

The Advent  
REVUEU  
HOLY BIBLE  
IS THE FIELD  
AMERICA  
EUROPE  
ASIA  
AFRICA  
And Sabbath  
HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, APRIL 29, 1902

No. 17



The Smiles of God's Goodness.— *Wilberforce.*

## Publishers' Page

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

### Foreign "Marvel of Nations"

"THE MARVEL OF NATIONS," in the German and Danish editions, is now nearly completed, and will be ready for shipment by May 1. The Swedish is finished now, and the others will be in a few days.

This ought to be a good book to sell among the people speaking these languages in the United States. These people have identified themselves with this country, and are interested in its prosperity, and in any circumstances that may affect it in the future. The fact that this book is printed in the languages of these people, will impress them favorably, and the message it contains should reach them at once. This book has accomplished great good in the English language, and we hope that it will be the means of bringing thousands of our foreign neighbors to the knowledge of the truth for this time.

While the first part of the book deals largely with the growth and prosperity of this country, the intent of the entire book is to teach the people the facts of the prophecy concerning the future of this nation and the ushering in of the kingdom of God. The style and the general subject matter of the book are such as to attract the attention of the people, and render it easy to sell. All our brethren and sisters of these nationalities in the States should take an active part in the sale of this book, and our American membership should join them in placing it in the homes of the foreign families who reside apart from our foreign members. These new books should be pushed now with all the vigor of all the people in all the churches. They are easy books to sell.

The prospectus sells for 60 cts., postpaid. The foreign books sell for the same prices as the English—\$1.25 and \$1.50.

Place all orders with your State Tract Society.

### A Rare Opportunity

BEGINNING with the third quarter of the present year, July 6, the International Sunday School Lessons will, for the remainder of the year, be upon the exodus and the history of the children of Israel. Inasmuch as "Patriarchs and Prophets" is one of the best commentaries extant upon the exodus and the experiences of the Israelites, and can be easily shown to contain facts of great value to every Sunday-school superintendent, teacher, and pupil, from this time until July 6, is the golden opportunity to place this book in the homes of the Bible-reading people of this age. Our people must not let this unusually favorable time pass unimproved. While "Patriarchs and Prophets" teaches the message for this time in Old Testament Scriptures, there is not a book in our catalogue that contains more important instruction, and imparts it in a more acceptable manner, to all classes of people. It does not prejudice its reader. If we desire to lead people safely to the truth, there is no better book to put into their homes than

"Patriarchs and Prophets." This present time is a providential opportunity. If our lay members will study "Patriarchs and Prophets" in connection with the International Sunday-School Lessons, they can easily interest their neighbors who are studying the lessons, and thousands of homes may thus be blessed with the teachings of this truth-filled volume. Many ought to consecrate themselves to the sale of this book until after July. All the State tract societies and all the publishing houses fill orders for this book.

The prices are as follows:—  
 Drab English cloth, emblematic design in jet and gold, marbled edges. \$2.25  
 Light-green English cloth, emblematic design in jet and gold, gold edges . . . . . \$2.75  
 Library style, full sheep, combed marbled edges. . . . . \$3.00  
 Full Turkey morocco, gold side and back, gold edges, extra finish. \$4.50

Those who sell the book as agents get the usual discount. Write the State Tract Society for agents' prices and terms. Order all books from your State Tract Society.

### Historical Notes

#### On the Tenth Chapter of Genesis, or "The Peopling of the Earth"

THESE notes are the result of the lessons given by A. T. Jones to the students of the Bible and history in Healdsburg College, Cal., in the winter of 1886-87. They form an excellent pamphlet of 96 pages.

The tenth chapter of Genesis is, to many, a mystery and a dead letter. This pamphlet will act as a beacon light, and cause the Bible reader to see in this chapter of Genesis something more than a barren list of almost meaningless names.

We certainly ought to understand the lessons contained in these so-called dry parts of the Word of God.

The pamphlet also contains chapters on The God of the Nations, The Beginnings of Kingdoms, and The Egyptian Empire. Price, only 15 cts.

Order of the Review and Herald Publishing Co.

### Agent's Weekly Reports

THIS book is ruled expressly for entering the totals of the canvassers' weekly reports, as they are received from week to week. At the close of each month a total is taken of all the weekly reports received during the month, and forwarded to the union conference general agent. The book is so arranged that the keeping of this important record requires but little time; and when it is kept, it constitutes a perfect history and record of the work of every canvasser who was ever in the employ of any special conference. Each book has full directions printed on the first pages, and also an illustration of entries. It is bound like the Territorial Record, and is put up in books of 200 and 400 pages, and is designated as "small" and "large." The small book costs \$1.85, and the large book costs \$2.75. With each book we send samples of the "Canvasser's Daily Record," and the report blanks specially prepared for use in connection with the present system of reporting.

Order of the Review and Herald Publishing Co.

### Territorial Record

THIS book is for keeping a record of the territory canvassed in any conference or district. When the record is faithfully kept, the State agent can see by simply glancing over one page just what portions of each county have been canvassed, by whom, and for what books. This will prove to be of great service to the State agents and tract society secretaries in locating agents in the field, and in keeping an intelligent record of work done in any specified territory.

The book is indexed and paged, so that any county in the state or conference can be turned to in an instant, and all the work ever done and recorded in that county, there stands revealed at a glance on the one double page.

It is substantially bound in black cloth, with leather back. The size of the book is 12 $\frac{3}{4}$  x 17 inches; and in order to adapt it to different-sized conferences, it is put up in books of 100, 200, and 300 pages, and is designated as "small," "medium," and "large."

The 100-page book is \$2.25; the 200-page book, \$3; and the 300-page book, \$3.75.

Order of the Review and Herald Publishing Co.

### New Blank Books

#### Financial Church Record

RECOMMENDED for general use in all the churches by the General Conference Committee. This book is for the recording of the various offerings made in the several departments of the church. It is the financial record of the church. It does not take the place of the old church record—the membership record. Its form is so simple that any person in the church who can write and add figures, can keep it correctly. In each book there is given a sample page all filled out as an illustration of how the book is to be kept, and also full printed directions explaining the details in keeping the records. Everything about the book is made very plain.

Special receipt books and report blanks are prepared for these new Financial Church Records, and a limited supply will be sent with each book.

Substantially bound in black cloth, with leather back. Contains 100 pages. Price, \$1.

Order of your State Tract Society.

### Something for Your Swedish Neighbors

No doubt you have often thought what you could do to place the message for this time before them. Well, here we offer you an excellent opportunity. We have in the Swedish language a book of 128 pages, containing a series of thirty-eight Bible readings, simple and easy, designed as an aid to the personal study of the Scriptures, and adapted to the use of individuals or families, just the thing to place in your Swedish neighbor's hands. These readings are prepared by practical Bible workers and teachers, and they contain the most important subjects that pertain to the spiritual welfare of mankind at the present time. Now the opportunity is yours. Will you make use of it?

This "Helps to Bible Study" in pamphlet form costs only 20 cts. Order immediately before the supply is sold. Review and Herald Publishing Co., Battle Creek, Mich.

# The Advent And Sabbath REVIEW AND HERALD

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

Vol. 79.

BATTLE CREEK, MICH., TUESDAY, APRIL 29, 1902.

No. 17.

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

Issued Each Tuesday by the Seventh-day Adventist Publishing Ass'n.

Terms: in Advance

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

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

REVIEW AND HERALD, Battle Creek, Mich.  
[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

## Editorial

### Awake

THIS is the season of the year when those who listen for it may hear the voice of the Lord in the field and in the forest, saying, "Awake, awake; put on thy strength!" And in response to this call to new life and action, innumerable spires of grass lift up their heads and rejoice. "He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth." And myriads of branches of trees, which have been bared to the pitiless storms of winter, will soon be clothed with the beautiful garments which are woven by the power of the living word.

### The Message of the Flowers

THE Lord has written a message for us on every blade of grass, and he wishes us to read it. This is just as much for our learning as the things which were written aforetime. Has he not said unto us, "Consider the lilies of the field, *how they grow*; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Upon every spire of grass, upon every leaf and blossom, is written in living form the gospel of the manifested life, and we are assured by them that the life also of Jesus may be made manifest in our mortal bodies. As an essential part of this lesson comes the teaching that the beauty in which God delights is not the artificial adornment which human skill can supply, but that beauty which is simply the outward revelation of the inward life. "Our Saviour bade us consider the lilies how they

grow, not merely because of their lavish wealth of beautiful adorning, but because of the most important lessons for the spiritual life which they suggest. They are decked with more than the glory of Solomon, because they have more than the wisdom of Solomon to teach us."

### The Lesson of Service

BUT all this lavish revelation of life and power is not merely that the earth may be covered with a beautiful carpet, and that the bare branches may be decked in beautiful garments. There is abundant beauty, and it is right to enjoy it all, but the beauty is, after all, merely incidental, although showing at the same time how the highest type of genuine beauty is consistent with the most commonplace service. For the grass and the leaves and the blossoms have a definite service to perform. They are not called into being merely to be beautiful, merely to be looked at. They have a mission to perform in what we call the economy of nature, which is simply the visible working of God's life about us. Each one fills its place and renders its service in harmony with the great plan of the Creator of all, and by this willing and harmonious co-operation the whole scheme of God's providence is wrought out. From mountain, field, and forest there comes with a loud voice the divine lesson, "None of us liveth to himself," "By love serve one another." "There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life, without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world." They all teach us the blessed gospel of service.

### An Unmistakable Sign

BUT the lesson of service is not the only lesson which this season of awakening teaches us. This annual miracle of the putting forth of the leaves, and the assurance which it is of a change in the seasons, have been used by our Saviour in his teaching as the measure of our certainty concerning the nearness of his coming when certain signs have been fulfilled. "And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is

now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." That this means definitely the coming of the Lord is evident from what is said in Matthew's record. "When ye shall see all these things, know that he is near, even at the doors." In this generation, therefore, when all these signs mentioned by the Saviour are in the past, every spring season with its budding and blossoming trees is an emphatic reminder that the coming of the Lord is just as surely near as is the coming of the summer. The Lord has given to believers abundant ground for certainty concerning the nearness of the greatest event of the ages,—his second coming to this earth. "Ye, brethren, are not in darkness, that that day should overtake you as a thief." And the certainty of the nearness of the coming of the Lord should be a cause of rejoicing, as it is the consummation of our redemption. All nature unites in the rejoicing over this blessed redemption. "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." And so all nature rejoices in view of the Lord's coming. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth." Let all those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," read with renewed interest and expectancy the message of the flowers and the trees, and with an increasing sense of joy and certainty join in the grand awakening of the season, give themselves anew to service, and thus await the glorious spring-tide of the centuries, "the manifestation of his coming."

### Twenty Years and Seventy Years

BEFORE this number of the REVIEW reaches the majority of its readers, the writer of these lines will have passed an important milestone on his life journey. It is the passing of that period which Moses, the man of God, in the ninetyeth Psalm, specifies as the ordinary limit of a man's natural life. He says,

in verse 10: "The days of our years are three-score years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Born the 2d day of May, 1832, on the 2d day of May, 1902, we shall have filled out the full measure of the specified period of three-score years and ten; and as we look back over these years, we see many occasions that call for thanksgiving and gratitude to God for his intervening providences and sparing mercies. Even life itself, in these days, this culmination of the world's history, can be attributed alone to God's mercy. The old hymn expresses sentiments dear to every true Adventist heart:—

"I do rejoice that life was given  
In these last days to me,  
That, deathless, I may rise to heaven,  
And my Redeemer see."

But next to life itself, we prize the privilege of being called to a knowledge of the truth which God is sending forth to the world in these last days, and having the opportunity of acting some humble part therein. Over fifty years have been spent in this relation; but, alas! how far short of the standard have they been! May 1, 1902, completes fifty years of connection with the Review Office. As our mind runs back over these fifty years, how many shortcomings and failures appear all along the way! These might fill many a chapter. But shall we dwell on these things? A stanza of hymn 538 duly mingles regret and hope in this connection:—

"Much of my time has run to waste,  
And I, perhaps, am near my home;  
But he forgives my follies past,  
And gives me strength for days to come."

The fifty years of service on the REVIEW, has been a great privilege. As our life has been bound up in it, our interest has been centered there. We have rejoiced in its prosperity. We see many shortcomings, defects, and failures to regret, but the hope which it has tried to defend is still bright; and the truth for which it has stood, remains firm and unshaken. All the storms it has encountered have not shaken its firm pillars, or dimmed its glory. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1:16. While the apostle enjoins "forgetting those things which are behind," he also counsels "reaching forth unto those things which are before." Phil. 3:13. There is nothing behind to look back to, nor to go back to. All our hope is before. "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:38, 39. We are loving the appearing of Christ, and longing for that day. 2 Tim. 4:8. All our sympathies are with Christ, in his gracious

work for the redemption of a lost world. And we hope to be among the company, when he shall see the travail of his soul, and be satisfied. Isa. 53:11.

U. S.

### The Reason for Giving Thanks

"O give thanks unto the Lord; for he is good; for his mercy endureth forever." At all times and under all circumstances the real reason for giving thanks unto the Lord is the same,—he is good. Goodness is an attribute of God alone. "There is none good but one, that is, God." To thank him because he is good is to thank him because he is God, and to acknowledge him as God.

"The Lord is good to all," and therefore all ought to give thanks to him, and to acknowledge him as the only true and living God. It is because he is good that he is good to all. Goodness knows no partiality. Goodness treats all alike, not because they are all equally deserving, but because of the very nature of goodness. That kind of so-called goodness which prompts us to treat some better than others because we regard them as more worthy, is not goodness at all, but mere selfishness. There is no respect of persons with God. He does not confine his goodness to good people. "For a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

It is easy for us to think the Lord is good and to give thanks when all outward circumstances are favorable, and our feelings are in harmony with the statement of the Scripture, but the test comes when outward appearances and the testimony of our own feelings do not harmonize with the testimony of the Bible that the Lord is good. It is then that we find out whether our confidence in the goodness of the Lord rests upon our own feelings and our own estimate of goodness, or whether we believe the Lord's own statement concerning his own character. When once we have accepted as an eternal truth the assurance of the word that the Lord is good, then we always have a substantial reason for giving thanks, even when all things seems to be against us. It may be just then that the Lord is working out a victory for us whose value is beyond estimate. The loss of outward possessions, and even the endurance of suffering, may be the Lord's channel for imparting to us a development of character which will enable us to come into closer fellowship with him. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The Lord invites us to give thanks to him, not because he desires us to speak mere complimentary words to him, but because our thanksgiving opens the way

for him to increase his blessings to us. Praise opens wider the channel of blessing. "Whoso offereth the sacrifice of thanksgiving glorifieth me; and prepareth a way that I may show him the salvation of God." Let us who desire to see the salvation of God begin to praise him, not simply for what he does for us in bestowing those blessings which seem to us to be proof of goodness from our standpoint, but because he is good, and therefore all that he does must be good, "and the glory of the Lord shall be revealed, . . . for the mouth of the Lord hath spoken it." "O give thanks unto the Lord; for he is good."

"The sun that keeps his trackless way,  
And downward pours his golden flood,  
Night's sparkling hosts all seem to say,  
In accents clear, that God is good.

"The merry birds prolong the strain,  
Their songs with every spring renewed;  
And balmy air, and falling rain,  
Each softly whispers, God is good.

"We hear it in the rushing breeze;  
The hills, that have for ages stood,  
The echoing sky, and roaring seas,  
All swell the chorus, God is good.

"Yes; God is good, all nature says,  
By God's own hand with speech ended;  
And we, in louder notes of praise,  
Will sing for joy that God is good."

### The Way of the Lord

"As for God, his way is perfect." "Be ye therefore perfect, even as your Father which is in heaven is perfect." 2 Sam. 22:31; Matt. 5:48.

The Creator has no use for imperfections. Common as these are in this world, they are altogether unnatural and unnecessary from the standpoint of him to whose creative power all things owe their existence. From God's standpoint, which is the only true and right standpoint, it is just as easy to be perfect as to be imperfect, and even easier, because perfection is God's own way in every thing.

It is not, therefore, a strange, unnatural, or unreasonable thing which God requires of us, in the admonition, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

But how are we to be perfect—we who are by nature imperfect, and without either the wisdom or the power to raise ourselves to the high plane of a perfect life? Upon the face of all nature we may read the answer to our query. Nature speaks to us with the voice of God, and the words which nature speaks are the same words which come to us from the lips of him whose life was a perfect revelation of God to men—"Be ye therefore perfect." All nature speaks to us of God's perfection. Everywhere upon the face of God's handiwork the

testimony is written, the way of the Lord is perfect.

Why do we find so much to admire in nature?—It is because we find in nature so much perfection. We cannot suggest any improvement upon nature,—upon the texture, coloring, and fragrance of rose and violet, of lily and hyacinth and carnation, or upon the foliage of tree and bush, or the fresh green of the springing grass, or the inimitable coloring of the sunset. We cannot imitate such workmanship; we are conscious that it is altogether beyond us, that it could not be better than it is; and it is from this consciousness of its perfection that we draw our delight in beholding it. It would be a sad blow to our enjoyment of life were the trees, the grass, the flowers, to transgress the laws of their being, and fail to reflect the glory of the Creator. We realize the necessity that nature should be perfect; while at the same time we live as if imperfection were an inevitable, if not a desirable, state of existence for ourselves.

But there is but one God; the God of nature is our God, and he will have nothing short of perfection in all his works. And so he has admonished us, both in his written Word and in all nature, that we should be perfect; and not only does he admonish us of our duty, but he continually demonstrates before us, in his works, the possibility of its realization. He continually tells us, if we read aright his message through his handiwork, that perfection is a natural state,—a state ordained from the first, and the one that must result from the operation of the laws that are eternal.

“The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard [or, “without these their voice is heard”]; their line is gone out through all the earth, and their words to the end of the world. . . . The law of the Lord is perfect, converting the soul.” Ps. 19: 1-7. The heavenly bodies are governed by the law of the Lord, and they testify that his law is perfect. They are perfect in all their movements; they never fail; they never disappoint the calculations of the astronomer. There is no variation, no flaw, in the performance of their divinely appointed functions. Thus they testify to the perfection of the law of him by whom they were ordained.

The only reason that man is not perfect is that the law of God does not have free course in him, as it has in the things of nature. The law is perfect, and would produce perfection in man, as in the things of nature, if man would let it. But man resists it. He has no power to make himself perfect, but he has power to shut away from himself the perfection

of his Creator. He has power to shut God out of his heart, so that the perfect life of God cannot be revealed in his daily walk and conversation, but instead, only the deformed life that springs from self. This, man has the power to do, and this it is his nature to do, until he experiences the transformation of the new birth.

“Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.” They do not resist God; they do not hold back the working of his perfect law in them. This is the secret of their perfection, and this is the message they mutely bear to us, if we will consider it: “Be ye therefore perfect.” Thus they speak to us, and not only in admonition of God’s will, but in promise of that which he is able and ready to perform. L. A. S.

### Studies in the Gospel Message

THE subject of the Sabbath-school lesson for May 10, the sixth lesson in the present series, is, Faith Is the Victory.

We do not so much need to learn a new definition of faith as to learn the simplicity of the experience of faith. No really accurate idea of what faith is can be conveyed in words. It is an experience which must be known by experience, but perhaps something can be said which may prove a blessing to souls desiring to learn by experience.

Let us begin with facts and experiences, rather than with mere definitions. Let us try to learn what faith is by what it does. If we can gain the experience of faith, we need not trouble ourselves about a definition of it further than it is defined in our lives.

Here is a word of instruction for us: “Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author [captain or leader] and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.” By looking carefully at our translation, it will be seen that in the expression “the author [leader] and perfecter of our faith,” the word “our” is printed in italics, thus indicating that it was supplied by the translators. The real teaching of the text will be quite as clear if this word is omitted. Then the passage reads, “Looking unto Jesus the author [leader] and perfecter of faith.” Jesus is, then, the leader and the perfecter of faith. In Abel, and Enoch, and Noah, and Abraham, and Isaac, and Jacob, and Joseph, and Moses, we have *examples* of faith, and we have learned the secret of their

victories when we learn that they “through faith subdued kingdoms, wrought righteousness,” etc., but in Jesus we have *the leader and the perfecter of faith*. All those whose faith is recorded in the eleventh chapter of Hebrews constitute the great cloud of witnesses as to what faith really is, but we are not to look to them for the experience of faith. Their lives show what faith can accomplish in men who are “subject to like passions as we are;” but simply dwelling upon their experiences will not impart the same experience to us. We may have the same kind of an experience which they had, and in the same way that they had it, but they cannot impart it to us, and we cannot get it by simply trying to copy them. Jesus is the leader and perfecter of faith. His life in the flesh was not merely an example of faith, although it was that, but by the gift of himself to the flesh, by the gift of his own life of faith, he by that indwelling life in us becomes the leader and the perfecter of faith in us.

The word here translated “author” is used in only three other places in the New Testament, and a reference to these passages may assist us in a right understanding of the word in this passage. In speaking to the crowd who gathered about after the healing of the lame man, Peter said, “But ye denied the Holy and Righteous One, . . . and killed the Prince [“Author,” margin] of life.” Again, when speaking before the council in defense of this same act of healing, he said, “Him [Jesus] hath God exalted with his right hand to be a Prince and a Saviour.” And in Heb. 2: 10 we read, “For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the *author* of their salvation perfect through sufferings.” It thus appears that Jesus is the prince, author, or leader, of life, and also of salvation. He is the leader of salvation because he is the leader of life; and because he is the leader of life and salvation, he is the leader and the perfecter of faith. There can therefore be no experience of a living, saving faith apart from the experience of the life of Jesus, the leader and perfecter of faith.

This is, after all, only another view of the truth which is taught in these words: “So then faith cometh by hearing, and hearing by the word of God.” “The seed is the word of God.” “His name is called The Word of God.” “He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” He who is the Word of God is also the Seed, and his spirit and life are the spirit and life of the words which he spoke (John 6: 63), and the words which he spoke through prophets and apostles constitute “the word of

faith, which we preach." Thus Jesus, "the leader and perfecter of faith," has made the living word the revealer of that living faith which is the very essence of his own life in the flesh. Thus the act of faith is simply the letting go of all things outward and visible, and a taking hold of all things as found in the Seed of all things, and as set forth in the Word of God. It is the giving up of all things apart from Christ, and the acceptance of all things as found in Christ. This has been expressed in the following acrostic:—

Forsaking  
All  
I  
Take  
Him.

"There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of his word, are facts; that even Satan and his hosts cannot at heart deny. The Bible says that 'the devils also believe, and tremble;' but this is not faith. Where there is not only a belief in God's Word, but a submission of the will to him; where the heart is yielded to him, the affections fixed upon him, there is faith,—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God."—*"Steps to Christ," page 69.* "The faith essential for salvation is not mere nominal faith, but an abiding principle, deriving vital power from Christ."

From the inquiry which our Lord himself made, it is evident that the genuine faith will not abound just before the coming of the Lord. "Howbeit when the Son of man cometh, shall he find the faith on the earth?" From what we have studied, it is clear that the only faith of any value is the faith of Jesus; and just before the coming of the Lord, there is a message to go forth in all the earth which shall separate a people from Babylon, and bring to them an experience which is described by saying, "Here are they that keep the commandments of God, and the faith of Jesus." That message is the message of being made right by the working of the faith of Jesus, the message of justification by faith. This is the message which will give victory over sin in the daily experience; and by giving victory over sin, it will give victory over death, even that complete victory which will mean translation to God's people in this generation. "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." "This is the victory which overcometh the world, even our Christ made present with all his glorious power by faith, so that we may boldly say, The Lord is my helper, whom shall I fear?"

"A DISCIPLE is necessarily a fruit bearer."

### Congress Asked to Define Christianity

IN the *Congressional Record* of April 16 last, appears the account of a remarkable, and from our standpoint, very interesting, colloquy which took place on that date in the United States Senate, leading to a vote by the Senate on the question of setting up in this government a complete union of church and state. The subject came up on an amendment offered by Senator Quay (who, it may be remembered, was foremost in committing Congress to legislation closing the Chicago World's Fair on Sunday, and recognizing Sunday as the Christian sabbath, in 1892) to the Chinese Exclusion Bill, which was then up for the Senate's consideration. After some discussion which gave no hint that a motion for religious legislation was suddenly to be sprung on the national legislative body, Mr. Quay arose, and moved this amendment to the pending bill:—

*"Provided, That nothing herein contained shall be construed to exclude Chinese Christians or Chinese who assisted in the defense or relief of the foreign legations or the Pe-tang cathedral, in the city of Peking, in the year 1900. But the same may be admitted upon proper ecclesiastical and consular certificates under regulations to be prescribed by the secretary of the treasury."*

This statement was amended so as to mention only "Chinese Christians." Then Senator Hoar, of Massachusetts, who is president of the New England Sabbath Protective League, arose and suggested a further amendment, by striking out the words "ecclesiastical and," since, he said, "it is very awkward to introduce into our legislation the recognition of ecclesiastical authority, and it gives rise to very vexatious questions as to what are ecclesiastical authorities." This further amendment was agreed to, and then Senator Quay proceeded to answer the objections that might be raised against his proposition to legislate in favor of "Chinese Christians." One of these objections was, as he stated it, that "the Chinese would rush to the banner of the cross, all Chinese turning Christians, and no one could answer for the number that would swarm under that provision to our shores." He would provide for this, he said, by placing "in the power of the secretary of the treasury the authority to investigate the character of those Chinese, and lodge similar authority in our own officials of the consular service upon the other side of the water." "It may be," he continued, "that some of the Chinese will come as hypocrites. That cannot be avoided. . . . In that they would not differ from very many good citizens of the United States to-day, *but if they join the church of a Christian denomination, they must conform to its usages, and whether in earnest or not, whether it is for the benefit of their souls or not, their temporal conduct will be provided for,*

and in such manner that it will not affect the well-being of society.

"I regard, although I do not profess to be an apostle, the Christian religion the basic stone, the living root, of all Western civilization and government and society. *The people who conform to its ideas, whether sincere or not, I recognize as fit to take part in this government, at least to live in this country. So I would admit Chinese hypocrites if they fulfill the requirements of the ecclesiastical authorities.*" (Italics ours.)

Senator Rawlins, of Utah, obtained the floor, and said:—

"Mr. President, this, to my mind, is rather a strange proposition. It proposes to give to Chinese who possess a given religion the right to come in, which might involve an inquiry as to who are Christians, and who are not Christians, and what denomination can be properly classed within that designation. It involves the further question——"

Senator Quay interrupted at this point by saying that "the common acceptance of the word 'Christian' is one who believes that Christ is the Son of God." Senator Rawlins then continued:—

"Mr. President, the first amendment of the Constitution of the United States forbids Congress to make any law respecting an establishment of religion or prohibiting the free exercise thereof. According to the spirit of the Constitution, as I understand the idea of religious liberty as embodied therein, Congress has no function and has no right to discriminate in favor of a Christian or against a Christian, in favor of a Mohammedan or against a Mohammedan, in favor of the followers of Confucius or against those of other religious denominations. It is a queer idea, it seems to me, to inject into this bill a sort of inquisition to ascertain what may or may not be the religious faith of a person knocking at the doors of the republic for admission into this American household, where all people are supposed to stand upon a footing of equality, absolutely beyond the power of the government, so far as being subjected to any imposition or any disparagement or disqualification on account of religious sentiment."

Following Mr. Rawlins, Senator Spooner, of Wisconsin, said that he likewise could not vote in favor of the proposed measure, for reasons which he proceeded to give. We quote further from the *Record*:—

"My fear about it is that the senator from Pennsylvania would suddenly become the most successful Chinese missionary in the world——"

"Mr. Quay: I so suggested.

"Mr. Spooner: And that great numbers who wish to come to the United States might suddenly become Christians; and when asked, 'How did you happen to become a Christian?' they could truthfully say, 'Senator Quay persuaded me to become a Christian'—not 'almost,' but absolutely. How long they would be Christians after they reached this country, how soon they would backslide from the senator's standpoint of Christianity and go back to the doctrines of Confucius, would be purely a mental operation

which the senator from Pennsylvania would not be able, nor would the government inspectors, to detect.

"The adoption of this amendment would simply open the door to every Chinaman who professed Christianity, and that is easily professed. Many men profess it and do not possess it even in our own country; and I think it might very easily happen that many Chinamen would profess it for the purpose of getting into the United States as laborers, who do not possess it in China, or would not possess it in this country. It would open the gateway wider, I believe, to the admission of Chinese laborers disguised as Christians than any other scheme which could possibly be devised."

The reader can apply the argument and the admissions here made, to the case of congressional legislation in favor of "orthodox" Christianity in this country. Already, by act of Congress, Sunday is recognized as the Christian sabbath, and any religion which disputed this would not be orthodox. Every act of legislation in the field of religion helps to define a national "orthodox" creed. And when such legislation shall have made it pecuniarily advantageous to belong to the church, as Senator Quay would make it advantageous to the Chinese to profess Christianity; when, to quote from Senator Quay, the people who conform to the orthodox religion, and only such, are recognized "as fit to take part in this government,"—then hypocrites will flock into the orthodox church; and while some will be deluded into thinking that great conversions have been wrought by legislative act, and that the millennium has been reached, others, like this senator, will be willing to "admit . . . hypocrites if they fulfill the requirements of the ecclesiastical authorities."

Such a condition of things is yet to be realized in the nominally Christian church. And then will be fulfilled the prophecy of inspiration: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 2-4.

L. A. S.

### The Call for Re-enforcements

WITH an aching but trustful and courageous heart, Sister A. M. Fischer, of Porto Rico, wrote, on the day of her husband's death, of the anxiety felt lest the reverse should lead to delay in pressing on the work. It was a matter of anxiety on Brother Fischer's part in his last conscious hours, lest his illness should discourage and deter others from going out. And Sister Fischer writes in her first hour of sorrow: "O, I cannot understand why he should go like this, just as he was getting started in the work! What is to be done now? Is the work to lag? I believe that God can

work even this to the good of the cause; but don't let the interest drop."

I know that others of our workers falling, and those associated with them in the distant fields, have felt this same anxiety. With the providence of God swinging wide open the gateway into every land, and his voice calling us to enter in haste, we send the word to our workers abroad that the believers in this land, with one voice, will respond with workers and means so that nothing gained may be lost, and the battle may be pressed on to victory. We must stand by with prayer and consecration, and lose no time in filling the broken ranks.

By Brother Fischer's death our one regular laborer in Porto Rico is taken away. The sad news comes from Europe that Brother Chas. Grin, the one laborer in Belgium, with its six millions, has fallen. Is it not evident that we must place the workers two and two in these great fields, so that the death of one may not leave millions absolutely unprovided for? God is giving us the workers, ready to go. He is surely giving the people the heart and ability to set such a stream of consecrated means flowing into the mission treasury that there may be no disheartening delay in hastening re-enforcements forward.

With the progress of the message in other lands, we are made to feel the truth that this work is a battle and a march. It is a campaign that costs life and treasure. The graves of our dead mark many a distant field. Now Porto Rico and Belgium are added to the list. But every new-made grave is a fresh incentive to push forward until every loyal soul in all these waiting lands is won for Christ. So men of this world lay down their lives to build up the kingdoms of this world. Thank God, we have a holy cause into which we may throw ourselves and our all, for the glory of our King and that heavenly country toward which we are hastening. It is almost within sight.

W. A. SPICER.

## Note and Comment

NONCONFORMISTS in England are protesting strongly against a new education bill proposed by the government, which will subsidize the schools that are under the patronage of the state church. This means that nonconformists will be taxed to support the sectarian schools of another religious body. The measure now proposed by the government only takes an additional step in the way of taxation, which is justified by the same principle that justifies the existence of the state church, in whose charge these schools are placed. There is no difference in principle between supporting a state church and supporting what belongs to that church. The evil against which the nonconformists should protest is the establishment itself—the principle of church-and-state union which a state church represents. The thing which embodies this evil principle may be large or small, but the essential thing is the

principle itself. But a small matter which embodies this principle has a tendency to grow continually larger. It is growing larger in England to-day.

CONTINENTAL EUROPE is at the present time full of religious excitement. In Italy much feeling has been aroused by the recent pronouncement of the Vatican against the so-called Christian democracy, which is regarded as evidence of the reactionary influence and intolerance of Cardinal Rampolla, the papal secretary of state. In Austria there is a clash between the ultramontanists and the more progressive Catholics, the latter being on the point of open revolt against the radical ultramontane policy. In Paris a Dominican monk has created a stir by a volume he has just published, protesting against reactionary influences in the church, and condemning the attitude of the hierarchy toward reformers back to and including Luther. In Spain Premier Sagasta has felt obliged to concede something to the anti-clerical party, and has reduced the number of bishops to one for each of the provinces. In those countries which are most completely Catholic, the strongest anti-Catholic feeling is springing up.

STEEL cutting by means of the electric arc is a recent discovery that is now to a considerable extent occupying the attention of people whose interests such a discovery seems likely to affect. It has been known for several years that steel could be cut, or melted through, with comparative ease, by a direct application of the intense heat generated in the electric arc. Practical use has been made of this knowledge in preparing steel for use in the construction of buildings. The possibility of a less proper use of the new method of steel piercing suggested itself, however, to bankers and others interested in the preservation of valuables in steel safes and vaults. The process was one that could be made to serve the purpose of the burglar. Armed with such a device, the bank robber would have little trouble in getting into the best-constructed safe, and his liability of detection would be lessened by the absence of the noise which accompanies an explosion. It was thought at first that the use of the electric arc in cutting steel would require a current of high voltage, which, together with the fact that a brilliant light is produced at the point of contact of the carbon with the steel, it was believed would lessen the danger of its use for criminal purposes. But it has been shown that a small storage battery, or the wires of an electric light plant, or the battery of an electric automobile, will suffice for the current; and as some means could no doubt be found for confining the light to a small area, the fear that science will become a powerful ally of the lawbreaker in this matter seems to be justified. More and more it is becoming evident that the best place for the deposit of earthly treasure is the bank of heaven.

## 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.

### Wondrous Love

WHEN in the wilderness of sin  
The Saviour found me dying;  
With hope all gone, no peace within,  
My soul to him was crying,  
He came and spake sweet peace to me,  
And said, "I've borne it all for thee  
Upon the cross of Calvary."  
O wondrous love!

'Twas nothing good that I had done,  
To merit such a Saviour,  
That caused the Son of man to come,  
And grant me peace and favor.  
Then do you ask what can it be  
That caused him thus to die for me,  
And set my shackled spirit free?—  
'Twas wondrous love!

O wondrous love, O grace divine,  
Come fill me to o'erflowing;  
Let thy sweet Spirit in me shine,  
Establish all my going,  
That I may tell to sinners round  
What a dear Saviour I have found,  
And shout to earth's remotest bound,  
'Tis wondrous love!

—Henry De Fluiter.

### The Glory of the Cross

MRS. E. G. WHITE

"THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 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."

The apostle magnifies the grace and mercy of God, shown in his miraculous conversion and in the sacred trust committed to him as a minister of Christ. By God's abundant mercy he and his brethren have been sustained in affliction, difficulty, and danger. He declares that they have not walked in craftiness, nor handled the word of God deceitfully. They have been unselfish, showing no avarice. They have not modeled their faith and teaching to suit the desires of their hearers, nor kept back truths profitable for them in order to make their teaching less offensive. They have not clouded the truths of God's word, so that their meaning should not be understood. On the contrary, feeling the importance of their calling, they have presented the truth with simplicity and clearness, praying for the conviction and conversion of souls. They have endeavored to bring their conduct into harmony with the truth presented, that this truth might commend itself to every man's conscience.

Paul knew that, by many, conviction would be thrown off, that hearts would rise up against the truth, be it presented ever so wisely. The hearts of many

were blinded by prejudice and lust. They could not see the beauty of the truth. But the apostle would not permit this to discourage him in his labor. If after he had plainly presented the truth, the hearts of the people were still covered by a veil, neither the truth nor the minister presenting it were at fault.

### Man's Mind Blinded by Worldliness

In this age we find men and women professing godliness who refuse to walk in the light which shows that they have greater truths to accept,—truths which involve a cross,—truths which, if accepted, would separate them from the world. They refuse to recognize the sacred claims of God's law. In an effort to justify their theories and their course, they misinterpret the plainest statements of Scripture. Filled with the love of the world, they say, "I cannot see; I cannot see."

To such are applicable the words of Paul: "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 glorious gospel of Christ, who is the image of God, should shine unto them." Men are crying, "Christ, Christ; give us Christ; but the law we will not acknowledge." Turning from the law, they turn from the Giver of the law, and they turn also from Christ; for he declares, "I and my Father are one."

In every mind the solemn inquiry should be, "What must I do to be saved?" I must know for myself what is truth, that I may be sanctified by the truth, and thus obtain a fitness for the higher life. But Satan is untiring in his efforts to keep the transforming light of the gospel from the hearts of men. Those who do not willfully oppose, those who, like Paul, war against the truth ignorantly, may be converted. Yet it remains a stern, lamentable fact that among professed believers, as well as among unbelievers, the enemy blinds many to their ruin. They allow him to rob them of all desire to investigate the inspired word for themselves.

"We preach not ourselves," Paul continued, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The object of the apostles' ministry was not self-exaltation. They did not covet authority or pre-eminence. They preached Christ. This was their theme. They hid self in the Saviour. The great plan of salvation, and the life of Christ, the author and finisher of this plan, were exalted before their hearers. Christ, yesterday, to-day, and forever, was the burden of their teaching.

If those who to-day are preaching the word of God, would cease to glory in self, and would exalt the cross of Christ, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, to obtain a full view of the crucified Saviour, all

is gained. But very few ministers point sinners as they should to the Lamb of God. Few have a just estimate of the worth of souls or of the power of Christ to save.

Satan's work is to make the truth of God of none effect. Cast out of heaven because of his transgression, his aim has ever been to defeat God's purpose for man. He seeks to make it appear that the law is imperfect, unjust, tyrannical. He declares that it is impossible for man to keep the law. And in his own power man cannot keep the law. Without a Saviour, he is without hope.

Christ saw the helpless condition of the race, and he came to redeem them by living the life of obedience the law requires, and by paying in his death the penalty of disobedience. He came to bring us the message and means of deliverance, an assurance of salvation, not through the abrogation of the law, but through obedience made possible by his merits.

To make it possible for human beings to be kings and priests to God, the Commander of the angels took the position of a servant. He set us a perfect example. He asks us to learn of him; for his life was an exemplification of the law. No act of sin marred his conduct. In word and deed he was without blemish.

Christ's death shows God's great love for man. It is the pledge of our salvation. To remove the cross from the Christian would be like blotting out the sun. The cross brings us near to God, reconciling us to him. Jehovah looks upon it with the relenting compassion of a Father's love. He looks upon the suffering his Son endured in order to save the race from eternal death, and he accepts us in the Beloved.

Without the cross, man could have no connection with the Father. On it hangs our every hope. In view of it the Christian may advance with the steps of a conqueror; for from it streams the light of the Saviour's love. When the sinner reaches the cross, and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ; and the words of pardon are spoken: Live, O ye guilty sinners, live. Your repentance is accepted; for I have found a ransom.

Through the cross we learn that our Heavenly Father loves us with an infinite and everlasting love, and draws us to him with more than a mother's yearning sympathy for a wayward child. Can we wonder that Paul exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ"? It is our privilege also to glory in the cross of Calvary, our privilege to give ourselves wholly to him who gave himself for us. Then with the light of love that shines from his face on ours, we shall go forth to reflect it to those in darkness.



"We are building day by day —  
Building with the words we say;  
Building, from our hearts within,  
Thoughts of good or thoughts of sin;  
Building, with the deeds we do,  
Actions ill or pure and true.  
O, how careful we must be,  
Building for eternity!"

### Facts and Fictions of the Theater

W. P. PEARCE

THE nature of theatrical performances, the essential demands of the stage, the character of the plays, and the constitution of human nature, make it impossible that the theater should exist save under a law of degeneracy. Its trend is downward; its centuries of history tell just this one story. The actual stage of to-day — the stage as it now exists — is a moral abomination. It is defiling our youth. It is making crowds familiar with the play of criminal passions. It is exhibiting woman with such approaches to nakedness as can have no other design than to breed lust behind the on-looking eyes. It is furnishing candidates for the brothel. It is getting us used to scenes that rival the voluptuous and licentious ages of the past. — *Dr. Herrick Johnson.*

#### Do I Believe in the Theater?

When Achilles Daunt, late dean of Cork, was a student at Trinity College, Dublin, he was passionately fond of the drama, and used to go often to the theater. One evening, after returning home, and taking up his Bible for his usual evening reading, his eye rested on our Lord's words: "He that is not with me is against me." Matt. 12:30. The passage seemed to seize him with an iron grip. He then and there settled the matter with his own heart, and did not rise from his knees till he had resolved to dedicate himself to the Lord, to take his stand boldly as the Lord's servant, and never again to enter a theater. Why? — Because what he had seen and heard during the evening was antagonistic to what his Bible taught, and those who associated with the former were separated from the latter.

I do not believe in the theater because of the —

#### Opinions of Others

Plato said, "Plays raise the passions and pervert the use of them; and of consequence are dangerous to morality." Ovid, writing to Augustus, the Roman emperor, advised the suppression of theatrical amusements, as a great source of corruption. Rousseau, the French infidel, said, "The theater is in all classes a school of vice;" and many others there are who declare it to be the same, or the offspring of such. We had better heed the Bible counsel, "My son, if sinners entice thee, consent thou not" (Prov. 1:10); for blessed is he "that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Ps. 1:1, 2.

I do not believe in the theater because of —

#### Its Performers

In general, actors and actresses are not of the best moral character. Far from it! Since the days of Aristotle to

Parkhurst, moralists have not hesitated to render this verdict. To see such with gaudy robes, painted faces, and playing smiles is to be deceived; for many —

"Know little of affections crushed within,  
And wrongs which frenzy there."

There are more scandals and divorces among actors than among any other class. The stage groans beneath its load of sensuality. Colley Cibber, after forty years' experience upon it, said to one who reminded him of these facts, "I grant it." Macready, knowing such to be the case, refused to allow his children to attend the plays, or even to have any visiting connection with actors and actresses. Still many go to the theater; they like to go, and are determined to go. By their presence and favor, they countenance the theater, enjoying "company with the workers of iniquity" (Job 34:8), of whom David said, "All the workers of iniquity shall be scattered." Ps. 92:9.

I do not believe in the theater because of the —

#### Speech of These Performers

Speech being an index of the mind, it bewrayeth those on the stage, as it did Peter at the trial of Christ. Matt. 26:73. The words "vain words" (Eph. 5:6), "idle words" (Matt. 12:36), "devouring words" (Ps. 52:4), "words of iniquities" (Ps. 65:3), words that "blaspheme that worthy name" (James 2:7), are enough to chill the blood of any one who "remembers the words of the Lord Jesus." Acts 20:35.

Dr. Buckley, of New York, after examining more than sixty plays, declared, "If language and sentiments which would not be tolerated among respectable people in private intercourse are improper, then fifty of the sixty plays referred to must be condemned." During one of the Shakespearian plays in Chicago, a gentleman — not a strong opponent — spoke to his friend, the manager, regarding the smutty expressions of the actors, and was told, "This cannot be helped; no play will run unless it has some spice in it." Indeed! Is "corrupt communication" (Eph. 4:29) spice? Is taking God's name in vain, spice? If it is, then such "communications corrupt good manners" (1 Cor. 15:33), and by such expressions Jesus has declared they "shall be condemned." Matt. 12:37.

I do not believe in the theater because of much —

#### Indecency of Dress

Self-respect shows itself in the character of one's apparel. "It has," says Barrington, "a moral effect upon the conduct of mankind." Not that all stage players are unbecoming in their manner of dress, but many of the fairer sex, by "preposterous fashions and fantastical draperies," sacrifice "those mild, amiable, and modest virtues by which the female character is so pleasingly adorned;" besides creating vanity, unholy thoughts, and inciting the baser desires of the masculine auditors. The good Book says that women should "adorn themselves in modest apparel, with shamefacedness

and sobriety" (1 Tim. 2:9); but the stage, and not infrequently the "boxes," reveal immodest, bold-faced, pleasure intoxication, and the vain vie with one another with jealous eye, and the evil "heart deviseth wicked imaginations." Prov. 6:18.

I do not believe in the theater because of so —

#### Many Corrupt Plays

Can it be possible for an impure fountain to send forth pure water? "Can the fig tree, my brethren, bear olive berries? either a vine, figs?" James 3:12. How can people be made better by advertising vice? Can those who live immoral lives indoctrinate others in morality? Pertinent questions, are they not? Yet the vast majority of plays are demoralizing. In Cromwell's day this was so notable that he ordered all theaters closed. Dumas, writing to Camille, said, "You do not take your daughter to see my play. You are right." Edwin Booth, stirred by the corrupt plays, tried to reform the stage in New York, but was compelled to suspend the attempt after a loss of money. Somehow many people seem to enjoy these bandy performances, and if they do not, they countenance and uphold them by their presence at these places of amusement.

Lewdness and crime, jealousy and infidelity, elopements and murder, make up many of the plays. Speaking of this, the Chicago *Standard* says, "Reform is needed, but salacious performances pay best, while human virtue sits abashed in the shade." Plays are one, if not *the one*, worldly, demoralizing amusement that shows the extent of many people's religion. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

I do not believe in the theater because of the —

#### Auditors Who Are Delighted with Such Plays

No devout Christian is ever seen at a theater. There may be loud professing, but not the possessing, ones. Many church members go, but scores of such know nothing of intimacy with Jesus. There is a fish which resembles sea grass. It hides itself in the midst of marine vegetation. Below is the head, looking like the bulb of the plant, and above is the body and the tail, looking like the blade of sea grass. The ocean currents sway the fish and the grass alike, and thus the former escapes being devoured by its enemies. It swims along, and one can hardly perceive where the fish leaves off and the grass begins, so perfect is the disguise. Such is true with theater goers. Some are low and vile, others moral and aristocratic, and some are church members, who, by their worldly inclinations, are a travesty on Christ and his religion. They are the "sea-grass fish." They have a name to live, but they are dead. Rev. 3:1. Pro-

fessing godliness, "but denying the power thereof: from such," Paul said, "turn away." 2 Tim. 3:5.

I do not believe in the theater because it is —

#### An Unnecessary Evil

arrayed against Christianity, the necessary good. One is diametrically opposed to the other in morals, health, and destination.

As to morals, Christianity teaches and endeavors to preserve the purity of them; but the theater, to use Dr. Theodore Cuyler's words, "instead of helping Christ's kingdom, hinders; instead of saving souls, it corrupts and destroys." It is, to put it mildly, "a gilded nastiness" by which persons of corrupt minds resist the truth. 2 Tim. 3:8.

As to health, Christianity is conducive to its welfare. It pushes back the blinds, lifts the shades, and lets sunshine into the soul. But the theater, with its sensational, exciting dramas, its foul air, its late hours, is productive of distempers, both of mind and of body. "As righteousness tendeth to life," said Solomon, "so he that pursueth evil pursueth it to his own death." Prov. 11:19.

As to destination, Christianity leads heavenward. It creates an inspiration to be good, and imparts an aspiration to do good. But the theater leads "into the pit of destruction." Ps. 55:23. It naturally fosters falsity, does "damage to both the intellectual and moral elements in man" by its exaggerated plays, benumbs and deadens the finer feelings, and not infrequently leads to moral and spiritual ruin.

"Why did you relinquish your employment at the theater?" was asked of a musician. "Because," said he, "I could not look to heaven for a blessing upon it." "Madam Goldsmith, how came you to abandon the stage at the very height of your success?" asked a friend, who found her sitting on the sands of the shore with a Bible on her knee while she watched a sunset over the waters. "When every day," she answered, "made me think of this" (laying her finger on the Bible), "and nothing at all of that" (pointing to the beautiful sunset). "Hear now this, thou that art given to pleasures," says the Word (Isa. 47:8), "the wicked shall be turned into hell, and all . . . that forget God." Ps. 9:17. And if there is one place where God is easily forgotten, it is the theater.

I do not believe in the theater, for if it is —

#### Not Good Enough to Die In

It is not good enough to while away one's hours. Two professors of religion were standing at the door of a theater, when one of them proposed to go in and see the play, desiring his friend to accompany him. The other declined the invitation; and after being repeatedly solicited to enter, gave this excellent reason for his refusal: "If I should go in, and while there be stricken with death, and when I appear before God at the judgment, he should ask where I had come from, I should be ashamed to answer."

"I am so tired, so tired," sighed Hannah May Ingham, the pretty leading lady of the Murray Hill Theater, New York. "If I could only have fifteen minutes' rest!" she whispered. She settled down and closed her eyes. Her friends thought she was asleep. So she was, but it was the sleep of death. Her wish had been granted; but what a thought — going into eternity by the way of the theater! How true the lines, —

"Broad is the road that leads to death,  
And thousands walk together there;  
But wisdom shows a narrow path,  
With here and there a traveler.

"The fearful soul that tires and faints,  
And walks the ways of God no more,  
Is but esteemed almost a saint,  
And makes his own destruction sure."

#### Don't Go to the Theater

"Don't go — Because the atmosphere is essentially materialistic and sensuous, and indisposes for prayer and faith.

"Don't go — Because you will contract a habit that will lead you to slide by almost insensible degrees from the purer plays with which you begin, to the grosser ones toward which every theater tends.

"Don't go — Because the majority of theater goers are not Christians, and it cannot be expected that those finer shades of morality will be observed with which Christ familiarized us; to sit as a silent spectator is to acquiesce in the standard of morals presented on the stage. It is one thing to be obliged to meet such things in daily life; quite another to go to see them as a pastime, and to pay for their performance.

"Don't go — Because you have no right to support a system which is inimical to the virtue of the actors. Not that every actor is necessarily immoral, but that the almost universal confession of those actors and actresses who have become Christians is that life on the stage is not friendly to virtue, but strongly the reverse. You have no right to help put stumbling-blocks on other people's paths by contributing your money to support such a system.

"Don't go — Because, even if you do not suffer moral taint, your influence and example may lead others to follow in your steps who will not be able to resist the evil influences of the average theater goer's life, but will drift into the love of the sensational and sensuous to the ruin of the nobler qualities of the soul." — F. B. Meyer.

#### To Every Man His Work

No man is born into the world whose work  
Is not born with him: there is always work,  
And tools to work withal, for those who will;  
And blessed are the horny hands of toil!  
The busy world shoves angrily aside  
The man who stands with arms akimbo  
set,  
Until occasion tells him what to do;  
And he who waits to have his task  
marked out  
Shall die and leave his errand unfulfilled.

— James Russell Lowell.

#### The Perfection of Theatrical Art

ONE of the severest charges against the theater, and plays in general, is unconsciously made by a prominent member of the profession in a criticism of a new play. He said of it that it was "unnecessarily realistic, and consequently vulgar." Now nobody in the world would claim that every real thing is vulgar, and that there is no such thing as real respectability or morality. It follows, therefore, that the stage never deals with anything but the vicious side of life, and that the perfection of theatrical art is to present wickedness in a veiled form, suggesting the evil, and leaving the minds of the spectators to form the conclusions. The education of theater goers is therefore in the line of constructing, or rather filling out, combinations of evil. Let every one decide whether that can produce as healthy characters as this rule: "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." — *Present Truth*.

#### Jesus Is Coming

Not by proxy, but in person; for "the Lord himself shall descend from heaven." Not in silence, but "with a shout" — a "signal shout." 1 Thess. 4:16. Not in weakness, as at his first advent, but "with power." Not in humiliation, but with "great glory." Matt. 24:30; Luke 9:26; Titus 2:13. Not alone, but attended by "all his holy angels." Matt. 25:31; 24:31. Not to be despised and forsaken, but "to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:6-10. Not to be given a cross, but a throne. Not to be judged and condemned, but to judge and reign forever on earth renewed and redeemed. Not when everybody is expecting him, but "suddenly," "as a thief in the night," to a careless world, and when the cry of "peace and safety" is heard. Matt. 24:37-44; Mark 13:33-37; 1 Thess. 5:1-6. It is thus the Bible affirms he will come. Should he come now, how would it be with you? Are you ready? Remember the parable of the ten virgins: "And they that were ready went in with him to the marriage, and the door was shut." Matt. 25:10. It will make a great and eternal difference which side of the door we are on in that day. — *Light-Bearer*.

#### Self-Justification Is Heathenism

THE man who will not confess that he is a sinner is putting himself against God. God has said that all men have sinned; and it is certain that there is not a man who is not out of harmony with God. The characters of men are by nature unlike that of God. If therefore men be right, if any man on earth be not a sinner, then it must follow that

God is in the wrong. Everybody, therefore, who claims that he has not done wrong in any particular wherein God says that he is a sinner, affirms that God is not the true God, but that he himself is. He is making a god of the works of his own hands. The one who maintains that his course is right, and who is therefore willing to rest his hope on what he himself has done, is in reality just as surely a heathen as is the one who makes images of wood and stone or gold and silver, and worships them.—*Selected.*

### The River of Life

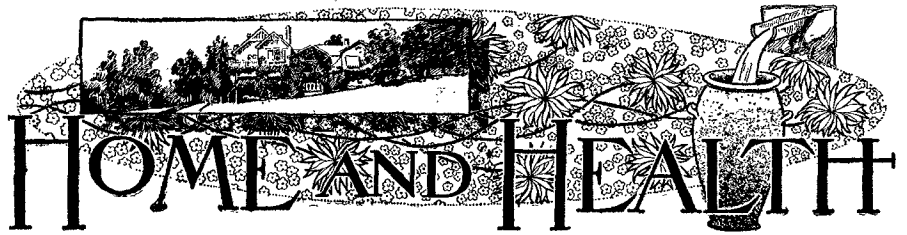
It is a gracious prophecy in Ezekiel, "And everything shall live whither the river cometh." What a beautiful thing to think about! The gospel of Jesus Christ is the river of life in this world. Nothing dead can be found along its banks; everything lives wheresoever the river flows. What beautiful illumination this thought gives to the saying of Jesus: "I am come that they might have life, and that they might have it more abundantly." Death never prevailed in the presence of Jesus; he never attended a funeral without restoring the dead to life. Wheresoever the river flows, "everything shall live." Is there a dead church, a dead community, a dead (?) Christian? You will not need to ponder the cause very long. The river does not flow through that church or community or professor.

Give the river a chance. Make a channel for it; let us prepare a way for it through every desert, every far-off land, every near-by town, every city, every life. All that this old world needs, in order to make it a heaven below, to blossom as the rose, is to let the river flow unceasingly. The gospel of Christ is the great irrigating stream to water the world's deserts. Jesus is the water of life to every thirsty soul; "everything shall live whither the river cometh."—*Selected.*

### The Object of Comfort

PATIENCE works experience. If we wish experience, we must not shun suffering, nor refuse to bear burdens. No matter how great the tribulation, God has comfort enough to enable us to endure it. He comforts us in all our affliction and tribulation. Do not forget this; his comfort is inexhaustible. "My grace is sufficient for thee." And why does he comfort us?—In order that we may be able to comfort those who are in any sort of tribulation, with the comfort wherewith we ourselves are comforted of God. We are to accept God's comfort, and pass it along. God thus makes us sharers in his own work. The Holy Spirit takes us into copartnership, as it were. He makes us comforters.—*Selected.*

"If to hope overmuch is an error,  
'Tis one that the wise have preferred,  
For how often have hearts been in terror  
Over evils that never occurred!"



### Perfect Trust\*

O, LET us trust that love divine,  
And in His arms secure,  
In perfect trust our all resign,  
Then our reward is sure.

Hast thou found life so passing fair  
That thou wouldst dread to go,  
The rest in Jesus' arms to share,  
That blessed rest to know?

Oh, no; this life is full of care,  
Its sorrows we all know;  
And all who stay here long, must share  
The bitter draught of woe.

But Jesus grants that some may rest,  
While plagues are pouring sore,  
And wake to greet their Saviour blessed  
When trials all are o'er.

\*Written in shorthand on the fly leaf of her writing tablet, by Sister Viola A. Parmele, of Topeka, Kan., a short time before her death.

### Co-operation of Parents and Children

MRS. D. A. FITCH

CHILDREN are what they are because of their likeness to their parents. There is need of restraining power in the home. Just as much family government exists now as ever, only it has passed into the hands of the children. Parents submit, sometimes under protest, sometimes from unwise love, and sometimes to gain present ease. In any case, sad results must follow. The Lord is desirous that the family relations perfectly represent his loving ones to the great world-family. In some families there is a good degree of the love and harmony which exists between God and his faithful, obedient children. Let us draw the veil on those homes where the opposite condition exists.

Parents should rise to their high privileges, thus granting to children theirs, the greatest of which is to be well trained. That child is truly left with a poor heritage, who, in mature years, must battle to overcome a well-blossomed fault, which, had the parent done his duty, would have been nipped in the bud.

In family government there should be a co-operative system, which, because of self-control, will be unequalled elsewhere. A mother who realized her inability properly to restrain her children, gathered them around her, and plainly stated the fact. She told them the results of disobedience, and contrasted them with those of obedience. Then she said, "My dear children, I need help, and there are no others who can help me as you can. To obey from fear of punishment is not real obedience. Now if you will each one control yourself, a great load will be

lifted from me." They assented, and ever after were glad of a part in the governmental affairs of the family. Self-control is most important of all things. Prayer with and for the children places us in such relation to them and God that he can safely trust us with needed instruction.

Pride has kept many a parent from acknowledging his mistakes and lack of discretion. As a means of overcoming such pride, I made a practice of confessing to my children my sins of impatience, petulance, and the like, asking them to forgive me as God had done. Many times, when symptoms showed the rising of a storm, has it been said to me, in childish simplicity, "Now, mama, don't get cross; for you know you will have to come and tell us you are sorry." Only God and those who have had just this experience, know the conflicting emotions filling the mind at such a time. Impatience is born of pride, and pride never wishes to be humbled.

With hearts softened by love, let us turn to our children, and with all the power Jesus can give, work for their salvation, that when Jesus comes, we may say, "Here am I, and the children thou hast given me."

I ASKED the roses as they grew  
Richer and lovelier in their hue,  
What made their tints so rich and bright.  
They answered, "Looking toward the light."

Ah, secret dear, said heart of mine,  
God meant my life to be like thine—  
Radiant with heavenly beauty bright  
By simply looking toward the Light.

—Mrs. David W. Gates.

### Natural Food and Spiritual Life

G. C. TENNEY

THE true object of eating is the glory of God and the nourishment of our spiritual powers. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." God is glorified when his own will and plans are carried out. The proper use of every mercy or blessing brings glory to its Giver. The improper use of God's blessing reflects discredit upon his provision.

It will not be denied that the common criterion by which the diet is prescribed is taste, or appetite. Appearance goes with this to a certain extent, as indeed it must in any case; for no one can glorify God in the use of food prepared or served in a slovenly manner, no matter how good the food may be. Gust, or relish for food, is an essential consideration. No man can eat food to the glory of God simply from principle,

while every sense of his being rises in protest against it. Eating from a sense of duty is a hard way to get a living. The man who finds himself pressed between physical necessity on one side and a goading conscience on the other, while across his only path lies the disagreeable task of eating what his soul loathes, is truly an object of pity. That is one extreme. The other is to live as though eating were solely a matter of gratifying taste, a gustatory function, over which the palate presides, and where sense and reason sit last and lowest at the board.

The name for this latter situation is gluttony, and, though I would say it gently, it may be said that we are a race of gluttons. The cook who most successfully panders to appetite gets his thousands, while he slays his tens of thousands. The man who advocates the claims of hygiene in diet is a setter forth of strange doctrines, one who wants to take from us all that is good.

Before we can make any progress in a right direction, we must get rid of the idea that it is a doleful path that we are called upon to tread. The reason why people make out so miserably in God's service is that they never get near enough to know the sweetness of his approving smile. They lag so far behind that they catch all the reproach, and tumble over all the stumbling-blocks. They have no light, no joy; they would fain fill themselves with the husks that the swine about them are eating, and have naught to do but to grumble and complain because they cannot have anything. Poor souls! they don't get much, to be sure.

We say that such persons need converting. So they do. They need to be renewed in the spirit of their minds. Their mental organization needs transforming. They need to get nearer God and the light. They need to feel the clasp of the divine hand, and to hear the cheering voice of Jesus. Then their Christian service becomes another thing.

Thus it is exactly in matters of diet. No man can please God while he is in the flesh, or eats after the flesh. The professed Christian who is eating after the flesh (appetite) is eating death and condemnation all the time—spiritually as well as physically. The man who tramples his conscience under foot, even occasionally, in eating or drinking, weakens his moral and spiritual powers as though he yielded to temptation on any other point.

But how can we bring our tastes into harmony with what we know to be right, so that we can enjoy the food "which God hath created to be received with thanksgiving of them which believe and know the truth"?—Just in the same way that a Christian learns to love what he once hated—by being converted by the grace of God. Let us place God and purity in the seat occupied by appetite, and see what a revolution will take place in our ideas of pleasant food. How disgusting the fumes of liquor and tobacco become! How hideous do the slaugh-

terhouse and beastly morgues that line our streets become! In a little while we almost hold our noses at smells, and shut our eyes at sights that were once our delight. Now we glory in the beautiful displays of fruit, and think with delight of the manifold blessings of God, blessings which come to us all the way from Eden, blessings which await us in all their perfection in Eden restored.

The Bible advocates good living, not starvation. "Eat ye that which is good, and let your soul delight itself in fatness." We are apt to think a fat body is the sign of good living. Rather let us agree with God that it is the soul that wants fattening. Many a fat soul flourishes in a lean body, though food that is good for the soul is always best for body and spirit. Again: "The righteous eateth to the satisfying of his soul: but the belly [appetite] of the wicked shall want." Prov. 13:25. He who eats to gratify his appetite is never satisfied. We have all heard how the old Romans used to do in their vain endeavors to get enough. People do almost the same now, only it is a dose of pills instead of a slave with a feather. But they are not satisfied. One can never satisfy the craving of a sinful tendency by gratifying it. It only feeds it. But a Christian, eating to the glory of God, rises from his table with a thankful heart, with spirit refreshed, with a conscience void of offense. Not only is his body satisfied, his soul is also filled with delight. Of ancient Israel it was written that "He gave them their request; but sent leanness into their soul." The result of eating for appetite was then what it is now. Appetite needs sanctifying as much as any of our faculties, perhaps more. Then we shall eat our bread and fruit and all that is good with gladness and singleness of heart; and it will taste good, too.

### **Practical Hydrotherapy**

#### **Lesson XI—Sedative Effects**

##### **The Relief of Pain**

GEO. THOMASON, M. D.

(Continued from last week)

PAIN, although a very unpleasant symptom, nevertheless fills an important, and even a useful, place in connection with disease. It is one of the most constant symptoms accompanying diseases, both acute and chronic. There are comparatively few disease conditions in which it is absent.

Pain is one of nature's methods of calling attention to the fact that some of her laws have been or are being violated. It is a danger signal, giving notice that there must be a change, and that a different course of action must be pursued. Again, nature frequently uses this symptom as a protection. If a child places his hand against a hot stove, the pain immediately experienced compels the quick withdrawal of the hand in order to minimize the extent of the injury, and to protect the tissues from destruction. The severe pain of colic, following the ingestion of a liberal quantity of green

apples, is nature's voice warning the child against a repetition of the indulgence. The painful corn is an appeal for a better-fitting shoe. The distressing toothache is simply a call to visit the dentist, and usually comes in season for the decaying tooth to be filled, and thus saved to continue its useful function. These and many more examples which might be given will help to impress the real value of pain; and while we say it is nature's method of addressing the body, we mean it is the voice of God, speaking in certain tones, calling for reforms in the life.

In the treatment of pain, the attention should be directed more particularly to the underlying cause of the pain than to the pain itself, although when once its voice is heard, and has directed attention to the seat of the disease, and has thus fulfilled its mission, it is at least conducive to the patient's feelings to apply means for relief.

Intuition frequently suggests a means of relieving pain. For an aching tooth, one involuntarily places the hand upon the cheek, experience teaching that the warmth of the hand mitigates the pain. It is a matter of common observation that when pain is present in the abdomen, the most comfortable position is lying down with the thighs drawn up upon the abdomen, their warmth relieving the pain. A monkey with colic likes to get in as close contact as possible with a warm steam pipe. A dog with the same symptoms will lie with his head close to the painful part. These observations suggest that heat is an excellent remedy for pain, which is a fact, in the majority of cases.

Pain is sometimes more successfully relieved by a combination of heat and cold; for example, pain due to a congested brain is best relieved by a hot foot bath or fomentations to the abdomen, while at the same time cold compresses are applied to the head or neck. The heat acts beneficially by withdrawing the blood into the extremities or the abdomen, while at the same time the cold further decongests the brain by contracting the blood vessels.

The pain of pleurisy or pneumonia is best relieved by very hot fomentations applied for fifteen minutes every two or three hours, more frequently if necessary, with a heating compress applied to the affected parts during the interval. The compress consists of a towel or several thicknesses of cheese cloth about eight inches in width, wrung rather dry from cold water, applied over the painful part, and covered with at least three thicknesses of flannel. Pain in the abdomen, as colic or other inflammation, may be treated as already suggested, by fomentations, followed by a heating compress.

Intestinal pain may frequently be relieved by a very hot enema, using water at as high a temperature as can be comfortably borne. The hot enema is also of great service in relieving pelvic pains of various sorts. Pelvic pain is also frequently successfully relieved by a hot sitz or sitting bath, which may be taken in a sitz-bath tub, or in an ordinary bath tub containing water at as high a tem-

perature as can well be tolerated, and of sufficient depth to cover the hips. It is possible to give this treatment in an ordinary wash tub, providing pains be taken to make the patient comfortable. Eight to ten minutes is sufficient time to continue the bath.

In giving the sitz bath, the feet should be placed in another vessel containing hot water; and when a high temperature is used for the bath, the head must be kept cool by frequently renewed cold applications. On rising from the sitz bath, several quarts of cold water should be dashed over the hips, or the parts rubbed vigorously with the hand dipped frequently in cold water.

Painful joints accompanying rheumatism may be relieved by fomentations to the affected parts, followed by the heating compress. It is well in applying the compress to the joints in this condition to add an impervious covering of some sort, such as oiled muslin, oilcloth, or even greased paper, next to the moist portion of the compress; also several layers of cotton before the flannel is applied. A compress to the joints, applied in this way, may be worn night and day when pain is severe, removing every four to six hours for the purpose of again applying the fomentations and renewing the moist compress.

For pain of sprains and bruises, very hot fomentations should be applied, followed by the heating compress as already described, renewing several times daily.

In treating painful affections of the eyes, both hot and cold applications are of value, according to the nature of the case. In making applications to the eyes, it should be borne in mind that the compresses should not be heavy. If the pain is due to inflammation of the eyelids, small cold compresses consisting of from six to eight thicknesses of cheese cloth about four inches square should be placed over the eyes, and kept cool by renewing every half minute; or they may remain longer in place if kept cool through hastening of evaporation by fanning or other means. If the pain is due to congestion of the eyeball, small hot compresses should be employed, preferably of cheese cloth of the size mentioned. They will need to be renewed every one to two minutes. The application must not be continued more than five to eight minutes, and may be interrupted two or three times by applying the compress wrung from cold water, for fifteen or twenty seconds, ending the treatment with the cold application.

The severe pain accompanying burns is most successfully relieved by cheese-cloth compresses kept moistened with cold water, and if necessary, hastening evaporation by fanning.

ONE step in the school of forbearance is the lesson of keeping silent under provocation. Many of the painful quarrels, and much of the bitterness of what we call so often "incompatibility of temper," would never be known if we would learn to keep silent when others wrong us.—*J. R. Miller.*

# THE WORLD-WIDE FIELD

## And I?

Is there some desert or some pathless sea

Where thou, good God of angels, wilt send me?

Some oak for me to rend? some sod,

Some rock, for me to break?

Some handful of thy corn to take

And scatter far a-field,

Till it in turn shall yield

Its hundredfold

Of grains of gold,

To feed the waiting children of my God?

—*Christian Register.*

## South America

J. W. WESTPHAL

THROUGHOUT South America the foot-prints of the papacy are everywhere discernible. She received this as her inheritance in the New World, and as far as any outside interference is concerned, she has been left in peaceful possession ever since. Her principles, adopted in the Old World, have been faithfully carried out in the new. The marriage relation and the Sabbath, the two institutions that have been handed down to us from Eden, the great bulwarks of society and true religion, which have been struck at in Europe in making compulsory the celibacy of the clergy, even declaring that all who were legally married were living in adultery, and separating husbands and wives under pain of the church's highest displeasure, and in the system of superior holiness in the celibate lives of the monks and nuns, and the supplanting of the Sabbath of the Lord with Sunday, have reached their logical conclusion here. There is practically no rest day among the people. Business is carried on on Sunday almost as much as on other days of the week. Whatever cessation there may be in labor is more than made up in pleasure and drinking.

Until the governments took the power of celebrating the marriage ceremony out of the hands of the clergy, who had the complete monopoly of the rite up to that time, and made it a purely civil institution, the fees charged were so exorbitant that many could not afford to be legally married. It was a common thing to charge from fifty to one hundred and seventy-five dollars for a single ceremony. As a result thousands of men and women have lived together, legally unmarried, a large number of whom live so still, nothing being thought of it. Though legal marriage is now within the reach of all, the barriers are broken down, and the institution is lightly regarded.

The marriage institution has thus been lowered. Its sacredness has been lost sight of. And it is not to be wondered at that concubinage has crept in. It is now a common, and, in a sense, honored practice. It is frequently the case that a man supports openly one, two, or more women besides his legal wife (if he has one). The records of the number of illegitimate births are astounding.

The natives of these vast regions are not agriculturists. By many agriculture, a divinely ordained blessing for man, is looked upon as lowering. The ambitions of the early Spanish explorers for gold and glory are the ruling passions of the people. The frequent wars between the several countries, and the many revolutions, are an evidence of this. Official positions are much sought after, and to exercise authority seems to be a special delight. The people are inclined to engage in business of some kind, however



ARAUCANIAN INDIANS, CHILE

small; and they are sharp in trade, not infrequently at the expense of honesty.

Their regard for the rights of others is not of the highest order. The following will serve as an illustration of this: Recently one of our brethren who was engaged in cattle raising, took a family into his home to look after his stock while he, with his family, attended a general meeting. On returning, he found that several calves had died. When he spoke to the servant about it, he replied, as unconcernedly as though it was the only proper and right thing to do, "Yes, but there are others here in their place. Wife and I saddled our horses and rode over the prairies searching for others to take their place." And they had just prepared their horses to make a second raid. All of this, of course, was at the expense of some other owner.

But things are not altogether bad here. One who has always lived in the States,

being accustomed to the ways and conditions that obtain there, is apt to look at the worst side of everything here. But as in other parts of the world, the Spirit of God is still striving with the people, endeavoring to lead them to a higher ideal of living. The wave of civil and religious liberty started in the Reformation, and set as a beacon light to all the world in the establishment of these principles in the United States government, has reached these shores.



CATHEDRAL IN QUITO, ECUADOR

Where once dissenters were not tolerated, they are now bidden welcome. The medicines the papacy had so long administered to cure their ills, at last became nauseating to them. Without any missionary effort, but with the bright example of true Protestantism in civil government, as illustrated in the United States, all the South American republics have, one after the other, proclaimed liberty to their people. The gospel may be freely preached anywhere with comparatively little danger.

As the governments have opened their doors to better principles, many of the people are also opening their hearts to truth. Indeed, being republics, the recognition and acceptance of right principles indicate the sentiments of the people, and show that the Spirit of God has wrought a work upon their hearts. The field, as would be expected, is fully ripe for the gospel. There has been a general response to every missionary effort. Souls are hungering for the bread of life, longing for soul, as well as physical, liberty, and some are finding it. In the day of God many from this field will be found "purified, and made white, and tried."

### "Out of Egypt Have I Called My Son"

LOUIS PASSEBOIS

THESE words have often sounded in my ears since coming to this field, and have been a source of encouragement; for indeed I truly believe that the Lord has many sons and daughters in this land where Moses was born, and from which the Lord called his people Israel.

What a glorious privilege lies before us — to be instruments through whom he will call his sons and daughters to go out of Egypt into the New Jerusalem. This call is the work of the third angel's message, and its sound is now being

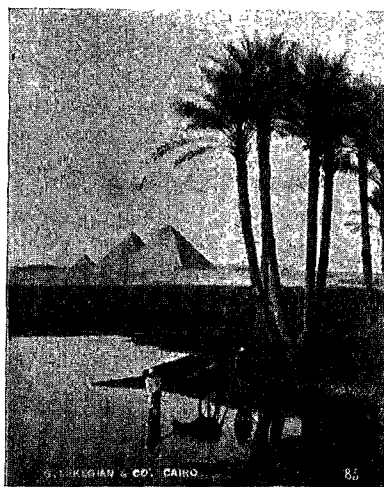
heard in the land of the Pharaohs, but in a very faint voice in comparison with what it should be.

The field is ready for work, and never can we expect better conditions than exist in Egypt now. We have religious freedom, and many privileges not to be obtained in other Eastern countries. We expect soon to be able to travel all over Egypt at nearly one half of the regular fare. This is a privilege granted to all the missions in this country. So we can go from Alexandria to Assouan, or even above that place, for about two dollars and a half — a distance of more than a thousand miles.

Again, we hope soon to have the privilege of bringing goods from foreign countries without duty — a privilege enjoyed by the other missions here. Indeed, in every way the hand of the Lord may be seen working and preparing the way for us to work. But how slow we are in acting our part! O, where are the consecrated workers for Egypt?

Who will give his life to the work in this land? Maybe some one fears on account of the climate. We have been here two summers, and the Lord has marvelously protected us in every way, and for only a few days during the hottest weather, and while in the Upper Egypt, where the temperature rises higher, were we indisposed. If we do sometimes feel tired, the thought of the importance of our work makes us forget the hot days. We are glad to have a part in this glorious work.

There is a vast field before us, and it has scarcely been touched. How many will do something for Egypt, and even consecrate their all to save these poor souls who are perishing in their sins? Now is the time to work, while we can enjoy so many privileges, and the Lord is tracing the way before us. Gross darkness covers this land, and millions of souls are perishing in their sins. God is able to use any one who will consecrate himself entirely to him, to reach

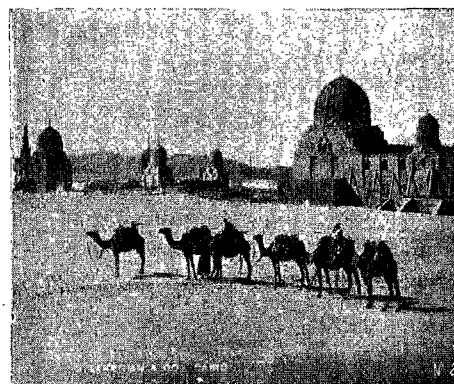


A SCENE IN EGYPT

the souls of the people who are living in sin and wickedness.

We who have such precious light should ask ourselves, What can we do

for those who are in darkness? how can we let our light shine upon them? Pray for the work, for laborers and means, and hold yourself in such an attitude



OUT OF EGYPT

that the Lord can answer your prayer by using you or sending you into the field if he chooses to do so. Pray for the laborers who are already here, that God may use them to the saving of many souls.

What a glorious time it will be when, our work on this earth finished, we shall meet in the New Jerusalem with the sons and daughters whom God, working through us, will bring out of Egypt and every other land.

THEY might not need me —

Yet they might;  
I'll let my heart be  
Just in sight;  
A smile as small  
As mine, might be  
Precisely their  
Necessity.

— Emily Dickinson.

### Eastern Maritime Provinces of Canada

*Nova Scotia, New Brunswick, and Prince Edward Island*

NOVA SCOTIA, which at first included what is now known as Nova Scotia, New Brunswick, and Prince Edward Island, was first discovered by Sebastian Cabot, in 1497, under Henry VII. Cabot touched Labrador, and sailed along the Atlantic coast to Delaware. This voyage became, subsequently, the basis of England's claim to North America.

The first settlement was made by the French (who also claimed Nova Scotia), under Des Monts, at Port Royal (now Annapolis), in 1604. This is the oldest settlement in North America north of the Gulf of Mexico. Des Monts named the country Acadia. This was changed to Nova Scotia in 1621, when James I, of England, granted the territory to Sir Wm. Alexander.

There was almost continual war between France and England over eastern Canada until, in 1763, the Treaty of Paris ceded all French claims east of the Mississippi River to England.

It was during this conflict in the summer of 1755 that the New England colonies, under General Winslow, took seven thousand Acadians (French) from their peaceful homes on the shores of the

Bay of Fundy, and scattered them along the Atlantic coast from New Hampshire to Georgia. Families were separated, never to be united. Colonial papers for years were filled with mournful advertisements of husbands and wives searching for lost companions, and parents for their missing children, and vice versa, but of all these inquiries, few were suc-

Thousands of tourists from all parts of the world annually visit this country to view the wonders of nature, prominent among which are the tides of the Bay of Fundy, the highest in the world, often rising seventy feet, compelling rivers to change their course and flow upstream for forty miles, twice each day; the "reversing falls" in the river

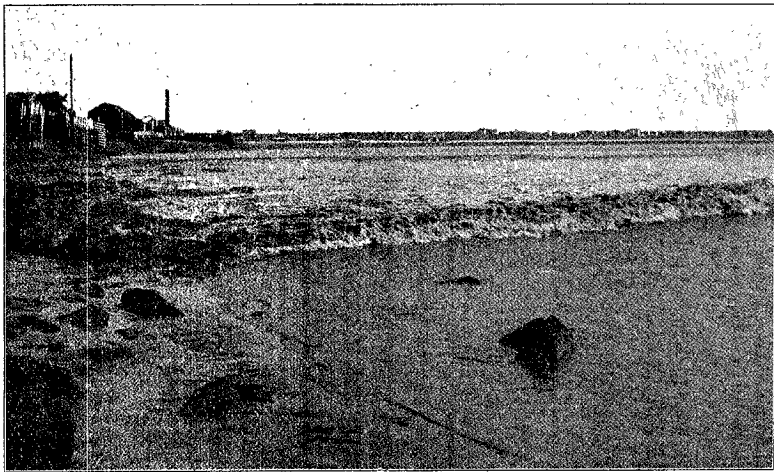
pulpit, and announced to his flock that it was the last time he would celebrate that service. He then read a letter addressed to the archbishop of Auch, in which he declared that he had abandoned Catholicism, and adopted Protestantism. That same evening a Protestant minister was called to preach at the hour of vespers, which he did.

But that was not all. On the morrow Father Bonnet announced that he would hold a religious meeting at Fleurance, a neighboring village of Préchac. Fleurance is a large village, the chief place in the canton, with a population of about three thousand. Formerly its population was entirely Catholic, but a few years ago a religious movement took place in which a company of the inhabitants disunited from the Roman Church, and a Protestant church has since been built there. Nevertheless that movement had not given the results for which Protestantism looked; and the majority of the population remained attached to the ancient church.

Now, the priest Bonnet came to hold a public service, assisted by an ancient Catholic priest, by the name of Meillon, who has since become a Protestant minister. The same day a number of faithful Catholics posted on the walls the following placard: "Dear Fleurantins, a disgraceful thing is going to be committed in our city this evening. Two apostates wish to justify before us their disgraceful apostasy. In choosing Fleurance for the scene of their maneuvers, they put upon you an unqualified injury, an odious outrage. You will judge what these new Judases merit. Outraged, we protest against their acts, their bad intentions."

But this proclamation had just the opposite effect from what its authors had hoped. One hour before the meeting, an enormous crowd, composed of the Catholic residents of Fleurance and of the neighboring villages, thronged at the doors of the church. It is impossible to describe how that great crowd entered the church. Over a thousand persons remained at the doors. Before those who had found entrance three ministers — Meillon, the minister of Sainte-Dode, and the former priest of Préchac — successively preached. The latter set forth in clear terms how and why he had abandoned the Roman priesthood. So great was the desire to hear, that he was compelled to hold meeting after meeting. Since then the movement has grown great, and a Protestant minister will be placed in the community.

Without doubt there is nothing yet which can seriously frighten Rome. For the want of a monk, the abbey will not close; and as to the companies, they are yet not very considerable. But the fact is not the less characteristic. We see in the Gers the same sight which we see in the Charente, where the Protestant movement was started, and continues to-day, by the priests who have separated from Rome.—*Translated from the Tribune, of Geneva, Switzerland, by B. G. Wilkinson.*



THE TIDAL BORE AT MONCTON, N. B.

cessful. From this cruel scheme, Longfellow composed his beautiful poem, "Evangeline," a fair and solemn account of the "Tale of Acadie."

"There disorder prevailed, and tumult  
and stir of embarking.  
Busily plied the freighted boats; and  
in the confusion  
Wives were torn from their husbands,  
and mothers, too late, saw their  
children  
Left on the land, extending their arms,  
with wildest entreaties."

In 1770 Prince Edward Island became a separate province, and in 1784 New Brunswick separated from Nova Scotia. The term "Canada" was applied only to the provinces of Quebec and Ontario, until 1867, when the dominion was formed, incorporating Nova Scotia and New Brunswick. Prince Edward Island joined in 1873. The colony of Newfoundland, which embraces Labrador, is the only colony now outside of the dominion.

These provinces remained loyal to the crown during the American Revolution, and as a result thousands of the royalist refugees from the United States settled here during and after the war. With these, the inhabitants are English, Scotch, some Irish, and a few French. The population now numbers about one million, with fifty-one square miles of territory. Ample facilities are provided for travel by well-equipped steamships by water and vestibuled trains by land. The country is principally settled along the extensive seacoast, and in the rich river valleys. The soil is deep and fertile, well adapted to grazing, and produces luxuriant grains, fruits, and vegetables.

The land is for the most part undulating, the hills are covered with beach, birch, and maple, thickly interspersed with towering evergreens — fir, spruce, and pine.

St. John, when at the turn of the tide, which is so rapid that the water actually falls over the reef upstream for several hours; the Petitcodiac Bore, or tidal wave, which rolls up the stream a foaming wall of water from two to eight feet high, twenty-five miles from the sea.

The climate is remarkably healthful. There are several people over one hundred years old. Mr. Ross, of St. Martins, New Brunswick, is one hundred and thirteen years old. He went into his field and mowed with the scythe last summer. The rigor of winter is modified by the insular character of the country and the influence of the Gulf Stream. Ninety-five degrees above zero is the warmest, and fifteen degrees below, the coldest, with the exception of New Brunswick, where, in the northern portion, it runs lower.

The Indian summers are very delightful. Winter begins about the middle of December, and lasts until about the middle of March. Some winters the snow has reached a depth of three feet.

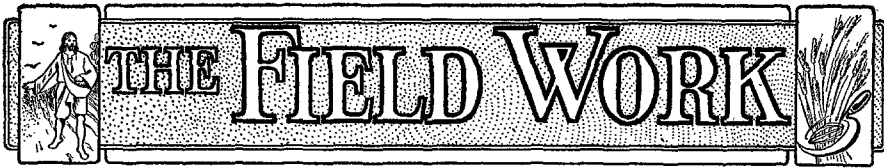
The principal industries are fishing, lumbering, grazing, agriculture, manufacturing, and mining coal, gypsum, copper, and gold.

The people are very hospitable, reflective, and love truth. All denominations are found here, the Baptists predominating numerically. GEO. E. LANGDON.

### *The Religious Movement in France*

We behold at this moment in certain countries an extension of Protestantism. In France the department of Gers has seen, in less than two years, three groups of population withdraw from Rome.

Friday, the first of November, day of La Toussaint, the little community of Préchac, in the district of Lectoure (Gers) witnessed a sensational sight. Its priest, Abbot Bonnet, ascended the



# THE FIELD WORK

## The Two Seas

"THERE is a sea which, day by day,  
 Receives the rippling rills,  
 And streams that spring from wells  
 of God,  
 Or fall from cedared hills;  
 But what it thus receives it gives  
 With glad, unsparing hand,  
 And a stream more wide with a deeper  
 tide  
 Pours out to a lower land;  
 But doth it lose by giving? — Nay;  
 Its shores of beauty see  
 The life and health and fruitful wealth  
 Of Galilee!

"There is a sea which, day by day,  
 Receives a fuller tide;  
 But all its store it keeps, nor gives  
 To shore nor sea beside;  
 What gains its grasping greed? — Be-  
 hold!  
 Barrenness round its shore,  
 Its fruit of lust but apples of dust,  
 Rotten from rind to core;  
 Its Jordan water, turned to brine,  
 Lies heavy as molten lead,  
 And its dreadful name doth e'er pro-  
 claim  
 That sea is — Dead."

## The Northwestern Union Conference

THE Northwestern Union Conference held its first annual session in Des Moines, Iowa, April 3-13. The territory of this union embraces the conferences of Iowa, Nebraska, Minnesota, and Dakota, and the mission territory of Manitoba, Alberta, Assiniboia, and Saskatchewan. Wyoming is attached to the Nebraska Conference, but it is really mission territory. The church membership of these conferences is reported as ten thousand. These separate fields were represented by delegates as follows: Iowa, fourteen; Nebraska, eleven; Minnesota, eleven; Dakota, seven; Manitoba, three; and there were twelve delegates at large, representing all parts of the union. Eight representatives of the General Conference, Mission Board, and leading departments attended this meeting. The attendance of the members of the Des Moines church was quite good, but there were few visiting brethren and sisters from other parts of the State.

Brother A. T. Jones spent two days at the Des Moines Conference on his way to the Pacific Coast. While with us, he gave valuable instruction regarding Christian education and other lines of reorganization. Brother W. A. Spicer kept the needs of the mission fields before the delegates. Dr. David Paulson was present during the last days of the meeting, in behalf of the medical missionary work. Brother S. H. Lane joined him in presenting the plans for raising the Missionary Acre Fund. Brother E. R. Palmer was present to work in behalf of the circulation of our literature. The presence of these brethren, and their instructive messages, added much to the value of the conference.

The meeting opened Thursday night, April 3, with a spirited, cheering social meeting. This, like the other union conference sessions which have preceded it, was a meeting of harmony and brotherly love. So far as I am aware, no one complained, found fault, or manifested opposition. This meeting was not perhaps as enthusiastic and responsive as some we have attended during the past winter; but it was an exceedingly practical session. Every important measure brought forward received candid, thoughtful consideration, and not a single recommendation of real value and importance was opposed or voted down. Some measures were closely examined; but when fully explained, notwithstanding the heavy responsibilities involved, they were courageously and unanimously adopted.

One of these important measures was the proposal of the General Conference Association to this conference to take over the Union College property, and a liability on the same amounting to eighty-five thousand dollars. The Union College district has already invested quite a large amount in this institution, and it seemed a heavy obligation now to take over from the General Conference a debt of that size. Every feature of the proposal was carefully examined, and, when fully understood, the delegates voted unanimously in favor of its adoption.

This conference manifested a deep interest in our brethren who are carrying on the work in distant lands. It was voted to send Brethren C. W. Flaiz and N. P. Nelson as delegates to the European General Conference. This step was taken for the purpose of forming a better acquaintance with the situation in Europe. A large part of the Northwestern Union Conference constitutes the garden of America. It is a very rich, populous district. In it are located many thousands of prosperous Sabbath keepers; from it may be secured many noble workers, and a large treasure for the distant, needy fields. But to secure this greatly needed help, our brethren from whom it is to be obtained, must be aroused to a sense of the needs of those fields. Their eyes must be opened, their vision extended, and their hearts enlarged.

These brethren will come face to face with all the problems confronting our brethren in Europe, that they may be able to share with our people in those lands the burden resting upon them. This they are to do with the understanding that, when they return to this country, they will join the General Conference and the Mission Board in their efforts to secure a large supply of workers and funds for the regions beyond.

In addition to sending delegates to the European meetings, this conference offered some of its most promising young laborers to the mission fields. Brother B. E. Fullmer, who has just finished his medical course, was recommended to the Mission Board for India. Brother and Sister Fullmer expressed,

with tears, their willingness to go to India, or to any other place on the face of the earth to which the work of God might call them. Brother C. J. Buhalts and his wife were recommended to the board for Africa. They are willing to go. Brother Wilbur was recommended for China. With deep feeling, he related to the conference the burden that has long pressed upon his heart for that field, and expressed his determination to lose no time in setting sail. When these recommendations were read, the Spirit of the Lord rested in rich measure upon the delegates, and before they were adopted, the entire congregation was melted to tears. This has been our experience many times during the last year. It is an open, precious manifestation of God's approval of our efforts to send help to the needy regions beyond.

Realizing that the Mission Board would require special help this year to carry on its foreign enterprises, some of the conferences came forward with generous contributions. Iowa and Minnesota gave one thousand dollars each, and Dakota and Nebraska gave five hundred dollars each. Although no call was made, some of the delegates voluntarily made personal donations.

A deep interest was taken in the movement for the sale of "Christ's Object Lessons." The deliberate, intelligent, determined course pursued by these conferences for carrying out this God-given plan was one of the most inspiring sights I have ever witnessed in the gospel work. The brethren first settled the question of duty. They next unitedly settled the question of doing their duty, and then they studied together as to how to do it. When all was clear, they joined hands in a sacred pledge that every man would stand by his post until the blessed work was done. The Minnesota delegates assured us that one of the best meetings of all their experience in connection with this cause was when they unitedly pledged their earnest, persevering, and continuous support of this movement until their books are all sold.

The cheerful and courageous steps taken by this conference to hasten this work, and thus usher in the reign of grace, will make its memory pleasant to those who were permitted to be present.

A. G. DANIELLS.

## England

LONDON.—God is visiting his people, and is rolling away the reproach in different parts of the world. We thank God for what he is doing in England.

A wonderful revival has broken out in London, which is spreading to different parts of the country. Friday, March 28, was set apart as a day of prayer and humiliation before God. A large company of brethren and sisters gathered at Leytonstone, East London, and such scenes were witnessed that day as we have never seen before in the history of the work in this field. Sins were publicly confessed, wrongs were righted, brethren and sisters went noiselessly about the church during the day, seeking forgiveness from those they had wronged; those who had robbed God of his tithe openly acknowledged it, and then God began to visit us.

The call was made for restitution as far as lay in our power. One brother went home and told his wife how he had



robbed his employer many years ago before he came into this truth, but while he was a professed Christian, and it had never been found out. He wrote to his employer confessing his sin, and sent the full amount of the money, asking forgiveness. The employer wrote back freely forgiving him, and returning the money to be donated to the church that could produce such results as that. Another brother came to the front during one of the meetings, and with tears streaming down his face, emptied the contents of his purse on the table, declaring how he had robbed God of his tithe, and would make full restitution. I have received letters from outside people who have witnessed these scenes, acknowledging that God is with us of a truth, for such work could only be the direct result of the working of the Holy Spirit.

The revival has spread to our public meetings. Now that God has cleansed the camp, he is taking them in his own hands. At Forest Gate, East London, where we are conducting Sunday services in a large hall, men and women are humbly inquiring, "What must I do to be saved?" God is coming near to his people with the power of the Holy Spirit in these last days. The sick are being healed, and people are being prepared for the coming of the Lord.

The end of all things is at hand, and those things that we have long looked forward to are now beginning to take place. A week ago God visited our school in North London, where Brother Salisbury is doing excellent work. Confessions of sin were made, the students were blended together in the spirit of love and unity, and all the classes were suspended during the morning session as we bowed with the students in one of the most wonderful prayer meetings that has taken place there. God came near that morning, and hearts were melted as forgiveness was sought and found.

Our smaller companies in London are catching the spirit, and reports are coming in from the provinces of how God is working in a similar manner in their midst. Brother Ballenger reports churches renovated, and the Holy Spirit working with great power. God is in this movement, and it must go on until a people are made ready for the Lord.

"I can hear the steady treading of ten thousand marching feet,  
True men and women marching on through  
highway, lane, and street;  
They will never pause nor falter till the  
triumph is complete—  
Since God is marching on."

HARRY CHAMPNESS.

LEEDS.—The more I become acquainted with the situation in this field, the more I am impressed with its importance. The dearth of laborers is great.

We are looking forward to the coming European General Conference with much interest. We have secured Holloway Hall for the meetings on the two Sabbaths and Sundays and the evenings during the week of the Conference. This is both convenient and ample in room. The day meetings during the week we will hold in Duncomb Hall.

I am now making a tour in the north. We are much encouraged by what the Lord is doing for us. Here at Leeds a nucleus is forming. The *Present Truth* is doing a good work, and I am indeed glad that the sales are gradually increasing week by week.

O. A. OLSEN.

### South Africa Getting Our Literature before the People

If there is one work in which I have felt greater interest than in another, it is that of placing our literature before the people. On account of war and plague this work has been hindered in South Africa. Still, we have been able to put several thousand copies of "Coming King," as well as some other books, into the hands of the people. But since we cannot do this work as we would, we have turned our attention to other methods whereby we can reach the masses.

Our brethren and sisters have manifested a deep interest in getting the truth before the Dutch, who we are told have been greatly neglected by us. God has blessed in the work as we have tried to do something for them. We made a call for funds with which to furnish papers and tracts, and we praise the Lord that he put it into the hearts of so many to respond liberally. Up to the present we have received fully six hundred dollars for this work. This is much more than I expected, but no more than is needed.

We cannot send large parcels of literature into the camps and prisons, as it is destroyed. But we can send small packages by mail to some of our brethren who are in the camps and prisons, and they deliver them. Then we have the addresses of many others to whom we can mail the papers. In some places our people get permission to visit the camps, and in this way we are able to place large quantities of papers and tracts among the Dutch. In fact, it takes large quantities to supply a camp of a thousand tents, with four or five thousand people, and there are many of these. But the Lord is in this work, and the last message is being brought to the attention of a large portion of the Dutch people of South Africa. For this we thank the Lord, while continuing to sow beside all waters.

We are much interested also in the circulation of the *South African Sentinel*. In the past we have been greatly perplexed to know how to get the paper before the people. We tried canvassing for it, but this was expensive, and we scarcely knew what to do. Finally, one Saturday evening, a brother went out to sell some papers. In this he was successful. Soon others began to follow his example, and it was demonstrated that it was an easy task to sell from fifty to one hundred *Sentinels* on a Saturday evening. At that time the streets are full of people, who are out to see and to be seen.

When we began selling the *Sentinel* in this way, we were finding it hard to dispose of twenty-five hundred papers each month; but now we are printing sixty-five hundred, and all are being sold. We feel that this is a success in every way. We do the work on an evening usually devoted to idleness, hence many can take part in it. The people take the papers home to read on Sunday, and thus thousands have their attention called to the truth. We carry English, Dutch, and German papers from house to house, but the evening work accomplishes the most.

We are glad that we have been able to do a large amount of free work among the soldiers and hospitals. Our literature has been carefully examined by the military authorities, and in each instance

pronounced good. Officers of high standing say that we furnish the best reading matter that they receive, but we are not able to furnish a tithe of the amount that is needed, since the way is open to send to the troops in any part of South Africa.

Our cities are filled with strangers, and many of these are becoming acquainted with the message. Thus it is that the Lord is preparing the way for the loud cry. We are thankful that we have a part in spreading the glad tidings in this land.

W. S. HYATT.

### India

CALCUTTA.—This field is certainly ready for the harvest. The native people, especially, seem to be reaching out for something better, and when the word is given to them in its beauty and purity, it charms them, and they cannot get away from it. Often when the words of the lowly Teacher of Galilee are repeated to them, they say, "Never man spake like this man." On every hand we find eager souls, and it is indeed a source of encouragement and pleasure to see them rejoice in the gospel.

I find, with the help of the Lord, that the Hindi language is easy to learn, and the book of John, which I am reading just now, seems very beautiful in this tongue. Hindi is certainly a pleasant language, and many of the scriptures seem like music when repeated with the native accent.

I have made a copy of a letter which I received a few days ago from a boy who, after being with us for some time, returned to his home about a month ago. He accepted the Saviour, and is telling the good news to his friends and relatives at home. He writes:—

"DEAR BROTHER BURGESS: I am glad to receive your letter. Jesus Christ is blessing me. I trust him. He is my Saviour. Every day I am praying for my family, but they don't trust in the real Saviour. Therefore I am sorry. I think you will pray for them. My Hindu relatives are driven out me from home, therefore I were in a great danger. But I don't care for that, because Jesus is our elder brother. He will give food. Now I am preaching about Jesus among friends and relatives. I am well. Pray for me and for my friends.

"Your brother,

"JOGENDRA KUMAR ROY."

L. J. BURGESS.

### Missionary Work in the South

SPRING has come in all her glorious beauty, and it would do you good to be here. Flowers in profusion, green trees, sweet, balmy air, and gentle sunshine,—all appeal to man's higher nature.

The South is a grand place in which to live,—warm the year round; invariably healthy, if one is careful to preserve health; and the people are kind and hospitable. Everything is pleasant, but the heat of summer. This, however, is in no sense unpleasant indoors, or when one is not taking brisk exercise out in the sun. I do not think the heat is so intense here as in the North during the hottest days. The almost unendurable heat comes just after the heavy thundershowers of June. Then when the vertical rays of the sun strike the water-soaked earth, the moisture is at once converted into steam, and this, rising

constantly from the ground, gives one the feeling of being in a hot vapor bath. The late summer months, though hotter than June, are dryer, and not so uncomfortable. Those who are inclined to perspire freely will suffer some discomfort while canvassing during the hottest weather. Walking, or rather trudging, along the soft, sandy roads, carrying a heavy load of books, is rather severe exercise, and on a hot day soon excites one into profuse perspiration. It isn't the most soothing sensation to sit down in a strange house with every fiber of one's clothing soaked with perspiration. Yet we can endure this, and much more, for our work's sake. The most trying experiences often prove the dearest, and not infrequently the most profitable. It is a sweet privilege to tell the people of the saving power of the gospel. Too many who profess Christianity know little of the power of Christ. How delightful it is to tell them of a risen Saviour, full of life, love, compassion, an ever-present help in time of trouble.

Lovers of truth always recognize its flavor. Sincerity invariably has its reward. The power of Christ in an individual will give him a love for fallen, suffering humanity, and those whom he meets will recognize that love to be from above. Any one engaged in missionary work in the South will have sweet experiences if his whole soul and body are surrendered fully to Jesus. Nothing should take the place of that wonderful love. It is our very work that shapes our character. And so the worth of our character depends wholly upon the character of our work,—the way in which it is done. The love of Christ in you, in me, or in any one can see afar, can even penetrate the shadowy future; and day by day we shall be building steadfast characters, and shall be prepared to meet the future without fear; for we shall thus become "partakers of the divine nature." There is a great work to be done throughout the South. Maybe God is speaking to many who read these words. Will you come and have a share in the glorious harvest?

AMOS E. EVERETT.

Augusta, Ga.

### Atlantic Union Conference

THE sanitarium department of the work in this conference is developing encouragingly. The sanitarium at South Lancaster is well filled with patients, who represent various sections of the Eastern States. It has been well patronized since its opening. There is complete co-operation with the management, medical faculty, and helpers, for which we are grateful to our Heavenly Father. The influence of sanitarium work on the general public is excellent. Similar work is also being started in Philadelphia, New York City, and some other sections of the conference.

The academy is well filled with a promising company of young men and women, the larger number of whom have much zeal for active missionary work. The faculty and trustees are of one mind in plans to bring about the best results in the school. The importance of special educational work among us is being more fully appreciated. Church schools are prospering throughout the field.

One lady has contributed thirty-five hundred dollars to apply on the erection of a dormitory for the boys at the

academy. We need several thousand dollars more to erect the structure, and we are already quite well assured of the larger portion of this. We will contract no debt, but will build when the money is in hand.

There are ten local conferences in our union, the larger number of which are making special effort to close out the sale of their quota of "Christ's Object Lessons" at an early date. The New England Conference has completed the sale of its quota, except the actual cash sale of four hundred and ninety-eight copies.

The spirit to canvass for our subscription books is rapidly coming to the front in conferences which have taken hold with a strong spirit in the sale of "Christ's Object Lessons;" but there is room for many more canvassers in the field, and the Lord is calling for them, too.

The interest in the Sabbath-school work is good, and is constantly increasing, especially where conventions have been held in their interest.

Missionary work that may be accomplished by the distribution of periodicals should be largely augmented in each conference in the union.

There has not been as much evangelical work done of late by the regular ministers as was being done before so many of them took a hand in the distribution of "Christ's Object Lessons." However, there are sections—such as Boston, New York, and some other places—where excellent work is still being carried forward.

The prospect for tent- and camp-meeting work for the summer campaign is encouraging. We appreciate the fact that great responsibilities devolve upon us to bear a clear and definite message, seeing there is more than one third of the entire population of the United States living within our borders.

H. W. COTTRELL.

### Michigan State Meeting

IN view of the deep significance of the movement which is now testing this people in reference to the distribution of "Christ's Object Lessons," a meeting of the Michigan workers was held in Charlotte, April 9-14. Nearly all the conference laborers were present. The object of the meeting was presented by Elder Gowell, to whom the call to this work had come in about the same light that it has to many, as a turning point in the worker's experience in connection with this cause. It seemed clear that the call of the Master for us to find homes for the book he has thus committed to our trust, is of such a character that it will reveal to us our own sincerity, or the opposite, and lead to united effort on the part of those who decide to go on with this great message.

Experience after experience was related in which it was shown how the test came differently to different individuals; but as the human will was submitted to the divine call, victories were gained, without which the worker could not continue in this cause in a manner acceptable to God. It is evident that "the refreshing" is bound up in this movement; for of it such wonderful things as the following have been written for us:—"When the trial has been fully made, there will come a blessed result. . . . They will feel the highest happiness of

a rational mind." "After you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God."—"Rolling Back the Reproach," pages 21, 22.

In view of such a design in the mind of him who has called us to this holy message, the desire seemed to prevail at the meeting to fulfill God's great purpose in unfolding to us his call to service.

Professor Prescott was present over Sabbath, and emphasized the importance of the present crisis, showing that those who bear this life-giving message are themselves to be that which they declare,—the power and coming of our Lord Jesus Christ."

Dr. Edwards and Professor Magan were also present from Berrien Springs, with words of hope, instruction, and cheer. Professor Magan read a very encouraging letter just received from Sister White, in regard to the sale of "Christ's Object Lessons." The subjects of church schools and city missions were helpfully discussed; and an instructive paper on "The Home Department of the Sabbath School" was read by Sister S. M. Butler, of Ann Arbor.

A very important and practical plan was put into execution by the assignment to each worker of from one to four churches, in connection with which he is to labor till their quota of four books for each member is taken. And it is expected that the workers and churches which dispose of their quota before others will help every man his neighbor till the glad work triumphs, and God's plan is vindicated.

C. G. HOWELL.

### Texas

FORT WORTH.—The Lord is delivering souls who were bound by Satan. A man in this city who sold whisky for years is now taking an active part with us in our meetings. Another man who once drank to excess has taken a firm stand, and is truly trusting God in everything. May the Lord help his people to help those who are ready to perish. Let us work for them, even if they seem as hopeless to us as if they were in their graves.

Four persons have decided to obey the truth, and others are in the valley of decision. God is now ready to do great things, and there shall be delay no longer. He says that missions ought to be established. May God help his people to throw out the life line while souls are perishing on every hand. I am clothing the destitute, feeding the hungry, furnishing beds for the poor; and if God puts in your heart a desire to help in this work, your offering will be used to his glory. I am now arranging to open a mission expressly for the colored people. God is truly at work here among all classes. Pray that he may still direct his work, and that such as shall be saved may be added to the company of believers.

O. GLASS.

### Oklahoma Territory

SHAWNEE.—Quarterly meeting was held in the home of J. N. Hufstedler. Meetings were held April 11-14. Most of the church members were present, besides a goodly number of visiting brethren.

From the very first, the Spirit was with us in power, and his effectual work

on our hearts was manifested in the conviction and conversion of souls. Sins that had been indulged and covered up were confessed and forsaken. Some who had almost fallen took hold with renewed courage. The fact that we are in the testing time—the last great sifting time—called forth expressions of new determinations to press on in the strength of God to eternal victory.

Three persons united with the church, two on profession of faith, and one by letter. One was baptized. Officers were elected for the year, as we had no meeting in January. All left the meeting feeling truly blessed. The elder of the church, Brother J. H. Smith, was assisted by Brother Bagby, of Oklahoma City.  
E. L. MAXWELL.

### The Des Moines Pure Food Cafe

WHILE in Des Moines recently, it was our privilege to visit the Pure Food Café, located in the center of the city. This café was started a few years ago by Brother Patterson, but is at present managed by Brother and Sister Emmons. When Brother Patterson was a farmer, he became interested in healthful living. After giving it a fair trial, he discovered that he could do much better work when he lived upon health foods than when he lived in the popular way, and without any greater expense. Last fall Brother Patterson went to Colorado Springs to start a similar enterprise. Brother and Sister Emmons saw a great missionary opportunity in the health-food industry, so they took charge of the Des Moines Pure Food Café, and are conducting a successful business. We were glad to note that an excellent class of people are regular patrons at this café. Lawyers, judges, stenographers, clerks, and men in government employ from the capitol come here.

This café seems to be recognized by the intelligent people of the city as the headquarters for light on dietetic reform. The mayor's wife called one day to secure foods for a health dinner, which she served to a club. A prominent lawyer's wife recently requested Brother and Sister Emmons to demonstrate the foods before a ladies' club in the city. Many of the regular patrons are inquiring for religious literature. We were deeply impressed with the good that a pure food café can accomplish in reaching the intelligent people of our land, when managed by conscientious and wide-awake Christian people.

MARY W. PAULSON.

### Fiji

OUR hearts are rejoiced as we read of the progress of the work in other fields, and we are sure that the readers of our church paper will be pleased to hear that the work is progressing in these islands. The Lord has been working for us, and the hearts of many are filled with a desire to know the truth.

A new company in another part of these islands has lately begun to obey the truth. They have borne some opposition, and so far have stood firmly, notwithstanding the threats of some of their chiefs. We trust that they may remain faithful. This company are in the most eastern part of the Fiji Islands. The truth was first carried there by the *Rarama*, our little monthly Fijian paper. Later our native preacher, Brother Pauliasi Bunoa, went there and circulated

tracts and papers, and preached a number of sermons.

From another section we received a letter from a native who says that he is keeping the Sabbath all alone. He sends in a subscription for the *Rarama*, and asks that some one go there to preach.

A few half-castes are keeping the Sabbath. Others are anxious to learn. Some wish us to take their children and educate them. A native ordained Wesleyan preacher has lately sent his eighteen-year-old son to us to teach. This was a surprise to us, but we know that the Lord is working on the hearts of the people.

Our little launch will soon be finished. We hope to receive the engine from the States before long. We need this boat very much to go from place to place and from island to island. We are indeed thankful that contributions have come in so freely. We have now received about six hundred dollars. The native brethren have given over one hundred dollars toward getting a new boat. This is a big lift for them. Money is not easily obtained. A Fijian laborer gets about one shilling a day.

Our brethren are now planning to erect a church building. They have been saving means for this purpose for some time. I think that they should have help. This building is greatly needed. Perhaps some who read these lines may be impressed to help our brethren in this enterprise. If so, they may send their gift to the Foreign Mission Board, stating the object for which it is given; or the tract society would no doubt forward the donation.

Remember us, brethren, in your prayers. Pray that the health of the laborers may be sustained, and that the work may go forward with power.

J. E. FULTON.

April 1.

### Central America

JONESVILLE, RUATAN.—I have now been here nine days. The interest seems to be very good, and four have begun observing the Sabbath. All of these are new conversions. Three of them are just now struggling with the tobacco habit,—one, an old lady of seventy years. Others seem interested. Many of the people of Jonesville have a good knowledge of the truth. Many years ago a Brother Gibbs, a canvasser, visited these islands, sold many books, and a few are keeping the Sabbath as a result. Later, a Sister Gerthring, of California, visited her sister at French Harbor, and she and one or two others began keeping the Sabbath. Then Elder Hutchins came. There are a number who know the truth, but have never kept it. It is these who are now receiving the Word in their hearts. Coffee, tobacco, and rum have held this people in chains for years. Now some are going free.

The Bonacca school, with a strict discipline, has decreased in the number of pupils from sixty to forty. These are all good students, and a better spiritual influence prevails in the school.

I have accepted an invitation to preach in a neighborhood two miles west. Have had one meeting. The interest seems fairly good.

God's power to save has been very manifest here, and his presence is precious. I trust him for still greater results.

H. C. GOODRICH.



### The Relief of the Schools

By the following account we may understand, to some extent, the influence of one letter: A sister wrote a letter to a friend, and at once received an order for "Christ's Object Lessons." The following week she received another order from the same person, and a letter stating that a friend of hers wanted the book also. This was repeated until four books were sold. Two of the friends were from a distance.

THE work for the relief of Keene Academy progresses encouragingly. The church at Denison, Tex., have voted to take their quota. The thirty-two members at Adhall have done likewise. At Sanger the little German company have ordered thirty-six copies.

IN a recent letter to the church, Elder Rupert said: "All we need is a united effort. It is neither a big nor a hard job, but it does require a willing effort on the part of all;" and from the reports from Oklahoma it seems that every church, and all the members in the churches, are united in their efforts, for they have nearly paid their portion of the Keene Academy debt.

THE jubilee song is now being sung by a number of the churches in Wisconsin. As reported to us, the following churches have ordered their quota of "Christ's Object Lessons:" Milwaukee, Raymond, Madison, Sand Prairie, Humbird, Marshfield, Neillsville, Birnamwood, Rose Lawn, Flintville, Wausau, Sturgeon Bay, Grand Rapids, New London, West Superior, Ogdensburg, Trade Lake, Moon, Clintonville, and Janesville. Many others have ordered books corresponding with the accessible membership, and some others have guaranteed their quota. Some have not yet reported, but day by day the work is progressing, and churches and individuals are coming into line with the plan, so that the work is constantly enlarging and gaining in strength. A few instances of success will add interest to this great work, and be instructive to our people.

Milwaukee has ordered 642 books, and a few days ago they had nearly completed the sale of 540; and before this article is read, they will have sold more than their full quota.

THE church at Madison, Wis., have sold their entire quota of "Christ's Object Lessons," and one hundred books besides; and they are still going on with the work. Two of the sisters have reached the one-hundred mark.

THE Grand Rapids, Wis., church sold fifty copies of "Christ's Object Lessons" in two days.

A SISTER who is unable to walk has adopted the plan of writing a note and sending it to friends and neighbors, together with a copy of "Christ's Object Lessons," by her little boy. She has already sold two copies.

NEBRASKA is in the field again with "Christ's Object Lessons."

THE Minnesota, Dakota, and Manitoba Conferences have ordered their entire quotas.

IOWA has ordered eleven thousand copies of "Christ's Object Lessons"—the balance of her quota.

A GREAT campaign for the sale of "Christ's Object Lessons" is in progress in the State of New York.

APRIL 15 WAS "Christ's Object Lessons" day at Union College. The college quota, seventeen hundred books, was ordered by telegraph.

BROTHER U. T. CADY, the principal of the high school at Birnamwood, Wis., sold sixteen copies of "Christ's Object Lessons" in three hours.

APRIL 3 WAS set apart by the faculty and students of South Lancaster Academy for the beginning of their campaign on "Christ's Object Lessons." We have not yet heard the results.

AN aged sister in the Pennsylvania Conference, who has passed her three-score years and ten, said, "I will sell twenty-five copies of 'Christ's Object Lessons.'" In a few days she had sold them. Immediately she placed an order for thirty copies more.

**Donors to the Relief of the Schools**

The Total Cash received on the Relief of the Schools Fund up to April 18, is \$40,435.36.

NAME	AMOUNT
E. V. Hilliard.....	\$ 1 00
Sister Hanley.....	10 00
Mrs. H. Hammond.....	1 00
Mrs. W. J. Smith.....	1 00
Mr. & Mrs. J. W. Rogers.....	5 00
Hannah L. Gotts.....	1 00
Mary Roseberry.....	1 00
D. A. Piper.....	10
Mrs. L. Miller.....	3 00
Mrs. E. Covert.....	1 00
E. H. Schwerke.....	10 00
Harriet Evans.....	1 00
Celia Clausen.....	5 00
H. McChesney.....	10 00
G. B. Beckner.....	25 00
H. Beeler.....	5 00
M. C. Duncan.....	5 00
Mrs. F. Brown.....	1 00
Mrs. E. Stevenson.....	1 00
M. I. Bennett.....	1 00
Lotta Deitrich.....	1 00
Mrs. A. G. Repass.....	1 00
Abner Thompson.....	50 00
A. Vuilemier.....	1 00
Frank Banks.....	1 00
Friend, Chesaning.....	2 00
E. Van Buren.....	2 00
Mrs. E. O. Bigart.....	55
W. H. Anderson.....	4 87
Mrs. Geo. Redding.....	1 00
Emma R. Smith.....	1 00
B. Graham.....	2 00
Isabella Blair.....	1 50
Fritz Guy.....	10 00
Mrs. M. J. Sutterfield.....	1 00
Mr. & Mrs. Hammond.....	1 00
W. H. Blosser.....	5 00
J. N. Peterson.....	1 00
M. E. Boutelle.....	10 00
E. C. Boutelle.....	10 00
I. G. Williams.....	15 00
Mrs. L. Rock.....	2 00
Mrs. S. J. Miller.....	5 00
C. M. Wheelock.....	1 00
Joseph Bennett.....	1 00
J. A. Tillett.....	1 00

Edward Finck.....	1 00
G. W. Childs.....	1 00
Mrs. H. A. Baker.....	1 00
W. S. Booton.....	1 00
Mrs. A. F. Bigelowe.....	1 25
Cunnison, Colo.....	44
E. L. Rich.....	1 00
W. S. Wycott.....	1 00
M. J. Ramsey.....	5 00

**Brave Little Vermont**

THE following report shows the progress Vermont is making in the sale of "Christ's Object Lessons:"—

	Copies received.....	VALUE
	1,709	\$2,136.25
" in depository....	259	
" in hands of people	555	
	814	1,017.50
" sold (paid for)..	895	1,118.75

Vermont's quota is three thousand, and according to the figures given above, we have sold about three tenths of our number.

One of our people has taken 116; another, 114; three, 50; two, 30; two, 20; three, 15; and twenty-two have taken 10. One of our sisters thought she could not sell the books, so she ordered one copy. She has sold twelve, and we expect that she will sell twelve more. Here is a point: Do not do so much negative thinking. We say we can't, and then make ourselves think (really believe) that we cannot, and our courage is found wanting.

We are aware of the fact that the South Lancaster Academy is paying interest on the debt that the books are to liquidate. The longer we are selling the books, the more interest there will be to pay; so let us arise "all one body we," and see the victory. The work will last just as long as we make it. What we need is consecrated service, then the books will sell. F. M. DANA.

**"He Left None Remaining"**

THERE is no record in the life of Joshua of his ever being censured by the Lord. To be sure, he made mistakes. Every leader of men, except the Master, has made mistakes. Joshua possessed many noble traits of character. There was one, however, which he possessed in a remarkable degree—*thoroughness*.

Of many men it is written that they "followed the Lord," but of Joshua, that he "*wholly* followed the Lord." To Joshua was allotted the task of conquering Canaan. It was a stiff fight from the beginning: "There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle." Nevertheless "Joshua took the *whole* land."

Joshua's life was spent on the firing line. He lived "in the camp." When a quick move was necessary to save Gibeon, Joshua and his men marched "all night," and fought every hour of the following day. Joshua saw that it would be dark before they could kill all the Amorites. If the Amorites were to be destroyed, it was—now or never. Rather than quit before his work was finished, he prayed for a day of double length: "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."

God answered that prayer, because of the spirit which prompted it—a spirit which refused to quit until the work was done.

When Joshua went into battle, he never regarded the day won as long as a single foe man breathed: "Till they were consumed;" "he let none remain;" "he let none remain in it;" "until he had left him none remaining;" "he left none remaining;" "he left none remaining, but destroyed all that breathed;" "left them none remaining;" "neither left they any to breathe;" "he houghed their horses, and burnt their chariots with fire;" "none moved his tongue against any of the children of Israel." This is the manner in which the inspired record closes the story of each of the victories of Joshua. Was there ever a more *thorough* leader and fighter than Joshua?

And now shall we continue to fight for the freedom of our schools until it can be said of us concerning these debts that we "*left not one remaining*"?

Below we print the coupon. It may take more than one gift before the day is won. But we believe the day should be won—it *must* be won. Let us stand by it, then; let us stick to it until of all the debts there are left none remaining. P. T. MAGAN.

**An Opportunity to Give Spiritual Help**

INDEXED  
I HAVE never seen so good an opportunity for all who will work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling "Christ's Object Lessons." Let all who know the truth engage in this work, in the meekness of Christ and in the love of God, striving to communicate the light of truth. When you are called upon to defend a point of faith, do this in the meekness of wisdom, speaking the truth in love. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." E. G. WHITE.

P. T. MAGAN,  
Berrien Springs, Michigan.

Inclosed find.....

..... Dollars

For the Relief of the Schools Fund.

(Signed).....

Post Office.....

State.....

## Current Mention

— Frank R. Stockton, the noted novelist, died suddenly in Washington, D. C., April 20, of apoplexy, being sixty-eight years of age.

— One hundred and fifty buildings were destroyed by fire in Kansas City, Mo., the evening of April 20, sixty of the buildings being cottage homes.

— The report comes from St. Petersburg of serious disturbances in Southern Russia, which are ominous of an attempt at revolution. The trouble extends over three provinces.

— Two towns in Western Guatemala are reported destroyed by earthquakes which occurred April 17. It is rumored that in one of the towns five hundred people were killed.

— A negro named Butler, living in Chicago on the south side, poisoned himself, and his family, consisting of a wife and five children, because he was unable to provide them decent support.

— A phenomenal heat wave prevailed over Nebraska and neighboring States south and east, April 20, the mercury in some places showing a temperature of 100° in the shade. Overcoats had been worn only the day before.

— Reliable news of the condition of Queen Wilhelmina is not given in the official bulletins posted at The Hague, according to dispatches from that city. It is said the reports are made favorable in order to avoid raising the question of a regency.

— A dispatch from Vienna states that a student in Warsaw attempted the assassination of the governor-general of Warsaw on the night of April 17, firing three shots at him, two of which took effect, though causing only slight injury. This is the third shooting of Russian officials by students within a week.

— The German liner "Deutschland" steered the last portion of a voyage ending at Plymouth, England, April 23, without any rudder, this having been lost in a storm four hundred miles east of the Scilly Islands. The ship's course was controlled by her twin screws, and but little diminution of speed was made after the accident.

— The strict enforcement of the Sunday law in New York City, which prevailed for two or three Sundays recently, appears to have come to a sudden end, the conditions to which it was due being of a peculiar and temporary nature. Sunday, April 20, the saloons were mostly wide open, and no attempt was made to interfere with persons engaged in secular work, either in this or other lines of business.

— An experiment is being tried by officials of the Chicago and Northwestern Railway, which will be watched with much interest by railroad men and the general public. The overland express on that road has been equipped with telephones, which connect not only the several cars of the train, but can be connected with local and long-distance wires at any station along the line. If successful, the experiment will demonstrate the feasibility of communicating by telephone from a moving train.

— A French company is constructing a railway line in Syria, which will reach to the ruins of Baalbec, running through the mountains of Lebanon.

— Attorney-general Knox has begun proceedings against the beef trust, which it is believed is responsible for the recent abnormal rise in the price of meat.

— What appears to have been one of the greatest earthquakes within recent years occurred April 17, affecting a large part of Mexico, and reaching down into Central America. In one Mexican city the damage done to property amounted to a million dollars.

— The editor of the *North China Daily News* says that war between Russia and Japan is considered inevitable both by the Japanese and the Russians and other residents along the Siberian border. Gigantic preparations are being made by both sides for a coming conflict.

— The war in the Philippines is now mainly confined to the island of Mindanao, where some Moro murderers are in hiding. The United States forces demand the surrender of these criminals, and will conduct a vigorous campaign against the inhabitants if their demand is not complied with.

— The United States is soon to have a gigantic bank, ranking with the Bank of England, Bank of France, and other large European banks. This will be accomplished by increasing the working capital of the National City Bank, New York City, to \$40,000,000, which will make it by far the largest financial institution in the country.

— A soldier's barracks in Managua, on the shore of Lake Nicaragua, was blown up by an explosion of tons of dynamite and powder stored within it, April 16. About two hundred soldiers and officers who were in the building were blown to pieces. The damage caused by the disaster is estimated at 5,000,000 pesos (Spanish dollars).

— One of the worst disasters to river steamboats ever known in this country occurred on the Ohio River a few miles from its junction with the Mississippi, April 20. The "City of Pittsburg" caught fire about daybreak, and in a few moments' time was enveloped in flames. About a hundred passengers were on the boat, and as these were roused from sleep, a terrible panic ensued, which the officers were powerless to control. About seventy persons were either burned to death or drowned.

— At a meeting of the Central Federated Union of workingmen held recently in New York City, the following resolution was submitted as a means of dealing with the situation created by the recent heavy rise in the price of meat: "*Resolved*, That we recommend workingmen and women in New York City to refrain from buying or eating beef or mutton for one month from May 1." Similar action was taken by 2,000 employees of the Chicago and Alton shops at Bloomington, Ill. This would be an excellent way of reaching the beef trust with the force of public sentiment, and would greatly benefit the majority of those practicing this abstinence, since they would adopt a more wholesome diet than that of animal flesh. Many would no doubt be surprised to see how easily and comfortably they could get along without the use of meat.

— Marconi promises that wireless telegraphy between America and England will be in regular operation within four months' time.

— Archbishop Corrigan, one of the leading Catholic prelates in this country, is reported to be dangerously ill with pneumonia at his residence in New York City.

— The light in the torch of the statue of Liberty in New York harbor, which was extinguished some time ago because no money appropriation had been made by the government for it, will be maintained hereafter by the War Department, which controls the island on which the statue is placed.

— All previous operations in the formation of trusts are eclipsed by a gigantic "merger" now reported as practically completed under the direction of J. P. Morgan, embracing the great transatlantic steamship lines, English, American, and German. The Cunard line is said to be not yet included in the deal, but it is believed that this line will not be able to stand out against the competition of the trust, and will be forced to join it at an early date. English steamship lines in this trust are not merely controlled by the syndicate, it is affirmed, but have been bought by it outright. Sixty per cent of the interests of this great combine will, it is said, be in the hands of Americans. Besides this combination of steamship lines, it is reported that Mr. Morgan is buying up English trunk railway lines, which, together with leading American railways, will be operated to carry on the business of the trust. Considerable alarm is expressed by English newspapers over the situation.



### Plans Being Suggested

We are much pleased to learn through various sources that the Missionary Acre subject is being studied, and plans are being suggested and adopted, which, when carried out, will be successful in purchasing the old Battle Creek College property for the use of the American Medical Missionary College for the purpose of educating and training physicians and nurses for the promulgation of the special truths of these times in all parts of the world.

The following plan has been suggested by Brother Arthur Moon, of Iowa. We are glad to present it to the readers of the REVIEW, as it may aid some to procure means for the purchasing of the property for the medical college, and at the same time be instrumental in spreading the truth in many localities, and thus accomplish a vast amount of good.

Brother Moon says: "Knowing that earnest efforts are being put forth to aid the medical college, and realizing that there are many who, like myself, have no ground to till, or fowls or stock to consecrate to the Lord, I thought it might be a good idea to give you my plan to raise money for this worthy object. I speak of it because I believe you will be able to reach many more than I possibly can. My plan is to sell the Midsummer number of the *Good Health*, and

turn in the profits for the American Medical Missionary College. Last summer I found it an easy task to dispose of one hundred copies. This year I am planning to sell two hundred. In this plan there is a threefold blessing: first, it will be a great blessing to purchase the college; second, a greater blessing will come to a suffering world in calling their attention to the truths contained in the journal, and the institutions where these truths are taught; third, but not least, is the blessing that will react upon our own souls by this ministry to suffering humanity. My plan is to let the people know that I am selling the journal to help this benevolent work, and I find them willing to purchase and easy to interest in the medical missionary work."

This is an excellent plan, and we hope some one in every church will take it up. I wish to suggest a similar plan which will be a good one to give many of our children an opportunity to secure means to aid in the purchasing of the old Battle Creek College property for the medical college. It is for them to sell the *Life Boat*. Will not each church, or one or more persons in the church, subscribe for a club of the *Life Boat*, and set the children in the church to selling them? The *Life Boat* is published monthly at 28 Thirty-third Place, Chicago. It is nicely illustrated, and can be sold by thousands, at five cents a copy. The journal can be furnished in clubs to one address, as follows: five to twenty-five copies, twenty cents each, per year; twenty-six to fifty copies, fifteen cents each, when used for this purpose. Will not the elder or others in our churches work up the matter of securing a club in each church? When you order a club, address *Life Boat*, 28 Thirty-third Place, Chicago, Ill. Let the church furnish the journals, and permit the children to sell them, and after paying for the journals, let all the profits be sacredly set apart for the Missionary Acre Fund to aid in the purchase of the property for the medical college.

If we as churches will set all our children to work in spreading the truth, but few of them will leave our ranks. The future work of all should be to save souls. Who will aid in these plans?

S. H. LANE.

### Your Farm and Garden

We call the spot of ground marked off by the surveyor's chain and inclosed by a fence, "my farm," or "my land." But God says of all the farms occupied by his people, "The land is mine; for ye are strangers and sojourners with me." Have you ever thought that you deal with only a foot of the surface soil? Suppose the Lord should remove his holding power, and let the bottom drop from your farm? It would be of little value to you then. "If I were hungry, I would not tell thee: for the world is mine."

But even in this foot of soil that you call yours, see what God is doing for you! The snow has been coming down and the rain "from heaven" to water the earth and make it "growing and fruitful." Isa. 55:10, German. There comes a rainfall of one inch in April or May, when your soil has a temperature of 40°. The temperature of the rain is about 60°. On every acre of your farm there falls in small drops over thirteen tons of water. These

warming drops percolate quickly into the soil, pushing the colder soil water down, and raising the temperature at least ten degrees in the first three inches of common clay loam.

The germination of seed and the vital processes of plant life cannot begin until the soil is warmed to a temperature of 45°. So in this soil factory of God's, he sets to work for your benefit myriads of food-producing workmen, just by sending one warm spring rain.

And with the return of springtime the sun rises higher into the heavens, so that his powerful beams may do their needed work upon your soil. Mighty workmen are these rays of sunshine! and how is it? Notice, next time you take your sledge hammer to break a stone, that all the force you put into each blow is given up by the hammer, crushing the rock before it, and allowing the hammer to come to rest at your feet. If not enough force is received by the stone to break it, the hammer rebounds, using some force to send it back. Just so the sunshine contains force from God in the form of heat. In spring and summer, as the sun stands more directly over your farm, his blows of heat-making force become more rapid, imparting some of their force to warm and dry your ground; while some rebounds into the air to warm it, forming a blanket which holds the warmth already gained by the soil.

Of this work of the sun it is said: "Four hundred millions of them [heat waves] arrive at each leaf every second. . . . It is under such hurried strokes as these that starch and sugar are made in the cells of plants."—*"The Soil," Prof. F. H. King*. It is also said that the working power of the sun at the earth's surface is equal to almost four-horsepower for each square yard. Thus God works to "give seed to the sower, and bread to the eater;" that is, to yourself.

How many men would need to be set to work with waterpots to carry water from the sea and lake to warm up your soil, as one shower of rain does? These showers are sent or withheld by the Lord. When he is obeyed, and idols are put away, "then shall he give the rain of thy seed." "Then I will give you rain in due season." See Isa. 30:23; Lev. 26:4.

Suppose the warmth from the sun were withheld after the ground is frozen: how many fires would you have to build to thaw it out? Or how many men with their sledge hammers would be needed to impart the necessary heat by the friction of their blows? We can do the tilling and planting, with the strength given us from our God. But how puny is all our work when placed beside the mighty work he is doing every day upon the earth!

How perfectly reasonable it is, then, that you should recognize the Lord's share in the products from your farm and garden! If a neighbor works your field on shares, furnishing certain things, and doing work equal in value to what you furnish, he gets half of the products. You would not think of ignoring him in time of harvest, taking the whole for yourself. Or if you work his land on shares, and he takes the whole harvest, he might expect soon to hear unfavorably from you.

Has God been working continually for you in your soil these many years, and you have been treating him as an unin-

terested party, taking to yourself practically all the harvests, both his share and yours? How would it do to take the Lord into your confidence and deal with him on the share plan for a while? Seeing that you thus recognize him as a worker with you, and regard yourself as a worker together with him, he can safely do more than ever for you in your soil and seed. Then you may expect that this saying shall come to pass: "Blessed shall be . . . the fruit of thy ground, . . . blessed shall be thy basket and thy store. . . . The Lord shall make thee plenteous in goods, . . . and in the fruit of thy ground. . . . The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand." Deuteronomy 28. Take the Lord in on shares this year.

JOEL C. ROGERS.

### All Seem Interested

As we meet with our people, we are much pleased to note their hearty sympathy with all phases of the work. Progress and freedom from debt is the keynote which has been struck, and is being sounded loud and clear throughout the land.

At the Lake Union Conference at Chicago and the Northwestern Union Conference at Des Moines, Iowa, when the plan for raising means for the purchasing of the Battle Creek College property for the use of the American Medical Missionary College was introduced, all the delegates responded heartily, and readily volunteered to aid in the work, and to encourage our people in their various fields to do so by gardening and farming for the Lord.

On Wednesday forenoon, April 16, we had the privilege of presenting this matter to the church and the students of Union College, at College View, Neb. The meeting was an enthusiastic one, and although but few are farmers, most of those present thought that something might be done. A canvass of the congregation resulted in raising \$175 in pledges, \$10.50 in cash, and a pledge of the proceeds of one acre of corn and one-half acre of flax. Six young men each pledged the best week's wages during the summer, and six individuals a day's work each, while others pledged the proceeds of garden and fowls. Many of the students determined to use their influence in enlisting the aid of others in this good work when they return to their homes.

We are pleased that there is a move in regard to this matter all over the country. Parents, will you not garden or farm for the Lord this season? Will you not put in from half an acre to five acres of corn, oats, flax, potatoes, beans, cotton, or cane? Will you not give the proceeds of an acre of wheat or hay? Will not the sisters raise some fowls, chickens, ducks, or turkeys, or donate the eggs gathered on certain days? or give some of the proceeds of the dairy or the beehive? Will not some of the children sell the *Life Boat*, *Good Health*, or the *Signs of the Times*, and donate the profits, and thus, while placing some of our publications in the hands of the people, aid a good work financially? Let us all do something definite. Will not all make a long and steady pull? Those who wish to make a cash donation, may send their offering to H. M. Mitchell, Battle Creek, Mich. The King's business demands haste.

S. H. LANE.

NOTICES AND APPOINTMENTS

Notice I

THE third annual session of the Chesapeake Conference, for the election of officers and the transaction of other business relating to the conference, will be held in Baltimore, Md., May 9-19.

O. O. FARNSWORTH, Pres.

Notice I

THE undersigned wish to state to the public that it is absolutely necessary that those who are planning to come to the Sanitarium, or the Medical Missionary College, should write in advance of coming, and make necessary arrangements. It is not sufficient simply to write, giving notice of coming, but arrangements should actually be made with those in charge of the work.

Business Notices

WANTED.—A man to work on farm. Address Mrs. M. E. McGuffin, Edward, Ogemaw Co., Mich.

WANTED.—A first class vegetarian cook; good wages. State experience. Vegetarian Dining Room Co., 716 13th St., N. W., Washington, D. C.

WANTED.—A Seventh-day Adventist man who can take responsibility of running a ranch and an apiary in absence of owner. Good wages. Address A. M. Davis, Jolon, Cal.

WANTED.—A capable man as traveling salesman and advertising agent. Salary and expenses. Steady position to right person. Address The Twin City Nut Food Co., Minneapolis, Minn.

WANTED.—Information concerning good opening for S. D. A. dentist. Give population, nationality, number of dentists. State whether there is gas, electricity, or city water. Also if there is a S. D. A. church, or church school. E. M. W., 129 Garfield Place, Cincinnati, Ohio.

WANTED.—A good position is offered to a thoroughly competent and experienced kindergarten teacher, who is able to conduct a normal class in kindergarten methods and all that pertains to child culture. Address at once, Mrs. E. H. Whitney, Sanitarium, Battle Creek, Mich.

FOR SALE.—A 24-acre fruit farm, beautifully and healthfully situated near Washington, D. C., with which it is connected by both steamboat and rail. Bearing trees: pears, 1,500; apples, 30. Young trees: peaches, 300; apples, 30; a few plum and cherry. The pear trees bore 900 bushels last year. Can be bought for \$1,500. Send for printed description to A. Kalstrom, 603 A St., S. E. Washington, D. C.

The Sentinel of Christian Liberty

Why is it that nations, after becoming great and powerful, lose their prestige, and finally fall in irretrievable ruin? This is a question that should be of profound interest to every American. It is plainly answered in an article on "The Dissipation of Self-Government," by Alonzo T. Jones, in the May Sentinel of Christian Liberty. When you have read this article, you will realize that the prime cause of national ruin, the real cause of the fall of the great empires of the past,—Babylon, Medo-Persia, Greece, and Rome,—is something which should not be ignored by

any human being, for it is first the cause of individual and personal ruin. The principle set forth in this valuable article applies equally to the life of the most obscure individual and to the career of the most extensive and powerful empire. The question of how the United States stands to-day in this matter—whether or not self-government, and therefore national virility, is being conserved or dissipated by the people—is considered, and will be followed out in succeeding articles. Read them yourself, and circulate them as widely as possible.

The subscription price of the Sentinel is \$1 a year. Address orders to your State Tract Society, or to the Sentinel of Christian Liberty, 11 W. Twentieth St., New York City.

Obituaries

"I am the resurrection and the life."—Jesus.

FENNER.—Died at the home of her daughter in Leslie, Mich., April 12, 1902, Sister Betsy A. Fenner, aged 56 years and 8 months. Five children mourn their loss. A large concourse of friends were present at the funeral, which was held in the Seventh-day Adventist church. Discourse was given by the writer, from 1 Cor. 16: 57. L. G. MOORE.

STEWART.—Died at Arcade Park, Chicago, Ill., after a lingering illness, Sister Jennie Stewart, in the forty-eighth year of her age. During her illness she was visited and tenderly cared for by the doctors and nurses of the sanitarium. As the result she gave her heart to God, and died with the assurance that she was accepted. Funeral services were conducted by the writer, using 1 Cor. 15: 48. L. D. SANTEE.

BATES.—Hiram N. Bates was born in St. Lawrence Co., N. Y., Feb. 11, 1832; died of tuberculosis at his home in Morrisville, Ill., April 16, 1902, aged 70 years, 2 months, 5 days. Since 1852 he has been a firm believer in present truth, and died with a bright hope of immortality when the Life-giver comes. Funeral service was held in the Methodist church at Morrisville, conducted by the writer, assisted by Elder Bond (Wesleyan). VICTOR THOMPSON.

CUSHING.—Died Dec. 28, 1901, at Portland, Me., in her seventy-fifth year, of heart disease, Sister Cushing. She was born in Portland, but lived, many years previous to her death, on Long Island. At the age of sixteen she gave her heart to God, and united with the Methodist Church. About twenty-five years ago she accepted the truths of the third angel's message under the labors of Brother J. B. Goodrich, and has ever been a faithful standard bearer. She fell asleep in Jesus with full assurance of hope. H. C. BASNEY.

GREEN.—Departed this life at his home in Hebron, Wis., March 10, 1902, Brother Luther B. Green, aged 75 years, 2 months, and 24 days. Brother Green was born at Albany, N. Y. He accepted the faith of the gospel as taught by the Seventh-day Adventists as early as 1854. He was called to Battle Creek, Mich., in February, to attend the funeral of his son, Joseph C. Green, and on his return home he was prostrated with sickness, which soon terminated in his death. He leaves a companion, two sons, and three daughters. S. H. LANE.

WILSON.—Died at Otsego, Mich., April 6, 1902, of disease of the brain, William W. Wilson, aged 62 years, 3 months, and 11 days. For thirty-seven years he lived in the vicinity of Otsego. His religious life of forty-two years has been with the Seventh-day Adventists, and he was a steady, faithful member, at peace with God and with his fellow men, to the day of his death. For his firmness and integrity to right principles he had the respect of all who knew him. The funeral was held April 9 at his late residence, and interment was made in the Otsego Cemetery. The sermon was preached by the writer, using John 14: 1-3. I. D. VAN HORN.

COFFMAN.—Died at Kansas City, Mo., April 5, 1902, Jessie Coffman, aged 21 years, 3 months, and 7 days. She united with the Adventist Church when twelve years of age. L. W. TERRY.

STOKES.—Born April 28, 1879; died of diphtheria, at her father's home, near Mt. Vernon, Ohio, April 15, 1902, Nettie L. Stokes. Sister Stokes was a student for some time at Mt. Vernon Academy, and afterward united with the Seventh-day Adventist church at that place. She fell peacefully asleep in the faith of the third angel's message. Those who most deeply feel the loss are cheered in the hour of affliction by the blessed hope. She leaves a husband, and one child, a babe of eight months. Services were conducted by the writer. W. H. WAKEHAM.

BARBER.—Brother O. W. Barber fell asleep in Jesus at his home in Carrollton, Wash., Feb. 12, 1902, aged 46 years, 8 months, and 4 days. His life was cut short by tuberculosis. Seventeen years ago he accepted present truth, presented by Elder C. L. Boyd, and for sixteen years was elder of the church where he lived. Three words describe the life of Brother Barber, faithful, cheerful, honest. He leaves a wife and a daughter. Words of comfort were spoken by the writer, from Ps. 17: 15, which was selected by Brother Barber. J. M. COLE.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table with columns for EAST, WEST, and various stations (Chicago, Detroit, etc.) and times for different services (Night Express, N.Y. & Bost. Sp., etc.).

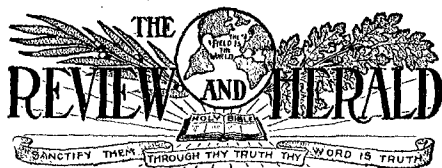
\* Daily. † Daily except Sunday. Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:10 p. m., Daily except Sunday.

O. W. RUGGLES, R. N. R. WHEELER, General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

Table with columns for EAST, WEST, and various stations (Chicago, Detroit, etc.) and times for different services (AM 11:00, PM 3:00, etc.).

Nos. 2-4-6-Daily Nos. 10-76-Daily ex't Sunday G. W. VAUX, A. G. P. & T. A., Chicago. Nos. 3-5-7-Daily Nos. 9-11-76-Daily ex't Sunday W. C. CUNLIFFE, Agent, Battle Creek.



BATTLE CREEK, MICH., APRIL 29, 1902.

URIAH SMITH }  
L. A. SMITH } EDITORS  
W. W. PRESCOTT }  
MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

THE coupon for the relief of the schools will be found on page 20. Do not overlook it and the accompanying article.

THE work on the foundation for the new Sanitarium is progressing rapidly. It is expected that public exercises in connection with the laying of the corner stone of the new building will be held on Sunday, May 4.

WE are sure that the readers of the REVIEW, thousands of whom have known the senior editor personally, will join with the other members of the editorial staff in extending to him their hearty congratulations on the completion of his fifty years of service in this office. It is no common experience to have the privilege of rounding out half a century of honorable service in the same institution. During this time many changes have taken place in the history and geography of the world, but amid all these there has been no more important movement than the very work with which our esteemed fellow worker has been connected, and which has largely grown up during this half century. If it should please the Lord that our brother should tarry till he come, we shall be glad to stand shoulder to shoulder with him in the conflict until that glorious day.

AN unusually large party leaves New York for London, Wednesday, April 30. The list is as follows: by the steamship "Oceanic," Elder A. G. Daniells, Mrs. A. G. Daniells, and son Grovenor; Elders H. W. Cottrell, C. W. Flaiz, H. Shultz, N. P. Nelson; Mrs. N. P. Nelson; Brethren G. W. Bailey, E. R. Palmer, Ernest Taylor, W. O. James; Joseph Brandt, Mrs. Joseph Brandt, Miss Brandt; Chas. E. Holmes, Mrs. Holmes; Miss Maude Morrison, Miss Linnie Belden; W. B. Scott, Mrs. W. B. Scott, and two children; Willie White. By the steamship "St. Louis," April 30: Elder Jean Vuilleumier, Mrs. Mina Vuilleumier; Brethren A. A. Carscallan and L. A. Hartford; and Brother and Sister W. H. Olmstead. Brother Joseph Booth and family will follow on May 7. Brethren Daniells, Cottrell, Flaiz, Shultz, Nelson, and Palmer go as delegates to the Euro-

pean General Conference which will be held in London, May 15-30. Brother Vuilleumier is returning to his field of work on the Continent, having been restored to health since coming to America. Brother Booth will attend the conference on his way to his field of work in Central Africa. Brother Willie White, who has been for several years an employee in the Review Office, will connect permanently with the London publishing house. Brethren Bailey, Taylor, James, Brandt, Holmes, Scott, Carscallan, Hartford, and Olmstead expect to remain permanently in England, and to unite with the workers already engaged in the circulation of our literature. Brother E. R. Palmer will remain after the conference to assist in organizing and developing the canvassing work in the British field. We hope our brethren and sisters will have a comfortable voyage, and that all the workers will be greatly prospered in the work to which they go.

### The Message in Central Africa

ABOUT ten years ago the Lord led Mr. Joseph Booth, who was then in England, to go to Nyassaland, Central Africa, to assist in carrying the gospel to the native tribes in that part of the dark continent. In passing through Cape Town, South Africa, he met Elders A. T. Robinson and I. J. Hankins, and Sister Hettie Hurd (now Sister Haskell), who called his attention to the message for this time, but he did not see its importance then, and hastened on to Central Africa. After reaching his field of work, he found Brother George James, a former student in Battle Creek College, who went to that part of Africa about twelve years ago as a self-supporting missionary. Brother James urged the message again upon his attention, but while not opposing it, he did not decide to accept it, and Brother James left him for other fields. A little later a native chief, who had listened to Mr. Booth's teaching, charged him with inconsistency in claiming to teach and obey God's words when he was acting contrary to the plain teaching of the fourth commandment. Some of his native converts, who heard this statement, decided afterwards to observe the seventh day as the Sabbath according to the commandment, even though Mr. Booth continued to observe the first day of the week.

In 1897 Mr. Booth came to America, with the determination of looking carefully into the Sabbath question and settling it. In the Lord's providence he met the Seventh-day Baptist brethren, at Plainfield, N. J., and after studying the matter carefully with them, he accepted the Sabbath truth, and began the observance of the seventh day of the week. He then returned to Central Africa as a Sabbath-keeping missionary, and for about four years worked in affiliation with the Seventh-day Baptists. His mind, however, often reverted to the message which had been called to his attention by the brethren in Cape Town, and later by Brother James, and he de-

cidated to come to America for the purpose of meeting with the Seventh-day Adventists, and learning more fully concerning these things. Arriving in New York, after considerable inquiry he found our people, and met with Brother and Sister Haskell. Later he attended a portion of the Lake Union Conference at Chicago, and there related his experience in finding the truth, and told of his work in Central Africa.

By request of the General Conference committee, Brother Booth came to Battle Creek last week, and our people had the privilege of hearing him on the Sabbath. Friday evening he spoke to the nurses, helpers, and students at the Sanitarium. Sabbath forenoon he spoke at the Tabernacle, and again in the afternoon. It is impossible to give here any abstract of Brother Booth's talks, but we hope to present a full report later. We can only say that all who heard the recital of his experiences and his invitation to this people to accept the burden of the work in that far-off field, were deeply impressed with the opening providence of God in bringing to us such an opportunity. The sweet Spirit of the Lord seemed to rest upon the congregation, and to witness to the testimony borne concerning the manifest working of the Lord in behalf of the peoples still in darkness.

At the close of the afternoon meeting, by a unanimous rising vote, the Battle Creek church expressed their approval of the plan of entering upon mission work in Nyassaland, and pledged themselves to support Brother Booth in that field for one year. Later the church board voted to recommend to the church to appropriate six hundred dollars, from missionary funds now in hand, for the payment of Brother Booth's traveling expenses in returning to Central Africa. We believe the church will be blessed in thus responding to the call for help in carrying the message into this new field.

It is expected that Brother Booth will sail from New York on May 7, and after attending the European General Conference in London, he will proceed at once to Central Africa again. The Mission Board hope to be able to send two or more workers with him, and of this we shall speak later.

It is evident, as we accept the responsibility under God of carrying the advent message to all the world in this generation, that the Lord will open ways before us, and raise up those whose training and experience will enable them to render efficient service in the one great effort. May the Lord grant us wisdom to recognize every such providential opening, and the courage to accept the responsibility which may come with it.

### Important Notice

IN the REVIEW, for May 13 there will be printed a report of an address by Brother Joseph Booth, in which he gives some account of his personal experiences in mission work in Central Africa. We recommend that this be used in the churches in the place of the usual second Sabbath reading, and that it be read on the third Sabbath of the month, instead of the second. Church officers will please bear this in mind, and plan accordingly. Remember that no second Sabbath reading will be sent out in May.

W. A. SPICER,  
Secretary of Mission Board.