ordinarily taken for health, becomes dull and monotonous, and then but little good is derived from it. If the interest of the teacher has been awakened in the study of minerals, or animal or plant life, which takes him out of doors into the woods and fields, into the valleys or up the mountainsides, his walks will be far more beneficial than otherwise.

Vegetable and flower gardening, fruit raising, general housework, sawing, chopping, and splitting wood call into play all the important muscles in the body, causing expansion of the chest

and inflation of the lungs with pure air. They aid circulation and digestion, purify the blood, and give a clearness and power of mind not experienced by one who neglects physical exercise.

We have found that useful work is essential for the highest degree of health, but there are other reasons, and important ones, too, why teachers should engage in manual labor.

The work of the teacher is not done when he has taught the theory or technicalities of a subject. The relation of the truths taught to the practical duties of life, and to the development of noble Christian character, is the ultimate end of all true teaching.

One can not teach successfully that which he has not himself experienced. It therefore becomes necessary for the teacher to learn by actual contact or experience the practical bearings of the lessons taught in his classes. Thus will he be able to direct the active minds of the young so that their mental and physical powers may be economized, and concentrated upon the work of dispelling the ignorance and alleviating the sorrows and sufferings of humanity.

In manual labor the teacher comes close to nature, and understands better the great object of life. The mind is expanded as well as the lungs. Fears and doubts give way to hope and trust.

Many do not like work. They shun it and try to get away from it. This is because the meaning of work has been perverted. "I do not like work," says one writer, "but there are things to do that are not work, and one of these I count to be husking corn. Let it be in the open field and on a dry day, when the husks rattle and the ears are as yellow as the sunshine. Then one may keep time with the ripple of the brook or the dropping of the pears, while he tosses into great baskets the harvests of God's love. I will sit upon a pumpkin." By a little rural philosophy, work may be robbed of its toil, and the work may fall into rhyme and rhythm with the rest of the world.

Engaging in physical labor brings the teacher near to the majority of the common people, begets an interest and sympathy with their struggles, difficulties, failures, and victories. It gives him a better understanding of their hopes and aspirations, their desires and their needs.

Useful labor is a source of happiness, and an aid to symmetrical development. It promotes habits of industry, and shields the worker from many temptations. It is a most important aid to purity of thought and action. It broadens the mind, and produces stability, nobility, and dignity of character.

Activity is the law of God for all his creatures, and he himself is constantly at work. "In order to fulfil our mission, we, too, must be active." Ability to do all kinds of useful work makes us more like God. Man has been endowed with a power which, in many respects and to a limited degree, is similar to the power of God. To some extent we are able to control the forces of nature. "As God called forth the earth in its beauty out of chaos, so we can bring order and beauty out of confusion."

Many examples of great teachers who have devoted a part of their time to manual labor might be cited. Of these I will call attention to only two. The

apostle Paul, one of the greatest teachers the world has ever known, while carrying on his arduous missionary labors spent a part of his time in laboring with his hands at the trade of tent-making. Jesus, the model teacher, spent nearly thirty years of his life at carpenter work. During this time he was studying the words and works of God, and teaching the truth as opportunity offered. Much of his education was gained from his daily work.

After entering the ministry, he was not physically idle. He walked from place to place, teaching the people, casting out devils, feeding the multitudes, relieving suffering and sorrow, and bearing the burdens of the oppressed. His life was filled with physical as well as intellectual and spiritual work. "It is enough for the disciple that he be as his Master, and the servant as his Lord."

B. E. CRAWFORD.

Current Mention

—Lady Curzon, wife of the viceroy of India, is critically ill in London.

—King Peter of Serbia, who was placed on the throne by the assassins of the late King Alexander and Queen Draga, was crowned at Belgrade, September 21.

—The Iroquois theater in Chicago was reopened September 19, after undergoing repairs at a cost of \$100,000. Many citizens of Chicago protested against the reopening.

—The list of victims of the great storm which recently swept the Atlantic coast has been swelled by the news of the foundering of the schooner "Alvira French" off Long Island, seven of the crew being drowned.

—News from the war in the far East reports more fighting at Port Arthur, a combined attack being made by the Japanese land and sea forces. The Japanese captured two forts, and appear to be slowly but surely making their way toward the inner defenses. Some reports indicate that a battle at Mukden is imminent, and others give the impression that the Russian forces are about to abandon that place, and retreat to Harbin, four hundred miles north.

—An electric car containing thirty-two persons was blown to pieces at Melrose, Mass., September 21, by striking a fifty-pound box of dynamite that had fallen off an express wagon. Six persons were killed outright, three more died of their injuries within an hour, and nineteen others on the car were taken to the two hospitals, suffering from severe injuries. So great was the force of the explosion that all but ten feet of the rear portion of the car was blown into small pieces, while windows within a radius of a quarter of a mile were shattered.

—Railway accidents have been unusually frequent of late, the record culminating September 24 in one of the worst wrecks ever known in this country. Two passenger-trains on the Southern Railway came together in a head-on collision near Hodges, Tenn., each moving at full speed, and the

greater part of both trains was demolished. The first reports place the list of killed at fifty-four, with one hundred and twenty injured, many of the latter being seriously and some fatally hurt. A peculiar feature of the accident is that it occurred in daylight, the engineer of one of the trains having disobeyed orders by running by the station where he should have stopped, his action being explained only on the supposition that he was either asleep or dead at the time. Both engineers were among the dead.

—A recent dispatch from Hidalgo, Tex., stated that the Rio Grande River was seventeen miles wide at that place, and that a short distance below, the channel of the river had been changed by the flood, so that a slice of land embracing several hundred acres and occupied by some thousands of sheep and goats, which before the flood was in Mexico, has been transferred to the Texas side of the stream. At Presidio, Tex., 600 persons were left homeless, and all crops for a distance of 100 miles below and 150 miles above that place were destroyed.

—Last February the country was shocked by news from Mississippi of the burning at the stake of a negro and his wife at Indianola. The negro had killed a white man in a quarrel, and his wife, it seems, was not guilty of any crime; yet she shared her husband's fate. Now some of the mob who participated in the lynching have been brought to trial, among them being the brother of the murdered white man; and a United States senator (Senator McLaurin) has made a plea before the court in his defense, in which he advances the idea that the killing was justifiable and necessary in view of the riotous conditions caused by the crimes of the negroes. Thus it appears that civil government in this "land of the free" has degenerated to the point where a United States senator will stand up in court and justify lynch law, and such lynch law as burns a woman at the stake for the crime of her husband.

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.—Man to work among horses and cows and in garden. Good place for right man. Must be a Sabbath-keeper, and not under twenty years of age. Address J. A. Stuart, Harpers Ferry, W. Va.

WANTED.—At once, 6 or 8 active S. D. A. carpenters. Pay according to amount of work done. Address E. H. Rees, Station G, Washington, D. C.

FOR SALE.—Sterilized peanut butter (in cans or bulk), raw Spanish peanuts, nut butter mills, etc. For prices, write to Charlotte Cereal and Supply Co., Ltd., Charlotte, Mich.

FOR SALE.—Fruit farm of 50 acres—red clay loam and black chert, ideal soil for the peach and strawberry. Over 1,300 peach-trees, nearly all young, bearing trees; new up-to-date house; new 30 x 40 barn; two wells, pure freestone water; beautiful scenery on three sides; 1 1/2 mile from Graysville. Address C. H. Moyers, Graysville, Tenn.

Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers *properly wrapped*. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

The following persons desire late, clean copies of our publications, postpaid:—

Burt L. Thompson, Lindsay, I. T., any denominational papers and tracts for reading rack.

Julius H. Ulrich, 524 Jersey St., Quincy, Ill., denominational literature in English or German.

J. W. Hicks, Moberly, Madison Co., Ky., Signs, REVIEW, tracts on Sabbath, state of the dead, immortality of the soul.

Address

ALL mail for Capt. J. L. Johnson, should be addressed to Station C, Brooklyn, N. Y., missionary yacht "Sentinel."

Obituaries

SIMKIN.—Died near Wellsville, N. Y., Aug. 20, 1904, our darling little Elsie Marie, only daughter of George A. and Mary P. Simkin, aged nearly 2 years. Elder W. E. Adams (Disciple) spoke at the funeral, from 1 Cor. 15: 23. L. E. SIMKIN.

WEBBER.—Died in St. Helena, Cal., Sept. 5, 1904, Mrs. Mary I. Webber, aged 80 years, 7 months, and 7 days. She was born in Massachusetts. Sister Webber died in bright hope of immortality when Jesus comes. Two children and other kindred were among the mourners. Services in St. Helena church, by the writer; text, Rev. 14: 13.

H. A. ST. JOHN.

BAUGH.—Fell asleep in Christ, at his home in Chicago, Ill., Sept. 2, 1904, of consumption, Joseph E. Baugh, aged 61 years, 5 months, and 22 days. Four years he was in the Civil War, and about two months ago he joined the army of the Lord, in whose service he

was faithful unto death. A wife and a daughter mourn their loss. Words of comfort were spoken at the funeral by the writer. O. SOULE.

SWITZER.—Died in St. Helena, Cal., Sept. 13, 1904, Mrs. Rebecca Switzer, aged 49 years, 4 months, and 25 days. The family moved to St. Helena from the State of Illinois in November, 1903. Sister Switzer died in hope of immortality. Funeral service was held at the Seventh-day Adventist church in St. Helena, Sept. 14, 1904, by the writer; text, John 5: 25.

H. A. ST. JOHN.

SMITH.—Died at her home, in Tupper Lake, Nova Scotia, Sept. 4, 1904, of consumption, Mrs. W. W. Smith. She will long be remembered by all who knew her. The life she lived hourly was one worthy of imitation, and one which gave her the peace which passeth all understanding, and a hope of a bright hereafter. The bereaved companion and family wish to extend their heart-felt thanks to the many friends who were so kind and courteous during her long illness.

SUSIE E. ATHERTON.

GLASSFORD.—Died at St. Louis, Mich., Aug. 5, 1904, of consumption, John V. Glassford, aged nearly 30 years. Early in life, he professed conversion under the labors of the Salvation Army. Later, from studying "Bible Readings," he learned present truth and united with the Seventh-day Adventist church at Frankfort. As the end drew near, he freely expressed his firm faith in a sin-pardoning Saviour, and his hope of an abundant entrance into the kingdom. A wife and a four-year-old son are left to mourn. Words of comfort were spoken by the writer, from Ps. 17: 15.

FRED BRINK.

CRANDALL.—Died at the home of his daughter, in Beloit, Wis., Sept. 4, 1904, George Grant Crandall, aged 80 years, 5 months, and 11 days. When ten years old, during a series of revival meetings he was converted, and from that time lived a consistent Christian life. He and his wife, who is now deceased, accepted the third angel's message in 1885, and united with the Oakland, Wis., Seventh-day Adventist church. Five sons and one daughter are left to mourn. The funeral service was conducted by the writer, assisted by Brother George Green, local elder of the Oakland church; text, 1 Tim. 2: 5, 6.

T. B. COLLINS.

EDWARDS.—Died at Shingle House, Pa., Sept. 11, 1904, H. W. Edwards, in the seventy-sixth year of his age. For many years he was a consistent follower of the Saviour and conscientious member of the Shingle House church. He gave his life and all he possessed to the advancement of the third angel's message. His daily activities were interrupted but one day, and then he fell peacefully asleep to await the Master's call. Brother Edwards was almost alone in the world, his only relative being Sister Helen Eurette, also a member of the Shingle House church. The funeral was held September 13. The writer spoke from 1 Cor. 15: 58.

C. F. McVAGH.

CRAWFORD.—Died at Elroy, Wis., Sept. 5, 1904, of spinal trouble, William L. Crawford, aged 26 years, 6 months, and 18 days. At the age of fifteen he was baptized and connected with the Seventh-day Adventist church at Elroy, Wis. He was an invalid for the past two years, and always bore his suffering with that patience that is indeed a testimony of the hope within. As he neared the valley of the shadow of death, he often expressed the desire that he might soon fall asleep, and rest till the voice of Jesus should call him forth in the first resurrection. A widowed mother, seven brothers, and one sister mourn, but not as those without hope. The funeral was held in the M. E. church, conducted by the writer, assisted by the M. E. pastor.

W. S. SHREVE.

NOTICES AND APPOINTMENTS

"Christ's Object Lessons"

ANY persons having copies of "Christ's Object Lessons" which they wish to dispose of, are invited to correspond with John M. Johnson, 614 W. Locust St., Des Moines, Iowa.

Vermont, Attention!

UPON receipt of this issue, please send all matter pertaining to the Vermont Tract Society, Vermont Conference, or the writer to our office at Burlington, Vt., as I expect to return to the office for business soon. F. M. DANA, Sec. and Treas.

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



WASHINGTON, D. C., SEPTEMBER 29, 1904

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

THE program for the missionary campaign, to which attention is called under the heading "An Important Action," is given on page 2 of this issue.

FROM the second annual statement of the Newfoundland health institute it appears that the gross earnings of the institution for the year ending June 30, 1904, were \$1,742.22, and that the present worth of the institution at that date was \$1,487.91. The charity work thus far has amounted to \$838.65. This is a very creditable showing for this young institution.

UNDER the title, "Hydrotherapy and Good Health: How They Mingle at Caterham," *The Christian Commonwealth* of London prints an article from a correspondent, dealing with the work of our sanitarium at Caterham, Surrey, England. The correspondent was evidently well pleased with what he found at the institution. We quote the following paragraphs from his article:—

Rather more than a year ago I joined a party which inaugurated the re-establishment of the Surrey Hills Hydropathic Institution at Caterham on "good health" lines. What these are may be found set forth monthly in a well-edited and illustrated little magazine with the title of *Good Health*, obtainable through any bookseller.

The spirit underlying this mission is not one of money making. Nobody's bank account is swelled because all the beds are occupied. The terms are moderate to start with; continual additions are made for the comfort and rest of visitors; but any surplus is devoted to receiving special cases at lower rates. It is clear, too, that the institution is conducted in a religious spirit, but there is no sort of compulsion. On a small blackboard, written in chalk, were the words, "Vespers at 7:30 in the drawing-room." I did not enter, but sat in the garden, and as I read, strains of hymns were wafted to my ear. On Sabbath morn at eleven a simple service was held under the trees, in which all the house workers joined, and many visitors.

It was interesting to hear a lady who sat at my table remark: "This is a curious place; there is such freedom; one does almost as he likes, and there are no servants. The helpers are considered equals, and all addressed as 'Mr.' or 'Miss.'"

So I found it. We were courteously waited on by ladies of education and good breeding, who were part of the intelligence of the home itself. This attitude finds its most delightful expression

in the young physician, who is the head of the Caterham and Leicester homes. A good-looking young fellow, hardly thirty, he has a soft, persuasive voice and winning smile, which are most refreshing. But behind these are strong convictions and considerable ability.

The Surrey Hills Hydro is situated five minutes from Caterham railway station—the terminus of a branch line from Purley—and only nineteen miles from London.

The institution has been enlarged, and includes a group of houses with a spacious lawn in rear and the mountainside rising from its fence.

Bible Lessons

THE third volume of "Lessons in New Testament History," by Prof. M. E. Kern, of Union College, is now published. This volume is on the Acts of the Apostles, and completes the set. These lessons are for the eighth, ninth, or tenth grades in our church-schools, academies, and colleges, and for private study. They are used in the Union College School of Correspondence.

Professor Hughes, principal of the Keene Academy, says: "I am teaching New Testament history, and must say that I am well pleased with the book."

Price of the set, 90 cents, postpaid. Order of the Union College Press, College View, Neb.

An Important Action

AT the recent General Conference Council at College View, Neb., the following recommendations were passed September 19:—

We recommend, That the readings and a suggestive program for these [winter missionary] conventions, together with detailed plans for the campaign, be published in the REVIEW; and in order that this essential information and the valuable instruction and interesting reports from the world-wide field, which this paper contains, may be studied by all our people,—

We recommend, That, during the month of October, the librarians, church elders, and conference laborers seek to place it in the home of every Sabbath-keeper.

Such an action as this seems most fitting, and we had already anticipated it by entering upon a vigorous effort in behalf of a much wider circulation of the paper. We had suggested that in view of the coming missionary campaign, and the matter which the REVIEW would contain concerning its progress and success, all our people should have its weekly visits.

We are glad that our brethren at the council feel in the same way, and that we may count on the co-operation of all our people for this effort.

The month of October is a sufficient length of time to fully accomplish this work if every one will do his part.

We trust that church and conference

officers will take up this work heartily and *at once*. We will furnish sample copies for such use, and co-operate in any other way we can. Address Review and Herald, Circulation Dept., 222 North Capitol St., Washington, D. C.

Washington, D. C.

STEADILY the list of donations to the One Hundred Thousand Dollar Fund is mounting upward. This week it has reached the sum of \$37,120.09, as will be seen by referring to page 21.

We call special attention to the fact that many who are interested in the work in Washington are giving regularly, and promise to continue to do so until the whole amount is paid in.

The following letters will be read with interest:—

MORGAN HILL, CAL., Aug. 9, 1904.

DEAR BROTHER: I have just received the last REVIEW, and see that nearly one fourth of the One Hundred Thousand Dollar Fund has been raised. Now I should be very much grieved if the whole amount were raised, and I had not sent in my mite to be used in helping to lay the foundation for what I know will be a grand and glorious work. . . . May the Holy Spirit lead, guide, and direct the work in Washington, D. C., is my prayer.

We feel assured that many would be sorely grieved if this and every other opportunity for helping the work of God were closed forever. We are confident that there are many who have not yet been able to send help for this present work. We believe they will now come forward as re-enforcements to those who have already made contributions, and we are thankful to know that many are planning to help regularly until the work is finished.

PINEVILLE, KY., Aug. 22, 1904.

DEAR BROTHER: I had hoped to see the full amount raised by this time, but the Lord knows when and by whom to send it in. I trust the work will continue to prosper. I sometimes think I would like to make a small donation each week until the work is completed. You will please find \$12.29 enclosed for this week.

Your brother in the work.

We call attention to the statement made in the REVIEW of September 22 by Sister White, under the heading, "An Onward Work:" "The message received is that many years ago this work should have been done. The call for help that is being made now should have been made long ago. . . . God will surely bless those who will aid in carrying out the command, 'Arise, and build for me a memorial in Washington!'"

May the Lord fulfil his promise to restore the years that the canker-worm hath eaten. The King's business requires haste. After the many years' delay, we pray that this work may be quickly finished and cut short in righteousness. J. S. WASHBURN.