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No. 26



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"THOU SHALT BE LIKE A WATERED GARDEN"

Publishers' Page

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lishing Company.

Sabbath-School Lessons for the Third Quarter

THE *International Sabbath-School Quarterly*, No. 29, containing the Sabbath-school lessons for the third quarter of the present year, is now ready.

The lessons for the coming quarter will be a continuation of the Studies in the Gospel Message, under the following general topics:—

The Gospel Message for All the World; Ceremonialism Leads to Bondage; The Curse of Formalism; Living Temples Are Found in Babylon; Preserving the Temple from Defilement; The Glory Revealed in the Temple; The Religion of Babylon Does Not Recognize the True Temple; The Living Temple Reveals the Mystery of Godliness; The Living Principle in History; The Revealed Secret; The Secret of Continuance; Justification by Faith, the Basis of the Continuance of the Kingdom; The Message of Justification by Faith Will Establish the Everlasting Kingdom.

These lessons are of unusual interest, and full of important practical principles. Price, 5 cents a copy.

"Story of Daniel the Prophet"

An excellent book to study in connection with the Sabbath-school lessons for the coming quarter.

BEGINNING with the fourth lesson, the greater part of the remaining lessons for the quarter are upon the events recorded in the first and second chapters of the book of Daniel. These chapters contain the account of the captivity of Judah and the experiences of Daniel and his companions.

The "Story of Daniel the Prophet" is the fruit of many years of close Bible study and untiring research, and contains, in addition to an excellent biography of the great prophet, much important matter that will be especially helpful to all who study the Sabbath-school lessons for the coming quarter. The following chapter headings of the book, compared with the subjects of the Sabbath-school lessons, will suffice to show the importance of the "Story of Daniel the Prophet" in connection with a thorough study of the Sabbath-school lessons for the next quarter:—

Daniel and His Followers Tested; A Controversy Between Truth and Error; True Freedom in Worship; The Most High Ruleth; Last Years of the Babylonian Kingdom; The Handwriting on the Wall; Daniel in the Lions' Den; Prophecy of Daniel Seven; The Eighth of Daniel; History of the Jews; The Sanctuary; Introduction to the Last Vision; History of the Decrees; History of Greece; The Fourth Kingdom; The Mystery of Iniquity; Work of the Mystery of Iniquity.

The book is beautifully bound; size, 6¼ x 8¼ inches; 295 pages; set in new, clear type, with the Scripture texts in the margin. Price, 75 cents, postpaid.

"Patriarchs and Prophets"

AN excellent and important commentary on the principal Bible subjects from Adam to the death of David, and especially essential in the study of the subjects of the International Sunday-School Lessons for the third and fourth quarters of the present year.

As the International Lessons from July 6 through the remainder of the present year are upon some of the principal subjects in connection with the exodus and the general history of the children of Israel, and the thousands who will study these lessons are interested in all the subjects especially treated in "Patriarchs and Prophets," the present time is unusually favorable for the placing of this important volume in the homes of the Bible students of the entire country.

Our people should put forth every effort possible to place this book in the homes of the Sunday-school people immediately. It is published in the English, Danish, Swedish, German, and Holland languages. Beautifully bound in all the popular bindings; 760 octavo pages. Prices, \$2.25-\$4.50.

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ALL our churches will unite next Sabbath, July 5, in an offering to pay the balance on the Christiania Publishing House debt. The amount needed is \$30,000.

"The Scriptural Foundation of Science"

MANY throughout our ranks have for a long time expressed a desire for a work setting forth the Bible as a textbook in science. In response to this de-

mand, Dr. L. A. Reed has written an excellent little volume, entitled "The Scriptural Foundations of Science." This book was written for the purpose of inspiring faith in the Bible as a guide in all scientific investigation. It maintains that *all truth* is in the Word, that the Word is perfect, containing all the truth so fully that it is called THE TRUTH, and being *the truth*, it contains conformity to all facts.

It is the purpose of the book to answer all such questions as, "How can the Bible be a guide in science when it does not mention many of the simple facts of science?" and to demonstrate that, notwithstanding its seeming silence in many simple things, the Bible is the most perfect guidebook in science that can be found.

This book is worthy of a careful consideration and a large circulation. It is beautifully bound in cloth, elaborately illustrated, and printed in new, clear type. In size it is 5 x 7 inches, ½ inch thick. It contains 272 pages. Price, 75 cents, postpaid.

The New Commandment Charts

THE Review and Herald Publishing Company has just received a new supply of very fine Commandment Lecture Charts. These charts are 36 x 46 inches in size, and are printed on extra fine cloth, and in type appropriate for tent and hall use. Price, \$1, postpaid.

Tent - Meeting Leaflets

SERIES of thirty-two numbers, excellent for use in connection with the tent effort, and also good for general circulation.

The series covers the following subjects:—

No. 1, Our Sure Guide; No. 2, A Wonderful Dream; No. 3, Four Great Monarchies; No. 4, Do You Know? No. 5, Do You See Them? (scoffers); No. 6, The Law of God; No. 7, Who Changed the Sabbath? No. 8, Rome's Challenge; No. 9, Do You Believe This? (the law of God); No. 10, A Plain Question; No. 11, Some Things That We Believe; No. 12, Don't Try to Improve It (the law); No. 13, Which Day Do You Keep? No. 14, Duty to God; No. 15, A Blessing and a Promise; No. 16, He Saves to the Uttermost; No. 17, Plain Language (on the law); No. 18, Be Not Deceived; No. 19, Does God Mean What He Says? No. 20, The Two Laws; No. 21, The Harmony of the Law and the Gospel; No. 22, Will You Have Right to the Tree of Life? No. 23, Does This Mean You? No. 24, Have You a Carnal Mind? No. 25, God's Call; No. 26, The Judgment; No. 27, Are You Guilty? No. 28, Behold, I Come Quickly; No. 29, An Invitation; No. 30, Here Is Wisdom (666); No. 31, Will You Stand in the Judgment? No. 32, Can This Be Said of You?

Each number is composed of two pages of reading, 5½ x 7¾ inches in size. Many of them are illustrated. All are unique in design and excellent in matter. Price, 10 cents per hundred, postpaid.

The Review and Herald Publishing Company has about 200 of these series bound in paper cover for convenience in preserving them for reference. Price of bound numbers, 5 cents each, postpaid.

The Advent REVIEW AND HERALD And Sabbath

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

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No. 26.

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

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Editorial

As the Days of Noah

As one means of determining when his coming is near, Jesus said, "As the days of Noe were, so shall also the coming of the Son of man be." A marked characteristic of the days of Noah was that "the earth was filled with violence." In making known to Noah the destruction of the world by the flood the Lord said to him, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Violence is manifested lawlessness. When men are a law unto themselves, and seek to enforce their own laws, then the usual forms of government are set aside, and might takes the place of right. Thus it was in the days of Noah. "The wickedness of men was open and daring, justice was trampled in the dust, and the cries of the oppressed reached unto heaven."

In the Days of Lot

THE Saviour has also declared that the days of Lot were similar to the time just before his second coming. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Wholly absorbed in the affairs of this world, which may be legitimate enough when only a legitimate portion of time and strength is devoted to them, they disregarded the principles of the heavenly kingdom, and became the slaves of their own passions. They gave themselves over to fornication, and went after strange flesh. The message of the angels to Lot was, "We will destroy this place, because the cry

of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." And when Lot warned his sons-in-law, saying, "Up, get you out of this place; for the Lord will destroy this city," his words sounded like the words of an alarmist, and "he seemed as one that mocked unto his sons-in-law." A lawless mob raged in the streets of Sodom on that last night before its destruction, regardless of the rights of persons and property. Thus it was in the days of Lot.

In Our Days

HISTORY is repeating itself. The same picture is again presented to our view. Disregard of the divine law is bearing its natural fruit in the disregard of human law. Riotous mobs in the large cities seek to enforce the demands of labor upon capital, and in the country they take summary vengeance upon the criminal. Think of the record of the past few weeks. What a list of lynchings and attempted lynchings! How fiercely the fires of human passion have burned! Men have been tortured and burned to death by their fellow beings! The daily record of the recent strikes in Chicago was the description of a series of street riots, in which the officers of the law were helpless. The mobs were not suppressed, and the rioting ceased only when the cause of the rioting was removed. Similar scenes were enacted in New York City when the Jewish dealers in meat attempted to sell their stock contrary to the wishes of the people. Here is a heading from a recent issue of a metropolitan daily paper: "Mad Mob Riots in Paterson, N. J. Blood Is Spilled and Property Wrecked by Passion-Crazed Men." Leaving out the local reference, how appropriate this heading would have been for a report of the attack on Lot's house in the Sodom *Daily News*, if newspapers had been printed in those days. And those who call attention to these outbreaks and their meaning are called alarmists. They seem to many as those that mock. But what must we do? In these days of violence we must preach the gospel of peace. The power of divine grace must be revealed as the only salvation from the power of human passion. The coming of the Prince of peace must be proclaimed as the only hope of a world filled with violence. The

days of Noah and the days of Lot are upon us. "So shall also the coming of the Son of man be." "How shall we escape, if we neglect so great salvation?"

Go Forward

CHRISTIAN experience is a battle and a march. Every battle should result in victory, and every march should be an advance. Our Leader never sounds a retreat. When the difficulties seem to be the greatest, then his command is, Go forward. There is much territory yet to be entered, and the time is short. This message is for the world. Let every one obey the instruction of the great Commander, Go forward.

A Short Work

THOSE things which seem impossible to man are easily accomplished by the Lord. It is faith in God's power by which we are fully persuaded that what he has promised he is able also to perform. There is a great work to be done, and looking at it from the human standpoint, we might decide that it is impossible to complete it in this generation, but our confidence is in the Lord's promises and in his power to fulfill them. "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." It only needs the willing instruments through whom the Lord can reveal his mighty power in fulfilling his promise. "And who then is willing to consecrate his service this day unto the Lord?"

Joy in Giving

JESUS gave himself for us. He did this willingly. He "for the joy that was set before him endured the cross." This was the joy of seeing souls rescued as the result of his giving himself for them. "He shall see of the travail of his soul, and shall be satisfied." The joy of the harvest may be anticipated even during a tearful seed-sowing; for the promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The one who gives freely in seedtime is preparing for joy in harvest time. "He which soweth bountifully shall reap also bountifully." But the joy cannot be experienced when the giving is in any sense under compulsion. "Every man according as he purposeth in his heart,

so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." A cheerful giver is beloved of God and man. He is a partaker of the divine nature; for God gives, and gives gladly. It is not the simple fact that he gives, but that he is a cheerful giver, which shows that heavenly principles rule in his heart. He who does not really enjoy giving for the advancement of God's kingdom in the earth and the benefit of humanity has not learned from his Master the fundamental lesson of the gospel. "The law of self-sacrifice is the law of self-preservation."

If more than the amount needed for Christiania, \$30,000, should be received in the collection next Sabbath, July 5, the surplus will be devoted to the needy fields. Do not be afraid to give liberally.

Acts Worthy of Imitation

AMONG the many narratives set forth in the Gospels are two beautiful courses of action which are prominently presented for our contemplation and for our emulation as we study the lessons they are calculated to impress upon our minds. These are the courses of action pursued by Joseph of Arimathæa and by Nicodemus. They were cautious, conservative men, naturally thought to be timid through the fear of men and regard for their reputation, but manifesting before the close of their career a clearness of faith, a boldness of conviction, and a fidelity of character, which believers of the present day will be called upon to imitate before the end of their own experience.

Nicodemus is made conspicuous in the records of the evangelists as the one who "came to Jesus by night." John 3:2; 7:50; 19:39. This secret visit to the Saviour by night is generally attributed to fear of the Jews.

Nicodemus was a ruler in Israel, a man of influence and education. He was an earnest man; and as he came to Jesus by night, let us look at the circumstances of the case. This was at the time of the passover (John 2:23), and it was very difficult to have an interview with Jesus at that time. In the first place, Jesus was very busy from early morn till night, teaching and healing the people. It was no easy matter to press through the crowds that then thronged him. But Nicodemus was determined to see Jesus, and to make known to him his difficulties, and receive from his lips an answer to his queries. He was looking for truth; and this interview gave occasion for one of the most beautiful and practical lessons to be found in the whole New Testament, as recorded in the third chapter of John. Nicodemus acknowledged Christ, not yet as the Messiah, but as a divine teacher sent from

God; and being a member of the Sanhedrin, his time would be fully occupied with his official duties, so he would have had no opportunity for such an interview with Christ except in the way in which he secured it, by a night access to his presence. Nicodemus, as we learn from "The Desire of Ages," related the whole interview between himself and Christ to John, and John made a full record of it in the third chapter of his Gospel.

Christ's teaching opened the eyes of Nicodemus, and showed him how far he was from the light as the Lord viewed him. He got a view of his own heart and his pharisaical shortcomings. And when his colleagues were clamoring for the life of his Master, Nicodemus stood up for him, and with a few well-chosen words effectually blocked their angry efforts and arguments. John 7:51. This drew upon him the reproach that he was one of Christ's disciples. The interview of Nicodemus with Christ, though cutting to his natural pride, was an evidence of his desire for instruction. He waited for the darkness of night, when he could see Jesus alone and unobserved; and though there were obstacles in the way, he searched him out on the Mount of Oliyes, such was his desire for an interview with him, in order that his queries might be solved by the wonderful wisdom which he was then convinced that Christ possessed as a divine teacher.

Two years passed away before the interview recorded in John 7:45-52. It is clear that the seed was taking root. The officers were sent to apprehend Jesus. They returned without him, saying, "Never man spake like this man." The Pharisees replied, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" Nicodemus could no longer keep silence. It was no very lengthy remarks he made, but it required no small degree of courage to make them. And when at last Christ was crucified, Nicodemus went with Joseph of Arimathæa, and boldly begged the body of Jesus, and prepared linen and spices for its burial. In the history of Nicodemus we discern a noble candor, a simple love of the truth, and finally a genuine faith and a holy boldness in its maintenance, besides a generous offering in caring, as a last act of kindness, for the Lord. He had lacked a view of true conversion, as revealed by the words of Christ. See the comment upon the circumstances, and the import of the words of Christ, in "The Desire of Ages," pages 167-177. In view of these facts, it is easy to accept the tradition that, after the resurrection of the Lord, Nicodemus became a full convert to the faith, and was baptized by Peter and John.

Connected with Nicodemus, in the last offices of respect and tenderness per-

formed for the Lord, was Joseph of Arimathæa. He is called "a good man, and a just" (Luke 23:50), and, bearing in mind and believing the ancient prophets, was himself waiting for the kingdom of God. Mark 15:43, etc. The character of this man shines out also in connection with the burial of our Lord. He was a disciple of Jesus, but kept this secret till after Christ's death. It is not said that he protested against the wicked machinations of the Jews who were conspiring to put Jesus to death; but it is said of him that he "had not consented to the counsel and deed of them." Luke 23:51. His faith was not lessened but increased by the sufferings and shame of the death of the Son of man. He went boldly unto Pilate and begged the body of Jesus. The body which the governor gave up had been supposed to be that of a malefactor, a criminal, whom Pilate had condemned to the shameful death of the cross. The request of Joseph was therefore a reflection upon Pilate's course in this matter.

In the next meeting of the Sanhedrin, what greeting might he expect from them? They would probably reproach him as follows: "There is the man who took the body of that malefactor from the cross, and gave it an honorable burial in his own tomb." What efforts to degrade and humble him he had to face! There was the cruel title, meant for a reproach, still fixed upon the cross. The soldiers at the foot of the cross were parting Christ's garments and casting lots upon his vesture, the wicked, taunting Jews were still saying, "He saved others; himself he cannot save!" Mark 10:31. Still in the face of all this, this friend of Jesus conveys away his form, on which earth and hell had poured their contempt, and bestows upon it an honorable and costly burial. How can we entertain for such a man other than feelings of respect and reverence? The love of Christ constrained him; and here was the secret of his courage. The sufferings and contempt heaped upon his Lord had not lessened but increased it, raising it to the highest pitch; and he bestowed upon the dead body of his Redeemer the utmost proofs of his love.

He had prepared for himself a family tomb. No member of his family had yet occupied it. He had no doubt often thought, Who will be the first to rest there? and if a stranger had made application for the tomb, he would have revolted at the request. But the first occupant of that tomb is taken from what would have been called a scaffold; for between two thieves the crucifixion took place, amid the execration of a great city, and with every form of contempt which men could devise. What love and faith must have controlled him in this act! Joseph and Nicodemus no doubt

wondered at themselves, and may have said to themselves, Can it be that we, once so reserved and cautious, are the only men in Jerusalem who dare to bury Jesus? So we, if we walk according to the light we have received already, may be permitted to do some act of love for the Saviour which will fill us with wonder and joy.

U. S.

ISOLATED Sabbath keepers are invited to send their contributions to the Christiania collection to the secretary of their State tract society, or direct to the Mission Board, Battle Creek, Mich.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for Sabbath, July 12, is Ceremonialism Leads to Bondage.

Lucifer was the first one to introduce slavery into this world. He did this when he introduced sin into the world. The mission of Christ is to restore liberty. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

"Jesus Christ came into the world to set men free, and to plant in their souls the genuine principle of liberty,—liberty actuated by love,—liberty too honorable to allow itself to be used as an occasion to the flesh, or for a cloak of maliciousness,—liberty led by a conscience enlightened by the Spirit of God,—liberty in which a man may be free from all men, yet made so gentle by love that he would willingly become the servant of all, in order to bring them to the enjoyment of the same liberty. This is freedom indeed. This is the freedom which Christ gave to man; for whom the Son makes free is free indeed."

The gospel is the good news of deliverance from sin, and therefore of deliverance from bondage; for "whosoever committeth sin is the servant of sin." He who "gave himself for us, that he might redeem us from all iniquity," also "gave himself for our sins, that he might deliver us from this present evil world." In giving himself for us, in order that he might accomplish this deliverance it became necessary for him to take our flesh. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Infinite wisdom could devise no other plan. The mind, the citadel of man, had been captured by Satan. Man had thus been brought into captivity. He

was the slave of sin. Listen to a description of his experience. "What I would, that do I not; but what I hate, that do I. . . . How to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. . . . I find then a law, that, when I would do good, evil is present with me. . . . I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

From this scripture it is evident that it is the life of Christ, manifested in the flesh and controlling the flesh, which brings deliverance from the bondage of sin, and reveals the righteousness of the law in us. This is the very essence of the true gospel. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. . . . Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Such an experience as this is possible only through a personal faith in the gift of Christ to the flesh,—a faith which unites one with Christ in his experiences.

It was for this personal faith, this personal appropriation of Christ, that the apostle Paul earnestly contended in his letter to the Galatians, as against any mere outward form, which had no power to deliver from bondage. He described his own experience in these words: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Those who stood for ceremony, any work of the flesh, as opposed to, or in addition to, the simple faith in an indwelling Christ, were mentioned by the apostle Paul as "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." It is from this bondage, which always results from turning religion into a mere ceremonial that the apostle Paul tries so hard to save the Galatians, and all others who

have fallen into the same error. And his earnest exhortation is, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The result of changing the reality of religion into a mere form has been shown over and over again in the history of God's people. In every instance it has been apparent that ceremonialism has no power to save from sin, and that a form of godliness which denies the power is in no respect essentially different from heathenism. This is the lesson which we need to learn to-day. The form of knowledge and of the truth in the law will not be sufficient to save from sin. Mere mental assent to a perfect creed will not deliver one in the hour of temptation. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" "Christianity has a much broader meaning than many have hitherto given to it. It is not a creed. It is the word of him who liveth and abideth forever. It is a living, animating principle, that takes possession of mind, heart, motives, and the entire man. Christianity—O that we might experience its operations! It is a vital, personal experience, which elevates and ennobles the whole man." It is this power of vital godliness, wrought into the experience through personal faith in Jesus the Saviour from sin, which should be revealed to the world in this last gospel message. Anything short of this is not the proclamation of the genuine message. Have we been delivered from the ceremonialism which leads to bondage, and are we giving the real message to the world?

"I am so wondrously saved from sin,
Jesus so sweetly abides within,
There at the cross where he took me in,
Glory to his name."

A UNITED effort on the part of all the Sabbath keepers will raise the amount needed for paying the balance of the Christiania Publishing House debt, \$30,000. The collection will be taken next Sabbath, July 5.

"THE welfare of the universe demands that God shall take such measures against sin as will tend to make it odious in the eyes of the universe, and fill his subjects with horror at the thought of the most distant approach to it."

"It is a truth that the infinite and blessed God does carry out the wishes of his people when their wishes are right wishes, with a punctuality, a promptness, and a fullness of accomplishment such as are not often found in servants."

Conferences and the Mission Fields

THE conferences are reaching out, in their efforts, toward unentered fields as never before. This means much to the cause of missions. It enabled the Mission Board to meet the sudden call to open a new mission in Nyassaland, and the same missionary spirit on the part of conferences is helping in a score of fields.

On account of this desire on the part of conferences to help as conferences in the mission fields abroad, as well as on other accounts, the people ought certainly to respond faithfully in bringing the tithe into the conference treasuries.

Some, upon whose hearts the burden of the mission fields has been pressed heavily, have felt that, inasmuch as a disproportionate amount of means was being expended in the home fields, they would like their tithe to go direct to the missions. This, however, would not be the right way to regulate the matter, and would lead to confusion, which, in the end, would not further the missionary cause. And now that the conferences are anxious to spend more and more of their resources in helping beyond their own borders, the tithe payers may feel that in strengthening the hands of the home workers they are directly building up the cause abroad. The field is one. The conferences realize that the needs of Europe, of Asia, of Africa, press upon each and every home conference. We are lined up in one solid phalanx to press this battle to the gate.

It is worth remarking that the conferences find nothing is lost to the home work by the effort to help in the regions beyond. Again and again we find conferences that are doing the most beyond their own borders reporting that the tithes and other funds have so increased that there has been more for home interests than ever before. "There is that scattereth, and yet increaseth." The proverb is as true of conference work as of the individual. The call of the hour is to a systematic campaign for planting the standard in unoccupied fields in all the earth, and as we move all together in line with God's call, he opens his treasury in the hearts of the people.

Some time ago Wisconsin was giving over twenty per cent of its income for work beyond its own borders. The people have felt the inspiration of this missionary policy, and have responded in tithes and offerings for conference needs more freely than ever. The same report, in general, might be made of other conferences that are helping according to their ability. If a full tithe were paid into every conference treasury, our conferences, without neglect of their local work, could take on vast responsibilities in the great and populous mission fields. We know that conference committees are

desirous of extending their work in the mission fields, and for this reason are the more anxious to see the tithe fund increase.

One cannot help rejoicing as one sees how easily an awakened people can fill the earth with the sound of the truth. The crusade with "Christ's Object Lessons" is suggesting how great a part the rank and file of our people are to act in evangelizing the home field. Stirred by God's call to meet the final issue, our whole denomination may quickly carry the truth through every community within organized conference boundaries. As this burden rolls upon the people, bringing the blessing of service with it, the public laborers can more and more freely be sent abroad into the populous fields where the many millions are waiting. Let us never take our eyes off the mark until every land has had the witness borne within its borders.

W. A. S.

Do not be one of the indifferent ones who leave others to do their share in the collection for Christiania next Sabbath, July 5:

Art Thou a King?

It is a wonderfully high calling to which we are called. Being delivered from the power of darkness and being translated into the kingdom of God, means something. The question of forms and creed will take care of itself when we get the true life within us; for when that life is accepted, Jesus will be made manifest to the world through us, and that through forms which he has himself established.

The question of keeping the commandments of God is not an arbitrary one,—that certain arbitrary requirements have been made for us, and then in reward for keeping these requirements God gives us a place on his throne. No, but in keeping these requirements there is great reward; for keeping the commandments puts one upon a throne — not visibly perhaps just now; but when a man is a king, it makes no difference whether he is on a throne or not.

When Daniel was sent to Babylon as a captive, Nebuchadnezzar was on the throne. When the king was in trouble, Daniel was the one who got him out of his difficulties, and as a consequence of that Daniel was given a place of power. Who was king, Daniel or Nebuchadnezzar? At the close of that interview "the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." Why? — Because it had been proved that he knew more than all they; because he was in touch with God, and because God worked through him and revealed

the true kingship of character. Notice the experience of Nebuchadnezzar. When the so-called wise men of Babylon could not tell the king his dream, the record says, "For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon." The man who gets angry and very furious is not a king. He may sit on a throne, but he is not a king. In the experience of the third chapter of Daniel, when Nebuchadnezzar commanded the three Hebrews to worship the golden image which he had set up, and they refused to do it, "then was Nebuchadnezzar full of fury, and the form of his visage was changed." In the fourth chapter we see Nebuchadnezzar in a different place. A man who gets angry and very furious is like the beasts that perish, and the king was made to realize this, and all the people saw it; for he went out and dwelt with the beasts for seven years. That is where he placed himself, when he was on the throne. He had the privileges of a king, but he was lacking in the character of a king. He had the character of one much lower, and God's providence opened the way for him to occupy that place.

The time will come when every king will have a throne, and every one who is not king will have no throne. True kingship comes through the grace of Christ, and is a real experience of restoration from the service of sin to kingship,—to royal service. We read that man was made a little lower than the angels; and further, that the angels are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation." That is, they are sent to men on the earth who are "heirs of salvation." Man is lower than the angels, therefore the angels minister to him. When Jesus was made a little lower than the angels, the same thing was observed. After he was tempted by Satan in the wilderness, angels ministered unto him. He who occupies a high place is the one who serves; and he who serves the most and the best, occupies the highest place. That is God's estimate of kingship and character.

God's Estimate of Character

In order to take such a view as this of our daily experience, we must believe the Word; we must believe in God, we must believe in God's estimate of character, and accept what he says concerning it, rather than take the estimate of the world. When this is done, then we may expect God's approval, but not man's. When Jesus was here, simply revealing that very fact among men, going in and out among them as one that serves, they did not approve of his way. They said he was beside himself. They saw wonderful works, but because they could not estimate him on their basis, they would not accept him, and so rejected him. But on the day of Pentecost,

Peter stood up, and, as recorded in Acts 2: 22, said, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." In spite of their disapproval, he was approved of God. That was Jesus himself. It is not to be expected, then, that those who really follow him, who reveal his character, will be approved of the world. The servant is not greater than his lord.

When those who were in authority commanded him to be led forth to execution, and when the soldiers carried out the bidding of Pilate, it did not look as though he were a king; but there was no day in all his experience on earth when his kingship shone forth more clearly than on that day. That was the day that he resisted not; it was the day when, suffering on the cross, he said, "Father, forgive them; for they know not what they do." It was that day when he told those who were sympathizing with him and weeping for him, not to do so, but to save their tears for themselves and their children. And it is a curious fact to note that of all the people who were there, only one recognized that he was a king. Even those who had seen his wonderful works forsook him and fled. But the one who did recognize him was the thief who hung on another cross by his side; for he said, "Lord, remember me when thou comest into thy kingdom." He believed that day, even under those adverse circumstances, that Jesus had a kingdom, while those who were in the place of leadership, as teachers of the people, were the very ones to urge Pilate to put him to death.

The Test of Kingship

The tests of this kingship are very simple. With most of us the throne is simply in our own homes; and he who in the relationship of the home, in the daily and ordinary duties of life, and in the common things that come up, and usually in the simplest things, can show that he is king over himself, whose words are words of wisdom, and who makes it clear that his purpose is simply to serve and help others, is revealing the character of a king; he is priest to minister to others. You see from the very nature of the religion of Jesus Christ, when one knows what it is, and experiences it for himself, he will be a minister. He cannot see any one in need without feeling a desire to help him. Christian Help work, missionary work, is not something that has to be tacked on to a religious experience as being a thing that a Christian ought to do, and therefore must do; but it is the very life, the essence of it. It is the thing itself. He does it because he is a king and priest, and he is king and priest because he has been washed from his sins. In the Re-

vised Version, in Rev. 1: 5 the word "washed" is rendered "loosed;" so it reads that he is loosed from his sin, by the blood of Christ. Loosing implied bondage; as when Christ said of the woman bound, "Ought not this woman . . . be loosed from this bond?" To be loosed from sin is to be loosed from bondage. "Ye shall know the truth, and the truth shall make you free."

He who is born again, becomes a child of God, and then by submitting to that life, his life will be described by the ten commandments. God says to every one who accepts his life, "Thou shalt have no other gods before me." That is natural; for when he submits to God wholly, he will have no other gods before him, and thus this command becomes a promise. So with all the commandments. And when we know this for ourselves, it will be but a statement of fact, "Here are they that keep the commandments of God." And when this can be said of a people brought out from every people, nation, and tongue, "Here are they that keep the commandments of God, and the faith of Jesus," then the Lord will come. For the next thing noted in the record after it is stated that a people stood there who kept the commandments of God, was that John saw a white cloud, and on the cloud sat the Son of man.

Then the gospel preparation for the coming of the Lord is that we shall be made kings and priests unto God, by being loosed from the bondage of sin; and when we occupy the place of kings, and are priests because we are kings, we shall minister. Such as we have we shall give to others; just as Peter did at the Gate Beautiful. When the man asked alms, he said, "Such as I have give I thee."

Then to sum the matter up, we see that we are made to be kings and priests that we may serve, and this will reveal itself in our everyday life, in the little things, the most commonplace ways; it will reveal itself in service, in ministering, in that self-control, that power that controls the temper and the tongue, and every high thing that would exalt itself against God, and brings every thought into complete captivity to the obedience of Christ. "Art thou a king?"

Note and Comment

THE failure of religion, as expressed in the prevailing denominational systems of the present day, to satisfy the wants of the masses of the common laboring people, especially the laboring men, is a fact of which frequent evidence is given at this time. It is now reported that workingmen in the natural gas region of Indiana, not content with merely expressing their want of sympathy with

the modern popular church by keeping away from it, are ready to go further and organize a church for themselves, which will, as they believe, meet the requirements of their circumstances. A press telegram dated at Indianapolis says:—

Organized labor in the natural gas belt, Marion, Grant County, where many factories have been established, has divorced itself entirely from denominational churches, and is preparing to build a church of its own, from which the rich will be excluded, and whose membership will be limited to organized workingmen and their sympathizers. It is proposed to pay the pastor and all the running expenses of the church by assessments upon the unions, and thus make it free in the broadest possible sense of the word. One of the projectors of the movement said to-day that the churches offer no inducements to the laboring classes to become regular attendants, and this fact has led to the labor-church experiment.

IN the *Missionary Review of the World* we note the following concerning state religion in Japan:—

Much interest has been aroused in efforts of Buddhism to obtain governmental recognition in Japan. By its contact with Christianity, Buddhism has been aroused from its lethargy, and has resumed somewhat of its activity as a missionary religion, even projecting a propaganda in America. Its renewed activity, which is evidently a conscious or unconscious struggle for very existence in view of the spread of Christianity on the one hand and atheism on the other, has been directed to an agitation in the Japanese Parliament looking toward the "establishment" of Buddhism as a state religion. The adoption of any such measure by the Japanese government would do much to destroy the confidence of other nations in Japan as a progressive, civilized power. The zealous "church party" has met with a decided setback in the refusal of Abbot Shaku Shoyen to indorse the movement. That Buddhist dignitary is held in the highest esteem, and his opinion will carry great weight. He remarks very pointedly that a religion that needs the support of law is so weak and worthless that it does not deserve to live. If the Buddhists are to propagate their faith, it must be by the purity of their lives, and not by the aid of the law.

It is very true, as the Buddhist who is here quoted observes, that "a religion that needs the support of law is so weak and worthless that it does not deserve to live;" and this is just as true when spoken of the religion of the Anglo-Saxon as when spoken of Buddhism. It is just as true as applied to that religion which demands state aid in securing the recognition of its holy day—Sunday—here in the United States, as it is true of a heathen religion of the Orient. That religion which seeks the support of law "is so weak and worthless that it does not deserve to live." The true religion—Christianity—is as indestructible as God himself.

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.

He Careth

WHAT can it mean? Is it aught to Him
That the nights are long, and the days
are dim?

Can he be touched with the grief I bear
Which saddens the heart and whitens
the hair?

About his throne are eternal calms,
And the strong, glad music of happy
psalms,

And bliss unruffled by any strife;
How can he care for my little life?

And yet I want him to care for me
While I live in this world where sorrows
be.

When the lights die down from the paths
I take,

When strength is feeble, and friends forsake,

When love and music that once did bless
Have left me to silence and loneliness,
And my life-song changes to sobbing
prayers,

Then my heart cries out for a God who
cares.

When shadows hang over the whole
long day,

And my spirit is bowed with shame and
wrong,

When I am not good, and the deeper
shade

Of conscious sin makes my heart afraid,
And this busy world has too much to do
To stay its course to help me through,
And I long for a Saviour, can it be
That the God of the universe cares for
me?

O wonderful story of deathless love!
Each child is dear to that Heart above.
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong;
He stills the sigh, and awakes the song;
The sorrow that bows me down he
shares,
And loves and pardons because he cares.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne
above,

To soothe and quiet us with his love;
He leaves us not when the storm is high;
And we have safety, for he is nigh;
Can it be trouble that he doth share?
O, rest in peace, for the Lord will care!

— Selected.

God's Interest in His Institutions

MRS. E. G. WHITE

At various times the condition of our people has been laid open before me. They are in need of the converting power of God. The Lord is looking upon them with disapproval; for many have lost their first love.

We are now reorganizing, and we need much of the help of the Lord. Those in responsible places must stand where God

can use them. On this earth we are to do God's work, and into this work we are to bring the order of heaven. All that is done is to be after the divine similitude. Self is to be put out of sight. We have been bought with a price, even the precious blood of the Son of God. All that we have belongs to God, and is to be used in the Master's service. All that we have and are is to be consecrated to him. Then will Christ be glorified. Then will his prayers for his followers be answered. They will be one with him and with one another, and the world will see that God did indeed send his Son into the world.

Human instrumentalities are the Lord's helping hand. God expects men and women to work for him to the limit of their ability. Each is to strive to accomplish his God-given work. None are at liberty to turn from conformity to the will of God in order to follow their own desires. Even the thoughts are to be brought into captivity to the will of Christ. Not that man can, in his own strength, conform to the mind of God. But he can place himself where the Spirit can guide and control him.

"We are laborers together with God." In his service divine and human agencies are to co-operate. By the partnership of God and man, the work of warning the world is to be carried to completion. Without the Lord's co-operation, we can gain no success. Without his aid, the efforts of human labor, human science, are worthless. All true knowledge comes from him. When man accomplishes anything good, it is because he co-operates with his Maker.

God's Work Is a Unit

God is to be brought into every pursuit of life. With every enterprise he is concerned. But he is especially interested in the various branches of his work, and in the institutions consecrated to their advancement. The offices of publication, by means of which the truth is to be given to the world, are sacred to his service. The sanitariums are his helping hand. Their work—the restoration of the sick to health, and the relief of suffering—is the work for this time. Our schools, where children and youth are to be trained for God, are an important part of his great plan.

There are to be no walls of partition between the different lines of work. This work is to be carried forward without division. In God's cause there are to be no territorial lines. Our schools are to be regarded as a part of his great plan. Our sanitariums also are to be thus regarded. Medical work is to be sacredly cherished, and carefully conducted. It is as the right hand of the body, and is to open doors for the entrance of truth.

No line of work is to be pushed forward to the hindrance of another line. In some ways our sanitariums have more advantages than our schools. This is to be considered in the plans laid for the work. Every effort is to be made to place the schools where they will be self-supporting. Their interests are to be carefully guarded. They are to be

placed on a high spiritual plane. Nothing is to be done to rob them of the advantages they should have. This would be selfishness, and will never bear the Lord's indorsement.

Our publishing houses should make more of an effort to help our schools than they have done in the past. The Lord will not excuse any effort to cripple the educational work. This work is second to none in importance. God's desire is that it shall be given the advantage of every facility that can be used for its advancement.

God is no respecter of persons. Those that honor him he will honor. Of those who obey his commandments it is written, "Ye are complete in him." They co-operate with him in the work of soul saving. God says to them, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

Every Act Is to Bear Heaven's Impress

In order to be successful in the service of God, man must be guided by the Holy Spirit. Christ declares, "Without me ye can do nothing." And the one who refuses to unite with Christ, the one who exchanges the pure principles of heaven for the corrupting principles of the world, thus searing his conscience, might better be separated from the work that is to represent in this world God's justice, mercy, truth, and holiness.

All that God's servants do is to advance the work of soul saving. All that is done in our institutions is to bear the impress of heaven. The policy followed by the Lord's workers is to be in marked contrast with the policy followed by worldlings. Those who are brought in contact with our institutions are to see distinctly the difference between the righteousness of Bible principles and the ungodliness of worldly principles.

Divine agencies are constantly working to counteract the human purposes and plans that are not in harmony with the purposes and plans of Jehovah. No worldly policy is to be brought into God's work. It is his design that his work shall be done by men who realize the broadness of his law and the greatness of his love, men who jealously guard their words and actions, lest they shall fail of doing his work exactly in his way. When men grow careless, the history of their past failures is repeated, greatly to the hindrance of the work the Lord desires to accomplish. If those handling sacred things in connection with God's cause are not more spiritual minded, more sensitive to his claims, more determined to carry out his plans in harmony with his high standard, regardless of human policy, he will overturn and overturn. After test and trial, he will remove those who are not spiritualized, whose words and works do not harmonize with his will.

Fully Forewarned

As the sudden electric flash startles and awakens, so will the world be instantly summoned by the descent of the Saviour. We are fully forewarned of this fact, and of the unexpectedness thereof. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:40. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

The suddenness of such a solemn event should be to us an admonition to watch. May this thought be to us a savor of life unto life, and not of death unto death. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

Our blessed Lord, says one, ere he left this world, announced that he would "come again," as the best news he had for true and loyal hearts. And so it is. And they alone are prospering Christians who can chime in with the concluding strain of Holy Writ, and, when the Master's voice is heard, "Surely I come quickly," respond from the heart, "Amen. Even so, come, Lord Jesus."

The Lord himself shall come,

And shout the quickening word;
Thousands shall answer from the tomb,
"Forever with the Lord."

That resurrection word,

That shout of victory,
Resounds, "Forever with the Lord!"
Amen, so let it be!

What preparation are we making for the coming of Christ? What expectation have we in it? How does it influence our daily lives? Does it stimulate us to holy activities? Are we filled with blissful hope that we shall be forever with the Lord?—*Vanguard*.

WE shall all rejoice together if we all unite to raise \$30,000 next Sabbath to pay the balance of the Christiania Publishing House debt.

The Gospel of the Kingdom

E. J. WAGGONER

CHRIST himself is the embodiment, the personification, of the kingdom of God. The gospel, or good news of the kingdom, is the demonstration of all the power of God in human flesh. Men are to be taught that the Spirit is stronger than the flesh, and can rule it; that the flesh of weak, sinful men, even in what are supposed to be the most debased savage races of the earth, can be used to show forth the mighty works of God. And this will be the case with every one who completely recognizes the fact that he has but one debt; namely, that he owes himself to God, and thus to the world, since God lives for the benefit of his creation.

The debt that we owe to the world is love, and "God is love." Therefore we owe it to the world—to all our fellow men—to allow God to reveal himself to them in us. We owe it to every one to cease holding down the truth in unrighteousness, so that all that may be known of God may be manifest in us. There is altogether too low a conception in the world of what a man ought to be. The standard of manhood is too low. The possibilities that are wrapped up in the human body are not grasped; but there are men now in the world who will allow God to use them to demonstrate that with him nothing is impossible. Who will be one of them?

The men who will compose this glorious band will not be making excuses for not obeying God's law either in letter or in spirit. The righteousness of the law—every commandment to the full—will be fulfilled in them; for love, the manifestation of God, is the fulfilling of the law. "Love worketh no ill to his neighbor;" but love must be at work; therefore love does good to his neighbor. Even so Christ "went about doing good."

In the kingdom of God, the Spirit rules; but "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17); therefore the absolute reign of the Spirit means the complete freedom of the body from all "fleshly lusts, which war against the soul." The desires of the flesh will be present in the flesh; but only the mind of the Spirit will be fulfilled. What a glorious thing it is that this gospel comes to us, and that all this freedom—the freedom of the universe—is for us if we are willing to pay the price; namely, the absolute, constant, and eternal surrender of ourselves to God.

THE Lord is moving upon his people to roll back the reproach of debt from his institutions. Let all respond heartily with a donation for Christiania next Sabbath, July 5.

Comforting Assurances

C. P. WHITFORD

1. WHAT invitation and assurance are extended to us? 1 Peter 5:7; Ps. 55:22.

2. How can we communicate with the Lord, and make known our burdens and cares? Phil. 4:6.

3. What is prayer?—It is the offering up of our desires unto God for things lawful and needful, with humble confidence that we shall obtain them through the mediation of Christ. It may be public or private, mental or vocal. Desire is the very essence of prayer. Prayer without desire is like an altar without a sacrifice. Prayer is a becoming acknowledgment of our Father's sufficiency. It includes asking, confessing, and rendering thanks.

4. Do you ever think that the Lord does not hear you when you pray? Do you think that he would hear you if you should get angry and profane his name? If you think that he hears you curse, but does not hear you pray, then it must be

that you think he had rather hear cursing than praying. Else why should you think that he hears you curse, but does not hear you pray? But you know that such an idea as that would never do. You know that he would rather hear praying than cursing. Then please never think that God does not hear you when you pray.

5. How does David express his confidence in God to hear and answer prayer? Ps. 145:18-20.

6. Did David pray? how often? Ps. 55:17.

7. Had David been a great sinner? 2 Sam. 12:1-9.

8. David committed a great sin; he deserved punishment. How does David speak of the character of God? Ps. 116:5. "Gracious," disposed to show mercy or love. "Merciful," full of that disposition that leads the offended to treat the offender better than he deserves to be treated.

9. How does the prophet Micah speak of the character of God? Micah 7:18.

10. Did God take pleasure in treating David better than he deserved to be treated? 2 Sam. 12:13.

11. Did David confess his transgression unto the Lord? Ps. 32:5.

12. What was his experience when forgiven? Ps. 32:1, 2; 40:1-3; 36:5-8; 116:1, 2.

13. On what condition is prayer answered? Matt. 15:22-28; James 1:5-7.

14. Since faith is essential to the answer of prayer, what must be believed? Heb. 11:6.

15. Can we manufacture faith? Can we by the exercise of our will make ourselves believe that God is a rewarder of those who diligently seek him?—No; we cannot manufacture faith, since we have nothing but unbelief out of which to make it. After having put forth our best efforts to get faith by the exercise of our will power, we would still find ourselves destitute of it.

16. How does faith come? Rom. 10:17.

17. Is it according to his will that we ask for bread? Matt. 6:11.

18. Is he able to provide for our temporal necessities? Ps. 24:1; 50:10-12.

19. How does he encourage us to trust him? Luke 12:22-31; see margin of verse 29.

20. If we do not believe the Lord, of what are we guilty? 1 John 5:10.

21. Does God tell lies? Titus 1:2; Num. 23:19.

22. Then when the Lord asks us to keep the Sabbath, can we safely trust him to direct us in such a way that we may obtain a living? Ps. 37:3.

23. What will be the experience of one who has saving faith? Ps. 145:17-20; 84:11, 12.

24. How does faith in what God says manifest itself? John 6:28, 29; Gal. 5:6.

25. What did faith in God's word lead David to do? Ps. 119:60. No matter what the circumstances may be, the child of faith believes that "all things work together for good to them that love God." Rom. 8:28.

Thy Stewardship

PROPERTY is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God but our sins. Fatherland, pedigree, home-life, schooling, Christian training, — all are God's gifts. Every member of the body or faculty of mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? "Of thine own we render thee." All there is of "me" is God's estate, and I am his tenant and agent. On the day of our birth a new lease is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own with interest," is the divine intention. So live that when thy summons comes to give an account of thy stewardship, it may be done with joy, and not with grief.—*Maltbie Davenport Babcock, D. D.*

We hope we may not be obliged to call for another collection in behalf of the Christiania Publishing House. Let us finish the work next Sabbath, July 5.

God Has Chosen You

JUDSON A. BAKER

THE Lord has made every human being a free moral agent. He has a right to choose to live a life in harmony with God's life, or to choose to do evil. There are two highways upon which all are traveling. One leads to life everlasting, and the other leads to eternal death. The Lord says, "Choose you this day whom ye will serve." Although we have the blessed privilege of choosing, it is also true that while we were sinners, the Lord was seeking to save us. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Not only does he call the sinner who makes no profession of Christianity to turn and serve him, but he also calls for his professed followers to make a complete surrender, and connect closer with their source of strength. God has a special work for his people to do, and he will give his chosen ones strength to proclaim his truth with power. Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15:16. In the past the Lord has done just what he said he would do, and he will verify his promises to-day to all who will believe.

There is a world lying in wickedness, not knowing that the Lord is soon com-

ing, nor how they should live to be ready to meet him in peace. The call of the Lord at this time is, "Son, go work to-day in my vineyard." We cannot long excuse ourselves by saying, "No man hath hired us." "Intelligent, persevering efforts rightly directed will produce results." God says of his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. Is not God calling every one to work for him at this time? All cannot do the same work, but all can be witnesses for Jesus. Soon the world will be warned, and the subjects of God's everlasting kingdom will be made up.

What a blessed privilege it is to be chosen of God to do a work for him. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

Fulfilling the Law

A COMPLETE answer to anyone who is so perverse that, in the face of the plain statement of Christ that he did not come to destroy the law, he will say that Christ fulfills the law by abolishing it, is found in the words of the text, "He will magnify the law, and make it honorable." What honor can anyone give to Christ, and in what sort of esteem does he hold his work, who says that Christ destroys that which is honorable, and holy, and just, and good?

"But he fulfilled the law," says one. That is exactly what he did. What then?—"O, then we do not need to do it; since he fulfilled it, we can have nothing to do with it." Indeed, that sounds very strange from the lips of one who professes to love the Lord Jesus. It is very easy to understand how one who says, "We will not have this Man to reign over us," can say, "We do not wish to have anything to do with anything that he is connected with." But why should a Christian desire to be separated from that which finds its fullness in Christ?

"But we are not under the law." No, indeed, thank the Lord for that. And why are we not under it?—Because we walk in it. Have you forgotten that the message of comfort prepares the way of the Lord? and that the undefiled in the way are those who walk in the law of the Lord? Ps. 119:1-3. We are delivered from the law, which condemned us to death for our transgression, that we should serve in newness of spirit, and not in the oldness of the letter. Rom. 7:4-6. And this is done by the body of Christ, in whom the law finds its perfect fulfillment. When we are joined to Christ in perfection, then the same fullness of the law will be found in us. The curse of the law is not to them that do it, but upon them that do not continue in all things that are written in it. Gal. 3:10-13. Christ has redeemed us from the curse of the law; that is, he has redeemed us from disobedience, unto perfect obedience.—*Present Truth.*

"GRIEVING is at best a folly,
Oftentimes it is a sin;
O, recall thy numerous mercies,
And a song of praise begin!"

THE collection next Sabbath will be in behalf of the Christiania Publishing House. The balance of the debt to be paid is \$30,000.

Christ Our Righteousness

A MODERN representation of the Christ is that of a *substitutionary* Saviour, not in the sense of *atonement* merely, but in the way of obedience. This Christ is held up as embodying in himself the sum and substance of the sinner's salvation, needing only to be believed in—that is, accepted by the mind as the atoning sacrifice, and trusted in as securing for the sinner all the benefits involved in his death—without respect to any *inwrought change* in the sinner himself.

This Christ is held up as a justification and protection *in sin*, not as a deliverer *from sin*. Men and women are assured that no harm can overtake them if they believe in this Christ, whatever may be the state of their hearts, or however they may in their actions outrage the laws of righteousness and truth.

In other words, men are taught that Christ obeyed the law for them, not only as necessary to the efficacy of his atonement as their justification, but that he has placed his obedience in the *stead* of, or as a substitution for, the sinner's own obedience or sanctification; which in effect, is like saying, "Though you may be untrue, Christ is your truth; though you may be unclean, Christ is your chastity; though you may be dishonest, Christ is your honesty; though you may be insincere, Christ is your sincerity. And hence you have nothing to fear."

The Christ of God never undertook to perform any such offices for his people, but he did undertake to make them "new creatures." He never undertook to be true instead of me, but to make me true to the very core of my soul. He never undertook to make me pass for pure, either to God or man, but to enable me to be pure. He never undertook to make me pass for honest or sincere, but to renew me in the spirit of my mind so that I could not help but be both, as the result of the operation of his Spirit within me. He never undertook to love God instead of my doing so with all my heart and mind and soul and strength, but he came on purpose to empower and inspire me to do this.

The idea of a *substitutionary* Christ, accepted as an outward covering or refuge, instead of "the power of an endless life," is a cheat of the devil, and has been the ruin of thousands of souls. . . . Let me ask you, What sort of a Christ is yours? Have you a Christ who saves you, who *renews* your heart, who enables you to live in obedience to God? or are you looking to this outside and imaginary Christ to do your obeying for you? —*Catherine Booth.*



The Lesson

MRS. H. I. FARNUM

"DAY unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19: 2-4.

In lavish vestments, without lack,
The hills and forest rise;
And winging warblers echo back
The airs of paradise!

Now faith, arousing, roams afar
In realms untouched by blight,
Grasping in yonder morning star
A pledge of life and light.

While yearly miracle is wrought,
Reviving withered bowers,
Humanity, endowed with thought,
Reads sky, and leaf, and flowers,

With bright assurance speaking there
That God is ruling still;
So shall his purpose and his care
Extinguish every ill.

Rebellion that was cast from heaven
When arch-deceiver fell,
To conquer in the flesh was given
The Christ, Immanuel.

Concomitants of evil brought
Decay,—the fading leaf,
The transient life, with pain inwrought,
The grave, the parting grief.

This veil that darkens every land
Will surely be removed
By fiat spoken, gentle, grand,
Unfailing — "God so loved."

Thus he who formed will fully do
The work the "fallen" stayed;
Perennial beauty bloom anew
O'er all that God has made.

Earth kingdoms, quaking, breaking up,
Glad herald of a spring
When, from the lonesome, dusty tomb,
Our dead "awake and sing."

Fourth of July Celebration

DAVID PAULSON

ALMOST every boy in the land is looking forward to the coming fourth of July with the greatest enthusiasm. Most of them have for weeks been saving up their pennies to use in celebrating upon this day. If you have succeeded in interesting your boys in something that is more glorious than the "glorious Fourth," then you certainly have reason to be thankful. The following letter is from a man confined in the Maine State prison, and I have scores of similar letters. If your children hesitate to use their fourth-of-July celebration money for missionary purposes, then read this

poor, friendless prisoner's letter to them:—

DEAR SIR: I was glad to hear from you. I would be very glad to receive the *Life Boat* while I am here, and some day I hope I may repay your kindness. I have found more in the *Life Boat* that hits my past life than in any other paper I have ever seen, and I think it is the very paper that men and women in prison or out of prison should read. I know you good people must be doing a great deal of good, and I pray God to reward you all. When my time here expires, I expect to settle in the West; then I shall have the privilege of coming to Chicago, and thanking you all for your kindness in taking an interest in me, and I will let you know how I am getting along. Pray for me.

The majority of even our backslidden or unconverted young people are tender-hearted and generous, and I believe that many of them will sacrifice the pleasure that they expected to secure from their celebration, that some one else who has no opportunities may have a little happiness. If this class of young people will send me their names and addresses and two stamps, I will mail them copies of similar letters and other interesting experiences which will encourage many of them to undertake work for God and humanity. Address 28 Thirty-third Place, Chicago.

A Beautiful Bouquet for Tired Mothers

MRS. O. G. PLACE

BRIGHT bluebells, yellow Saint John's-worth, pink crane's-bill, blue and purple larkspurs, delicate dicentra, crimson vetch, snowy daisies with their centers of gold, and many others of name unknown, all intermingled with their appropriate green, make up my beautiful bouquet, which I do most sincerely wish the eyes of every one who reads these words could see. Doubtless you have all heard of Colorado's wild flowers; I had many times, but never have I so realized their beauty and variety as I do with this bouquet before me, gathered on yesterday's mountain trip. I want to tell you about it, because the circumstances attending its gathering make it doubly precious to me.

We were wending our way down Sunshine Canyon rather wearily; for all day long we had been "on the road," winding about, up and down, in all directions, in some of the many picturesque canyons of the Rockies. A lovely day in June it had been, which we had greatly enjoyed, since early morning. In the afternoon, on our upward journey, warned by previous experiences, that "flowers will fade," we had checked

the natural inclination to pluck a sample of all the pretty things along the way, by promising ourselves that on the homeward trip we would gather a bouquet. But now senses were satiated, and bone and muscle and nerves were weary. Of all save *one* was this the case: that one was our Indian Abdul, who seemed just as full of animation and admiration as when we first started; and stationing himself on the broad, low carriage step, at the sight of every new flower he would jump off, pluck it, and bring it back to me in pride, to form our promised bouquet. Tired, fidgety nerves said, "O, if he'd only sit still, and let the flowers be! they'll all wilt before we get home." But the abiding Presence quickly and sweetly whispered, "O, but he thinks you want them, and he so much enjoys getting them for you!" So strength sufficient was given to accept, with a smile and a "Thank you," each little blossom.

And now this morning, as we are all rested, and the flowers are all freshened, my bouquet is indeed very beautiful, and very precious to me, not only as "a thing of beauty," but also as a reminder that it is always blessed to heed the admonition, "Let every one of us please his neighbor for his good to edification."

THE world is dark, but you are called to brighten

Some little corner, some secluded glen;
Somewhere a burden rests that you may lighten,

And thus reflect the Master's love for men.

Is there a brother drifting on life's ocean

Who might be saved if you but speak a word?

Speak it to-day. The testing of devotion

Is our response when duty's call is heard.

—Geo. D. Gelwicks.

Do not waste any money on the fourth of July. Save the dimes and dollars for the collection for Christiania on Sabbath, July 5. The amount to be raised is \$30,000.

Lazy Lungs

So much stress is laid in these days upon the value of fresh air that it is impossible for any one to miss the lesson. Good ventilation is taught in all our schools, if it is not always practiced; and treatment by the open-air method is becoming more and more advocated for certain diseases, especially tuberculosis.

In all this spread of knowledge and good sense it is unfortunately very possible to lose sight of the real issue. It is no exaggeration to say that many a one who can glibly patter off the number of cubic feet of air necessary for each one to breathe, rarely draws a full breath. Fresh air is a free gift, but it is like most of the gifts of Heaven, in that we must do our share of work to benefit

by it. No one would expect to have a good fire just because a pair of bellows hangs on a nail by the chimney, but this is exactly what many people expect of their lungs, which are really only the bellows given us by which to keep the fire of life burning bright and clear within us.

It is not too much to assert that lungs properly used in a comparatively close room will do more good than lazy lungs in an open field. This trick of lazy lungs is a habit, like any other, and may be overcome by persistent effort. Many persons, for example, are afflicted with a nervous habit of holding the breath unconsciously. These are the people who, in spite of plenty of time spent out of doors, yet catch cold easily, digest poorly, and are always more or less "under the weather" physically. They are often much benefited by a course of active exercise, because it is impossible to exercise vigorously without drawing some good, deep breaths.

Many other persons — and they constitute the great majority of mankind — breathe only with the upper part of the lungs, and although they may breathe regularly, do not draw in sufficient air at a breath to fill all the lung cells.

When once the pernicious habit of poor, shallow breathing has been broken up, the health undergoes such marked improvement, there is such brightening of the spirits and improvement of the looks, that the luxury of deep breathing is not likely to be readily foregone.

A good way to start the new habit is to devote a few minutes at stated intervals to proper breathing. If this is done systematically, the reformer will find himself unconsciously breathing more and more, until very soon he is obeying nature, and really breathing to live. In this way we must all work for a living if we want a good one.

Besides the gain to the general health which comes from the habit of deep breathing, there is created a reserve strength and preparedness which is often of great service in warding off acute pulmonary diseases.—*Youth's Companion*.

THE amount needed to pay the balance of the debt on the Christiania Publishing House is \$30,000, and a collection will be taken in all the churches next Sabbath, July 5, to raise this sum.

The Fence or the Ambulance

'Twas a dangerous cliff, as they freely confessed,

Though to walk near its crest was so pleasant;

But over its terrible edge there had slipped

A duke, and full many a peasant;
So the people said something would have to be done,

But their projects did not at all tally.

Some said, "Put a fence round the edge of the cliff;"

Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,

For it spread through the neighboring city;

A fence may be useful or not, it is true;

But each heart became brimful of pity

For those who slipped over that dangerous cliff;

And the dwellers in highway and valley

Gave pounds or gave pence — not to put up a fence,

But an ambulance down in the valley.

"For the cliff is all right if you're careful," they said,

"And if folks even slip and are dropping,

It isn't the slipping that hurts them so much

As the shock down below — when they're stopping!"

So, day after day, as these mishaps occurred,

Quick forth would these rescuers sally,

To pick up the victims who fell off the cliff,

With their ambulance down in the valley.

Then an old sage remarked: "'Tis a marvel to me

That people give far more attention
To repairing results than to stopping the cause.

When they'd much better aim at prevention.

Let us stop at its source all this mischief," cried he;

"Come, neighbors and friends, let us rally!

If the cliff we well fence, we might almost dispense

With the ambulance down in the valley."

"O, he's a fanatic!" the others rejoined;

"Dispense with the ambulance? — Never!

He'd dispense with all charities, too, if he could;

But no! we'll support them forever!
Aren't we picking folk up just as fast as they fall?

And shall this man dictate to us? Shall he?

Why should people of sense stop to put up a fence

While their ambulance works in the valley?"

Better guide well the young than reclaim them when old;

For the voice of true wisdom is calling —

"To rescue the fallen is good, but 'tis best

To prevent other people from falling."

Better close up the source of temptation and crime,

Than deliver from dungeon or galley;

Better put a strong fence round the top of the cliff,

Than an ambulance down in the valley!

—*Joseph Malins, in the Bible Temperance Educator.*

Contentment

CHRISTIAN contentment is the cheerful acquiescence of the soul to the will of God in all conditions and under all weathers. It is the habit of the mind, just as faith is the habit of a healthy Christian, and benevolence is the habit of a philanthropist. Like faith, it grows by practice; and like faith, it is learned from God's Word, and is matured by experience. The great, brave apostle learned it where he learned Christ, and he learned it from Christ, and in a pretty severe and costly school.

Like every precious thing, we must pay the price for it; and, like most precious things, it is quite too rare, and the thoroughly contented people are in the minority. It is not every young minister who is satisfied to preach Jesus to a hundred new settlers in a frontier log church, or to a few hundred poor children in the mission school of the slums; yet, unless he is willing to be right there and to do just that thing, his Master will sooner put him down lower than say, "Come up higher."

We may overrate this grace, but it seems to us that genuine contentment, that is ready to let God have his own way, to let God put us where he chooses, even though the furnace be hot, is more scarce than it ought to be. He has attained to it who has learned to say, under disappointments the most bitter, and under trials which give the last turn to the screw and make the blood start, "Thy will, O God, be done!"

This style of contentment is not reserved for sublime occasions; it is visible in all the little unnumbered events of everyday life. It is patient not only under death strokes, but under petty vexations and wounding words and neglects; it does not worry over hard seats or boring visitors or stupid servants or a crying child. It manages to be happy in a small house when it cannot afford a three-story mansion. So rich is it in God's promises and the sweet smiles of the Master and a good title to heaven, that it does not mind wearing a coarse coat and trudging on foot toward the better country. It wears the herb called "heart's-ease" in its bosom; it finds a cool spring to drink of in the lowliest vales of life, and catches grand outlooks from the summit of every steep hill it climbs. As it treads along its patient path, it chants John Bunyan's quaint, simple song: —

"I am content with what I have,

Little be it or much;

And, Lord, contentment still I crave,

Because thou blestest such;

Fullness to me a burthen is

As I go on a pilgrimage.

Here little and hereafter bliss

Is best from age to age."

—*Theodore L. Cuyler, D. D.*

If you think your share of the amount to be raised next Sabbath for Christiania, \$30,000, is more than the ready cash you have just now, you can make a pledge for the balance.

THE WORLD-WIDE FIELD

Chile

J. W. WESTPHAL

THE extreme length of Chile, following its southern curve to the east, is not far from three thousand miles, and in a direct line from north to south, about twenty-eight hundred miles, extending into the torrid zone to within eighteen degrees of the equator, and reaching south to the fifty-sixth degree. Its average width is little, if any, more than one hundred miles. The Andes Mountains run nearly the entire length

it rains about eleven months. In the north it is never known to rain. It is a great, mountainous, sandy desert region, there being an entire absence of vegetation. In this quarter the borders of Chile have been considerably extended since the writer studied geography in school. Bolivia has been driven back from the sea, and Peru has lost quite a good slice of her territory.

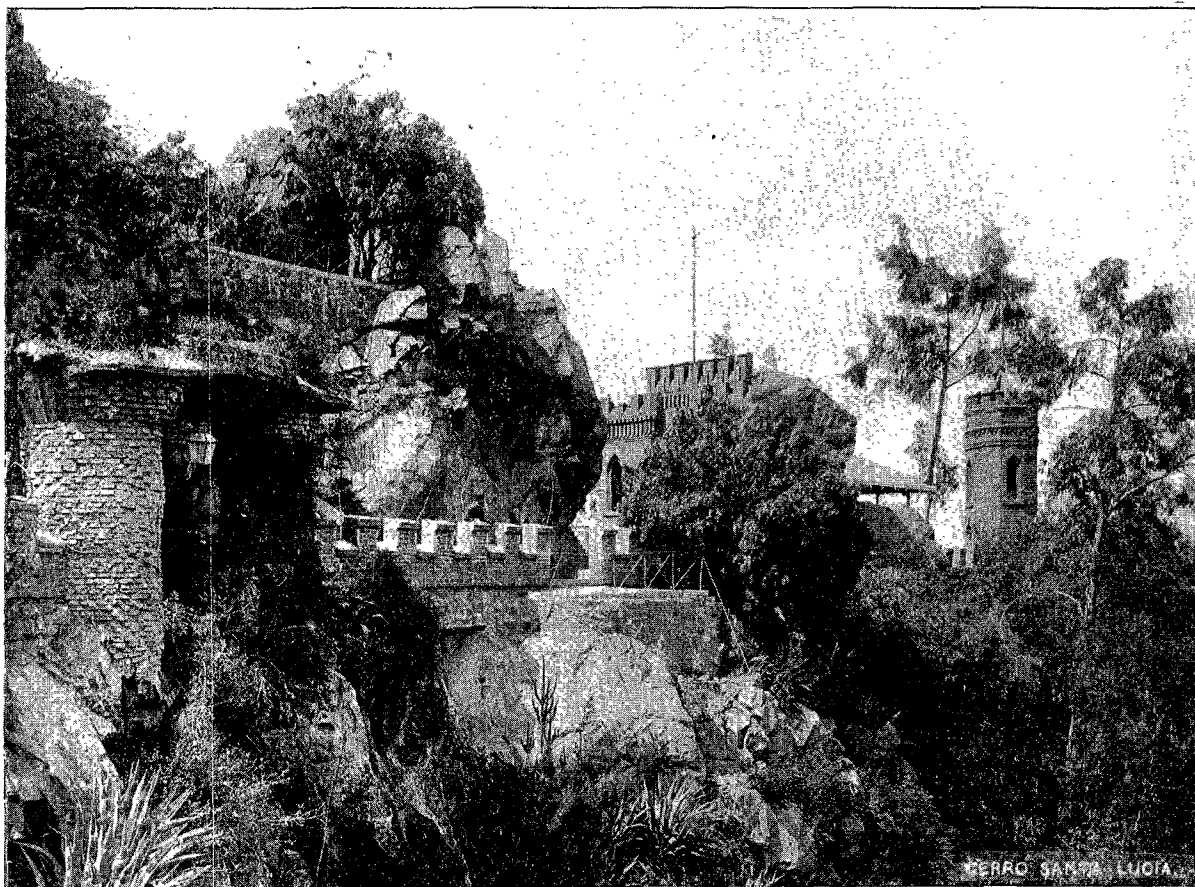
Next to Argentina, Chile is probably the most enterprising of the South American republics. She has been most

north. Copper, silver, and saltpeter are the principal minerals. There are large beds of saltpeter which are extensively worked, this substance constituting the chief export of the country. The duties on saltpeter exports from Iquique are said to be more than all other duties throughout Chile.

In the more fertile parts the climate is probably not materially different from that of the most fertile parts of California, and the products are much the same. Plums, apricots, peaches, pears, figs, grapes, lemons, oranges, strawberries, cherries, quinces, and other fruits, also walnuts, grow abundantly, and without much care. Wheat and vegetables do well. The fruits are of a good quality, and very cheap. Had it not been that the United States consul to Paraguary had told me that that country

was the cheapest place in the world in which to live, I would have concluded that this was true of this part of Chile. A vegetarian can live well. In some parts irrigation is resorted to.

As far as my observation goes, much more strong drink is used in South America than in the States. Chile is no exception to this. One sees it everywhere. Probably three fourths of the stores have liquors. When the people sit down to their meals, they must have liquor to make the bill of fare complete.



A VIEW IN A SOUTH AMERICAN CITY

of the eastern border, and the Pacific Ocean washes its entire western shore. Between the Andes and the sea are the Coast Cordilleras Mountains, in many cases being only an extension of the Andes.

Stretching over such a distance from north to south, her climate is varied. The extreme south is uninhabited. Punta Arenas (Sandy Point), her most southern city, and the southernmost city of the world, is more than one hundred and eighty miles from the southern border. Farther north, extending beyond Valparaiso, are fertile valleys. Over this region there are two seasons,—a rainy and a dry season,—varying in length according to the location north or south. About five hundred miles south of Valparaiso it is said to rain “thirteen months in the year.” In point of fact,

aggressive in extending her power. Her mines have for many years been open for development by foreigners, a thing by no means true of some of the other countries. The first railroad of South America, and, it is said, of the southern hemisphere also, was built in Chile. It was projected in 1846, built with Chilean capital, under the direction of Wm. Wheelwright, an engineer from the United States, and was opened up for traffic in 1851. It is about four hundred miles north of Valparaiso, and runs from Caldero on the Pacific to Copiapo’, and on into the mountains to some silver and copper mines. It is now controlled largely by English capital. Most of the railroads are owned and controlled by the government, and over all such roads travel is cheap.

Mining is the leading industry in the

Their last course is coffee and a smoke. This is the almost invariable custom before rising from the table.

As the natives cook all their food on open fires, they are seldom supplied with as great variety as we are accustomed to in the States. Meats, onions, and pepper are staple articles in their bill of fare. Chilean peppers are eaten like pickles or onions in the States. To try them I touched one to my tongue, and it took about fifteen minutes to recover from its effects. How they can eat them is a mystery to me.

The houses are mostly built of adobe. The better buildings are plastered both inside and out. The houses of the poorer people have only dirt floors, or at best, floors made of brick. Many of the houses of the wealthy are grand. The sewerage of some of the cities, being

open, is bad, and likely to breed pestilence.

The population of Chile is about 3,500,000. The Chilean is of Spanish descent, frequently mixed with more or less Indian blood. There are several hundred thousand foreigners in the country, mostly from Germany, England, France, Italy, and Spain. The Germans predominate. Nearly all large business enterprises are owned by foreigners. It is said that the native generally has not the faculty to keep his money or to carry on a large business. However, they like to do business, and many of them are engaged in traffic of some kind, even though it may be only selling fruit on the street corner. To one from the States it seems strange that so many should be able to make a livelihood from such traffic, when so few are engaged in agriculture and other enterprises that go to build up the material wealth of the country.

Roman Catholicism is the state religion, and is supported by the government; but other religions are tolerated, and of late little difficulty is experienced in propagating them. While the laws permit the erection of church buildings by such religionists, they prohibit the addition of church spires and bells to all but the Catholic. This is practically a dead letter now, both being seen on many Protestant churches. A good work has been done by Bible colporteurs in circulating the Bible. The Presbyterians, Methodists, and others have secured several thousand members, and organized some churches; but for the majority of the people nothing has been done. Communities of Protestant foreigners have been formed, and churches organized, but such have seldom felt a burden to bring the gospel to the natives.

This is indeed a sad phase of the situation. Thousands of Europeans have come to the different South American republics for business purposes, and many of them are engaged in lucrative employment. Such may be found in many places, sometimes forming a suburb of a city, and sometimes scattered among the natives; but many of them have forgotten the faith of their fathers. They take no interest in religious things, and their children are growing up without the advantages their parents enjoyed in the home land. Nowhere, perhaps, is 1 Tim. 6:9, 10, more literally fulfilled: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." They have secured the South American gold, but at the sacrifice of the "pearl of great price," while the native has neither.

Chile needs the gospel. She needs the whole gospel. She needs it applied to the whole man. The gospel of spiritual and physical health will help her children creditably to fill the exalted position of sons and daughters of God. Chile must have the gospel.

Japan

F. W. FIELD

It is just six months since I landed in Japan with my family, and we are becoming quite accustomed to our new surroundings. We are glad that all the readers of the REVIEW are to enjoy the reports from regions beyond. The Lord is blessing the work in this field. The little company of four believers at Wakamatsu have been awaiting baptism for some time. Recently Brother Kuniya spent several weeks in labor there; and the latter part of April Brother Burden

are over forty million people in Japan, and we are just making a beginning in the work of giving them the closing message.

Brethren Kuniya and Matsukura are planning a campaign for the summer. They will make an extended trip to the south from Tokyo, distributing literature, holding meetings, and visiting interested readers of our paper. Their colporteur wagon is not a large vehicle drawn by horses, but a neat, two-wheeled handcart, large enough to carry quite a supply of books and papers. Remember

these brethren in your prayers, and we will report their progress.

I might speak further of our needs in this field; but it is a large subject. If I tell you what we have, you can easily estimate our needs. We have four native and two foreign laborers for all Japan. But

the work is the Lord's, and we are of good courage. Brethren, pray for us, and pray for more laborers.

Tokyo.

REMEMBER the collection next Sabbath, July 5, in behalf of the Christiania Publishing House. The amount to be raised is \$30,000.

Church Schools in South Africa

C. H. HAYTON

At the South African conference held in Cape Town last October the educational work received its due share of consideration. It was clear that some action should be taken to establish church schools among us in harmony with the recent Testimonies. All realized the importance of such schools, and the need of gathering our children together where they could receive instruction befitting these last days. Resolutions were unanimously passed to organize such schools wherever practicable, and an educational committee was appointed to take the matter in hand.

Since then three church schools and one native school have been started, and another church school is contemplated. The work does not exceed the sixth standard, and the schools are open to all children. The school at Beaconsfield has been established for several years, but has now become a church school. The teacher is a colonial young lady, Miss Amy R. Jubber, who has been connected with our work for the past three years. There are twenty-four children in this school, and the work is progressing encouragingly.



MOUNTAIN RESORT NEAR WAKAMATSU, JAPAN

and I visited them. We remained over Sabbath, and on Sunday we had baptism. The accompanying view shows the place of baptism, about two miles from Wakamatsu, on a beautiful mountain stream. These dear souls are firm in the truth, and were much rejoiced and encouraged by our visit. They have the spirit of labor, and will follow up the interest awakened among their friends and neighbors.

We are planning and working to give the truth a wider circulation through our publications. Our monthly paper is still doing good service. It is our pioneer missionary, and is opening up the work in new places continually. We are glad to report a new publication in Japanese. "His Glorious Appearing" has been translated, and the first copies have just been received from the printer. It makes a neat pamphlet of about one hundred and fifty pages, besides thirteen full-page illustrations, and a tasty cover design. The brethren in America can hardly appreciate how rejoiced we are over every addition to our literature in the language of the people. Besides our paper and the pamphlet just mentioned, we have "Steps to Christ" and a few Bible readings on various subjects.

We are looking forward to the time when we can do our own printing. A brother in America has sent us four hundred dollars for the purchase of a printing press; but we need a supply of type and other office requisites, also stock, before we can begin this work. May the Lord open the heart of some one who reads this to help in this good work! An increased supply of literature is an urgent need just now. There

A quotation from one of Sister Jubber's letters states the case more fully: "I expect five more children on Monday. This will make twenty-four. Others have promised to come in the cooler weather. The ages of the children range from three to twelve years. I know that the enemy is hard at work. He is determined to discourage and defeat my work at every step, but I am far from being discouraged. I realize that this experience is the working out of my own salvation. We have made this school a subject of prayer, and God is blessing us daily."

The second school is located at Uitenhage, a city in the Eastern Province in connection with the church lately raised up through the labors of Elder H. J. Edmed. Miss Ina Austen is the teacher, and from her last letter we learn that the school is making headway as fast as can be expected considering the many difficulties of the war times.

The third school is in Cape Town, and is under the charge of Miss Helen Hyatt, a daughter of Elder W. S. Hyatt. She is a graduate of the teachers' course of the Claremont Union College. All her children are members of Seventh-day Adventist families, and belong to the Cape Town church. Not every church school has had such a promising beginning. There is a good school board, which takes a fatherly interest in both teacher and students, and supplies their every need. A large, newly painted, and well-lighted room, new desks, maps, blackboards, etc., have been furnished, and a visit to the schoolroom makes one appreciate our educational methods.

The native school is one lately opened by Elder J. M. Freeman in connection with the mission station at Kolo Mafeteng, Basutoland, where he is laboring. The teacher, Brother Kalaka, is a native, and was a student in Claremont College for two years. He left at the close of last year for the work among his own people. The following is an extract from Elder Freeman's report:—

"I am glad that our school is started. We have now ended our second week. Brother S. D. Kalaka is the teacher. About forty students—boys and girls, young men and young women—are in attendance. The pupils work two hours each day for tuition. We endeavor to instill into their minds the principles of the Bible, and to teach them the present truth. I have conducted the opening Bible talk with them, and have enjoyed doing so. I believe this is a good work, and if it is carried on in the way that meets the mind of the Lord, others, as well as those attending the school, will be influenced. These pupils represent many homes, and naturally, the truths learned will be taken into the homes."

There are many problems in connection with the educational work in South Africa to settle, which are peculiar to the colony, but we thank the Lord for the success thus far attained, and for the privilege of being laborers together with him.

Claremont, Cape Town, South Africa.



"He finds not gold who does not stoop to seek,
He is not strong who was not first made weak,
He is not good who would not better be,
He never sees, who never longs to see.

"He shall find water who is sore athirst,
He shall find love who loves not self the first,
He shall have life who would for others live,
He shall have all who freely all would give."

Onward in Fiji

OUR work has been recently started in the eastern part of the group some distance from where our present mission station is established. We had been sending copies of *Karama*, our little native paper, to this district, and an interest had been awakened there some time ago, but no public effort had been put forth until the latter part of 1901, when our native preacher, Pauliasi Bunoa, went there to labor and to distribute literature as he might have opportunity. He has been there ever since, and it is likely that we shall have him remain there for a time. Success is attending the efforts put forth, and the interest is extending to other places. Since the beginning of this year about fifty, counting old and young, have begun to observe the Sabbath. The first village entered is now about equally divided between Sabbath keepers and Wesleyans. On a very small island near by, the word was next preached. There are only about thirty persons on this little spot, but all, with the exception of three or four, have accepted the Sabbath. Other villages on other islands are calling for our workers. Brother Currow is there just now, and writes encouragingly of the outlook. He is anxious to see a mission station established in that district. The people are intelligent, and are calling for a school. Some have offered land for this purpose. Brother Currow writes, "It seems a favorable opportunity to have a mission house and school started here. Land, rich in coconuts, bananas, breadfruit, and other native fruits, has been offered us by a chief who has just taken his stand for the truth. He has a fine lad whom he wishes to send to Suva. He seems anxious to help. Already he is paying tithes in the form of produce. What shall we do with his offer?"

The white people in this district look upon our work with favor. Some are specially interested in the medical missionary work. Brother Currow is doing good work in this line. Of that district Brother Currow says, "The islands are all close to one another. The bay is splendid for anchorage. The beach is of white sand, and is not rocky. About two thousand natives are in close proximity. Any one of the islands could be reached in three or four hours. Everything seems to favor the establishment of a mission here. Now is the opportunity."

What shall we do? The way will not

always be open. It costs so much to do anything in Fiji that we feel helpless. We need laborers, we ought to have two good school-teachers now. We need a home for a missionary in that district. We have long thought that we ought to have one there. The present success of our work is a confirmation of this.

What shall we do? We feel like making an appeal to our brethren who read these lines. The Lord is working for us. The door of opportunity is wide open. But we need means to go ahead. Will not some conference or church or individual agree to support a teacher for Fiji? What will others do for us in the way of money? The field is white, but there are few laborers, and money is not at hand. We ask your help. Shall we be disappointed?

J. EDWIN FULTON.

Suva Vou, Fiji.

PLEDGES will be received in the collection next Sabbath to raise \$30,000 for the Christiania Publishing House.

The Upper Columbia Conference

THE Upper Columbia Conference and general camp meeting was held at Pendleton, Ore., May 15-25, a good representation being present from all the churches. Although the citizens of the place had shown considerable interest in having the meeting held in Pendleton, contributing quite liberally toward the expenses, yet but few attended the services. This was probably due to the inclement weather.

The reports showed that during the year four churches had been organized, and two church buildings erected. There had been an increase of twenty-two hundred dollars in tithe, also some increase in the sales of books, although but little had been accomplished with "Christ's Object Lessons." The financial results in the Spokane Sanitarium were encouraging, a net gain of twenty-four hundred dollars being reported. Walla Walla College had enjoyed a prosperous year; but the church-school work had still much to be desired. In the business meetings considerable attention was given to these branches of the work, and much interest was manifested by all. This was especially so in the consideration of the canvassing work, "Christ's Object Lessons," and the church schools. Our responsibility in the work with "Christ's Object Lessons" was considered quite fully, and resulted in the ministers and conference workers becoming personally responsible for the full quota of books pertaining to the Upper Columbia Conference—ten thousand copies. This number has been ordered by the committee, and the field has been districted, the churches voting to co-operate with the ministers in disposing of the books. About five hundred dollars was raised for the Material Fund. It was the intention of all concerned to continue in this work until it is finished.

That portion of British Columbia that has heretofore been occupied by this conference, namely, all east of the Cascade Mountains, was relinquished to the Pacific Union Conference, and it was voted to support Brother W. C. Young in that conference for one year.

The following-named persons were elected for the ensuing year: President, A. J. Breed, with J. A. Holbrook, J. M. Willoughby, W. H. Saxby, and J. W. Posey, his associates on the executive committee; Secretary and Treasurer, J. L. Kay. The missionary secretary is to be appointed by the executive committee.

Much of the blessing of God was with his people throughout the meeting, and the deep movings of his Spirit were often manifested in a marked manner. A number came under the converting power of the Lord, and almost all present appeared anxious to have their lives marked with a more devoted and efficient service. Besides the conference laborers, J. O. Corliss, F. H. Westphal, Prof. M. E. Cady, H. H. Hall, and the writer were present. W. T. KNOX.

A HEARTY, united effort next Sabbath, July 5, will remove one debt from the list. Let us do it.

Missouri

MISSOURI has a population of 3,106,665, being the fifth State as to population in the Union. The city of St. Louis has a population of 451,770, Kansas City 200,000, St. Joseph 105,000, and there are scores of cities containing from five to thirty thousand inhabitants. The State, with its thousands of acres of alluvial soil, is filled with as generous-hearted people as you will find anywhere. Yet with all this, we have been able to touch only here and there a little.

We are represented in the State by forty-three organized churches and ten unorganized companies, with a membership of twenty-two hundred. We have eleven ordained ministers, four licentiates, and thirteen missionary licentiates. In the past year, more than two hundred people in different parts of the conference have accepted the truth, five new churches have been organized with a membership of one hundred and seven. Our annual offering, including the offering to Scandinavia, amounted to \$1,128.07, book sales to \$9,450.25, and title to \$10,431.74. Six new church buildings and two new church-school buildings have been erected.

The work for the colored people in both St. Louis and Kansas City is progressing. Since separating the work, both white and colored are getting along much better, and all are better satisfied. We expect soon to organize colored churches in both cities.

The work in St. Louis has been hindered for years by the lack of a regular place of meeting; recently, however, the Lord put in the heart of a good sister to buy a building which she has deeded free of charge to the Missouri Conference Association. It is now put in good repair, and we shall, the Lord willing, dedicate it to his service in a few days. The property is worth ten thousand dollars. Several have recently united with the church there. Elder Porter is working in St. Louis, and in a few days the writer will join him in a joint effort there.

Word from Elder Terry, who has recently been holding meetings with the Joplin church, is that he baptized nine there last Sabbath. Elder Millman, at Midway, a few days ago baptized four, and will baptize six at Rolla next Sabbath. Brother D. P. Ziegler has been working in Springfield the past year, and we now have a church at this place with a membership of fifty, and a new church building ready to dedicate. During a canvassers' institute at Enyart, nine persons were recently taken into the church. These, added to this church, make it a good, strong church. The Carthage church has added fourteen members during the past few months, which has been a source of great encouragement to the believers in that city.

On account of the great drought over Missouri last year our canvassing work ran down to some extent, but we have now been able to rally somewhat, and have twenty-four canvassers in the field. They are selling, on an average, seven hundred dollars' worth of books each month. As crops are very promising, we expect a much larger force after our camp meeting in August. Because of the scarcity of money, we did but little with "Christ's Object Lessons," but now we are organizing for that work, and are making a good start. The books are selling well, and we expect to be able to do our part in this direction.

We hope to have in Kansas City a place of worship of our own in a few months. We have procured a corner lot in a fine locality, and will begin building in a few days.

For all the blessings of the Lord we are grateful indeed. With all our failures and mistakes, he still blesses. We confess all to him who is our leader, and press on. J. M. REES.

Turkey

SATAN is trying to lock all the doors that are now open to preach the message in this field. First I was prevented from traveling. When we planned for Brother Krum to come to this field and visit the churches, Satan came forward to shut this door also. Lately Brother Krum called at Constantinople on his way to visit our churches and companies in the provinces of Broussa and Nicomedia. As he did not know the Armenian and Turkish languages, Sister Aznive accompanied him as interpreter. In about two months they accomplished their work, and returned to Constantinople, being prevented only from visiting Shagshag. The ruler of Yalova received them, arrested from the province of Broussa; therefore he did not permit them to go anywhere except to Ismid. After their arrival, Brother Krum soon left for Jerusalem. It so seems that the ruler of Yalova has notified the case to Ismid, and from Ismid it has been written here to the minister of the police. May 1 Sister Aznive was called to the police court. She was investigated about Brother Krum and their journey. As Brother Krum was not here, she was threatened with imprisonment and exile. She was asked to give a bail bond not to speak anything about Sabbath keeping, and not to go out of Constantinople. After leaving the whole matter in the Lord's hands, she refused both. She was dealt with harshly, but God did not let any bad thing fall upon her. She was released.

thank the Lord. Satan's intent to lock the door was defeated.

Brother Krum had visited Seuleuz near Broussa, where we have eight members. The people were interested, and had flocked to hear the message. When the Armenian bishop heard about it, his jealousy was aroused, and he called at this village, and threatened our brethren. Seeing that his threats were of no avail, he appealed to the government in Broussa, writing a petition full of false accusations. Vali—the chief governor—sent for them. The ruler of the village has urged our brethren to deny the Sabbath and unite with the Armenian church, but without success. At last all of them—six in number—have been sent to Vali of Broussa. Vali has investigated them, found them faultless, and released them.

The Armenians, seeing that our brethren were freed, devised another thing to do mischief. We had in Seuleuz a tailor brother from Bardizag. Armenians have complained of him to the government, asking that he be sent away from the village to his home. In this they were successful. He was arrested, imprisoned, and sent away.

In this event truth was again preached to the authorities. Satan is at work, but God also is working. The Lord is preparing our people for the coming time of trouble. Z. G. BAHARIAN.

Constantinople, May 25, 1902.

Closing Exercises of Emmanuel Missionary College

QUIET, without ostentation, and yet wholly in harmony with the spirit of the institution, were the closing exercises of Emmanuel Missionary College.

The baccalaureate sermon was preached Sabbath, May 24, by Elder W. A. Spicer, secretary of the Mission Board. He spoke with deep feeling of the need of surrender of self to the cause of Christ, and of the important work of training missionaries. He met the students a second time on Sabbath afternoon, and related to them the history of Brother Booth, and the outlook for missionaries in Central Africa. The heart of the speaker beats in sympathy with those needy fields, and he made a strong appeal for workers. Before closing the meeting, he stated that one of the students, W. E. Floding, had been asked to go to Samoa to carry on the work, which will be deprived of laborers by the return to America of Dr. Braucht and those associated with him in labor. Brother Floding spent some time in Samoa several years ago, and is known and loved by the natives.

The exercises of the closing week were arranged with the idea of presenting the policy of the college to the friends of Berrien Springs, as well as for the benefit of the students. Sunday evening Dr. Sophia Brunson lectured on missionary work in Japan, her lecture being illustrated with stereopticon views. The following Monday evening, Professor Morse and his pupils gave a musicale, which illustrated the work done in the Department of Music. Several young people of the village have taken instruction in music of Professor Morse during the year.

Tuesday evening, May 27, Prof. W. W. Prescott delivered the annual address before a representative audience. His subject, "The Call of the Hour and the

Education Necessary to Meet That Call," gave an opportunity to outline for his hearers Christian education, and to dwell upon the mission of a training school for Christian workers. His words were a strong appeal. "I ask, What is the call of the hour? I may answer by saying, The call of the hour is for those who are able to recognize the needs of the present time, and who are able also to meet those needs. The world looks for men who can lead. If there is one thing above another that education should do, that thing is to make leaders."

For weeks the people of Berrien Springs have manifested a deep interest in the public Bible studies given by Elder Brunson. They have treated with all kindness the new institution which has come into their city, and express regret that the activities will soon be transferred from the village to the farm. One unusual feature connected with the closing this year is the fact that very few of the students left the school. The majority remained to work during the summer or to attend the Summer Assembly.

M. BESSIE DEGRAW.

Uruguay

NUEVA PALMIRA.—I have just returned to this place from a trip to Nueva Helvetia. I left Nueva Palmira in company with two brethren, about three weeks ago, with horse and buggy. The first night we stayed with a man who keeps the Sabbath, about nine miles out. The next day we arrived at the house of a sister, twenty-seven miles farther on. Here we passed the Sabbath. We had a good meeting. On Monday morning the

came near. There are some devoted, earnest members in this company. I received about \$170, gold, in tithe and offerings.

On the twenty-second I took a train for Colonia, expecting to get a boat the next day to Carmelo, a place about twelve miles from Nueva Palmira; but on arriving in Colonia I found that, on account of the bubonic plague in Buenos Ayres, the Uruguayan ports had been closed to all boats from the other side; so I could get no boat. A coachman in Colonia wanted fifteen dollars in gold to take me to Carmelo, a distance of sixty miles. While contemplating what to do, I learned of a man who had come from Conchillas, a small town thirty-six miles on the way, and that he would be glad for a passenger to take back the next day. He came to my room to see me, and I arranged with him to take me for \$2.50. I had to stay overnight in Conchillas. The next day I went by stage to Carmelo for \$1.50. I should have taken a stage from Carmelo to Nueva Palmira the next day, but on account of the quarantine the stage did not arrive, so I had to stay overnight, reaching home the next day.

I have described this little trip in detail, that you may see how we have to travel sometimes in South America. They drive six or seven horses on the stage, four abreast, with two or three leaders.

N. Z. TOWN.

Do not forget your offering for the Christiania collection when you go to meeting next Sabbath, July 5. The amount to be raised is \$30,000.

Oregon and Washington

It was my privilege to attend the camp meetings at Pendleton and Portland, Ore., in the interest of the German people. There were but few Germans present at the Pendleton meeting, as they expected me to be present at their meeting the tenth of June. This could not be, so I visited them in Washington, at Endicott and Farmington, and held four meetings. The Lord blessed the word spoken. Some came twenty miles to Endicott to listen to two discourses. The public-school house was filled with attentive listeners.

We had a better representation of German brethren at Portland than at Pendleton, but one thing was very marked. Most of our people live in the city of Portland itself, and have lived there for several years. As the result, nearly all the young people have gone into the world. There were from forty to seventy-five in attendance, all of whom, with two or three exceptions, were from forty to seventy-five years of age. It is truly time to move out of the cities with the children and young people. At Pendleton most of the Germans in attendance were young persons. Quite a number of them are planning to go to school, and then enter the Master's work. We were very thankful for this.

We spoke of the South American field, and the few Germans at Pendleton donated over twenty dollars for the Entre Rios (Argentina) school. We addressed the audience in the large tent once, and some said they would like to help with their means. If any reading these lines wish to help the school in the province of Entre Rios, Argentine Republic, they may send their donations to the Mission Board, Battle Creek, Mich., or to me, at College View, Neb. The school in Entre Rios is struggling along, and is doing a good work, but it needs some financial help. At Portland our American brethren gave about sixty dollars; the Germans gave a little; and altogether we received nearly one hundred and forty dollars. I sent this to the Mission Board to be forwarded to the school in Argentina. I can assure you, dear brethren, that this money will be appreciated by those in the field there, and we thank you heartily.

I met our dear brethren, H. W. Decker and A. J. Breed. Through Brother Decker's labors I received the truth twenty-three years ago. In company with Brother Breed I first entered the work by canvassing. Brother Knox, the president of the union conference, was full of hope and courage. Brother J. O. Corliss did considerable of the preaching in English. His voice sounds just as it did twenty-two years ago when I met him first at Portage, Wis. The truth is just as precious as it was then. Brethren C. C. Lewis and M. E. Cady called the young to enter our schools and prepare for the work. Several of the sanitarium doctors were also present, and encouraged young persons to enter the medical work.

Soon we shall have an army of workers in the field, and the work will close up gloriously. We need now to take fresh courage, and work and pray as never before. Dear brethren, remember to speak a word to that young brother or sister who speaks the German language, to attend the Union College next fall, winter, and spring to prepare to labor among the German people. To



TRAVELING IN URUGUAY

brethren took me to a place about six miles away, where the stage passed. I took the stage there at noon, and about sundown arrived at the terminus of that route, fifteen miles farther on. The next morning at daybreak I took another stage for Rosario, about forty-five miles distant, where I arrived about 5 p. m. The next morning I took the train to Helvetia. Thursday I traveled about sixty miles by team, visiting the brethren. I spent two Sabbaths there. The last Sabbath we ordained an elder and a deacon, as the former ones had both died. In this service, as well as in the celebration of the ordinances, the Lord

ELDER J. R. McCoy, of Pitcairn Island, writes that two of the sisters from that island are now teaching English to some of the children in Mangareva. He urges the importance of some one's mastering the language of the different islands, and going from one to another to preach the gospel of the kingdom. A number of the islands in the South Pacific have never heard of the closing message. The English government has purchased a fifteen-ton cutter for the Pitcairn Islanders. Brother Jones, of Tahiti, has been asked by the British consul to go as captain, and teach the Pitcairn people how to run the vessel.

leave the Germans unwarned, will delay the coming of the Lord. Let us work the entire vineyard alike, as no part should be neglected. We expect a large attendance during the coming school year. Union College offers good opportunities for those who desire to prepare for the work in the German language. F. H. WESTPHAL.

A COLLECTION will be taken in all our churches on Sabbath, July 5, to raise \$30,000 with which to pay the balance of the debt on the Christiania Publishing House.

Arkansas

JONESBORO.—We came here about two months ago to canvass with our good book. We began to scatter tracts and papers, with the result that five are keeping the Sabbath, and others are deeply interested. One brother came out on the Sabbath truth by reading the tract, "Without Excuse." We should be careful not to let our papers accumulate, but scatter them among our friends. They are hungering for the truth. "My people are destroyed for lack of knowledge." Hosea 4:6. O, let us hand out these papers that contain the most precious truth, which must go to the world! The Lord will test his children.

We find that he tested ancient Israel on the fourth commandment. Ex. 16:4, 22, 27. The apostle Paul wrote, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." I Cor. 10:11. The question now is: Whom will you obey, God or man? May the Lord bless all his dear children.

E. L. PICKNEY.

The Lacrosse (Kansas) Camp Meeting

THIS meeting was appointed to be held at Russell, but on account of the breaking out of smallpox we were compelled to change the place of the meeting. It was finally held at Lacrosse, in Rush County. On account of the change of place the meeting began one day late, the first service being held Friday evening. The camp was mostly made up of our German people from the Otis church, which is about fourteen miles away. A few English-speaking brethren and sisters were also present. The farms being large, this portion of the State is thinly settled, mostly by German people. The meetings during the day were held in the German language, while the evening services were conducted in the English. Most of the townspeople understand English. The preaching was done in the German by Brethren Westphal, Harder, and Hanhardt, and in the English by Brethren Beeson and Norwood and the writer. From the first, there was a good interest from the outside to hear the message, and the tent was crowded almost every night. It was clear to us that the meeting should be continued, and Brethren Norwood, Bringle, and Hanhardt were left to continue the work. The day meetings were made occasions of special spiritual instruction, and the Spirit of the Lord took hold of hearts. Last Sabbath there was a work of conversion wrought that caused angels to rejoice. Quite a num-

ber sought the Lord for the first time, and fourteen were converted and baptized. The brethren were much strengthened and encouraged. At the close of the meeting Sabbath afternoon, Brother J. G. Hanhardt was set apart to the work of the ministry; the occasion was a precious one.

Practical duties were dwelt upon much during the meeting; the subject of tithing was presented, and the work with "Christ's Object Lessons" received special attention daily. N. P. Dixon conducted a class in the study of that book. Quite a large number of "Christ's Object Lessons" have been ordered since the close of the meeting. In company with Brother Westphal, I spent Sunday, the 15th, with the church at Lehigh, holding two meetings; and on Monday visited the Hillsboro church. The Lord gave victory in these meetings, and the brethren and sisters were all encouraged to go forward. Some new recruits are coming into the canvassing work, and others are preparing to do so after they get the present crop harvested. Some who are successful farmers are preparing to enter the work. May the Lord stir many hearts to do likewise. The Spirit of God has told us that we should lay all our plans with reference to the coming of the Lord. We are thankful to see some who are realizing the importance of this instruction.

C. Mc REYNOLDS.

North Pacific Camp Meeting

THE North Pacific Conference held its general meeting and conference at Albina, a suburb of Portland, May 22 to June 1. At this time nine newly organized churches, with a membership of one hundred and sixteen, were admitted to the conference. Most of the churches were represented, there being about one hundred delegates present. The reports from the laborers were encouraging. Since the meeting of the Pacific Union Conference last March, aggressive work has been done for the sale of "Christ's Object Lessons," about six thousand books, or half the quota of the conference, being sold. At a meeting devoted to this work some very interesting experiences were related. It is intended to push this work until the last book of their quota has been sold. About five hundred dollars was raised for the Relief of the Schools Fund. Pledges were also made for the medical college.

The medical work in this conference is in a prosperous condition. Treatment rooms have been established at Tacoma, and earnest appeals are coming from British Columbia for sanitarium work. In Seattle the treatment rooms and vegetarian restaurant are on a paying basis, and are doing well. In Portland the sanitarium is doing a profitable business, and long ago outgrew its present quarters. Steps are now being taken to secure a suitable location and provide proper facilities, and the Board is receiving promises of assistance from the Board of Trade and other public organizations.

One of the important questions considered at this meeting was the division of the conference. The territory embraced in the North Pacific Conference has been all that portion of British Columbia, Washington, and Oregon west of the Cascade Mountains, lying about thirteen hundred miles north and south and

ninety miles east and west, containing about seventy churches with twenty-four hundred Sabbath keepers. After careful consideration it was decided to relinquish Western British Columbia to the Pacific Union Conference, and also to release Brother J. L. Wilson for that field, voting eight hundred dollars to the Union Conference for his support for the coming year. The remainder of the territory was divided into two conferences, the State line between Washington and Oregon being the boundary east and west. The northern portion takes the name of Western Washington Conference, with a membership of 975; the southern portion takes the name of Western Oregon Conference, with a membership of about 1,375. The division of the conference and its liabilities and assets was accomplished with the best of spirit, all seeming solicitous that only that should be done which would result in the general welfare.

In Western Oregon F. M. Burg was elected President; H. E. Hoyt, Secretary and Treasurer; Geo. Pettit, Missionary Secretary; F. M. Burg, W. R. Simmons, H. J. Schnepper, L. I. Stiles, and C. J. Cole, Executive Committee. Portland, Ore., will be the headquarters of this conference. In Western Washington, S. W. Nellis was elected President, E. L. Stewart, W. C. F. Ward, A. Q. Shryock, and E. T. Cornell being associated with him on the executive committee; Miss Daisy Cuddy was elected Secretary and Treasurer, and W. H. Coffin, Missionary Secretary. Seattle will be the headquarters for Western Washington.

Although the division of the conference involved considerable extra work, yet the spiritual interests of the meeting were not neglected. Much freedom was enjoyed by the laborers in presenting the messages of mercy; the instruction given was excellent, and was heartily responded to by those present. The meeting was fruitful, a large number presenting themselves for baptism. Many expressed themselves that this, the last meeting of the North Pacific Conference, was the best they had ever attended. W. T. KNOX.

Yankton (S. D.) Camp Meeting

THIS meeting was held June 9-15 in a beautiful grove. Services were conducted in the English, German, and Scandinavian languages. Daily meetings were held for the youth and children. Early in the meeting an opportunity was given for all to consecrate themselves to God, and there was a general and hearty response on the part of both old and young. This interest continued throughout the meeting, the brethren remaining until its close, and their numbers being continually increased by the arrival of others. About ten willing souls followed their Lord in baptism.

Various interests of the cause of present truth, both local and general, were considered. Professor Tenney, of Graysville Academy, was present, and presented the needs of the cause in the Southern field. The brethren responded by giving of their means. Elder S. H. Lane presented the missionary-acre plan for the establishment of a medical missionary college for the denomination. The plan was cheerfully accepted by the brethren present. Elder L. Johnson laid before the meeting the plan of get-

ting out a special double number of the two Scandinavian papers. The plan was heartily indorsed, and several thousand orders were taken.

College View Sanitarium and Union College were represented by Dr. George and the writer. There is a widespread interest in these institutions throughout this conference. The doctor's work was much appreciated on the grounds. The educational work received special attention. The conference laid definite plans for an intermediate industrial school for the South Dakota Conference. There are many young people in this conference, and it is truly gratifying to see them preparing for labor in the Lord's cause.

The ministers of the conference who were present were: N. W. Allee, J. H. Rogers, Chas. Burman, O. P. Norderhus, and N. M. Jorgensen who recently came from Iowa.

Taken as a whole, this was one of the best meetings that it has been my privilege to attend. L. A. HOOPES.

ISOLATED Sabbath keepers who wish to donate toward the payment of the Christiania Publishing House debt can send their contributions to their State tract societies, or direct to the Foreign Mission Board, Battle Creek, Mich.

Argentina

CRESPO.—Dr. Habenicht began the work here three months ago, and has been busy ever since. The sick come from miles around, and are not only relieved, but are taught to live right. One aged sister who has been blind for six years, now sees. A Catholic man, who was blind and paralyzed, is now getting sight and strength through an operation. We have two indoor patients, and are expecting others. We are glad that God can be glorified through our yielding ourselves to him. We give reading matter to the patients who come to us. The doctor goes twice a week to the school, which is ten miles away. We are on the edge of the town, and the prairie dogs burrow a few yards away. The work has been started with few conveniences, but we are getting things together little by little. Three or four have given some furniture or bedding, but we could use more. May God bless our efforts to relieve the suffering.

L. BROOKING.

An Interesting Experience in the Work for the Colored People

WHILE in conversation with the workers at the Colored Treatment Rooms in Nashville the other day, I said, "Why can't we have a little health meeting in the parlors?" "We would be delighted to have one," was the reply, "and we believe there are some good people who would be glad to attend." A time was appointed for the meeting, and the workers gave personal invitations. At the hour appointed I went to the place, and was a little disappointed to find but three or four strangers present. But the colored people have a custom of holding late meetings. Their church services usually begin late, and often continue far into the night. So we waited awhile, and the parlors filled gradually with a very intelligent, well-dressed, and cultured audience. There

were three doctors and other professional and business men present, also educated women and school-teachers. All listened, not simply with respect, but with keen interest to the lecture, which presented the health and temperance question from the moral side, making free use of the Holy Scriptures, and showing our relation to physical law, and our moral obligations to obey it. Yielding to the fleshly lusts and carnal appetites, which lead men into practices that are destructive of health—harmony and purity in the body—was shown to be a grievous sin. As long as we are in harmony with the law of sin and death, we reap sin and death. When we turn away from that law, and shape our practices in harmony with the law of the Spirit of life, that blessed law of the Spirit of life in Christ Jesus makes us free from the law of sin and of death. Rom. 8:2. The Lord blessed in the unfolding of his truth, and the light was so bright that works of darkness, such as indulgence in alcoholics, tobacco, and other evil things, received condemnation from the audience; and after talking for an hour and a half, I was called back to answer questions about vegetarianism. At the request of the audience these meetings will be continued every Thursday night, by Brother Hansen, Elder White, and others who reside in Nashville.

The patronage of this institution is small, and brings but a meager income. There are two nurses connected with the work; and Brother and Sister Fred Young, of Illinois, in the capacity of steward and matron, are doing a self-sacrificing and creditable work. They and the nurses have many discouraging things to meet, but there are bright experiences which show that God has a good work for this institution to do. There are difficulties to contend with which but few can know except those who are connected with the work.

The Nashville institution is to be used for the beginning of medical missionary education among the colored people in the South. One competent young lady has already been taken in as a student. It will be some time before this work can be self-supporting. When it shall have won the confidence of the well-to-do colored people, we hope for liberal help from them. Their church and society prejudices are strong, and, under the leadership of their pastors, they are very conservative about matters of this kind. This work, then, depends for its proper development, upon the charities of God's people. Those who have heard the appeals that have been made from time to time by the servant of the Lord, and are planning to aid the colored sanitarium work, may send donations to the treasurer, L. A. Hansen, 717 Church St., Nashville, Tenn., or to the treasurer of the Southern Union Conference, 1025 Jefferson St., Nashville, stating plainly what the gift is for.

O. M. HAYWARD,

Chairman of Medical Missionary Department of Southern Union Conference.

A Plea for the Tennessee River Conference

THE work of the third angel's message is making progress in the Tennessee River Conference, which includes western Tennessee and western Ken-

tucky. Nashville, where the Southern Publishing Association is located, is an important center in our work.

At present we have two tents in the field, and expect to start meetings in another tent soon. We also have one company holding meetings in schoolhouses. Three churches have been organized the past year, and two other companies are nearly ready for organization. One church building has been erected, one purchased and repaired, and there are two or three places where preparations are now in progress for the erection of church buildings. During the past year a two-story building for an intermediate school has been erected at Hazel, Ky., and a successful school conducted. We have also had several church schools.

We have more laborers in the field, and our tithe is larger, than at any previous time; still we are in great need of workers and means. It is impossible to fill the many calls that come both for ministerial labor, and for consecrated families to settle in our weak companies, to assist in building up the work and sustaining church schools. Several families have moved to this conference from the North and West, and like it. Others are coming this fall. But we need a dozen more families, and can place them where they can make a good living, with moderate means, if they come with a missionary spirit and a mind to work. We have two or three weak churches where we wish to establish church schools, and we need two or three good families to move to these churches and assist them. It will bring new life to the churches, also to the families who will engage in this work.

I shall be glad to correspond with any who have a burden for this needy yet grand old Southern field, where the people are so hospitable and kind. My address is Franklin, Ky. W. J. STONE,
President Tennessee River Conference.

July Study of the Field

1. TELL something of the progress of the message in the West Indies. What do the recent disturbances in these fields mean to us?

2. What good news comes from the mission in South Central Africa?

3. Outline Elder Conradi's trip to Egypt. What encouraging reports does he bring?

4. What is the school work in Avondale, Claremont, Friedensau, London, and Bridgetown doing to send forth the third angel's message? In what countries are these schools located?

5. What can you say of the progress of the gospel in the great Austro-Hungarian field? What is the religious condition of these people?

6. Give a summary of the reports during the month from Spanish Honduras, British Guiana, Brazil, Argentina, Bermuda, India, Japan, Turkey, Germany, Fiji, Rhodesia, Natal, and South Africa. (Locating these countries on the map adds materially to the interest of the study.)

"It is expedient for me that Christ is on the throne of heaven; for he there has all power, not only in heaven, but on earth; and if my faith be what it should be, there shall remain no reason why that power should not be exerted gloriously, first in my heart, and then in the hearts of those within my reach."

General Notes

BROTHER CADY reports that the school home has been finished at Tahiti, and they have already begun work in it.

ELDER WILLIAM COVERT reports the organization of a church at Hillsdale, Wis., June 7, 8. Seventeen members enrolled, all but two of whom had recently begun to observe the Sabbath. Several others expect baptism. A lot upon which to erect a meetinghouse has been purchased, and part of the material is on hand. Pledges to the amount of \$200 have been made, which sum will be about half the amount needed.

REPORTS from Indiana state that good progress is being made toward the establishment of the industrial school, which it has been decided to locate at Boggs-town. The site for the school has been selected, the spot chosen being a grove on the farm of Brother William Applegate, about three miles from the village. The location is thought to be a choice one. From \$6,000 to \$7,000 will be needed to build and properly equip the school, and of this amount \$3,046 has already been pledged in the Indiana Conference.

TENT companies in Ohio will be located this summer as follows: R. R. Kennedy and John P. Gaede, South Point, Lawrence County; C. A. Smith and Virgil Fisher, Hamilton, Butler County; W. W. Miller and Francis M. Fairchild, Wauseon, Fulton County; C. C. Webster, B. L. House, and Robert Thurber, Burton, Geauga County; M. C. Kirkendall and F. H. Henderson, Duncan Falls, Muskingum County; J. O. Miller and C. T. Redfield, Fleming, Washington County; Kenneth R. Haughey, W. E. Bidwell, and Fred M. Fairchild, Lebanon, Warren County.

A BROTHER in Chile has offered about fifty acres of land—all that he has—for a training school for workers, he himself planning to labor as a colporteur. The land is productive, and part of it is covered with heavy timber. As labor and lumber are cheap, a few hundred dollars would be sufficient to erect a building. The brother who devotes his time to translating articles for the paper has taken one hundred subscriptions during the last month. Thus far during the year the paper has been self-supporting, and three thousand copies are disposed of monthly.

ELDER G. A. IRWIN, president of the Australian Union Conference, writes that they have recently organized a conference in West Australia. During the past two years the Lord has blessed the efforts of the brethren who have labored there, and as a result there are three churches and four companies, with an aggregate membership of one hundred and fifty-two. They have just held a good camp meeting. The donations more than covered the expense. This included a large forty-foot splice for their tent, and the purchase of several new family tents, besides all the timber and stakes necessary. Thirty-five tents were pitched on the grounds, and more than one hundred Seventh-day Adventists were in camp.

THE South Lancaster Sanitarium is to be moved from its present location to Melrose, Mass., which is within a few miles of Boston. Among the reasons given for this step are the lack of proper sewerage and recreation grounds at South Lancaster, the impossibility of enlarging the present quarters of the institution, and the isolated situation of the village, one or more changes being required to reach it by rail from most parts of the surrounding country. In the new location there seems to be presented a providential opening for a sphere of much greater growth and usefulness. The situation is in the midst of Middlesex Fells, a park of three thousand five hundred acres, which has been reserved by the State for public use, in order to preserve its wonderful natural beauty. Upon the property selected is a hotel, which is well known to the people of Boston and vicinity, and upon the grounds are golf links, tennis courts, beautiful lawns, groves, and meadows, with an orchard, farm, and garden. The front lawn overlooks a beautiful lake, and from the highest point on the grounds a view can be had for miles over towns and woodlands, to the ocean. The buildings are ample and substantial, and fully equipped with all modern facilities,—electric lights, steam heat, water and sewer connections, etc. Trains run to and from Boston at frequent intervals, and there is also connection with the city by trolley. Other cities are within easy reach. The property was valued at \$100,000, but was offered to the sanitarium managers for less than half this amount, and on easy terms. Mr. Thayer a well-known resident of South Lancaster, offered to buy the property at South Lancaster, giving full value, and yet allowing the managers to retain possession for another year, and then to remove the entire plant, including the buildings. The buildings on the new location will be fitted up at once to accommodate the overflow of patients from South Lancaster.

A friend (Wisconsin).....	1 00
Mrs. R. J. Contant.....	1 00
Mrs. Hannah Penn.....	5 00
Mrs. W. J. Wilson.....	5 00
Mrs. Margaret Boys.....	1 00
Edwin D. Clayton.....	1 00
S. W. Burkhart.....	5 00
Mrs. L. E. Taylor.....	5 00
Mrs. A. C. Nichols.....	20
Mrs. Katy Taylor.....	50
Donation (Nebraska).....	4 00
Susie Twigg.....	5 00
Louis Reiss.....	1 00
Wright Barker.....	5 00
Karl Conzelman.....	5 00
Randall Perkins.....	5 00
C. H. Bates.....	2 00
Helen Swinger.....	10 00
Delia Clark.....	2 00
Mrs. P. A. Powell.....	1 00
Ellen R. Gott.....	1 00
James Thorp.....	2 50
Mrs. Frank Alley.....	1 00

Rusty from Inaction

MANY of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of those who claim to be the children of God have become rusty from inaction; and the Lord in his providence has given them something to do, and in thus doing, has opened the way for them to help others to become acquainted with the truth.

He has given them a work to do that will bring about a good and grand result. In getting up out of the easy chair of self-satisfaction, and going forth to give the light of truth to their fellow men, God's people will learn an excellent lesson. By selling "Christ's Object Lessons," they are doing a twofold work—helping to lift the debt from our schools, and at the same time giving most precious light to those who really need it.

MRS. E. G. WHITE.

Looking on the Fields

THE following letter to the believers in Michigan may be equally applicable in many conferences. It is plain enough that this experience with "Christ's Object Lessons" is a testing one, and that the attitude of the whole body of believers toward this work will determine their attitude toward other plans for pushing the message in all lands. Shall this work be hastened, and the tested workers be released to enter new fields? This is the call of the hour:—

HESPERIA, MICH., June 16, 1902.

DEAR FELLOW LABORERS: It rejoices my heart to know that the work that God has given his people is being crowned with success. The jubilee song can soon be sung. Many have gone forth praying and weeping, and such laborers are already shouting victory; for they have the victory before the work is accomplished.

And now, dear fellow laborer, a greater victory lies before this people. I expect soon to hear the churches that have been faithful in this work say to the laborers in the field, in harmony with the testimony of God's Spirit: Go to the wide fields, to the lost sheep, to the destitute fields in the regions beyond the sea, to the isles that are waiting for God's law, and we will accomplish the work on "Christ's Object



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to June 21, 1902, is \$44,195.65.

NAME	AMOUNT
J. W. Posey.....	1 00
B. B. Newman.....	2 25
Scholls, Ore.....	26
Mrs. A. Lauson.....	25
Amos Ritchey.....	1 00
Mrs. Lizzie Clark.....	1 00
Mrs. E. Ketzebach.....	1 00
Mrs. E. C. Dye.....	3 00
M. W. Lewis.....	10 00
Newton H. Wyatt.....	2 50
Mrs. L. M. Dodge.....	1 00
Mrs. J. C. Thompson.....	3 00
Mrs. C. F. Russell.....	5 00
Mr. & Mrs. H. W. Johnson.....	1 00
William Everington.....	5 00
Katie G. Boone.....	5 00
Lydia Netzley.....	5 00
George W. Wagner.....	5 00
G. W. Howard.....	1 00
Wallace Taylor.....	1 50
Mrs. Olive Colwell.....	1 00
Mrs. Elizabeth Bristol.....	1 00
Mrs. Helen Bristol.....	1 00
Eliza Mosebar.....	5 00
Mr. & Mrs. B. G. Boorman.....	2 50

Lessons" at home. And soon the schools will be sending out more missionaries to labor for the millions who are perishing without God. Surely God will roll the burden upon at least one third of our conference laborers this coming annual conference, to go to those needy fields, and our noble people will say to them: Go, and God go with you; and we at home will support you in those fields until the work closes, and the song of triumph is sung.

As I survey the field, I see that many of our dear brethren have made great sacrifices to carry out the plan of God. They are happy to-day. I see others who are far better able financially who are murmuring, and do not pay even their tithe. They are under condemnation of conscience. These are the ones for whom we should pray. Many who are well-to-do have not allowed the ministers to carry all the financial burden, but have said, "We will advance fifty, seventy-five, or one hundred dollars to enable our church to do the work;" and these, too, are rejoicing in God, and are blessed of him in many ways. To those who are not happy, I would say, Come along, brethren; God has a rich blessing for you, too. It is not too late. God is allowing the great work to tarry a little for you to step in. O, come! God wants you. He has a special blessing for you. And let the minister who has not felt the burden of this work, but has had murmuring in his heart, fall into line. God is waiting for him. He wants to bless him, and crown his work with success. I could mention many who have filled their quota, and are now helping others, because the great love of God is in their hearts; and as they had God's blessing so richly in the work in their group of churches, they long to see their fellow laborers receive a part in the same.

Dear brethren, I wish you could know the rejoicing there is to-day in the Old World, where hundreds of millions of people have not one laborer to a million, as Elder Daniells tells believers in the third angel's message that the States are arranging to send them help, that the banner of the cross may be raised with the last message of mercy that will ever go to the world. All things are now ready except God's people. The signs are in the past. God in mercy is waiting for us to get where he can pour his Holy Spirit upon us to sound the last solemn warning prior to his coming in glory. In a letter just received from Elder Daniells, who is in Europe, the appeals for help in that destitute field are heartrending. I long to see the time when our dear people in this country who are enjoying the bountiful blessings that God has been pouring upon them so many years, shall say to the laborers, Go. Then the blessing of God will be showered upon our churches here; for the message is to be preached in all the world for a witness. Has it not been preached to this nation sufficiently for a witness? Think of it. As I go North where we have but few churches, and mention the present truth to the people, they say, "O, yes, we have heard! We know all about it." Come, let us go where they will not say this to us, and God will bless, and the work will be closed up, and his people will be redeemed.

With kindest regards,

J. D. GOWELL.

A Destroying Blast

WHAT is probably the most accurate description that has been given of the volcanic outbreak which so suddenly and completely destroyed St. Pierre, so far as such an event could be described by an eyewitness, is the following which is printed in *The Independent* of June 19. It is furnished by a Catholic priest who lived a short distance inland from St. Pierre, and partly around the mountain from the city, just outside the range of the destroying blast which shot from the volcano. He says:—

At about half-past seven in the morning of May 8, a dense, black mass of smoke rising rapidly, rolling, twirling, and twisting upward to a prodigious height, was seen coming from Pelée's crater. Suddenly the upper portion dilated like a huge sunflower on its stalk, and the lower part became wrapped in a snow-white wreath of vapor, which encircled the column, and then intermingled with it, and appeared as black cloud and silvery masses. Through the pitchy awning above, lightning played incessantly; and below on the side of the mountain, monster jets started upward until the whole mountain appeared to be a submerged, smoking, burning mass. There was a blinding flash, and it appeared as if some keen-edged knife had cut the stalk of the flower, and with a loud report, like the guns of the navies of the world simultaneously exploding, the black cloud swept down the mountain upon the little city. Lightning flashed and crackled, and the surrounding world became as dark as the darkest night. As the cloud reached the city, there was another blinding flash and a loud report, and from north to south St. Pierre burst into flames. The only fire from the volcano was that of lightning. Flames do not come from the crater.

Science cannot account for the tragic phenomenon which is here described. The titanic forces of nature acted in a new way, which no man had been able to anticipate. And there are yet other events to take place which are equally unconceived of by the world's system of science, one of which is described in the words, "And the heaven departed as a scroll when it is rolled together." Rev. 6: 14. Modern worldly science declares this to be impossible; but the word of the Lord will surely be fulfilled, while those who have despised it will behold and wonder and perish.

Current Mention

— While a funeral was in progress in a church at Pinerio, Spain, June 24, lightning struck the edifice, killing twenty-five persons and injuring thirty-five more.

— A steerage passenger on the "Kronprinz Wilhelm" who attempted to drink two liters of brandy daily during the voyage to New York, to win a bet he had made on his abilities as an imbibor, died of delirium tremens two days after the ship left port.

— A bill admitting Oklahoma, Arizona, and New Mexico into the Union, is before Congress, and is being pressed for immediate consideration.

— The Chinese cruiser "Kai Chih" blew up June 22, on the Yangtse-kiang River, only two out of one hundred and fifty on board being saved.

— Cholera continues to spread in the island of Luzon, in spite of all efforts by American physicians. The reported deaths number over 200 daily.

— A concession made by Bolivia to an Anglo-American syndicate has caused a protest from Brazil and Peru, and according to report may lead to war.

— The Venezuelan revolutionists appear to be gaining steadily against the government forces, and the prospect is that the revolution will be successful.

— There is a prospect of war in the island of Mindanao, the inhabitants of which are Mohammedans. The dattos are disinclined to recognize American authority.

— The White House at Washington is undergoing extensive repairs and alterations, and President Roosevelt and his family have moved to other quarters in the city.

— A new constitution which was submitted to the people of Connecticut, June 16, after a constitutional convention had spent four months' time in its preparation, was voted down by a large majority.

— Notwithstanding a recent advance in pay, Chicago freight handlers are demanding more money for their work, threatening in case of refusal to tie up all railroad freight business, July 1. The contest involves 10,000 men.

— The Boxer movement is still alive in some parts of China, as evidenced by a report which comes from Cheng-tu-Foo, on the western frontier, stating that a Methodist chapel there has been destroyed by the Boxers, and ten Chinese converts killed.

— Hundreds of acres of wheat in Kansas are reported to be going to ruin for want of harvest hands. Near Wichita fifty tramps are said to have been captured by farmers, and forced to work in the fields under shotgun guard, getting two dollars a day for their labor.

— Six amateur musical composers, three of whom were Protestant clergymen, recently composed a mass for use in St. Patrick's Cathedral at Newark, N. J. The *New York Sun* mentions this as "an interesting and somewhat significant incident of this time of religious liberality."

— Violent wind storms in central Indiana, northwestern Iowa, and southern South Dakota, June 25, did damage estimated at \$3,000,000, and caused the death of at least half a dozen persons. The heaviest loss was in Indiana, where thousands of buildings were wrecked, and tens of thousands of trees blown down.

— A professional nurse living in Boston, Jane Toppan by name, who has been suspected of having murdered several patients under her care, has confessed that no less than thirty-one persons for whom her services as nurse had been employed have met death at her hands, usually by the administration of morphine.

— A Michigan statute forbidding the sale of oleomargarine colored in imitation of butter, has been declared valid by the State supreme court.

— The great volcano, Kilauea, in Hawaii Island, has been in eruption since June 3, and a report from the city of Hilo, which is thirty-one miles distant, states that the eruption has been steadily growing greater, and now constitutes a magnificent spectacle of fire by night and cloud by day. As yet there has been no flow of lava.

— The coronation of King Edward VII has been indefinitely postponed by reason of a sudden illness which seized upon the monarch a short time ago, culminating in a condition which necessitated a surgical operation, the report being that the king was suffering from appendicitis. All London was thrown into consternation and gloom; all preparations for the coronation festivities were discontinued, and almost on the same day that the finishing touches had been put on the stands and various temporary structures erected along the route of the coronation procession, the workmen began tearing them down. Many persons who had invested their money in these have been brought to the verge of bankruptcy. It is said that it will be months before the coronation can take place in the event of the king's recovery, and that the pomp and display arranged for on this occasion will not be attempted a second time.

— From reports that come from Rome concerning the Taft mission to the Vatican, it appears that a serious hitch has occurred in the progress of the negotiations, which at first were thought to be proceeding with exceptional ease and smoothness. The Vatican's reply to the propositions submitted by Governor Taft proposes certain conditions to be accepted by the United States in making the transfer of the friars' lands, among these conditions being one giving to Roman Catholics the control of primary education in the islands. Governor Taft has sent to Washington for further instructions. This proposition made by Rome, to give her control of primary education in the Philippines, thus providing for the placing of a papal stamp and mold upon every child, by the sanction and under the control of the United States government, is of course totally contrary in every way to the American principle of the separation of church and state, and is one which this government naturally could not be expected to consider for a moment. But why has Rome, which very well understands American principles of government, made such a proposition? Is there any connection between this and the announcement by Roman Catholic papers here that the great Catholic Federation in this country is now completed and ready to do business with political parties and with the government? Will the administration venture to hold out against Rome's demands, in the face of the political opposition of this powerful federation, which may be able to seat a rival political party in power at the next election? Such questions as these naturally present themselves when the existing situation is fully considered. It is certain that Rome cares very little about the Philippine property in dispute, but she cares much for the political advantage she may be able to reap from successful diplomacy at this time.



Lessons from the Orchard

A FEW days ago, while walking in an orchard with the owner, I noticed the need of pruning. His attention was called to this tree with its dead branches, to that one filled with useless sprouts, or "suckers," as they are sometimes called, and to others having branches which crossed and wore each other away by friction. "Let us get some knives and prune them." Both agreed, and planned for the work. As the pruning proceeded, and the ladder carried us in among the branches, many other defects were found, and remedied as best they might be. Here was a big, sturdy shoot proudly lifting itself in the midst of fruitful branches; but it had never produced a single apple, and never would. It was only a parasite, sapping the life current from the legitimate branch which supported it. Branches were found dying by degrees from the extremities toward the body. Evidently there was something wrong here with the nourishment, something clogging the channel of its outward flow. In some cases too many branches crowded close together. All these grew weak, and had to be thinned out. So far, the one remedy was to cut out the useless members.

Next we climbed to the top of a fine, promising tree. The first look upon its thrifty branches, green leaves, and abundant blossoms showed a prospect of plentiful fruit. Apparently we might pass to the next tree, for no pruning seemed needful here. A gorgeous array of blossoms in glowing colors spread itself before us. The passing observer might easily be deceived by this show of blossoms; for it was only show. An examination of what should have been the fruit-bearing twigs of last season revealed many small applets, withered and blasted, still hanging there. No expert was required to determine that what this tree had done it was doing now, and would doubtless do again. It lived to make a show, bearing only leaves. What can we do for such a tree? The pruning knife cannot reach its defect; for it is not upon the surface. Ah, here is the saddest case of all. This tree is rotten at the heart. Borers have so long preyed upon its vitals that only a shell of its trunk remains. Tapping upon the body with an ax, it sounded like a drum. Here on one side near the ground is a thin opening, and the blade of our saw was thrust through its dead mass from bark to bark. All the remaining life of this tree has been turned to making a show of leaves and blossoms. While its appointed work is fruit bearing, it cannot do this work; for it is dead at heart. "Cut it down; why cumbereth it the ground?"

Nine years ago work in the Lord's vineyard called me to a distant field, and my journey took me from the Pacific to the Central States, through the fertile fields of Oregon, Washington, Wyoming, Nebraska, Iowa, Illinois, and Michigan. Never expecting to return again, I thought much of how the work of the message would be quickly finished. As I rode along through these prosperous States, where I knew thousands were rejoicing in the love of the truth,

it seemed to me that these many loyal believers in the coming of Jesus would devote their lives, their houses, and their lands to the Lord, causing his truth to triumph in a little while. I am now told that in those very States during these years while God has given great prosperity in temporal things, many of these same believers have added farm to farm and bank account to bank account, instead of devoting their increase to hastening our Lord's return. Is it possible that these professed believers have lived, like the tree, only for a show, bearing no fruit for God? The yearning heart of our Saviour replies to the decree, "Cut it down." "Let it alone this year also." In anxious tenderness Jesus pleads for us, longing to replace even the dead heart with one of perfect soundness.

Will you open the channel, so that the life-giving stream of love may flow from Jesus through you to the perishing? To many the present calls of duty may be the last.
J. C. ROGERS.

List of Missionary Acre Pledges

NAME	NATURE OF PLEDGE
O. C. Surdam,	2 days' work in shop each month.
E. R. Carnahan,	proceeds 1 acre corn.
Chinery,	1 or 2 acres of wheat.
Henry H. Todd,	\$2.
H. J. Mass & wife,	\$2.
Mrs. S. C. Botsford,	proceeds from sale on books, May 13 to Jan. 1.
Mr. & Mrs. James Sorenson,	eggs laid on Sabbath.
Mrs. E. F. Noble,	\$1 monthly.
George Gregory,	1 row peanuts.
R. L. Gregory,	2 rows potatoes.
Willie Lewis,	1 row potatoes.
Martha Lewis,	\$1.
Mary Lewis,	\$1.50.
Mrs. Phebe Murray,	\$1 in work and \$1 for carpet weaving.
Marx Murray,	\$2 in work.
Mathe Reed,	\$6.
Ella L. Hiatt,	\$1.50.
Ralph E. Dewey,	\$3.
W. F. Serber & wife,	\$2.
Vida Downs,	50c.
Willie E. Downs,	25c.
May B. Henderson,	\$1.
N. M. Treel,	2 rows potatoes.
H. A. Felkes,	1 acre grass.
Mrs. J. G. Downs,	1 hen & chickens.
Anna Gregory,	eggs laid on Sabbath from June 1 to Sept. 1.
Nanna Gregory,	hen and chickens.
Mollie Cole,	eggs laid on Sabbath until Oct.
Pearl Catnatry,	1 hen and chickens.
Sallie Cole,	1 hen and chickens.
G. W. Baldwin,	1 acre corn.
E. C. Downs,	1 row sweet potatoes.
Fred W. Evans,	1 row potatoes.
Bert Cole,	1 row sweet potatoes.
James O. Oley,	50c.
Phillip Threadgold,	1 day's work.
Sarah Hiatt,	1 brood chickens.
Don Nowlen,	1 brood chickens.
Roy Russell,	1 brood chickens.
Oma Russell,	1 day's work.
Ed. Ashley,	25c.
Warren Russell,	2 rows potatoes.
Mrs. Ruth Russell,	1 brood of turkeys.
Jeff E. Russell,	1 brood chickens.
Riley Russell,	1 week's work.
C. R. Chowning,	\$1.
Burl Figgins,	row muskmelons 20 rods long.
Arthur Figgins,	1 bu. of corn.
Charlotte Chowning,	1 brood of chickens.
F. M. Gourley,	1 day's blacksmithing.
Mrs. A. C. Crandall,	\$1.
Jake Figgins,	½ bu. beans.
Mrs. Wallace & Jane Griffeth,	1 day's work each.
Mrs. Laura A. Bellah,	5c on every P. of P. sold.
Huldah M. Bellah,	1 quilt top.
Mrs. R. A. Bellah,	1 hen and 12 chickens.
H. A. & Mary G. Scantlin,	\$5.

NOTICES AND APPOINTMENTS

Address

THE post-office address of Elder Geo. I. Butler is 1025 Jefferson St., Nashville, Tenn.

Publications Wanted

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

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

R. T. Nash, Waynesville, N. C.

E. L. Pickney, Lock Box 467, Jonesboro, Ark.

Anna Marr, Blackwell, O. T., Little Friend, Instructor, Life Boat.

Mrs. Carrie S. Hammond, Wayne, Neb., REVIEW, Signs, Sentinel, Life Boat, Instructor, Little Friend, tracts, for two months.

Capt. C. Castberg, 95 Stuart St., San Francisco, Cal., REVIEW, Signs, Sentinel, Good Health, Instructor, foreign publications for use in ship-mission work.

Business Notices

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

WANTED.—A man to work on farm for four months, beginning about July 1. Wages, \$30 a month. Address C. L. Kendall, Mooreton, N. D.

WANTED.—Twenty reliable Seventh-day Adventists to take nurses' course. Address Colfax Springs Sanitarium, or W. D. Kinney, M. D., Colfax, Iowa.

WANTED.—A good dentist or dental assistant. Will be glad to correspond with an industrious young man who desires to learn. Must be a Sabbath keeper. Address L. A. Reed, dentist, Jacksonville, Ill.

WANTED.—Three good, strong active Sabbath-keeping men to work in sawmill, drive team, and cut logs on Sec. 10, Tp. 45, Range 2, West Ashland Co., Wis., six miles north of Mellen, on Tyler Fork River. Address W. H. Kynett, Mellen, Wis.

WANTED.—Steady work by first-class workman. Has worked in copper works, and tin, machine, and other shops; also in Pa. R. R. Locomotive Works (Air Brake Department), Altoona, Pa., for 17 years; discharged for Sabbath keeping. Address Julius H. Ulrich, 2114 Fifth Ave., Altoona, Pa.

Notice!

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. It has for several years been customary for those who had friends at the Sanitarium to write and notify their friends of their coming. Such a notice is not adequate, and the manage-

ment of the institution desire to say that, after this date, they cannot receive any with the exception of those with whom they have previously corresponded. SANITARIUM.

Summer Session at South Lancaster Academy

THE outlook for the teachers' school is good. We expect a very profitable time. There is an increasing demand for teachers for our church schools, as many new schools are to be established this coming year. Seventh-day Adventists should not be content to teach in worldly schools when, if their labors were consecrated to the Lord, the churches would be benefited by them. Last year a number of church schools could not be supplied with teachers, hence were unable to open. This must not occur again. I hope that these thoughts, even though it be the eleventh hour, may stir up those of our people who should avail themselves of the advantages of the course of training offered by the summer school to do so, even though they have not given the matter consideration heretofore.

The school opens July 2. The announcement will be sent upon application.

FREDERICK GRIGGS.

Obituaries

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

COLLINS.—Bessie Maud Collins was born in Harvey County, Kan., Dec. 9, 1881; died at the St. Helena Sanitarium, June 6, 1902, aged 20 years, 5 months, 27 days. She died in good hope of a future life when Jesus comes. Services were conducted by the writer at the St. Helena church. Text, Rev. 21:4. H. A. ST. JOHN.

BELL.—Brother S. N. Bell was born in England, May 17, 1855. He came to this country when young, and for years made his home in Los Angeles, Cal. Seven years ago he accepted present truth, uniting with the Los Angeles church, and was an energetic worker for the principles which he loved. Although working steadily as a carpenter, he frequently gave Bible readings every evening during the week. He died of pneumonia, May 13, 1902, after an illness of but six days. He leaves a wife, four children, and his aged mother. Elders R. S. Owen and J. W. Adams and the writer conducted the funeral service. CLARENCE SANTEE.

HOUGH.—Died at Battle Creek, Mich., May 26, 1902, at the home of Niles Bartholomew, of cancer and old age, Dr. Joel D. Hough, aged 93 years, 7 months, 16 days. His religious experience was with the Seventh-day Adventists. He was brought into the faith of this people about the year 1856, under the labors of Elders M. E. Cornell and J. N. Loughborough, and was a zealous and steadfast member of the church till the day of his death. His faithful wife, with whom he lived for sixty-five years, was taken away by death a little more than three years ago. Out of a family of eight children only one daughter is now living. He fell asleep in bright hope of a part in the first resurrection. I. D. VAN HORN.

GARGETT.—James Gargett was born in Canada, July 15, 1825; died at Chester, Va., June 11, 1902, aged 76 years, 8 months, 26 days. Brother Gargett accepted the third angel's message about thirty-seven years ago as the result of a tent effort at Alma, Mich., by Elder I. D. Van Horn. He was a prominent business man in Alma, and at one time represented his part of the State in the Michigan Legislature. He served on the Virginia Conference Committee and acted as conference treasurer for the past eight years. He was a great help to the cause by his wise counsel and his liberal gifts. His funeral was conducted by the writer from the M. E. church at Chester. He leaves a wife and many friends to mourn, but not as those who have no hope. R. D. HOTTEL.

DAVIS.—Died at Esmeralda, Cal., May 21, 1902, of diphtheria, little Tad Davis, only son of Thomas and Susie Davis, aged 2 years and 7 months. He was born in Iquique, Chile, Oct. 25, 1899, where his parents spent several years in the Master's service. They sorrow not without hope. Funeral service was conducted by Brother D. Adams. MRS. C. L. DAVIS.

ELLISON.—Fell asleep May 4, 1902, at Noblesville, Ind., Charles Ellison, aged sixty-nine years lacking two days. He was born in Dover, N. H., and was a Union soldier in the Civil War. He was converted under the labors of Elders Lane and Covert. We laid our loved one in the tomb with the bright hope of meeting him in the first resurrection. MARY I. ELLISON.

NELSON.—Died at the home of her father, in Dodge Center, Minn., April 24, 1902, of pulmonary tuberculosis, Mrs. Lizzie Nelson. The deceased was reared in the truth, and at the time of her death was a faithful member of the Seventh-day Adventist church of Indianapolis, Ind. She leaves a husband, two little boys, a father, and three brothers to mourn her loss. Funeral services were conducted by Brother J. F. Pogue. M. B. VAN KIRK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Commenced Nov. 3, 1901.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, and Buffalo with corresponding times and fares.

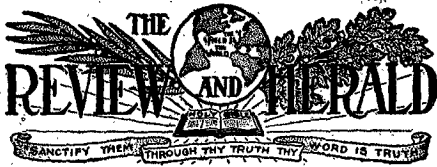
* Daily. † Daily except Sunday. Trains on Battle Creek Division depart at 7:55 a. m. and 6:00 p. m., and arrive at 12:40 p. m. and 6:10 p. m. Daily except Sunday.

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

GRAND TRUNK RY SYSTEM.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, and Buffalo with corresponding times and fares.

Nos. 4-6-8-Daily. Nos. 10-16-Daily ex't Sunday. Nos. 3-5-7-Daily. Nos. 9-11-13-Daily ex't Sunday. G. W. VAUX, A. G. P. & T. A., Chicago. W. C. CUNLIFFE, Agent, Battle Creek.



BATTLE CREEK, MICH., JULY 1, 1902.

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

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

TURN to page 10, and read the articles entitled "Fulfilling the Law" and "Christ Our Righteousness." You will be well repaid for your trouble.

No one need be burdened in the effort to raise \$30,000 by the collection for Christiania next Sabbath, July 5. If each one does his proper share, the whole sum will be raised without difficulty.

VINCENT THOMAS, fourteen years of age, left his home, June 14, and his father has been unable to find any trace of him since that time. Any information concerning him will be thankfully received by his father, T. M. Thomas, Council Bluffs, Iowa.

THE preparations were all made. Untold sums had been expended on beautiful robes and flashing jewels, titled persons from many countries had assembled to witness the ceremony, and the whole empire was on the tiptoe of expectancy,—but the king of England was not crowned on coronation day. What a disappointment! How many anticipations were never realized! Another coronation day is near at hand. The preparations are being made rapidly. The invitation is now being sent throughout the world, "Come; for all things are now ready." "There shall be delay no longer." There will be no postponement. The King of glory will be crowned.

"O that, with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all."

From Ocean to Ocean

THE \$30,000 which we are to try to raise for Christiania by one offering, July 5, is a big sum. But we all know that this is a day for big things. Already a cheering token comes to the Mission Board office—a gift of \$1,000 for this fund, from a brother and his wife in Missouri. Let us take this splendid offering as an encouragement that hearts are being enlarged to insure that this shall be the final call necessary for Christiania. Everywhere, apparently, the brethren are preparing to lift in downright earnestness. The State papers are loyally passing on the call for every one to put a shoulder to the wheel at this time.

Writing from Europe to the *Minnesota Worker*, Elder C. W. Flaiz says: "A closer acquaintance with the situation in this field draws upon my sympathies for our brethren here in Norway and Sweden. We trust that all our people will take hold of this matter earnestly. Will not our brethren of means come forward with the goods intrusted to them, and help in this time of need?"

Elder N. P. Nelson writes from Europe to the *Nebraska Reporter*: "Do not imagine that our Scandinavian brethren are being relieved of responsibility; far from it. Besides the sum the American brethren have agreed to raise, \$26,000 is assumed by the brethren over here. So while the brethren on this side are taking their responsibilities, shall not we take hold of this matter earnestly?"

Elder W. T. Knox says in the *Pacific Union Recorder*: "Times are more prosperous, and the blessings of God have been abundant. Let each conference set its mark high. Let each church seek to do more than its share. Let each individual do all that the Spirit of God will suggest."

Elder G. G. Rupert speaks through the *Southwestern Union Record*: "I hope we shall all do our duty in this time of need. We includes me. It is truly encouraging to see the determination there is to end the borrowing business."

Elder E. T. Russell has urged the matter through the Central Union Conference papers, and State presidents join in the rallying cry. As the *Atlantic Union Gleaner* says: "What a glorious record it would be if the people should offer so willingly that not only this debt would be paid, but there would be a fund in reserve for work in other lands."

From the *Atlantic* to the *Pacific* the call has sounded. Now for the glad response, Sabbath, July 5.

W. A. SPICER,
Secretary Mission-Board.

Happenings at the Summer Assembly

By dint of hard labor, a portion of the grove on the Emmanuel Missionary College farm at Berrien Springs, Mich., was cleared of underbrush and several years' accumulation of leaves, and two long rows of tents were pitched for the students of the Summer Assembly. It required close planning, and a concentration of the entire force of student laborers on the Manual Arts Building, the basement of which serves as a dining room for the summer, to get this in readiness for the opening of school; but it was done, and to-day over one hundred and fifty persons are served at each meal. This includes summer-school students, and the young men who are working on the farm and buildings to meet the expense of the next school year.

It is a most interesting class of young people that one faces in the assembly. Many of those in attendance have been teachers in the public schools, and have for the first time fully surrendered to the Lord their ability to teach, with a desire henceforth to have a part in the training of that great army of missionaries for whom the world is now waiting. Others have been teaching church schools; and truly there is nothing which develops greater faith, or a more courageous spirit in young men and women than to espouse the cause of Christian education.

Work and recreation alternate in this outdoor life of the summer-school students. The daily program is as follows:—

Breakfast	7:30
Domestic duties.....	8:00-9:00
Class recitation.....	9:30-12:30
Dinner	1:30
Manual labor.....	2:30-4:30
Study period.....	5:30-7:00
Chapel service.....	7:30
Lectures and general exercises	8:00-8:45
Retire	9:30

The class work is dispensed with on Sunday, and in its place all students attend the class exercise, or round-table discussion. The topic last Sunday was Industrial Training for Church Schools. Professor Washburn, of Bethel Industrial Academy, Bethel, Wis., addressed the students three evenings, presenting to them the movement on foot by the State of Wisconsin to introduce agricultural training into the public schools, and the opportunity before the Seventh-day Adventist denomination to take the lead in this phase of education. He also related his personal experience in the school at Bethel.

There is a deep interest on the part of students to combine mental and physical training in the church school, and the subject will be continued. Elder William Covert, who has been on the grounds since the opening of the term, and who is looked upon as the father of the church-school teachers, gave a ringing testimony in favor of industrial training for children and youth.

Every day the interest increases. There is no question in the minds of those in attendance that God is leading; Christian education is life, and those called to a part in it rejoice in a light which brings life and health.

M. BESSE DE GRAW.

Texas Conference and Camp Meeting

THE twenty-fifth annual session of the Texas Seventh-day Adventist Conference will be held in connection with the camp meeting at Handley, Tex., July 24 to Aug. 3, 1902. The first meeting will convene Friday, July 25, at 9 A. M. Let it be remembered by all that according to changes made in our constitution at last year's session, all church members in good and regular standing are now delegates to the conference, and it is hoped that our isolated brethren and sisters will attend, and that all our churches will be well represented, as matters of much importance will come up for consideration. W. A. MC CUTCHEN,
President.

Meeting of the Texas Conference Association of Seventh-day Adventists

THE third annual meeting of the Texas Conference Association of Seventh-day Adventists is hereby appointed to be held in connection with the Texas Conference and camp meeting at Handley, Tex., July 24 to Aug. 3, 1902, for the election of officers and trustees for the ensuing year, and the transaction of any other business that may come before the meeting. W. A. MC CUTCHEN,
President.