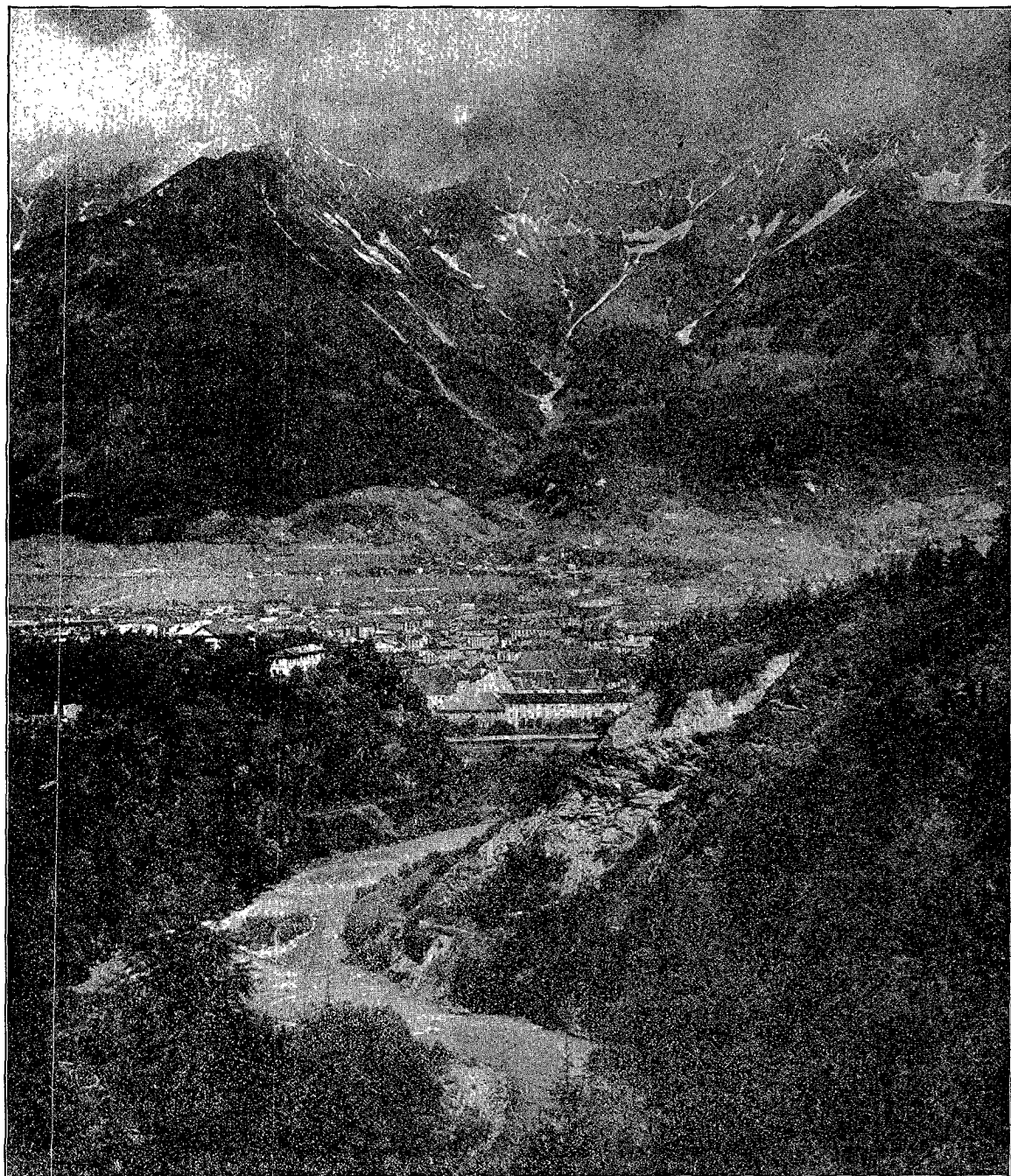


The Advent HOLY BIBLE THE FIELD IS THE WORLD And Sabbath AMERICA EUROPE ASIA AFRICA REVIEW HERALD

Vol. 80

BATTLE CREEK, MICH., TUESDAY, MARCH 17, 1903

No. 11



*Motionless torrents! silent cataracts!
Who made you glorious as the gates of heaven
Beneath the full moon? Who bade the sun
Clothe you with rainbows? Who, with living flowers
Of loveliest hue, spread garlands at your feet? —
God! let the torrents, like a shout of nations,
Answer! and let the ice-plains echo, God!
God! sing, ye meadow streams, with gladsome voice!
Ye pine groves, with your soft and soul-like sounds!*

*And they too have a voice, yon piles of snow,
And in their perilous fall shall thunder, God!
Ye living flowers that skirt the eternal frost!
Ye wild goats sporting round the eagle's nest!
Ye eagles, playmates of the mountain-storm!
Ye lightnings, the dread arrows of the clouds!
Ye signs and wonders of the element!
Utter forth God, and fill the hills with praise!
— Coleridge.*

Publishers' Page

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Company

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The Advent REVIEW And Sabbath HERALD

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

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No. 11.

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Editorial

The Coming Conference

THE next General Conference will convene in Oakland, Cal., in a few days. While this conference will not be attended by so many delegates as in former years, and there will be but few representatives from the distant fields, yet questions of the gravest importance, which will have a most decided bearing upon the future of this movement, will come before this council of the brethren. A policy and plans should be adopted which really mean the finishing of this work in this generation. This will bring us to a sense of the need of "the Spirit of Jehovah . . . the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah," that we may be "of quick understanding in the fear of Jehovah." This is our only hope of success. The hearts of men have become more hard and unimpressible. Stronger and stronger does the tide of evil grow. And those to whom has been offered the privilege of being used in the final conflict of the great controversy have not been fully awake to their responsibility. "O if those who have been blessed with such grand and solemn truth would arise and shake off the spell that has benumbed their senses and caused them to withhold from God their true service, what would not their well-organized efforts accomplish for the salvation of souls!" We ask that all our people will make the coming general conference a subject of daily prayer. Let there be earnest pleading with God that he will reveal his presence at this meeting in a marked manner, and that "there shall be showers of blessing." Pray that there

may be signal tokens of the divine leading in all the counsels, and that the whole gathering may be a pentecostal season which shall mark the beginning of a new power for service throughout the field. We suggest that Sabbath, March 28, the first Sabbath of the conference, be a time of special prayer in all our churches in behalf of this meeting. It will strengthen the hearts of those who are gathered in Oakland to know that the believers in this message throughout the land are before the same throne of grace with them, all uniting in the one prayer, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake." Our hope is that the Captain of the Lord's host will appear in our midst to give the instructions for a successful campaign. For this let us all pray.

Advertising Sin

THE knowledge of sin incites to sin. The detailed description of wrong-doing suggests to a certain class of minds the doing of the same wrong. And forms of evil of which innocent minds had previously been in blissful ignorance, have been first made known to them by ill-advised reports of some so-called thrilling experience among hardened men and women. We believe that the gospel is able to save the chief of sinners. We believe that efforts should be made to teach the saving truth of the gospel to those in the very depths of sin; but we believe that this work should be done by those of mature years and Christian experience, and that they should employ some other method of interesting Christian people in their work than the plan of giving sensational descriptions of the worst forms of sin. There is no difficulty in interesting the average audience in these stories of vice; but what has been accomplished by it? Seeds of evil have been planted in some minds which will bring forth fruit unto death. An opportunity has been given to the enemy of which he will not be slow to take advantage. In some hour of weakness he will revive these pictures of evil before the mind as a temptation to commit the same sin. It was of just such evil practices as prevail in our modern Sodoms that the apostle Paul said, "It is a shame even to speak of those things which are done of them in secret." We suggest that these words are applicable now. It

appears to us that there is danger of adopting purely sensational methods of work, and of really debauching those who are pure, in a misdirected effort to carry the saving gospel to the impure. Even at the risk of being misunderstood, we must say that we seriously question whether our young people, with comparatively little experience in the ways of the world, are prepared to deal with the worst forms of sin in our large cities. We hope some other opportunities for usefulness may be opened up before them.

The Threefold Message of

Rev. 14: 6-12

"Fear God"

THIS threefold message is such a proclamation of the everlasting gospel as will meet the need of the world in the period just before the coming of the Lord. The Lord foresaw what would be the condition of things in these closing days, and he revealed to his servant John, for the benefit of the church, just the way in which the gospel message should be given in order to save men from the delusions of the enemy of their souls.

The line of prophecy, of which this threefold message is a part, begins with the twelfth chapter of Revelation, and covers the time from the birth of Christ to his coming "on the cloud." The whole prophecy reveals to us the working of the great dragon, "that old serpent, called the Devil, and Satan," in paganism, in the papacy, and in apostate Protestantism, which are simply variations of the one principle of self-salvation. In all this deception it is the purpose of Satan to hide from view the revelation of God in Christ as the Saviour from sin, to lead man to trust in some form of self-effort or self-revelation, and thus to keep him in the bondage of sin.

In the twelfth chapter the dragon is revealed in his true character as the enemy of the man child, Jesus, and the persecutor of the woman, the church. This chapter throws a true light upon the whole prophecy, as we see that the same dragon spirit works against the church all through this period, and at the last is found wroth with the woman, and making war "with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." In the first part of the thirteenth chap-

ter we find the dragon hiding himself behind the composite beast to whom he gives "his power, and his throne, and great authority." By comparing the specifications given in Rev. 13:5-7 with those given in Dan. 7:8, 23-25, it will be evident that this composite beast of Revelation 13 corresponds to the little horn of the fourth beast of Daniel 7, that horn in which were "eyes like the eyes of man, and a mouth speaking great things." And this is modern Babylon, the papacy, described by the apostle Paul in 2 Thess. 2:3-7, and characterized as "the man of sin," and "the mystery of iniquity." In the latter part of the thirteenth chapter of Revelation we find another beast with two horns, through which the dragon still speaks. This dragon voice, speaking through the two-horned beast, directs those who dwell on the earth to make an image to the composite beast, and then the same persecuting spirit is revealed against those who refuse homage to this image of the beast. But under the symbol of the two-horned beast we have set forth the rise of the United States as the one nation in which are revealed in their purity the genuine principles of Protestantism, standing in their own strength as apart from the civil power, followed by that apostasy in which the principles of the papacy gain the ascendancy, and the persecuting spirit of the dragon reveals itself.

The false prophet of Rev. 19:20 is the same as the two-horned beast of Rev. 13:11, as the same work is ascribed to him; and inasmuch as both the beast and the false prophet are "cast alive into a lake of fire burning with brimstone," it is evident that these two powers are active in the closing days of the great controversy. Now it is the special purpose of this threefold message to unveil the deception of the dragon, to call the whole world to a recognition of God in his true character, and to set forth in its purity again "the gospel of God . . . concerning his Son." But the principles of the papacy and of apostate Protestantism are identical with the principles of ancient heathenism. They all spring from the same root idea, the putting of self in the place of God. They are expressed by putting man's idea of God in the place of the revelation which God has made of himself. In paganism the false conception of God takes the form of a visible image of dead matter, of wood or stone. In the papacy there is a variation of paganism; the images of paganism are supplanted by the images of saints, angels, the virgin Mary, and Christ; and a pretended vicegerent of the Son of God, humanity without divinity, is made the head of the church. This is "the man of sin" described by the apostle Paul, "he that opposeth and exalteth himself against all that is called God or that is

worshipped; so that he sitteth in the temple of God, setting himself forth as God." In apostate Protestantism we have the most refined form of paganism. All visible images are discarded, but a mental image, a false conception of God, is put in the place of the revelation of God as made in his Word. What is called "spiritual consciousness" is substituted for the Word of God, men are taught to look within for God, and the personal being of God becomes "the Universal Presence." Thus in paganism, in the papacy, and in apostate Protestantism there is one common principle, the setting aside of the true God as revealed in the person of his Son, and the accepting of a false conception of God inspired by "the deceiver of the whole world." In each case man is left without any barrier against sin. He is led to trust in his own weakness, and thus becomes an easy prey to the author of sin.

The very wording of the message, "Fear God, and give him glory," reveals the true situation and the remedy. It is the very message which the Lord sent to his people through the prophet Jeremiah in the olden time when they were enticed by the image making of the pagan nations around them. The whole passage is well worth reading in this connection: "Hear ye the word which Jehovah speaketh unto you, O house of Israel: Thus saith Jehovah, Learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them. For the customs of the peoples are vanity; for one cutteth a tree out of the forest, the work of the hands of the workman with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are like a palm tree, of turned work, and speak not: they must needs be borne, because they can not go. Be not afraid of them; for they can not do evil, neither is it in them to do good. There is none like unto thee, O Jehovah; thou art great, and thy name is great in might. Who should not fear thee, O King of the nations? for to thee doth it appertain; forasmuch as among all the wise men of the nations, in all their royal estate, there is none like unto thee." Jer. 10:1-7. And through the prophet Isaiah the Lord says, "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images."

In view of this instruction through the prophets, the message, "Fear God, and give him glory," makes it clear that the same principles of heathenism are now enticing the people away from the true God as in the days of old, even though the image making may be mental instead of material, and that there is the same necessity of setting forth the true God in his true character. Thus the

issues at stake to-day are shown to be the same as in the time of the prophets. Modern infidelity is simply the old paganism in a refined form. It is the work of this threefold message to expose the wolves that are parading in sheep's clothing, and to declare in its purity and power the gospel of the Son of God, the union of divinity and humanity through his incarnation, his atoning work, and his heavenly ministry as the one only Mediator and Saviour from sin. This is the very essence of the threefold message.

Building on a Sure Foundation

IN building for time, a good foundation is important. In building for eternity, it is absolutely essential. The Lord intends that Zion shall stand forever, and with this in view he has provided a sure foundation. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste." It is certain that this sure foundation is Jesus Christ. Here is a scripture which will make this clear: "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone." It is also clear that this rock foundation upon which a human temple may be builded which shall stand forever, is the union of divinity and humanity in the person of Jesus, Son of God and Son of man. We are assured of this in our Lord's own words. After Peter, speaking in behalf of all the disciples, had confessed his confidence that Jesus was "the Christ, the Son of the living God," our Lord said unto him, "Upon this rock I will build my church; and the gates of hades shall not prevail against it." The testimony of the apostle Peter is to the same effect: "The Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood." In giving his only begotten Son to take the flesh, Jehovah has laid in Zion a sure foundation. Resting upon this foundation, the church of the living God will stand forever. Death will not prevail over it, because Jesus, its founder and its foundation, has conquered death. This is the Christian's hope.

Concerning this foundation it is said, "He that believeth shall not be in haste." Further light is thrown upon the meaning of this statement by its use in the New Testament. Thus the apostle Peter says, "Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be put to shame." By putting these two readings together, it is evident that the expression

"shall not be in haste" and the expression "shall not be put to shame" are equivalent in meaning. The one interprets the other. "The meaning is that those who believe the divine declaration, and thus rest for safety on the foundation here promised, shall feel themselves so perfectly secure that they shall never have occasion to suspect their confidence; or, under the impulse of fear and shame, to betake themselves with speed to another refuge. It is security which can never fail."

But the inquiry may be raised, With what propriety can it be said that we believe on a foundation? Those to whom this statement was originally made through the prophet Isaiah did not need to ask this question, for to those who used the Hebrew language the connection was apparent. The word here translated "believe" is closely associated with the word meaning "to build." He who believes on this foundation thereby builds upon this foundation, and he will never be put to shame because of any defect in the foundation. His only care need to be that he uses the right kind of material in building. "For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." We might add, however, that those who really believe on this foundation, who really build by faith, will find that their building will stand. For genuine faith deals only with the Word of God, and "the Word of our God shall stand forever."

In this time of storm and tempest every one ought to know for a certainty that he is building upon the sure foundation. Those who are building upon anything else than the rock foundation will soon be put to shame.

"O build on the Rock forever sure,
The firm and the true foundation;
Its hope is the hope which shall endure,
The hope of our salvation.
We'll build on the Rock, on the solid
Rock,
On Christ, the mighty Rock."

Christianity Versus Socialism

EVER since Christianity was made known to the world as God's plan for human salvation, there have been devised other systems claiming to be Christian, or to be founded on Christian principles, aiming at the reformation of governments and of society. They promise by this means to bestow upon men salvation from the chief ills that afflict them in this life, and in this they profess to be identical or in harmony with Christianity, and are confounded with it in

very many minds. One such system, and one which is greatly stirring the world to-day, is socialism. It is often spoken of as "Christian socialism."

There was never an age when it was more necessary for men to know what Christianity really is, and wherein it is distinguished from every philanthropic scheme of human origin.

The difference between Christianity and all the "isms" which promise so much good for the human race, is fundamental. Whatever apparent similarity there may be between them outwardly, looking beneath the surface, and examining the foundation principles of each, we behold a difference as broad as the world. Of socialism this is as true as of anything else.

Socialism originated in the desire of some to obtain something which was in the possession of others. Christianity originated in a desire to impart to others something in the possession of the giver. Socialism seeks to provide happiness by forcing some to give up a part of their earthly possessions for the general welfare. Christianity provides happiness by offering to all as a free gift the riches of heaven. The one aims to level society down to a common human plane; the other aims to elevate mankind to the divine plane. The one aims to please and to serve self; the other proceeds only by self-surrender. The one operates by the power of a carnal commandment of man; the other by the law of the Spirit of life in Christ Jesus. In nothing does Christianity represent any of the wisdom or devices of men. It is impossible for anything to be Christian of which God himself is not sole author.

Christianity is God's plan of redemption for all peoples, from all ills, for all ages. It has promise both "of the life that now is, and of that which is to come." "Seek ye first the kingdom of God," it says, "and all these things [temporal necessities] shall be added unto you." For the poor man, it has the blessing of God to add to his few loaves and fishes, making them sufficient for all needs. For the one in affliction it has the provision, "My grace is sufficient for thee." The Christian never joins in any movement to save men from poverty, or to remove social inequalities by law. He sees that there is no necessity for such movements. He does not feel it necessary to join himself to any of the numerous confederacies that exist in the land, since he has joined himself to the Lord, who has all power, all wisdom, and all authority.

Christianity is not socialism, and socialism is not Christianity. All the powers of earth and everything that is not Christian are finally to be arrayed against Christianity, and the influences are now at work, the movements are now on foot, which are to prepare the

way for that contest. In this work socialism is acting a leading part. The Christian is not a Christian socialist, a Christian scientist, nor anything which the name Christian but partly expresses. He is a Christian, and that is all. The one cause with which he is forever identified is the cause of God. The one organization to which he joins himself for all philanthropic and moral purposes is the Christian church.

L. A. S.

The Head of Every Man

THERE is much to be gained in Christian experience by an intelligent recognition of the sovereign position which the Holy Spirit is to occupy in the heart of every believer, and thus in the church of Christ on earth. Let us note the following inspired statements:—

"Ye are not your own." 1 Cor. 6: 19.

"I would have you know, that the head of every man is Christ." 1 Cor. 11: 3.

"Christ is the head of the church." Eph. 5: 23.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." "I will not leave you comfortless." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14: 1, 2, 18, 16, 17.

"I will not contend forever, neither will I be always wroth; for the Spirit who is my presence would be grieved for the souls which I have made." Isa. 57: 16, Spurrell's translation.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6: 13.

This is the teaching of God's Word regarding the headship of Christ. This teaching reveals the way of personal experience and the power of the church.

We are not our own. The head of every man is Christ, and Christ has sent the Holy Spirit into this world to represent him during his ministry in the sanctuary of God in heaven. Thus the Holy Spirit is his presence, and has become the head, as Christ's representative, of every man, and of the church. His Spirit is working in the world for the accomplishment of his mighty purpose. He is working upon all flesh. He is holding in check the powers of evil that would

hinder the work of God. He is directing men's minds, as far as God sees fit, that they may be used of God for the final accomplishment of his work in the earth.

He is in the great councils of States and of nations, to control the minds of men in their decisions, and to prevent them from enacting laws that would hinder the people of God from carrying on his work. He is also in the halls of science, the workrooms of inventors, and the offices of financiers. He is in all these places, guiding, so far as God sees best, the minds of those men, so that their talents, their energies, their powers, and their wealth shall be used by the Lord in the accomplishment of his glorious purpose. The world is not having its own way altogether. There is a great deal of sin, a great deal of evil, a great deal that is against God; but the Holy Spirit is working upon all flesh, to shape affairs so that God shall be glorified at last.

That is the way we must view the work of inventors, explorers, discoverers, translators, and missionaries of all denominations. It is the way we must view the mighty projects of financiers, and even of great trusts and combinations. While God is not in all their thoughts, yet he lays his hand upon them, and uses them, and directs their minds, for the accomplishment of his work. It has been a power mightier than any of earth that has pressed men on in their great projects which they have pursued so perseveringly.

That great government of Russia, which has in some ways stood against our work, has been carrying out certain projects that God will yet use as mighty facilities in his work. It has, at immense cost, and immense loss apparently, projected a railway from St. Petersburg to the Pacific Ocean. This has brought China and all the Oriental nations many days nearer to America than they ever could have been by steamship lines.

Why could Mr. Cecil Rhodes never rest day nor night until he had, even in the palaces of kings, obtained concessions to permit a railway line to be built from Cairo to Cape Town? Why was he willing to devote his enormous wealth to that project?—It was that a great highway might be established through the heart of the Dark Continent. God wanted this highway that his people might, by that means, quickly reach the enormous populations of that country, and give them this message.

Thus the Spirit of God is in the world to-day as the head, the representative of Christ; and men who do not recognize God are being in a measure controlled by that Spirit, to devote their talents, their energies, their powers, to the end that the gospel shall be finished in this generation.

It is easy enough for us to see this; but

we must go further, we must bow down at the feet of Christ, and proclaim him head,—enthroned him Lord of all; and then definitely recognize the Holy Spirit as his immediate presence in the church, and the leader of every Christian.

What a blessed thought it is that a man may from day to day be conscious of the indwelling presence of the Holy Spirit, the head of the church; that he may talk with him, receive from him enlightenment, and the quickening of his mighty power. All the wisdom, all the grace, all the creative power, and so all the healing power of Jesus center in his representative, the Holy Spirit. And he is the head of every man.

It is time for us more definitely, specifically, and knowingly to make this recognition of the Holy Spirit's headship in the church, and of every man. How are we to make this recognition, and how are we to come into this personal association with the Holy Spirit, the head of the church?—By unqualified surrender to his leadership. That is the way. Yield not your members as instruments of unrighteousness to sin. Satan is working in the world to thwart the purpose of God, to misrepresent him, and to dethrone him at last. Man is not to yield his powers, his mental faculties,—his eyes, his ears, his power of speech,—as instruments of unrighteousness unto sin.

Yield your members as instruments of righteousness unto God. That is the way our faculties are to be yielded, instruments of righteousness unto God. But these faculties are to be made righteous, else they can not be instruments of righteousness. These lips, this tongue, endowed with the precious gift of speech, are not to be used to bruise, to injure, and to forward the work of Satan; they are to be used as instruments under the control of the Holy Spirit.

It is the absolute and unqualified surrender of these powers to God that constitutes a true recognition of the headship of the Holy Spirit, who is Christ's presence. This is the true recognition, and there is no other. We can not by mere profession of faith, by subscribing our names to articles, by lip service alone, make that recognition. But by the surrender of the will, by the surrender of the body, with all its faculties, we can recognize and proclaim the Holy Spirit as our head.

When that recognition is made, a union is formed between the human and the divine. A fellowship is established between man and the mightiest power of earth, the Holy Spirit. And when that fellowship is established, there is Christian experience, there is divine headship to the man. And when every member of the church makes that surrender, and experiences that union, then there is divine headship to the church.

Then the church will have put on its strength and its beautiful garments; then it will have broken the bands that are about its neck, and have shaken itself from the dust; then it will have arisen, and have sat down with Jesus Christ at the right hand of God.

It is this experience that both the church and the world need to-day. It is this experience that the third angel's message has come to give.

A. G. DANIELLS.

A Faithful Standard Bearer

"KNOW ye not that there is a prince and a great man fallen this day in Israel?" 2 Sam. 3:38.

With the deepest regret we are called to mourn the death of Elder Uriah Smith, who fell on his way to his post of duty, March 6.

Brother Smith was connected with the work from the very beginning. He was one of God's own choosing and anointing to bear a prominent part in the editorial work of our leading denominational paper. His early experience and the Spirit of God fitted him for this position. His mother, a godly woman, had consecrated him to God's service in his childhood, and after she accepted present truth, her great burden was that her children also might be partakers of the same hope. Through a series of circumstances, that are too numerous to mention, Brother Smith was brought where the light of truth fell upon his pathway. He became interested, and accepted it. Soon he was connected with the paper at Rochester, N. Y. When the publishing work first began, and the facilities were very limited, the tracts were trimmed with a penknife, and Brother Smith assisted in this work. He has ever been more or less connected with the printing office and the editorial work on the REVIEW AND HERALD.

His experience has been varied, like that of every one who has long been connected with this work; but his love for the truth has been such that no circumstances have led him to depart from its principles. He is the author of many of our leading publications. In the early days of this message, Elder White, who was associated with him, suggested that he write some thoughts on the books of Daniel and the Revelation for the REVIEW, and after they had appeared in the REVIEW, he could revise them, and have them published in a book. This was the origin of the book "Thoughts on Daniel and the Revelation," and many in all parts of the world are rejoicing in present truth to-day, who received their first rays of light on the message by reading "Thoughts on Daniel and the Revelation."

Years ago, in the early camp-meeting experience, Elder Smith attended many

of our camp-meetings, and took an active part not only in bringing out the truth, but in presenting it to the thousands who attended these meetings. His general life has been the same from the beginning. He had one point to make, and that was to get the truth before the people. In this God has wonderfully blessed him, and while from time to time there have been changes in the editorial staff, and in the work on the paper, yet he has occupied his position in the editorial chair. When Biblical institutes were started among our people, Elder Smith was one of the first to teach in them. His principal method of teaching was to go over the principles underlying present truth, and bring out those truths that would direct the mind to the times in which we live. In times of controversy upon points of present truth, Elder Smith's pen always stood in defense of the truth. From this he never swerved. Others have come and have gone, but in the time of a crisis, there has been one man among a few others, whose position has ever been the same in the work of God.

But Elder Smith rests from his labors. His work is over. His record is made up, and we deeply mourn his loss. The cause will be made to realize, in the crisis that is before us, the need of able defenders for present truth. He, who has ever stood foremost, and whose pen has ever been true, will no more act his part. Of him it can be truly said, His works follow him. A few other standard bearers are left, of whom it can be said, Which were from the beginning, which have heard, which have seen with their own eyes of the Word of life, and can bear a living testimony to the rise and progress of present truth. We mourn, but not without hope; we are sad, but not without rejoicing. His conflict is over, and to him there will be no measurement of time between his falling under the stroke and his rising immortal in the resurrection of the just.

We heartily sympathize with his family, and can only pray that God may hasten the time when he, with other pioneers in the present truth, and all who are looking for Christ's coming, will meet around the great white throne in the kingdom of glory.

S. N. HASKELL.

Personal Recollections

It has been the Christian privilege of the writer to be personally acquainted with Brother Uriah Smith since the early autumn of 1853. For nearly half a century this relationship has been very intimate, while both were connected with our denominational publishing work. And while thus associated, many are the pleasant personal experiences which can be recalled.

From 1853 to the present, as is well known, Elder Smith has served most efficiently as editor of the REVIEW AND HERALD. And from his pen came luminous expositions of divine truth, and words of faith and good cheer for believers in the closing work of the gospel. Upon him also more than others devolved the perplexing task of meeting and answering the knotty objections of those not friendly to the third angel's message.

But it was Brother Smith's genial social nature which so especially endeared him to those with whom he came in contact. In the Review Office, in the church, and in social circles, it was always pleasant to be associated with this dear brother. Being naturally of a buoyant and social turn, he made friends everywhere, whether at home, in the church, or abroad in the field.

In former years, in the days of his physical strength, when it was known that Elder Smith was to fill the desk, the people with one consent flocked to the meeting. And his pleasant voice, though not strong and sonorous, was always heard with great distinctness in the largest assemblies. And it has been a cause of no little grief that of late our beloved brother has felt to excuse himself altogether from pulpit labor. But the sequel proves that he knew best.

In former years Brother Smith was prominently connected with the Sabbath-school work in his home church. For a very long time he served either as teacher in the Bible class or as superintendent. It was here in the Sabbath-school that those ideas were first brought out which later appeared in the well-known volume, "Thoughts on Daniel and the Revelation." For years also he conducted the singing in the Sabbath-school, as well as in the meetings of the church.

But his personal labor is over. He fell at his post, with the armor on, while prosecuting his accustomed duties. Of his work it may be truly said, He has fought the good fight, he has finished his course, he has kept the faith. How the dear people of God, at home and abroad, will miss those inspiring articles that came from the pen of Elder Uriah Smith! And to use the words of another, it may also be added, "Could all those who have been convicted, comforted, and converted through his instrumentality be brought into one body, there is no question but that they would constitute an assembly of no small magnitude." Such is the fruit of a consecrated life.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit." But let us ever remember that those who die in the Lord are only such as have lived in the Lord.

G. W. AMADON.

THERE are six hundred native newspapers in India, all of which, with the exception of about half a dozen, are bitterly opposed to Christianity.

THE *Catholic Mirror* reports that a project is on foot among Catholic leaders in the West to erect a "skyscraper" in the heart of the business district of Chicago, "to be occupied largely by the Catholic societies of Chicago."

THE Central Labor Union of Omaha, Neb., has formulated a protest against the appointment of Judge McPherson, of southern Iowa, to a place on the United States Circuit Court of Appeals, on the ground that he is "a bitter enemy of labor and the rights of the masses, and a firm friend of every contention made before him by the great corporations."

FOR several days the secular papers had much to say about Pope Leo's jubilee, which began February 20, and celebrates the twenty-fifth anniversary of his elevation to the papal throne. In the *Catholic Mirror* of February 28 we note some interesting statements regarding the ceremony in St. Peter's church with which the celebration was ushered in.

Into the "hall of beatification," which was densely filled with a great concourse of people of all nations, the pope was borne in his chair on the shoulders of eight men, after the usual manner. He was dressed in red. We quote from the *Mirror*:—

The pope himself wore gorgeous robes, and had the triple crown on his head. He bestowed his benediction right and left as he passed through the cheering concourse. . . . Subsequently the presentation of gifts occurred, including the gold tiara, the jubilee present of the Catholic world, which cost twenty-five thousand dollars; the gold medal and the symbolic keys. The tiara is a love offering to the pontiff from the Catholics of all countries. The three crowns stand superimposed in high relief to represent the triple power of the papacy. Just beneath the highest crown is a medallion of the divine Redeemer as the Good Shepherd. This crown bears the inscription: "The King of Kings and Lord of Those Who Rule." The second crown bears the words: "The Good Shepherd Will Feed His Flock." On the last crown is the inscription: "Thou Art Peter, and Upon This Rock I Will Build My Church." . . . In addition to the gold tiara, gifts of forty thousand dollars and many other sums in cash were presented to the pope.

Thus before the world are repeated, on this "jubilee" occasion, the blasphemous pretensions of the pope, in taking to himself titles that belong alone to God. But the day is at hand when God will vindicate his name and his servants before all people.

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 pr'ise, think on these things." Phil. 4:8.

Affliction

THE purest gold is wrought by fiercest flame,

And best of all and greatest men are those

Who nobly fight and strive, and overcome

The greatest sorrows and most powerful foes.

The grandest skies are cloud adorned, and so

The noblest lives have times of grief and care,

Of tragic heart break, and of aching woe,

Of silent suffering, and unuttered prayer.

These do not mar the beauty of the life, But must endure it with a sacred power;

Sorrow ennobles, not degrades the strife, And makes the sickly bud a glorious flower.

Our joys and sorrows lead to one great end,

Unseen, but certain through the dazzling strife,

Endue the faltering steps with upward trend,—

All are but stepping stones from death to life.

—J. F. Robson.

The Worth of Souls

MRS. E. G. WHITE

GOD'S servants need a realization of the value of souls. Christ died for human beings. His sacrifice on the cross is the measure of their value in God's sight.

Of the high priest of Israel we read, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." What a beautiful and expressive figure this is of the unchanging love of Christ for his church! Our great High Priest, of whom Aaron was a type, bears his people upon his heart. And should not his earthly ministers share his love and sympathy and solicitude? As ministers labor in connection with one another, they are to follow the example of Christ, manifesting his tenderness, his kindness, his courtesy, his love.

Christ as the great high priest, making a perfect atonement for sin, stands alone in divine majesty and glory. Other high priests were only types, and when he appeared, the need of their services vanished. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sin-

ners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

"After he had offered one sacrifice for sins forever," he "sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. . . . Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. . . . And let us consider one another to provoke unto love and to good works."

Let human beings, subject to temptation, remember that in the heavenly courts they have a high priest who is touched with the feeling of their infirmities, because he himself was tempted, even as they are. And let those in positions of responsibility, especially, remember that they are subject to temptation, and wholly dependent on the merits of the Saviour. However sacred the work to which they may be called, they are still sinners, who can be saved only through the grace of Christ. One day they must stand before the throne of God, saved by the blood of the Lamb, or condemned to the punishment of the wicked.

Human beings are Christ's property, and they are not to be treated with disrespect because they do not follow the lines of action that men have marked out. Men err. Often they mark out false lines and set up false standards. But O how thankful I am that the Lord never makes a mistake! Those who follow his leading will never be disappointed. They will never be led astray.

How grieved Christ is by the lack of love and tenderness manifested by his people in their dealings with one another! He notes the words, the tones of the voice. He hears the harsh, severe judgment passed on those whom he, in infinite love, is presenting to the Father. He hears every sigh of pain and sorrow caused by human harshness, and his Spirit is grieved.

Apart from Christ we can do no good thing. How inconsistent, then, it is for human beings to exalt themselves! How strange that any should forget that they must repent, in common with their fellow men, and that those whom they condemn with severity may stand justified before God, receiving the sympathy of Christ and the angels.

Let God's messengers act as wise men. Let them not lift up their souls unto vanity, but cherish humility. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble

spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Let no one be sharp and dictatorial in his dealing with God's workers. Let those who are inclined to censure remember that they have made mistakes as grievous as the mistakes which they condemn in others. Let them bow in contrition before God, asking his pardon for the sharp speeches that they have made, and the unchristlike spirit they have revealed. Let them remember that God hears every word they speak, and that as they judge, so they will be judged.

Christ is pleading the case of every tempted soul, but while he is doing this, many of his people are grieving him by taking their stand with Satan to accuse their brethren, pointing to their polluted garments.

Let not the criticised ones become discouraged; for while their brethren are condemning them, Christ is saying of them, I have graven thee upon the palms of my hands. By creation and by redemption thou art mine.

God's word is, "Honor all men. Love the brotherhood." Show all men respect, even though they do not reach the standard you have set for them. They may have made mistakes, but is your life faultless? Have you censured your own errors as severely as you have censured the errors of others?

Christ Our King

Before God's servants take up any work, they are to pray to him in all humility, and with a sense of their dependence on him, realizing that they must be worked by the Holy Spirit. They are to guard against setting themselves up as kings, because if they attempt to do this, they will dishonor the Lord, and make a failure of their work.

Man's ingenuity, his judgment, his power to execute, all come from God. To God's service they should be devoted. The principles of the Bible are to control the Lord's servants. His workers are ever to do justice and judgment, steadfastly keeping the way of the Lord. "Seek ye first the kingdom of God, and his righteousness." Make this the point round which your life centers, and then all things needful will be given you. Put the Redeemer's interests before your own or those of any other human being. He has bought you, and all your powers of mind and body belong to him.

Christ is our King—he who is called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." And he is not only our King, but our Saviour. To him you may go with your burdens. However great your sin, you need not fear repulse. If you have injured your brother, go to him, and confess the wrong that you have done him. Clear away the difficulty that exists between you and him. When you have done this, come to your King, asking him for pardon. He will never take advantage of your confessions. He will never disappoint you. He has pledged his word to forgive your

transgressions and to cleanse you from all defilement. The names of his people are written in his book of life.

Remember that Christ is our only hope, our only refuge. He "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

The Philosophy of Giving

J. S. WASHBURN

"It is more blessed to give than to receive." Jesus has here stated the very foundation principle of the gospel—the principle that actuated his ministry and his entire life. He thought it not a thing to be grasped, to be retained, to be on an equality with God. He was rich, but became poor that we through his poverty might be rich. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." It is the joy of heaven to give the very joy of the Lord. From the throne of God flows out to all creation forever and ever the swelling flood, the river of life, ever fresh; and in him who receives the Lord by faith there is the well of water springing up to everlasting life, flowing out to refresh the thirsty and dying.

Remember that he who would receive from God must give to men. God gives to us that we may give to others. He who refuses to give will no longer receive. All nature in heaven and in earth enforces and illustrates this divine truth. The sun receives the clear shining of the glory of God that he may reflect the light upon his family of worlds. The sun, moon, and stars were made "to give"—to give light by day and by night. The mighty ocean receives the rivers of water in order that from this great reservoir the mists may rise to form the cloud, to give rain on the earth, that the earth may yield her increase to give life to all the living creatures on the earth. Nothing lives or dies to itself. The flower blooms in beauty, sends out her delicate perfume, not for herself, but for man. That which lives not to give, lives in vain. He who does not give wisely and well does not truly live. The science of *living* is the science of *giving*. Giving is life. Refusing to give is death. He who does not give will soon cease to receive—will stagnate, die.

See that slimy pool, dead, and breeding

death and malaria! Why?—Because it has no outlet. So is he that lives only to himself, who will not give to others, fearing that he himself shall have nothing. But turn from this loathsome death and decay to this gushing, singing, mountain stream, clear as crystal. Why this marvelous difference? I will tell you. The mountain stream forever flows onward, outward. There is an inlet because there is an outlet. There is an inflow because there is an outflow. The stream flows in only as it flows out, and as rapidly as it flows out. This is God's philosophy of giving and receiving. It is blessed to receive only as we give to others that which is received. He who would have the heavenly riches must sell and give.

The Lord sent Elijah to a poor widow, who had just enough food for one last meal for herself and her son, yet in the face of this terrible poverty, the prophet requested that she should make him a "little cake first," and after that she should make for herself and her son: And as long as she thus made the cause of God, in the person of Elijah, first, so long was there an abundance to preserve her life and the life of her son, while all about them those who lived only for themselves were dying. Truly, in this the Elijah message for to-day, this miracle will be repeated for all who have the faith of Jesus, the translating faith of Elijah. He who has freely received will freely give, and he will receive all that God has for him when he gives all he is and has to the cause and for the cause of God.

Without Guile

W. A. GOSMER

As the hour of human probation hastens to its close, the test of character comes correspondingly closer. The striving to bring every faculty of the being into the perfection of obedience, becomes more intense. It is also found that the experience of yesterday or of last year will by no means suffice for the requirements of to-day. The experience of the yesterdays stands related to the experience of to-day, only as a stepping stone to greater heights of righteous living. Nothing less than constant advance is called for at this time, and that with rapid strides. This is necessarily true as it stands related to the closing moments of God's judgment hour; for "only a moment as it were remains in which to prepare for eternity."

The magnifying of God's holy law in our hearts at this time, reveals to us something of the wonderful scope of the commandment, which is "exceeding broad." The sword of the Spirit, the Word of God, "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discernor [judge, German] of the thoughts and intents of the heart." And as such, never will be satisfied until it can bear witness that our every thought has been brought into captivity to the obedience

of Christ. As the whole duty of man, commandment-keeping embraces the inward thought as well as the outward action. This is brought to view in Rev. 14:5, 12. Of the remnant people it is written: "Here are they that keep the commandments of God, and the faith of Jesus," and, "In their mouth was found no guile." This is of far deeper import than the mere utterance of deceit, wickedness." So that not only is of men, proceed evil thoughts, . . . deceit, wickedness." So that not only is that deceit which is uttered by the lips, but "deceit is in the heart of them that imagine evil." Prov. 12:20. This being true, evil thinking is guile. It is simply a manifestation of the carnal mind, which is not subject to the law of God. But as "the thoughts of the righteous are right," and as we are admonished to be transformed by the renewing of our mind, so the mind, the thought, which is renewed, which is created in Christ Jesus unto good works, is subject to that law which is the judge of wrong thoughts. And the love which is the fulfilling of the law "thinketh no evil." As this is true, so the carnal mind, which is not subject to the law, does think evil, and is subject to the judgment of the law. Again: "Let the wicked forsake his way, and the unrighteous man his thoughts;" for "all unrighteousness is sin." Therefore the unrighteous thought is sin, and as sin is the transgression of the law, unrighteous thoughts come under the condemnation of that law.

But there is an underlying principle back of all this; the evil thought, which is guile, deceit, has for its foundation the original sin. Sin was conceived in false premises and based on wrong conclusions. It originated in wrong thinking toward another, in order that self might be exalted. And having a false basis for its origin, it required nothing less than deceit to propagate it. Lucifer reasoned that if he could tear the Monarch of the universe from his throne, he himself could occupy that throne. This was a false conclusion; for it was putting the creature in the place of the Creator. To carry out this misconception, deceit and misrepresentation naturally came into requisition; and all for the sole purpose of exalting self. Thus Lucifer became the father of all deceit; for "when he speaketh a lie, he speaketh of his own." And as wrong conclusions, misrepresentations, deceit, guile, were only the expression of self-exaltation, in the very origin of sin, it still remains that evil thinking, which is guile and deceit, are but the outcome of the desire to exalt self. So guile is self-exaltation. And more than this; self-exaltation is self-deification, and is far removed from commandment-keeping; for it is idolatry. This is the mind of self-exaltation, of evil thinking, of guile; it is the mind that "is not subject to the law of God, neither indeed can be;" this is the mind that "abode not in the truth;" for "thy law is the truth."

On the other hand, the mind of Christ is the very expression of the self-re-nouncing love of him, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." As a perfect commandment-keeper, Christ's self-abasement was complete. Perfect commandment-keeping, therefore, is complete self-abasement. As sin originated by wrong thinking, that self might be exalted, so the finishing touch of commandment-keeping will be in the absolute abasement of self, which is the bringing into captivity of every thought to the obedience of Christ. Such commandment-keeping as this, is the key to the reception of the Holy Spirit in all its fullness; for it is written: "We can receive of Heaven's light only as we are willing to be emptied of self. We can not discern the character of God, or accept Christ by faith, unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this, the Holy Spirit is given without measure. In Christ 'dwelleth all the fullness of the Godhead bodily, and in him ye are made full.'" Here, then, is the secret of the last great outpouring of the Holy Spirit: perfect obedience, perfect fullness; "of one accord;" "of one mind;" "doing nothing through faction or through vain-glory, but in lowliness of mind each counting other better than himself. . . . Have this mind in you, which was also in Christ Jesus."

"Here are they that keep the commandments of God, and the faith of Jesus," "and in their mouth was found no guile: for they are without fault before the throne of God."

Sing the Promises of God

IN ancient times the Lord made the depths of the sea a path for the redeemed to pass over, and thus "the ransomed of Jehovah shall return, and come with singing unto Zion." They shall come with loud acclamations, with singing and gladness. "But," you say, "there is to be long wandering in the wilderness of sin before that can take place." Not a bit of it. That was not at all God's plan for Israel, but was the result of their unbelief. You see, they stopped singing, and began murmuring. That is the secret of their wandering in the wilderness.

Keep on singing, not a forced song, but a song from the heart because God is your strength and your song and your salvation, and you will find that these "songs of deliverance" that compass you about will be a shield that will protect you from every assault of the enemy. This is not theory, but fact that has been demonstrated. The power that divided the Red Sea is the power that is ours every day in our struggle to escape from the bondage of sin. He that believeth

shall not be confounded. The "exceeding great and precious promises" of God make us partakers of the divine nature; therefore sing them.—*Selected.*

Living for God

JOHN M. HOPKINS

EVERY one who studies the Word of God well knows that it always and everywhere inculcates the principle of industry and faithfulness in every honorable worldly pursuit. Shiftlessness and carelessness and indifference find no approval on the sacred page. Jesus said, "Occupy till I come." And his wise counsel has always had an application, and will have as long as time and opportunity last. Whatever the natural gift, or qualification, or acquirement, or privilege, the Lord imparted it for a wise use.

But while this is true, it does not follow that the Lord would have his people so completely absorbed in earthly pursuits as to forget him and heaven. Instead, all our most cherished undertakings should be entered into and carried forward only with reference to him and eternity. He who divorces the Lord from his business robs it of its chief delight. It is in him that "we live, and move, and have our being." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." If we would at all times consider that in our secular, as well as in our spiritual work, we are "workers together with him," it would lend a wonderful charm to life. To be associated with the God of heaven—what companionship! What a blessed co-partnership! God in our business, our toil, our hopes, our all! Sweet, blessed life!

And I have often thought of those who assume all of life's burdens, who dig and delve for many hard, long, eventful years, accumulate many acres and many thousands of earth's possessions, become weary and worn, perhaps prematurely, then die and leave it all. Live unloved, and die unlamented, unwept—what a sad, unsatisfactory life is this! No God, save the god of this world; no love, save the selfish love of self; no rest, no joy, no heaven!

Not long ago I knew a man of this type. He had been a very hard-working, industrious man, and had accumulated many thousands. He had an indomitable will, and great perseverance. At one time he lost a fortune of two hundred thousand dollars. But did he become discouraged and give up the battle for gold?—Never! Rather, he appeared to enter the strife with more determination than before. I knew his history for more than thirty years, at least much of it. At one time we were standing together on an eminence; he raised his arm, shaking with old age and palsy, and pointing off to the north and east, remarked, "In that direction I can look over twelve hundred acres of land, all my own. I possess seventeen thousand acres of land, and do not owe more than twenty-five dollars." I saw him again; he was anxiously contemplating buying another farm that joined one he then owned. As I had

done before, I tried to introduce Jesus and eternal life. "I have no time to talk about that to-day," he replied, and feebly tottered away. He was then more than eighty years old. In a few months the poor old man died, and was buried, not on any part of his vast estate, but with even the poorest. I think as I write, what a sad sequel to a hard, unhappy, unloving, unloved life! Who has his vast estates to-day? Who even cares for and cherishes his memory? The fact is that his former townsmen rush along scarcely mindful that he ever lived. And this pen picture simply illustrates the lives of thousands.

How much better the life that has God in it,—the busy, industrious life, the successful, accumulating life, but the life that accumulates to dispense, to bless.

And e'en the life unblest with gold
Is oft the life of joy untold;

for when Christ is in the heart, when his blessed peace and life-giving presence are with us, directing, strengthening, encouraging, and cheering, even the life of toil and poverty is a life of joy, and the end thereof is peace.

Then let us bring God and heaven into our lives. "Occupy till I come." Be earnest, industrious, honest, God-fearing, God-loving men and women. Associate Christ and heaven with all your endeavors, and your life, in any station, will be blessed and successful, and eternal life will be assured.

The Motive and the Reward for Service

J. B. BLOSSER

ACTIVITY in the great work of soul saving is the result of a union with Christ. The earnest effort of the individual Christian to reach the perishing sinner is the manifestation to the human eye of the love that is throbbing in the great heart of God for the purchase of the blood of Christ. It is the love of God "shed abroad in our hearts by the Holy Ghost which is given unto us," that prompts us to do acceptable service for him. There may be abundant activity prompted by other motives than the love of God; but such zeal will not advance the work of God in the earth. The Jews manifested a zeal seldom surpassed; but the "one proselyte" that they won was "twofold more the child of hell" than themselves. Selfish zeal for the advancement of the theory of the truth and the building up of a denomination should not be confounded with a "love of the truth" and an earnest effort to give its saving qualities to others, and so advance the kingdom of God. The latter will receive its reward "at the resurrection of the just;" the former will receive its reward in this life, even the praise of men. "Verily . . . they have their reward."

What Is the Reward for Service?

We might first inquire what it is not. It is not "eternal life;" for in Rom. 6: 23 we read, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." So eternal life

is a gift, and not a reward for service. The reward is not the home we shall receive in the earth made new; for, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. This valuable gift comes by "inheritance." Our reward for service is plainly stated in Matt. 25:21-23: "Enter thou into the joy of thy Lord." This is given when "the Lord of those servants cometh, and reckoneth with them." Then it is that he will "reward . . . every man according as his work shall be." Rev. 22:12. Then it is that they will enter into the joy of their Lord.

But what is the "joy of the Lord" at that time? Zeph. 3:17 tells us: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." He sees "the travail of his soul," and is satisfied. This was the "joy that was set before him," that enabled him to endure "the cross, despising the shame." Heb. 12:2.

Then if we are to enter into his joy at that time, we must first go and "trade" with the ability God has given us to win souls for him; then we can come again with rejoicing, bringing our sheaves with us. Those who, amid trials and difficulties, win souls for the Master by loving service, will be rewarded by partaking with Christ in the joy he has over the souls thus rescued. "They that be wise ["teachers," margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. Paul tells us that those souls he had won for the Master was his "glory and joy." 1 Thess. 2:19, 20. This, then, should be the reward for which we should seek. This is the hope set before us. This was what inspired Moses to esteem "the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Heb. 11:26.

Reading the Bible

I WELL remember the first time in my life I ever read a whole book of the Bible through at a stretch.

It was in France. I was in a town where there was no Protestant service. In the early morning I attended the Roman Catholic church; but, the worship being over about breakfast time, I had the rest of the day on my hands.

Having sauntered out of the town, and cast myself down on a green knoll, I began, by mere chance, to read the Epistle to the Romans. I read one chapter; but instead of stopping there, as I had been accustomed to do, I read a second, and then a third. By degrees I was caught in the current of the great argument, which swept me irresistibly along.

Then I forgot everything except the delicious impact of the crowding thoughts and the kaleidoscopic vistas opening out on every hand, till at last I came out, excited and overawed, at the close of the last chapter.

That experience was a revelation to

me of a new way of finding interest in the Bible. I saw that a book of the Bible is a unity—the discussion of a single great theme. In the light of this whole, all the parts become luminous, the meaning of every verse being manifest when it is seen in its place as the bridge from what goes before to what comes after.

Ever since that day I have cultivated this method of reading the books of the Bible, and it has brought me untold profit and satisfaction.—*Rev. J. Stalker.*

Is Future Punishment Eternal?

WM. PENNIMAN

IF we carefully consider a few quotations on the subject of eternal punishment, we shall see how the mind is influenced by early education, and also that the truth shines more clearly in contrast with erroneous theories.

Learned ministers, to oppose the doctrine of the destruction of the wicked, say, "If it is all right for God to afflict for sin an hour, or a year, as facts show that he does here on earth, then it will be just to afflict eternally; the principle is the same." This is strange logic. If it is right for a father to chastise his son for five minutes for bad conduct, does it follow that he has the right to chastise him for five hours, or five years? A word to the wise is sufficient.

The late Joseph Cook said, "It is not the best way to teach the truth of future punishment, to say that a man is punished forever and ever for the sins of that handbreadth of duration we call time." He also said, "If there is eternal sin, there will be eternal punishment." It seems that Mr. Cook was in favor of handling the subject carefully. Why, then, believe a doctrine which can not be plainly preached? Paul did not shun to declare "all the counsel of God." Acts 20:27. There must be something wrong somewhere. Mark that Mr. Cook did not say there is eternal sin, but, "If there is eternal sin," etc.

When Satan, the evil angels, and all the wicked are destroyed, the universe will be clean. Then there will be no more sin, "no more death, . . . neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

"The Jewish church," Mr. Cuyler says, "and all Christian denominations, with the exception of a few so-called Protestants, have believed in future retribution and in the eternity of punishment. These articles are found in all their confessions of faith, and this constitutes very strong evidence that they have read the Scriptures aright on this point."

We regard Mr. Cuyler as an able writer and a good man, yet we think he has not, owing to the education received in the theological schools, read his Bible so nearly "aright" as some of the "so-called Protestants." He seems to take it for granted that the Jewish church is orthodox on the punishment question. If it could be proved that they have not accepted the doctrine from pagans or papists, the originators of it, the position

would have more weight; but did not the Jews have much erroneous theology at the time of Christ? The Sadducees did not believe in angels or spirits, and denied the resurrection. Then may not the Jews have had erroneous ideas of the extent of the punishment of the wicked?

A prominent Methodist theological professor has lately published a book in which he undertakes to show that suffering may be eternal, and yet of a nature so mitigated as to be blessedness compared with extinction of being. If God so mitigates the punishment, why not admit the sinner into heaven?

In essays read before a theological seminary, the question was not in regard to the truthfulness of future punishment, but "whether the Congregational polity should recognize anything else but the endlessness of punishment." The only argument used was, "If endless punishment is not true, then Christ died in vain, or came into the world on a useless errand." No doubt most of these erroneous views can be accounted for on the ground of wrong education, and also wrong definitions and their introduction into creeds.

Christ's mission was not in vain if the sinner does not suffer eternally. He died that man might have *eternal life*; and he would have us give diligence to make our "calling and election sure;" for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Peter 1:10, 11.

Defending the Bible

THE best possible way for Christians to defend the Bible against the attacks of its enemies is by so obeying it as constantly to exemplify its teachings. It is said of Jesus, "In him was life, and the life was the light of men." It is as true of his followers as of himself that the life conformed to the will of God illumines the darkness of the world around it. The world soon tires and sickens of holiness in the abstract,—holiness as a doctrine or a theory,—but holiness in the concrete never loses its power to excite human interest, and to confound opposers of the truth. When Christians generally shall have come to obey their Bibles in all things, great and small, thus becoming "living epistles known and read of all men," infidelity will have been dispossessed of its chief vantage ground, despoiled of its most effective ammunition, and rendered powerless in all its enginery of warfare against the Holy Scriptures.—*The Free Methodist.*

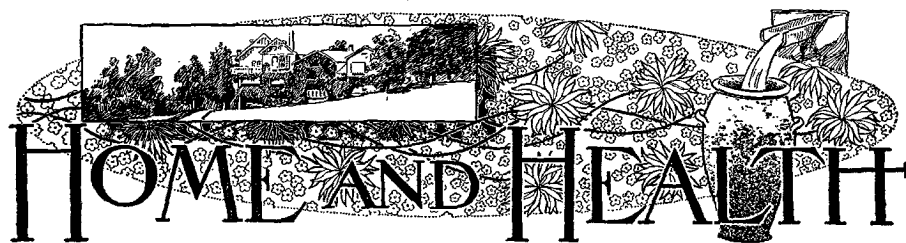
"It is easy enough to be prudent

When nothing tempts you to stray,
When without or within no voice of sin

Is luring your soul away.
But it's only a negative virtue.

Until it is tried by fire,
And the life that is worth the honor of earth

Is the one that resists desire."



The Child's Face

THERE'S nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine,
Than the smile of a little child;

The sinless lips, half parted
With breath as sweet as the air,
And light that seems so glad to shine
In the gold of the sunny hair.

O little one, smile and bless me!
For somehow—I know not why—
I feel in my soul, when children smile,
That angels are passing by.

I feel that the gates of heaven
Are nearer than I knew,
That the light and the hope of that
sweeter world,
Like the dawn, are breaking through.
—Ernest Warburton Shurtleff.

Father and Daughter

THERE are two things that can be done by a father for his daughter, and that, if they were always done, would, in the course of a single generation, make our womankind approach a level which they have never yet reached. The first is to gain the confidence of his daughter in her earlier years, and the second is to keep it unimpaired and to perpetuate it.

If he be his daughter's friend and chosen companion, sharing all her little confidences and imparting to her much of what he knows, with the intuition of a woman and the breadth and sanity of a man, the girl will grow up with a mind unlike the minds of many women in whom femininity verges upon fatuity. From close association with a father, the young girl quite unconsciously acquires something of the largeness of the man's nature, and loses something of the pettiness and narrowness of the woman's. His tolerant, genial spirit will moderate her tense emotionalism. His sense of humor will rid her of sentimentalism, and embue her with a sense of true proportion. His fun, his good comradeship, his affection, and his knowledge of life will help to send her forth into the world strengthened and developed as no purely feminine influence could strengthen and develop her.

The love of a father for his daughter is, I think, the very purest love that earth can know, the love that comes the nearest to what we all imagine the divine love to be. The love of a father for his son is intense and overmastering; yet there is a touch of personal pride, of almost conscious egoism, in it which renders it not wholly selfless and serene. But the love of a father for the girl child who has been born to him is more

than any other love on earth in its purity, its unalterable constancy, its power of self-sacrifice, its profound delight, and its infinite tenderness.—Harry Thurston Peck, in *Cosmopolitan*.

Some Country Slaughter-Houses

IN the February number of the *Teachers' Sanitary Bulletin*, published by the State Board of Health of Michigan, we find the following report of visits to the slaughter-houses from which comes the local meat supply for the city of Kalamazoo. The writer who had the courage to deal with a local health question in this forcible way is Rev. Caroline Bartlett Crane, of Kalamazoo. After stating the circumstances which led up to the tour of inspection, the writer says:—

"Where to begin? Where did our meat come from, anyway? I had long had a vague idea that here was a matter which needed looking into. But there are so many things that need looking into, and this one so particularly uninviting! My thoughts reverted to certain old, dilapidated structures standing paintless and forlorn upon the edge of sluggish streams. On country drives of summer evenings who has not been made aware of these establishments, so unobtrusive to the sight, so insistent upon the olfactories, where is carried on a gruesome business which our human constitution seems to require, but which we wish to think as little as possible about? Nobody but small boys, I supposed, ever had the courage—or the stomach—to peer into these grizzly precincts; and now it seemed necessary that I should visit them myself. On March 21 of last spring, having secured information of the number and the exact location of these slaughter-houses which encircle the city of Kalamazoo, I proceeded immediately upon a tour of inspection, which covered six of the seven places in a day and a half, before any of the proprietors got wind of our intentions. The seventh place we also visited, but found it closed and locked, so that a second visit was necessary, after the proprietor had learned of our previous attempt.

"I was accompanied on these visits by two men and two women, one the wife of our mayor at that time, Judge Alfred J. Mills; the other the wife of a former mayor, the Hon. Otto Ihling.

"We did not start upon our rounds 'expecting to find a parlor,' as the proprietor of one of these places afterward sneeringly remarked to a newspaper reporter. We did start out pledged to make no comments and to show no sur-

prise at anything we might witness; and we were kept speechless, not so much by resolve, as by the unspeakableness of the state of things which everywhere was revealed to us.

"Since this state of things proved to be news to our mayor and city council (which, ex-officio, constitute our local board of health) as well; since I never found any one who professed to be aware of the condition of things, and since, from a large correspondence following with health officers and other officials, State and national, all over the country, I am persuaded that the condition of things about Kalamazoo is not exceptional, but, rather, typical,—I will attempt briefly to describe to you what I found; and I trust you will believe that this is no hysterical version, but a simple and restrained account of facts.

"These seven slaughter-houses are all situated within one mile of the city limits of Kalamazoo, upon or near frequented roads. Not one of the seven buildings or premises has anything whatever in point of construction, arrangement, or care, to redeem it from utter condemnation. Entirely without provision for drainage of either house or ground, the earth beneath and around is soaked with the rotted blood and filth of many years. The pens and sheds containing the animals to be slaughtered are, for the most part, apparently bottomless pits of mud and filth, into which the half-devoured, uncooked offal is trampled, while squealing pigs carry on, literally, an intestine warfare; presenting, when it is remembered that these same swine are destined shortly to be eaten by ourselves, a sight as revolting as human imagination could picture. In one pen we saw trampled into the mud the decomposing body of a very small calf, quite too young, I think, to have been born, and inevitably suggesting the previous slaughter of a pregnant animal.

"As to the buildings themselves, they are nearly all old, abandoned barns or sheds, unpainted, weather-beaten, warped, decaying; and they are, with one exception, filthy to an unspeakable and an unimaginable degree. Dense black cobwebs drape the open lofts and upper walls; but when one gets down to within six or seven feet of the floor, nothing less than a hoe and plane long and conscientiously applied could remove from walls, floors, posts, and shelves the caked blood, grime, grease, hair, mold, and other quite unmentionable filth which covers every inch of every exposed surface, and which, in many large areas, was actually more than an inch thick. The cooling rooms—foul-smelling as the rest—showed somewhat less of blood and chunks of putrid flesh on the walls, but more of green mold and slime. In none of these places did we find evidence of even the floors having been washed with even cold water. The place last visited—the one, by the way, which is reputed to furnish as many carcasses as all the rest together—was the only one in which they claimed to have a hose or any means of flushing floors,—

a broom and pail being the extent of cleansing paraphernalia apparent in the others. As this floor gave no evidence of ever being flushed, I questioned particularly, only to receive repeated assurance that they did use a hose. After leaving the building, I mustered courage of my convictions to return and say: 'If you don't mind, sir, I'd like very much to see that hose.' And the man replied, after some hesitation, that it was 'over at the house.' I will say, however, to be just, that a disinterested person has since assured me of having seen a hose on the floor of that place; but he more than doubted its habitual use.

"In some of the places, the floor appeared to have been roughly scraped, as with a hoe; in others, dirt could have been shoveled out, on Saturday afternoon, when the last slaughtering had been done Friday; and in one place the animal had evidently been stabled over night, which now lay deprived of its skin, on that filthy floor.

"Rats, those fell distributors of slaughter-house disease to neighboring farms, were in evidence everywhere. I regret now that I did not procure some of them for examination for the presence of trichinæ. But at the time of my visit I had omitted the appointment of an official rat catcher, and after my objection to the condition of things became public, I naturally could find no opportunity for making rat reprisals against the enemy.

"As to the manner of slaughtering and dressing animals, it is no wise better than one would infer from the surroundings. In the last place visited,—the largest one, which kept the hogs over at the house,—the beeves awaiting slaughter are confined in a filthy shed, only separated from the slaughter-room by one thickness of ill-fitting boards, through which it is to be presumed they witness, trembling, the fate of those which precede them. The man in charge told me that they had to be dragged in by the head, because 'they seem to be afraid.' Surely, here is something which concerns the humane society.

"After knocking in the head and bleeding (which painful spectacle we avoided in every place visited), the animals were skinned by a big, burly, sweaty negro, who ever and anon wiped the grease from his knife on the manure-covered flanks of the cow, and when he was not using his knife, held it by the blade in his mouth. After skinning, the viscera were removed by a white man, who threw parts of them, including the liver and heart, on the floor, and slapped the delicate sweetbreads onto a rusty hook against the filth-crusted wall.

"By a shelf in one corner, a boy—whom we so regretted to see in this place—was cutting up the viscera, and throwing that part designed for human consumption onto the floor under the shelf, while from time to time he opened a door into the offal pen, and hurled handfuls of intestines over the heads of the hogs that stood with expectant snouts ranged at the threshold. A pail

of water stood on the floor, and the white man, the boy, and the negro came from time to time to wash their hands and knives in it. When a beef had been eviscerated and hung up, before splitting, the butcher dipped a piece of an old gunny sack into this same pail of same water, and zealously, as for our approval, scrubbed dirt into the naturally clean interior of the cow.

"In every place I examined the knives, saws, and cleavers. They were always found stuck into or hanging flat against the crusted walls. They were invariably filthy, with blood, grime, and hair thickly bedded about the handle. It is perhaps needless to add that the hands and clothing of the butchers were as filthy as their filthy methods and surroundings.

"Now I well know that, revolting as this all is, the danger to the public health from filthy ways of butchering is hardly comparable to the dangers from meat which is itself diseased. Concerning that, however, you know a great deal more than I do; and hence I wish only to remark that, by the method which now obtains in Kalamazoo, and, as I understand, in almost all the cities and villages of our State, and in other States as well, there is nothing—not even the necessity of taking out a butcher's license—to prevent any kind of a man from killing any kind of a beast in any kind of a place, and selling it to any local dealer who may, or may not, be aware if that animal came to the slaughter-house diseased, dying, or dead."

In a Street Car

"Jesus loves me, this I know."

SWEET and clear rang out the childish treble. It was on a horse car. A little girl, between three and four years old, has been out visiting with her mother, and, being shy among strangers, has kept quiet till her prattling little tongue could stand it no longer. So, as soon as the horses began to trot and the bells to jingle, she began—

"Jesus loves me, this I know;
For the Bible tells me so;
Little ones to him belong,
They are weak, but —"

The car stopped; so did the singer. Two or three passengers got in. Ding! ding! went the bell. Away went the car. Away went the singer—

"They are weak, but he is strong."

A smile went round the car, but the little one, kneeling on the seat and looking out of the window, and therefore quite unconscious of it all, sang on—

"Yes, Jesus loves me!
Yes, Jesus loves me!
Yes, Jesus loves me!
The Bible tells me so!"

I do not know how many hearts were touched during that ride, which was quite a long one, and many passengers came and went. I do not know how many burdens were lifted, but I know that, while the song lasted, every one

on the car heard the gospel message. Everybody listened; everybody smiled; there was not a frown; there was not a troubled look on any face. The simple story of Jesus and his love had driven them all away. At length the song ceased, the mother turned, the little head was resting against the window. The baby was fast asleep. She had "done what she could."—*Selected.*

The Hotel Bar

A BAR to heaven, a door to hell;
Whoever named it, named it well.
A bar to manliness and wealth,
A door to want, and broken health.
A bar to honor, pride, and fame,
A door to sin, and grief, and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair,
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave.
A bar to joys that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell,
Whoever named it, named it well.

—*Selected.*

A High Impeachment of Patent Medicines

PROFESSOR H. W. WILEY, chief of the Division of Chemistry in the Department of Agriculture, in a paper read before the Society of Medical Jurisprudence, said: "The formula of the patent medicine ought to be on the label of the bottle. The alcohol habit and the cocaine habit have been caused by the use of patent medicines. Many patent medicines have ingredients that should be sold only under their own names." He illustrated it by saying that in Jamaica ginger and bay rum methyl alcohol is often substituted for ethyl alcohol, and is a very dangerous adulteration.

Dr. Wiley stated that he personally knew of a case wherein the substitution in Jamaica ginger of methyl alcohol for the proper ethyl alcohol had caused a resident of Boston to lose his eyesight, and in the case of bay rum, where methyl alcohol was put in instead of ethyl, it made the preparation likely to cause atrophy and paralysis of the optic nerve, which is an incurable affection. He informed the society that last year Congress authorized the department to start a systematic investigation of drug impurities, as it had tested foods for fifteen years, but no laboratory had been provided. However, with this month they are to begin to do as much as they can, using the department's other laboratories. Physicians present said that so many drugs are adulterated or inert that many of them simply give as prescriptions a few fundamental remedies, leaving their patients to do as they please about tonics and stimulants.—*The Christian Advocate.*

"Do it this very moment!
Don't put it off—don't wait!
What's the use of doing a kindness
If you do it a day too late?"

THE WORLD-WIDE FIELD

Our Mission on the Gold Coast, West Africa

D. U. HALE

[SINCE the latter part of 1897 our Sabbath-keeping brethren at Cape Coast Castle on the Gold Coast have been without laborers. After looking over the field, the Mission Board asked Elder D. U. Hale, who had been compelled to leave this mission in 1897 on account of failing health, to return and continue the work. The following, descriptive of the mission farm and his own feelings in regard to returning, was written in response to the invitation. It truly contains food for thought.]

Our first work on the West Coast was to select a location for a permanent mis-

sion. While there, we had growing corn, sweet potatoes, tomatoes, and many other vegetables, besides the native fruits, which grow almost spontaneously—the plantain, banana, palm-nut, pineapple, papaw, yam, etc.

The greatest lack on the mission farm is buildings. There is plenty of soil suitable for the manufacture of sun-dried brick, which makes the best house on the coast. If temporary buildings could be erected, the mission boys could make the brick needed.

One Sabbath while I was on the farm, I took Brother Dolphijn and started to the villages to preach. At the first village, the natives ran quickly to get the *brinyea* (white man) a chair. There was only one chair in the village, but



A WEST AFRICAN VILLAGE

sion. While we were engaged in this, a brother who owned considerable land offered us a strip off a tract which was said to be twelve miles square. The corner he gave us was three miles square. It is located about forty miles northeast of Cape Coast Castle, and about twenty-three miles from Salt Pond. This he deeded to the General Conference Association of Seventh-day Adventists, and we had the deed recorded and the colony stamp affixed, which makes it legally ours in every respect. All the natives understand that it belongs to the "White Man's Mission."

There is a scarcity of water on the land. We dug fifty-one feet and struck solid granite, but found no water. A little over the line is water near the surface. The land is quite productive, and with a little cultivation a small place could be made to produce enough of the native fruits to supply a large number

of pupils. While there, we had growing corn, sweet potatoes, tomatoes, and many other vegetables, besides the native fruits, which grow almost spontaneously—the plantain, banana, palm-nut, pineapple, papaw, yam, etc.

From there we passed to the next village, then to another, until we had visited five, and preached as many sermons. At the last an old blind man was the chief. After I had finished preaching and was preparing to leave, I went to him to shake hands with him. He spoke with much feeling. As he clung to my hand and talked, the tears were rolling down his cheeks. I could not understand what he said, but my own heart leaped for joy as I realized the fact that the gospel had touched at least one heart that day. There are millions who are blind to the gospel of Christ, and are groping in darkness in that benighted land. O, let us send them the light!

Just before leaving West Africa I baptized four natives. As far as I can learn, all but one are faithful; and he, with his wife, now wishes to give up his work and keep the Sabbath again, but they need some one to encourage and help them. Brother Dolphijn has been holding up the banner of truth almost alone. Because of his straight walk, those who know him have confidence in his religion. His younger son is in Liverpool, attending school. He is looking forward to returning to the Gold Coast to aid Brother J. D. Hayford in opening up an industrial mission on his grant of land, west of Cape Coast Castle, on the Pra River. Up this river there are several villages with not a Christian in them; neither have there ever been any missionaries in them. Some of these have been asking for help. I visited a few of them on one of my trips.

It is hard to find a place on the Gold Coast where openings can not be found for presenting the truth. Christ left his home of life, security, and peace, and came to this land of death, trouble, and distress, that he might save some. There are some who say they can not—will not—go because it is a land of disease and death. My brethren, in going we only leave one land of death to go to another. If we die there, we do no more than Christ did for us. "If we suffer, we shall also reign with him." It may be suffering over there in Africa, but it will be reigning when Jesus comes. A million souls on the Gold Coast who speak the Fanti language are looking to us for the last message. Brethren and sisters, shall we give it? Have your lips been touched with the live coal from off the altar? God is now saying, "Whom shall I send, and who will go for us?" What is your response?

Trip to Dutch Guiana

D. C. BABCOCK

It was my privilege recently to make quite a trip through portions of Dutch Guiana. The territory of Dutch Guiana comprises about forty-six thousand square miles. This country was discovered by Vincent Yanez Pinzon, one of the lieutenants of Columbus, in 1499. The colony was first established in 1581, when the Dutch settled on the banks of the Demerara River, and opened up trade with the natives. The Spanish were the discoverers of this country, and the Dutch the first settlers. In 1674 the Dutch acquired the perpetual title to the territory from England, in exchange for the colony now occupied by New York.

There is a population of about ninety-one thousand. The principal products of the colony are sugar, rum, molasses, coffee, cocoa, cotton, yams, and precious woods. Rice is raised in the interior by the bush negroes, to whom I will refer hereafter.

The principal missionary efforts have been undertaken by the Moravians, who have hazarded their lives for the cause of God. Owing to climatic influence, hundreds of these noble missionaries

have laid down their lives for the Master's sake, along the streams of this colony. And only the day of judgment will reveal the amount of good that has been accomplished by these soldiers of Christ in going forth into the wilds of these colonies to bring the message of truth to perishing humanity. As fast as one missionary fell, another would offer himself to the service of God, and now we find the Moravian missions established in different parts of the colony.

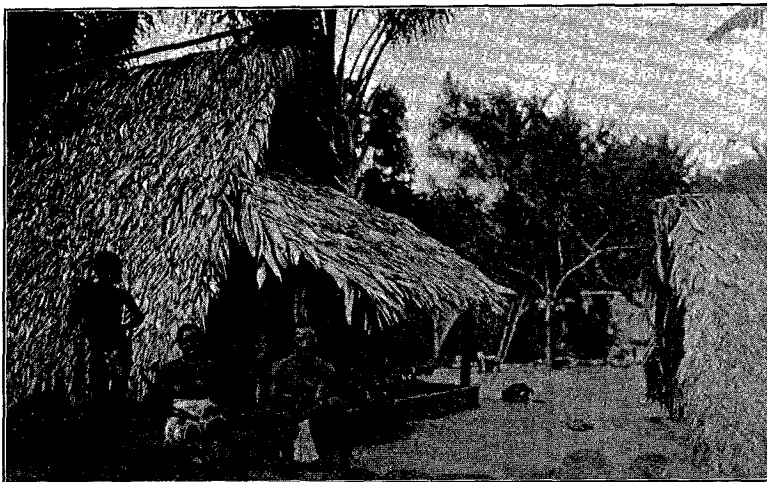
On arriving at Paramaribo, the capital, it was my privilege to call on the bishop of the Moravian church, F. Stahelin by name. Although we had some difficulty in understanding each other, he speaking the German and Dutch languages, and I the English, yet by the assistance of his kind wife, who spoke English a little, and by my use of what German I knew, we got along nicely in our visit together. He gave me much information concerning the mission work throughout the colony, which will assist us greatly in our future labors there. They have a well-established mission in the city of Paramaribo, carrying on all kinds of trade and manufacture that are found there. As I visited each department with the bishop, I could see that they were all attended with prosperity. They seem to be an earnest, sincere people, sacrificing talents and means for the advancement of the kingdom of God.

I also visited several other ministers, and a number of prominent business men in the city, and, strange to say, the majority of them gave us a hearty invitation to open up our work in that colony. About two years ago I formed the acquaintance of Dr. Bradley, from the United States, a manager of one of the gold placers. The third day I was there, I hunted him up, and was gladly received by him. He urged me to come there and begin our work, and offered to take me on their steam launch into the interior, and provide me a comfortable place to stay and do missionary work while I remained in that section in which they were working. These gold placers are largely worked by the bush negroes.

These negroes are a wild people, numbering from twelve to fifteen thousand, and living wholly in the interior. They were formerly slaves brought to this colony by the Portuguese; but when their tax gatherers went along the coast gathering taxes, the Portuguese sent their slaves into the interior until the tax gatherers had passed, expecting them to return when they were called upon. But finding suitable localities in the interior, the slaves decided to remain there. When the emancipation proclamation was issued by the British government, some joined them from Barbados,

and others from the near West Indies, so that now they are a strong and independent nation of themselves. They are not subject to the government of Dutch Guiana, but maintain a government of their own. They have all the original customs and habits of the Congo nation, and speak the original tongue. They also use a little Dutch and French mixed.

I visited a company of these people, and through an interpreter laid before them, to some extent, our plans of labor. It seemed indeed strange to stand before a people of whom I had read much in the life of David Livingstone, and see them in their natural African element, tattooed over the greater part of their bodies and faces, with brass bands around their arms and legs. Physically, they are the strongest nation I have ever met. There is a longing desire in their hearts to have their children educated; and they made an earnest appeal to me to send a teacher among them. My



BUSH NEGRO VILLAGE

heart almost melted within me as I realized our lack of facilities for carrying the last message of mercy to this people. And when I contemplate the situation of affairs in this colony, with so many different peoples to whom the message must be carried, I can only ask the Lord to help us to reveal to them the mystery of godliness. There are Japanese, Javanese, Chinese, Assyrians, Germans, Italians, etc. Representatives of almost every nation may be seen walking up and down the streets of this city. It seemed marvelous to me, as I met the different nationalities, how the Lord opened the way for me to converse with many of them; and I explained to them, to some extent at least, the message that God has given us for the world. There was a friendly disposition manifested by all, and it seems to me that there never was a time when the message of truth could be carried to this people with more success than at the present time. One gentleman, a native of the place, who had traveled extensively in the United States, and had returned and located a cocoa plantation up the Surinam River, gave me an urgent invitation to send workers there soon.

There are tribes of Indians living in

the interior of Dutch and French Guiana, that are not found near the Venezuelan territory. Their habits of life are somewhat different from those of the Indians found along the coast of British Guiana. They are wild in their nature, and savage in their disposition; yet they are becoming more and more susceptible to the influences of the white race, and it is to be hoped that the gospel of Christ may soon be carried to them.

While visiting the wild bush negroes, I had the opportunity of seeing them in their morning worship. When I came upon them, they were offering sacrifice to their god. A little pole was inserted in the ground, and upon it hung a white flag. Beneath this flag was a small vessel, into which they poured rum until it was full, the priest all the time going through a ceremony. He then took the vessel, and poured out its contents upon the ground. Again he would fill it, and go through the same ceremony, until all the rum was used. He then told the worshipers that if they would take the sand upon which the rum was poured, and make a cross upon the top of their feet, and rub it on the soles of their feet, it would protect them in walking, and they would never slip when crossing the falls. It seemed indeed sad to see them come so solemnly to perform the ceremony, and then go away muttering something to their god.

What a different state of affairs our laborers have to meet in the United States, where but few deny the existence of the Son of God! When the worship was finished, I stepped forward and offered my hand to the priest, and through an interpreter entered into conversation with him. He seemed willing to listen to me, and after a short conversation, I desired to have his company stand where I could get a picture of them. He readily consented; but when I got them in the proper position and opened up the camera, the captain himself became frightened, and soon the people were going in every direction. I again ventured to go among them, and engaged in conversation with them; and after talking a while, two of them desired baptism. I presented to them the necessity of fully accepting Christ before they could be baptized, and showed them that a change of life, by the giving up of rum and their forms of worship, was essential before baptism. We have a brother in Dutch Guiana who speaks their language, and he has kindly offered to go with me to the homes of this people in the forest and labor with them for a time. It is considered by many as dangerous, as many who go among them never return. But I believe that if careful labor is done for them, God will open

the way, and many will be brought to the light of his truth.

Paramaribo is beautifully situated on the left bank of the Surinam River, just above the mouth of the Saramacca. The city is laid out in squares, with the markets well arranged. Although the streets are not so well kept, there was one feature that greatly pleased me, and that was the cleanliness about the dwellings. Even the small huts in which the negroes live were cleanly kept. The houses are all painted white, and with tropical plants of every description, set in many different forms, present a beautiful appearance. The population of the city is about forty thousand. The ground gradually rises from the sea-coast to the city. The government buildings are so situated that to one going up the river to the port they present a striking appearance. The river's edge is lined with the almond tree, which, with the beautiful green grass, closely cut, and the white buildings standing a little distance from the shore, presents a feature that will ever be remembered by one visiting the capital of Surinam. The people generally enjoy good health, except when such epidemics as yellow fever and smallpox visit them.

We now have one laborer in this field, canvassing for our books. My prayer is that God will open the way for some one who can speak the Dutch language to enter this city and publicly present the truth to the people, that they may hear the message for this time.

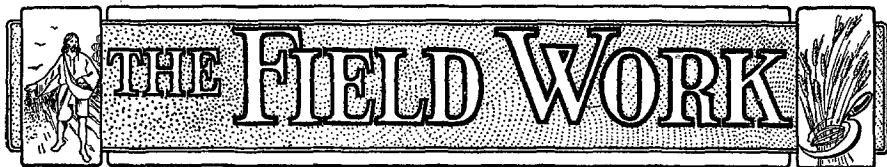
Georgetown, British Guiana.

General Notes

ELDER F. W. FIELD, writing from Tokyo, reports two more candidates ready for baptism—a young man and a young lady, both Japanese.

ELDER MORROW and his wife, who were compelled to leave Georgetown early in January, on account of Mrs. Morrow's failing health, write, after having been three weeks in Bermuda, that they are both much improved in health, and are quite sure that the Lord led in their going to that island. While regaining their health, they are finding many opportunities for missionary work, and hope to assist Brother Enoch, who has been laboring so long to advance the message in Bermuda.

FROM Barbados, Brother W. A. Sweany writes that their work is prospering as never before, despite the suffering and hardships of the people. The Sabbath-school has recently grown from less than eighty to over one hundred. He mentions the fact that they have not yet been privileged to attend any of the counsel meetings conducted by Elder Spicer, on account of the quarantine, but adds that they are thankful the quarantine can not keep them away from God, nor him from them. The donations from the United States have, with the blessing of God, enabled them to alleviate much of the suffering.



China

HONGKONG.—I came to Hongkong to remain a few days during the week-of-prayer services. On my way here I had an interesting talk with the engineer of the steamer, and tried to sell him a copy of "Christ's Object Lessons." He has been buying copies of the *Signs of the Times* and of the *Pacific Health Journal* of me lately, and some time ago purchased a Bible and a copy of "Thoughts on Daniel and the Revelation" from Brother La Rue. I canvassed some Chinese merchants on the steamer. One man who could understand English well listened as I read and told the story of the prodigal son, and then he related the story in Mandarin to another Chinese merchant, who could not understand English. He must have told the story well, for the second merchant was anxious to buy the book for his son, although he was not willing to pay the price. I think cheaper books will sell better to the few Chinese who do not understand English. In this city the people buy and sell with pennies and cash. The cash is worth one twentieth of an American cent. I occasionally sell the *Signs* to English-speaking natives. I will be glad when we get some books on present truth in the Chinese language.

We have now lived in Canton about two months. We feel quite at home, and find the Chinese very friendly. The children are sometimes heard to say, as I pass, "*Banquoy! banquoy!*"—"foreign devil,"—but those near our home say, "*Sin Sang!*"—"teacher."

E. H. WILBUR.

The Jamaica Conference

OUR meetings in Jamaica closed with a general meeting in Kingston, the capital, continuing from Friday to Monday night.

In all our country meetings, we had talked over the principles of our work and of conference organization, and all heartily responded to the call to put every shoulder to the wheel. Our workers were all united in the idea that the time had come in the progress of the cause in Jamaica, when a conference organization, assisted though it must be for the present from Mission Board funds, would prove of educational value to the field, and would help to lay responsibilities upon the churches.

Our mission church in Kingston comfortably seats about two hundred and fifty. Our own people filled this. Sunday evening many more were crowded into the building.

There are nearly twelve hundred Sabbath-keeping adults in Jamaica, the fruit of ten years of labor. Many will remember that ten years ago, at a General Conference, Sister Harrison, of Jamaica, came to us with an appeal in behalf of this little island field. In response to that call, A. J. Haysmer and his wife were sent there. In all the years that have passed, the truth has steadily made its way among the people.

Nine organized churches were directly represented at the conference by delegates, while eight others were represented by the workers in charge of the different districts. Various unorganized companies were also represented by members. The resources of our people in Jamaica are not large. But the resources are bound to grow. The discussion of the work in conference session was a great inspiration to the believers. They were able better to understand the nature of our work and organization, and the responsibility of the individual member and church in relation to the conference.

More and more the burdens may be laid upon the local believers. Licenses were voted to four Jamaican laborers, and altogether there is good prospect of developing workers in this field not only for its own needs, but for other tropical fields. As we talk of the call from Africa for workers of the African race, our Jamaican brethren freely volunteer for service any time they are needed. The British government has successfully used Jamaican and West Indian troops in Africa. In the Ashanti campaign they readily met the difficulties of the Gold Coast climate. As the work grows in Jamaica, I believe it will be able in due time to furnish us faithful and disciplined laborers for other fields. A training school is greatly desired by all; but they have not the resources, nor have they developed plans, for such an enterprise just yet.

It is a great help in this field that so many of the believers are cultivators of the soil. However small the plot of land, the man who works it is independent, master of his own labor. The truth has been carried into new districts at times by men taking up land in unentered territory, and so planting the leaven of truth among the people.

Small as the island is, there is still much unworked territory. The conference voted a resolution pledging the churches to greater faithfulness in caring for themselves and in effort for their neighbors, so that the ministerial laborers may be more free to go into new districts. In Jamaica, as elsewhere, the churches feel the thrill of the new time.

The cash system in the canvassing work was heartily adopted. The most telling argument in favor of it came from the ranks of the canvassers.

The conference elected the following brethren as their executive committee: F. I. Richardson, W. W. Eastman, J. B. Beckner, Hubert Fletcher, Linton Rashford. Courage and zeal filled the hearts of all as the conference closed. Seventeen churches compose the new conference, and the coming year will certainly add to the number organized. I believe that nearly a dozen church buildings are in process of erection.

Kingston is a busy town, with a population of about fifty thousand. With the cooling sea breezes sweeping over these islands, the houses are built only in semitropical style. The European population of Jamaica is not large,

about fourteen thousand English people being reported in the census. A large proportion of these must be in Kingston. The entire West Indies has been passing through financial depression, and the glory of the old plantation days is dimmed. But the cities are growing, I believe, and these island fields have a future before them in our work, small though their area may be.

Jamaica is a beautiful spot, and fertile. All is in miniature. It has little rivers, and little mountains; but it is a little world in itself. With a population of eight hundred thousand, it should yet develop a conference well able to be a factor in pushing this glorious message on to the ends of the earth. As from year to year the brethren in Jamaica gather for annual conference, I believe we shall hear of growth both in numbers and in grace. The labors bestowed upon this island have not been in vain. The believers appreciate the message we have sent them, and will join in sacrificing for it.

W. A. SPICER.

British Guiana.

Rumania

CONSTANTSA.— Leaving Hamburg, February 4, with Sister W. Müller, who goes as nurse from Friedensau to Jaffa, Palestine, I spent two days at Koloszoar, Hungary, where they had their annual meeting, February 5-8. The meeting was well attended, and the outlook is most promising. There are now one hundred and thirty-five members in this field, and about twenty-five others are awaiting baptism. During the last three months their tithe has nearly doubled. Several who attended the school at Friedensau entered the work for the first time. Elder Schubert assisted at the meeting.

We arrived here February 10. A company from Bulgaria and Rumania is assembled for their general meeting, which continues until February 15. We shall leave to-morrow, February 12, for Constantinople, where we expect to meet Brethren Baharian and Krum and other leading brethren, for counsel in regard to the work there.

L. R. CONRAD.

Japan

TOKYO.— We have had more tokens of the blessing and presence of the Lord during the past few months than ever before in our work here. One young man and a young woman were baptized this week. Two more young men in Tokyo have decided this month to obey. Two young men are keeping the Sabbath in Wakamatsu, and another is waiting until he finishes his school in the spring, having failed to gain his parents' permission to leave school. We shall set these at work as far as and as soon as we are able.

A young lady in the mission school, having read our paper, has decided to obey; she also has a friend who is deeply interested. In her last letter— she has seen none of our workers— she announces her decision to leave school, not knowing how her parents may treat her. She has given herself to the Lord, to obey all his commandments. I could mention other cases where our paper has awakened an interest.

We are of good courage. There are many interested ones among those who

are attending our English classes, and among those for whom our native brethren are working, as well as among the readers of our paper. We shall be deeply interested in the proceedings of the General Conference, and we have confidence that our field will not be forgotten when the needs of the cause are considered.

F. W. FIELD.

Michigan

ALPENA.— I spent Sabbath and Sunday, February 28 and March 1, at Rose City, Ogemaw County. Elder Chancey Wood joined me there, and a church of eight members was organized. A full corps of church officers was elected.

Their Sabbath-school consists of about sixteen members. This is the first church of Sabbath-keepers in this county. One of our brethren with his family moved there for the purpose of holding up the light of truth in a new place. Others came later, and some of the neighbors are now deeply interested as a result of missionary work.

Some of the members of this church have been long in the way of truth; their hope is bright, and their faith in the message is strong. It was impressed upon them that their prosperity depends on keeping on the whole armor of God, and receiving daily fresh supplies of grace, while giving out continually to those around them.

M. C. GUILD.

A Memorial for God

THE highest solid monument in the world is the famous Washington Monument, which is five hundred and fifty-five feet and five and one-eighth inches high. It was built as a memorial of the "father of his country." The names of forty States and many societies that supplied a share of the money to pay for this mighty obelisk, are inscribed on special stones on the inside of the marble shaft— pure white marble without and granite within, tipped at the summit with a pyramid of pure aluminum, visible from below only from a certain position, and then on a particular moment of the day when it shines out like a brilliant star from the point of the monument. On this aluminum point are inscribed the Latin words "*Laus Deo*," Praise to God.

Washington himself is said to have selected the site afterward adopted. The corner-stone was laid in 1848. In 1855 the shaft had attained a height of one hundred and fifty-two feet. Then the funds being exhausted, the construction was suspended for twenty-three years, and was resumed in 1878, and the monument was finished and dedicated Feb. 21, 1885. The total cost of the monument has been \$1,300,000.

As I have looked upon this highest monument in the whole world to human greatness, this towering memorial of the master workman who laid the foundation of the last great nation on earth, as I have considered the ascription of "Praise to God" which fittingly crowns the summit, an inscription invisible from below, seen only from heaven, I have thought that a vastly higher monument must be erected in the capital city, on whose summit the same motto shall be inscribed,— a monument that shall stand for an infinitely greater government than the United States, for a Master Builder, a Ruler, incomparably wiser and more powerful than the revered father of his

country. This last great, terrible, yet glorious message of truth sounding abroad God's appeal to a world in rebellion— this royal invitation from the eternal King, for whom we are ambassadors— is vastly more important than the whole government of the United States.

Has the General Conference asked too much for the capital city when the appeal has been sent out to establish a memorial church here? I can not believe that our work will wait for years as the Washington Monument waited for funds. If all our people who are as able to give one hundred dollars, or even one thousand dollars, as was our brother in far-away Honolulu, Hawaiian Islands, to give one dollar, would take the same interest as is revealed in the following letter from this brother, how soon would the amount still due on the church be paid, and the work thus far established in this national center!

"HONOLULU, H. I., Feb. 3, 1903.

"DEAR BROTHER: On January 29, at the noon hour, while waiting for my dinner, I picked up a copy of the REVIEW AND HERALD, and noticed an article you had written in regard to buying a church in the District of Columbia. While I was reading, I felt that I ought to have a hand in helping to pay for that church, and not having any ready money, I said, 'Lord, what shall I do?' The suggestion came, Go and hunt for work, and give the first money that you earn. I said, 'Yes, Lord, I will do that.' As soon as dinner was over, I started. I went about half a mile, and as I was passing a two-story house, it came to me very forcibly that I had better call there. But the first thought that came to my mind was, O, you have never got anything there to do. Nevertheless I said, 'Lord, I will try.' So I turned, and went to the side door, and was about to ascend the steps, when I heard a carriage coming into the yard. I waited until it came where I was, and then made known my errand just as if I had known that the woman was the lady of the house. Her answer was that she had nothing in my line of work. As I turned to go, she said, 'Wait a minute, and I will see if I can find anything for you to do.' She alighted from her carriage and started upon a hunt. When she had finished her round, she had managed to find enough work to come to \$1.75, which I now send to you, adding to it twenty-five cents from my own purse. It is all the Lord's. I am only acting as his agent. This is from your brother who is in love with the third angel's message.

"N. F. B."

A monument, a memorial, built of the enduring materials,— faith, prayer, labor, sacrifice, love,— will tower into the very heavens, and will last in its results for all eternity.

Up to the present date (March 3, 1903), \$6,200 with interest to date has been paid on the church, which was purchased Nov. 1, 1902, for \$12,900. Six thousand seven hundred dollars is still to be paid, with interest at 5½ per cent, or \$1.01 per day.

Of the amount contributed by friends, not members of the Washington church, \$1,500 was given by one person, \$200 by another, \$144.34 by "a friend," and \$100 each by two brethren, the rest in smaller amounts by friends in nearly every State in the United States, also in Canada, Hawaiian Islands, and England. We ex-

pect in a few weeks to re-dedicate the church to our work, free from all debt, truly "a memorial for God," and a testimony to the people of the nation's capital, of the reality of the faith of Seventh-day Adventists in the third angel's message. J. S. WASHBURN.

An Occasion of Great Gladness

It will be remembered by many that the special blessing of God in our Tabernacle services on Sabbath, Dec. 27, 1902, was the subject of thankful acknowledgment in the columns of the last REVIEW for 1902. Before the news of this splendid victory had reached our people, we were temporarily deprived of our place of worship by the destruction of the Review Office on Dec. 30, 1902, as heat was supplied the Tabernacle from the Review and Herald plant. This seemed a grave misfortune to the interests of this special work of grace among us, which had been carried forward in special services for young and old both before and during the week of prayer.

It is a great pleasure to make known to our people everywhere the fact that, in spite of these apparently adverse circumstances, our Tabernacle worshipers had the joy of witnessing the baptism of eighteen persons on Sabbath, February 21. This number was composed almost entirely of young people who had been led to a decision during the services mentioned. The ordinance was administered by Elder H. Nicola, practically the entire congregation remaining during the baptismal service. About fifteen other young people will, at an early date, be added to the number already baptized.

We ask our people to magnify the Lord together with us for this gracious manifestation of his saving power, and together let us pray that this harvest of souls may be greatly multiplied to the glory of his name. H. E. OSBORNE.

New York

I AM glad to report that the message is making some progress in this conference. During the past year we have been endeavoring to dispose of our quota of "Christ's Object Lessons." All our laborers have taken hold of this work, and are still engaged in it. Nearly six thousand books have been ordered; most of these have been sold, and the proceeds sent to the academy at South Lancaster. We hope the time is not far distant when we can sing our jubilee song.

The medical work was started during the year, and is operated under conference management. A small sanitarium has been opened in Buffalo, with donations from all parts of the conference, and is being blessed beyond our expectations. Dr. A. R. Satterlee and his wife are in charge, with two trained nurses. We have also started a small training class for nurses. The influence in the city is excellent, and we shall soon have to provide more room.

The educational work is making a healthy growth. Ten or more church schools are now in progress, and the blessing of the Lord is being seen in a marked manner. At the school in West Salamanca, where Brother H. W. Carr and his wife are teaching, twenty-three were baptized last Sabbath, and there are others who desire baptism. These all showed evidence of true conversion. It is hoped that an intermediate school will

be established in this part of the State during the summer. In other of our schools also the power of the Lord has been present to convert the children. Following our annual conference in January, an institute for our teachers was held, and was well attended. Profs. F. Griggs and E. A. Sutherland were present. We feel confident that this institute has marked a new era in the educational work in our conference. The conference assisted the teachers to attend.

The Lord greatly blessed at our annual conference. The instruction from the brethren from abroad was practical and well received. Three churches were admitted to the conference, and last Sabbath another church of nineteen members was organized at Salamanca. Three church buildings were dedicated during the past year. The missionary spirit was manifest during the conference, and it was voted to pay the salary of Elder B. E. Connerly in Porto Rico, and purchase a tent (50x70 ft.) for use in Scotland. We feel confident that our conferences will be greatly blessed in sharing their blessings with the regions beyond, and thus hasten the coming of the Lord. The conference in all departments is entirely out of debt, and we are endeavoring to carry on the work on the cash basis. Our courage in the Lord is good, and we expect to see the work rise, and the warning message carried to all the world. An effort is now being made to have all take part in the campaign to distribute our good tracts, and an encouraging response is being heard from all over the State. G. B. THOMPSON.

An Important Event

THE formal opening of the Sydney Medical and Surgical Sanitarium took place on Jan. 1, 1903, at 3:30 p. m. There were gathered together many lovers of the principles of reform for which the institution stands as a witness and memorial, the commodious parlors being well filled. A splendid program was rendered, which was heartily enjoyed by those present. Pastor E. W. Farnsworth, the chairman, made a few appropriate opening remarks, dwelling especially upon the struggles and difficulties which confronted the erection of the building. Prayer was offered by Pastor E. H. Gates. The opening addresses were delivered by Pastor G. A. Irwin; D. H. Kress, M. D., the medical superintendent; Dr. M. G. Kellogg; and J. A. Burden, business manager.

At the close of the opening exercises the friends were divided into companies, and escorted through different departments of the institution; then refreshments were served in the large and artistically arranged dining-room, under the supervision of Dr. Lauretta Kress. The great variety of simple and tastily prepared foods and drinks, which were greatly enjoyed by all present, testified that healthful foods and drinks may be prepared so as to be extremely attractive and palatable as well as nutritious. The refreshments were served by a happy and cheerful corps of nurses.

Upon the whole, it was pronounced by all as a most profitable and enjoyable occasion long to be remembered. We sincerely hope that this important institution will prove a blessing, not only to those in search of health, but to all who are brought in touch with its principles. — *Australasian Good Health.*

A Victory in Seattle

SABBATH, Feb. 14, 1903, the Seattle church not only gained a decided victory, but took a long march forward. The occasion was that of a missionary convention. The brethren and sisters decided to perform the duty which had long stared them in the face, and promised to close up the work with "Christ's Object Lessons" before April 1.

The meeting opened at eleven o'clock, with every available seat in the house filled. Elder Nellis spoke of what was necessary to be done in order to see the glory of God. Following this, Brethren S. C. Osborne and Lee Moran spoke of what the work with "Christ's Object Lessons" is destined to accomplish, and the consecration needed for this work. Elder Wollekar considered the question, "What will you do with the rest of the books?" The various phases of the effort having already been presented, the congregation began to realize, as they had never realized before, the fact that the work with "Christ's Object Lessons" is simply a part of the great missionary effort before this people. Brother Wollekar then asked those who had not taken their quota, and who were willing to take them, to arise. In a few minutes one hundred and fifty of the five hundred books still unprovided for, were spoken for. He then asked who in the congregation would become responsible for one hundred books. There was no answer. He then dropped to seventy-five, fifty, forty, thirty, twenty-five, twenty, and yet there was no response. This seemed discouraging, but the after-results showed that it was not the Lord's plan that any few members should take the burden from the church as a whole. When fifteen was reached, one blind brother arose. This seemed to prepare the congregation for the next call, which was ten. People stood up all over the house when this number was mentioned, and after they had all been counted, there still remained two hundred books. Those who would take five were then counted: afterward those who would take two, finally those who would take one. At these various calls, some who had made pledges for a greater number, again expressed their willingness to assist, so that the whole number might be provided for. When there remained but eighty-seven books, the brother who had led out with the pledge for fifteen, and who had pledged twice since, arose and suggested that each one become responsible for one more book. This was accepted by a standing vote, and the cloud which had so long hung over the Seattle church was transformed before our eyes into a pillar of fire, showing us the glory of the Lord, in fulfillment of his promise.

This meeting was a most excellent preparation for the afternoon session, which opened with a talk on "The Present Work for Church Members," by Wm. J. Boynton. This was followed by remarks on "Missionary Methods of Christ and His Disciples," by the writer; "Our Church Schools," by H. C. J. Wollekar and Madga Madsen; and "Christian Help Work," by Dr. A. Q. Shryock, after which a retrospect of it all was given by Elder W. W. Sharp.

The eagerness with which the congregation accepted the practical suggestions for work which were made by these speakers, showed how thoroughly all had been stirred by the Spirit of the Lord,

which was present in so large measure. Verily, brethren and sisters, the latter rain is falling, and it is good to be in the midst of a shower. H. H. HALL.

The Work in New York City

THE work in this city is progressing in a phenomenal way. Hundreds are interested as a result of the work in Carnegie Lyceum. Never have I seen such an interest in the city as exists at the present time. The straight testimony is bearing fruit, many have already begun to observe the Sabbath, and we expect a large addition to our churches here as a result of these meetings.

We intend to pitch a tent in this city about the 15th of June, to ripen off the work begun in the halls. Our meetings in Genealogical Hall every Thursday night are attended by large, intelligent audiences, and we have nothing but good to report.

We thank the Lord for the success thus far, and ask the brethren and sisters to pray for the work in New York City. E. E. FRANKE.

Field Notes

ELDER J. H. KRUM reports the baptism of nineteen persons during his recent tour through Asia Minor.

BROTHER G. F. HAYLOCK writes that two of the boys from Brother Evans's school in Bonacca are with him, canvassing in Honduras.

"CHRIST OUR SAVIOUR" has been translated into the Samoan language, and will be printed by the Avondale Press, Cooranbong, New South Wales.

IN a recent letter, Mrs. J. N. Anderson reports a school in Hongkong, China, for Chinese boys. There are twelve enrolled. Miss Ida Thompson has the school in charge.

WE have word from Paris, France, that the work in the school is progressing. The evening meetings, though not largely attended, are bringing results. One woman, formerly a Catholic, has begun to observe the Sabbath, and others are interested.

SISTER GRACE M. KELLOGG writes from Chandernagore, India: "In my last report the opposition raised by the Hindus had nearly closed my native work in Chandernagore. Since that time it has continued with great persistence, but there are indications now of the darkness giving place to light. There has also come a strong plea for help from Chinsura. A native minister of another denomination who has been keeping the Sabbath for about three years, has secured many openings among the college students there for Bible study, and has many times been to Chandernagore requesting me to answer the call. One Hindu babu has given me the privilege of using his house for holding meetings, and another has offered to board me free while there. An educated Mohammedan has also promised to join the Bible class. It would seem to be a call from God, and by his help and in his strength I trust I shall take up the work in connection with the work in Chandernagore. The young men who have taken their stand for Christ are still rejoicing in his love."



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Feb. 16, 1903, is \$51,642.95.

NAME	AMOUNT
Joseph Weymer.....	\$ 1 00
Mrs. W. H. Dufur.....	1 00
Mrs. G. B. Stout.....	1 00
F. L. Harrington.....	1 00
G. S. Dillingham.....	1 00
J. M. Myrtlejohn.....	1 00
Mrs. M. E. Doble.....	2 00
G. & T. Houck.....	25 00
Justina McCron.....	1 00
Mrs. P. J. Getty.....	1 00
Mrs. A. L. Whitmore.....	1 00
Mrs. T. Coverdale.....	1 00
John F. Klostermeyer.....	1 50
Warren B. Knolls.....	5 00
Mrs. J. Messersmith.....	1 00
Mrs. Etta Allen.....	50
Gustaf Anderson.....	1 00
A friend.....	1 00
Mrs. Mary Husted.....	1 00
Mr. & Mrs. C. G. Cole.....	2 00
Mrs. Milo Ford.....	1 00
Mrs. Clara Euler.....	5 00
Divide (Ore.) S. S.....	1 40
Mrs. Redding.....	2 00
Mrs. Marie Bierman.....	1 70
Stephen C. Peckham.....	5 00
Ezra Smith.....	1 00
C. M. Christiansen.....	2 50
J. S. Christy.....	6 20
Mrs. Amos Engdahl.....	3 00
Isaiah Rhinar.....	1 00
N. G. Hopkins.....	1 00
Palmer Cook.....	1 25
Henry W. Carey.....	5 00
S. A. Shaff.....	5 00
Mrs. M. S. Foster.....	1 00
Mrs. C. Comp.....	1 00
D. D. Faugh.....	25
Judson Barrett.....	75
W. A. Tisdale.....	4 00
L. W. Wettmore.....	1 00
Bertha L. West.....	1 00
Ida Atkins.....	1 00
Mrs. C. H. Edwards.....	1 00
Mrs. S. D. Stone.....	2 00
Sister Richard.....	2 00
Mrs. E. E. Butler.....	3 00
Karl Conzelman.....	3 00
Mrs. G. W. Payne.....	5 00
Mary L. Pence.....	15 00
L. T. Eaton.....	2 00
Moses Whitmarsh.....	1 00
Brother Green.....	3 00
Brother Lannay.....	50
J. M. Brigham.....	1 50
E. O. Potter.....	1 00
B. W. Robb.....	1 00
R. F. Hanna.....	5 00
Mrs. S. L. Mead.....	5 00
Mrs. Cooper.....	3 00
Mrs. Lamont.....	2 00
John Woodburn.....	1 00
Henrietta Kingle.....	1 00
Mrs. J. C. Nichols.....	2 47
August & Fred Mathwaig.....	10 00
Mrs. C. Danley.....	5 00
Mrs. M. T. Cole.....	50
Hiram Shoemaker.....	1 00
Anna M. Jensen.....	2 00
Iron River Society (Mich.).....	4 40
Per Kan. Tract Society.....	25 30
W. A. Lockwood.....	5 00
Mrs. L. O. Johnson.....	5 00
Eugene Atkinson.....	4 00
S. S. Carman.....	2 00
E. Nash.....	5 00
Mrs. M. L. Coleman.....	3 00
Berrien Springs.....	2 00
Donation.....	3 00
E. L. Paulding.....	1 00
H. E. Jacobson.....	5 00
Mr. Childs.....	50
Mrs. J. Gotsgain.....	75 00
Minnesota.....	31 58

A friend (Wis.).....	1 00
Eva Fuller.....	1 25
Mrs. M. D. Utt.....	1 00
Mary Chidwigan.....	2 00
Little Company in Selma.....	1 00
T. J. Banks.....	5 00
William Nash.....	20 00
John Nash.....	1 00
Aurilla Hoffman.....	2 00
Walter C. Twain.....	2 00
Robert Cary.....	2 00
A friend (Mich.).....	1 00
Mrs. H. Perrier.....	2 00
A friend (Ohio).....	2 95
A. P. Logar.....	2 50
Fritz Guy.....	6 00
Mrs. Clara Hatter.....	4 00
Mrs. A. F. Bigelow.....	1 25
Lettie Brock.....	2 05
J. J. Narr.....	1 00
N. O. Cross.....	50
Mrs. Eliza Bedford.....	1 00
Mrs. E. Godderham.....	50
B. B. Newman.....	1 00
J. W. Crockett.....	1 25
R. Axelsson.....	1 00
W. S. Proctor.....	1 00
Agnes Shepler.....	1 00
Eliza Walker.....	1 00
Ada Walker.....	1 00
A. S. Walker.....	1 00

"Christ's Object Lessons"

It might seem useless after so much has been said about the sale of "Christ's Object Lessons" to add anything more. But lest it might be thought that we were not so much interested in the sale of them as in other enterprises, we add our testimony in its favor.

It is "not by might, nor by power," that the work in any department of the cause of God is accomplished. Men are strong as they work in harmony with the purposes of God. What God has said will be, not because men are connected with it, but because God has spoken. When men follow God's directions, the work is accomplished, and man becomes God's honored instrument to accomplish his purposes. To Philip Jesus said, "Give ye them to eat;" that is, feed five thousand men, besides women and children, with two barley loaves and a few small fishes. Had Philip brought to the Saviour the loaves and fishes, the multitude could have been fed, and he would have been the honored instrument.

It has been said that the song of jubilee will be sung when "Christ's Object Lessons" are sold. Notwithstanding the fact that it requires an effort to do this, if each does his part, the work will be done, the quota of each State will be sold, and the song of jubilee sung. God requires nothing of us that we can not do, and it is not our efforts alone that do it, but it is the Spirit of the Lord. We are to place ourselves in an attitude where God can do it through us and by us. Many have done this, and the Lord has wrought for them. Many who thought they could do little or nothing have done much.

The real test comes to us when the battle goes hard. When others lag, it is time for us to put forth the greater effort. No State nor conference should let go its hold until its quota is filled. Each person should feel a responsibility in the work, and with the blessing of God it can be accomplished. Where are those who have done nothing comparatively? Let them now enter the field at once. Let those who have worked well, also take a double portion, and their talents will be increased proportionately. He that was faithful with the five talents had five talents added. He

who had but one talent hid that in the earth, and lost the reward. Will any who read these lines be among that number? God is in earnest with his people, and is testing them on what he has said on each and every point. We trust that the song of jubilee will be sung in many of our conferences during the next few months.

S. N. HASKELL.

A New Order of Things

For many years we were told through the spirit of prophecy that if the Battle Creek College were moved away from that congested center to some quiet country spot, a new order of students would arise. Time and again the Spirit of God proclaimed that if this were done, and only a simple, Christian education imparted to those who might attend, the school would send out twenty workers where it then sent out only one.

When at last, in the summer of 1901, the school was taken away from Battle Creek, it was quite generally predicted that instead of "a new order of things," the exodus from Battle Creek would mark the winding up of the work of the school forever.

It took faith to move. A heavy debt still rested upon the Battle Creek College, which would have to be paid off. There was no assurance that there would be any money available for the starting of the new school, until the creditors of the old were satisfied. Many advised us to wait a year or two before attempting to re-open the school.

When the summer school of 1901 was opened, the location of the new school had not yet been decided upon. With but a few dollars, and a few tents borrowed from the conferences, we pitched in a grove on the banks of the St. Joseph River at Berrien Springs, Mich. We knew not what was coming next, nor where we were to go. We only knew that God had promised to be with us, to bless us, and to give us students of "a new order," if we would have faith to move without hesitation when he should speak.

Next the land was purchased, the comforting message being received that God had led our feet to the blessed spot. At every step his blessing was made manifest; at every turn his guiding hand, his leading power, was discerned.

In some rented buildings the first winter's school was held, and with the coming of the spring the erection of buildings by student labor was begun. The winter came upon us with our buildings only about half finished. There was no murmuring, however, from the students, who believed that God was in the work.

As the winter was passing away, but few copies of "Christ's Object Lessons," from the proceeds of which the school was to be built, were being sold.

The students had just got comfortably settled down to their work. It seemed hard to ask them to leave now, and go out into the field to canvass for "Christ's Object Lessons." It looked like a strange thing to do in the middle of the school year. But the voice of God was whispering to the hearts of the students, "Son, go work to-day in my vineyard."

The school had moved from Battle Creek. The long courses of study had been abandoned. A new kind of school had come into existence, and a new order of things in the school had been inaugurated; and as a result the sure prom-

ise of God had been fulfilled, and a new order of students had arisen.

A meeting of all the students was called, and they were told that so few copies of "Christ's Object Lessons" were being sold that there would be no money with which to complete the necessary buildings, unless something should be done immediately. For a number of days both students and teachers met together, seeking God to know what was their duty in this matter. As we met before him, the clear light of heaven poured in more and more. When the question was asked, "How many will be willing to drop their studies at this time and enter upon a strenuous campaign for the sale of 'Christ's Object Lessons'?" practically every teacher and every student in the school arose. To take the step was a great sacrifice, to both teachers and students; but the words of the Lord were called to mind, that Christian education is a battle and a march.

It was unanimously voted by the whole school to offer our services to the conferences, without any salary or remuneration whatever, beyond the traveling expenses, for work in the sale of "Christ's Object Lessons." The offer was immediately accepted.

Two weeks were spent in earnest study and heart-searching preparation for the work. Neither students nor teachers were experienced canvassers, and all realized that whatever success they had must come entirely from God. Professor Sutherland conducted a class in the study of the book, "Christ's Object Lessons." Elder B. E. Fullmer, taking Elder Loughborough's book, "The Rise and Progress of Seventh-day Adventists," carried on systematic work in the history of the denomination, while the writer gave a series of lessons in the story of educational work and educational reform among our people.

On January 18 practically the entire school started for the field. Many times we had been told by the Spirit of God that our schools should be patterned more closely after the schools of the prophets. When more buildings were needed for the schools of the prophets, the students themselves went out and cut down timbers with which to construct their dwellings. Our students had already constructed the buildings which we now occupy. The jubilee campaign for "Christ's Object Lessons" was a further step in advance, as the students were now assisting to raise the money to buy material for construction.

We are deeply thankful for the good spirit which God, in his loving mercy, has placed in our school, and among our students. The praise and the glory for all that has been accomplished belong to him, and to him alone. In the history of the building of educational institutions by the church, in any age or clime, we verily believe that the Emmanuel Missionary College is the first to be built by the sale of a book. It is, possibly, the first whose students as a body have been willing to drop all their school work in the midst of the school year, for a considerable period of time, and take the field to assist the kind friends who, in the largeness of their hearts, were working to raise means with which to build the school.

In a later issue of the REVIEW we will tell the story of the campaign itself, with some of its blessed lessons and experiences.

PERCY T. MAGAN.

Notes of Progress

ONE conference president writes, "I have sold 237 of the books, besides the number I have sold to the members of our own churches."

The following is the experience of a German brother in the sale of "Christ's Object Lessons." I submit his own words: "First, as I heard about selling 'Christ's Object Lessons,' I thought this is a great way to do, but didn't think I would come in any ways near the work. But as Brother — came here with his books, and wanted us to take part in the work, I couldn't see it at all that the Lord wanted us or me to do such work. I worked hard against it, but felt very uneasy about it, and said I would give twenty-five dollars, but not sell one book. Brother — said that was not what the Lord wanted. So I didn't know what to do. I saw that I either had to obey, or I would work against the work that my brethren were doing,—I would have to talk against the work in my family, and so on. I saw that brought darkness in my home. So I said to my dear family we had to pray to the Lord for him to guide us in this work. So we prayed, and the dear Lord helped us. Before I went out, I called my family, and we prayed to the Lord—my wife and — and myself. Then I went out right in my neighborhood and sold eight 'Object Lessons' the very first day. Then the next day I sold nine. So a great blessing came to us in our family; instead of darkness, the shining light came over us. I have sold forty 'Object Lessons'—sixteen for Brother —, four for Brother —, and twenty of my own. Thank the Lord that he showed us that we must obey him as his children, and anything the Lord wants us to do now, we are willing to do. The blessing we have been having since the conference is great. I have done a little work most every day, but I feel so weak and little in this work! Often we seek the Lord, and praise his name, and he hears us wonderfully. I often think what is next that the Lord will want us to do."

C. W. FLAIZ.

The March Advocate

THIS is not to urge you to send in subscriptions for the *March Advocate*, but to tell you that forty thousand copies of this issue will be placed in the hands of the secular teachers of the United States.

This does not by any means supply all our teachers, but it is a good beginning. If we could have the assurance that each month for at least a year, forty thousand teachers had their attention called to vital truths of the third angel's message, we might look for great results.

It now becomes a serious problem. Shall we, as a people to whom God has given truth, withhold the light, or shall we let it shine? There are, right about us, within a stone's throw of our houses, coming almost daily within the circle of our influence, an army of workers who are molding the destiny of the nation. Shall we organize a definite campaign to bring the truth to these people? Shall we go forward? If so, answer these questions: How much are you willing to do? Will you visit the teachers in your public schools each month, hand them reading-matter, and talk with them?

At least one State, Wisconsin, undertook to place a copy of the *March Advo-*

cate in the hands of every public school teacher: 16,650 copies were ordered by that State.

If this movement appeals to you, let us hear what you are willing to do in the future. God stirred your heart to assist in this virgin effort to reach the hearts of teachers with the truths of Christian education. He will bless the effort. Are you ready for more work?

M. BESSIE DE GRAW.

A Success in Ontario

ONE of the librarians in the Ontario Conference, who has given the weekly offering envelopes a fair trial for three months, writes:—

We had just decided the Sabbath before the envelopes arrived to write for some. Before we began to use them, there was just one member of our church paying ten cents a week, which would have amounted to \$1.30 during the quarter. By using the envelopes our offerings have increased to \$10.15. Our membership is only sixteen, but every one has taken some part, even the children bringing in their pennies. We are aiming to make our offerings larger the present quarter. I believe that time is growing very short, and that the Lord expects us to sacrifice to advance his cause, which is to extend to all the world.

Current Mention

—The Russian government has appropriated \$700,000 to aid starving peasants in the famine districts of Finland.

—The jaw bone and tusk of a mastodon were recently unearthed at Beecher, Ill., thirty-five miles from Chicago.

—Eight Chicago building trades are at present involved in strike disputes. Strikes are being ordered, it is said, in violation of agreements with manufacturers.

—Mount Vesuvius is again in eruption. The description states that the crater is constantly "emitting incandescent masses which explode and make a magnificent spectacle."

—Four million persons have emigrated from Ireland since 1851, according to a parliamentary report recently issued. This is over half the entire population of that country.

—In order to stop the smoking of cigarettes by girls at the Logansport, Ind., high school, the school faculty has threatened to prosecute any person found selling cigarettes to the pupils.

—A St. Petersburg dispatch states that hundreds of people in the Russian province of Samara perished in a terrible blizzard which prevailed over that country for several days previous to March 9.

—In a note to Secretary Hay, the Argentine government has proposed an addition to the Monroe doctrine, stated as follows: "A public debt can not give rise to an armed intervention, and much less to the territorial occupation of the soil of American nations by any European power."

—The French Senate has voted an appropriation of \$605,000 to be expended in repairing the damage caused by the eruption of Mont Pelee in Martinique.

—Several deaths from cholera are believed to have occurred on the Anchor line steamship "Karamania," now detained at quarantine in New York harbor, during her voyage from Europe.

—An exploding oil tank at Olean, N. Y., caused by fire following a freight wreck on the Erie Railway, March 9, caused the death of fourteen of the spectators and the serious injury of many others.

—The highest flood known in many years is anticipated from the present rise in the waters of the Mississippi. It is believed, however, that the levees are in good condition, and will hold the flood in check.

—A cyclone which caused several deaths and did great damage to property, leaving many people homeless, is reported in a dispatch from Brisbane, Australia, dated March 10. The village of Townsville was the scene of the disaster.

—A Vienna dispatch reports that a famine prevails in the province of Dalmatia, many of the people being driven to an effort to subsist on bark and wild herbs. A fund for the relief of the stricken district is being organized in the Austrian capital.

—A dispatch from Wellington, New Zealand, states that all the cabinet makers of Auckland have been locked out by their employers because the arbitration board raised their wages. Arbitration is compulsory in New Zealand, but it can not always be relied on to bring peace between employer and employee, as this case testifies.

—"A suicide epidemic" was the phrase used by Coroner Traeger, of Chicago, recently in referring to cases of self-murder in that city. So many cases were reported at the coroner's office, March 8, that the coroner and his deputies were unable to keep up with their work. Carbolic acid was the means employed in the majority of cases.

—According to views expressed by the Japanese and Chinese ambassadors at London, the insurrection in China is mainly due to excessive taxation caused by China's effort to raise the indemnity money demanded by the European powers. The Japanese ambassador says the insurrection is anarchical in character, and aims at the overthrow of the reigning Chinese dynasty. His view of the situation is pessimistic.

—A Paris dispatch of March 5 describes an alleged discovery made by Professor Peter Stein which solves the seemingly hopeless problem of restoring sight to the blind. Professor Stein has invented an apparatus which takes the place of the eye, the claim on which his discovery rests being that a person does not see with the eye, but with the brain, the eye serving only to receive the image which the optic nerve transmits to the seat of perception. He claims to have devised a way of transmitting images to the brain without the use of the eye.

—The Melbourne, Australia, correspondent of the London *Times* states that great excitement has been caused in Methodist religious circles there by the news that Catholic priests at Suva, the capital of the Fiji Islands, burned the Bibles and hymn books of natives of the islands whom the priests had converted from Methodism to Catholicism. The Melbourne and Adelaide Methodist conferences have passed severe condemnatory resolutions regarding the matter.

—A famine in farm help is reported from Illinois. According to a dispatch from the town of Dixon, farmers in that vicinity find it "next to impossible to hire a man to do any kind of farm work at wages higher than have prevailed for a score of years. A good farm man is now commanding twenty-five dollars, his board, washing, the private use of a horse and buggy, and the privilege of operating a riding instead of a walking plow." Farm life is not popular in this fast, "get rich quick" period of the world's history.

—On the subject of the prevalence of the use of narcotics, and their effect, Prof. James N. Hyde, of the University of Chicago, recently spoke these forcible words to university students: "Whole nations are breaking down under the use of narcotic poisons. They are not only breaking down through the terrible powers of these poisons, but they are disintegrating. Seventy-five per cent of the crimes which are brought to the attention of the courts are committed by men between the ages of eighteen and twenty while they have been under the influence of narcotic stimulants."

—There is a bitter contest at Albany, N. Y., between the State board of regents and the department of public instruction over the "unification" of the State schools, which it is said "threatens to develop a religious controversy which will stir the State." Back of the plan for "unification," it is asserted, is a purpose to secure for the religious schools a share in the common school funds of the State. It is stated that "from religious publications, principally Catholic and Episcopalian, expressions of opinion on the right of religious or parochial schools to enjoy the benefit of a part of the public funds have been gathered, and it is asserted that they show conclusively that a plan is on foot to bring about that result. The mass of clippings is reinforced by recent utterances of prominent clergymen, among them Archbishop Farley, of New York." Bishop Doane and the Rev. T. A. Hendrick, who is the Catholic representative on the board of regents, are also chief promoters of this plan to procure State funds for religious uses.

—According to advices sent to the State Department at Washington by Robert W. McWade, United States consul at Canton, an American doctor named Razlag, practising in Canton, has discovered a cure for the hitherto incurable disease of leprosy. Of four pronounced cases of leprosy upon which his treatment was tried, three were to all appearance cured after four months' under his care. The fourth case was in an advanced stage of the disease, and apparently beyond the reach of any remedy. The treatment makes use of strong antiseptic drugs, combined with the con-

stant use of sea water and exposure to sunshine. It is believed Congress will make an appropriation to aid the physician in the prosecution of his experiments, and perhaps to establish a hospital where leprosy patients may be sent for treatment.

—The supreme court of Pennsylvania gave a decision, February 23, declaring that a belief in spirits is not evidence of insanity. This decision was rendered in a case arising under the will of Alexander McIlroy, who, after bequeathing a competency to his daughter, left the remainder of his estate to an association of spiritualists. The will was contested by the daughter on the ground that her father was insane because of his belief in spirits. The court below set aside the will. The case was appealed to the supreme court by the spiritualists. Justice Potter, in upholding the will, declared that belief in ghosts, spirits, etc., is not proof of insanity.



Money Received on the Missionary Acre Fund

NAME	AMOUNT
H. Wilson.....	\$ 4 00
W. A. & Mrs. Sweaney.....	2 00
Mrs. M. H. Honeywell.....	5 00
West Oregon Conference.....	7 10
California Conference.....	10 00
West Washington Conference.....	6 60
Mrs. A. Campbell.....	50
Vermont Conference.....	6 96
New England Conference.....	1 00
C. E. Paul.....	1 00
H. M. Hayes.....	1 00
D. S. & Mrs. Smith.....	10 00
Mrs. Julia Cady.....	1 00
Mrs. W. D. Sperra.....	2 09
Edwin Crawford.....	25
Mrs. Isaac Smith.....	4 14
Lydia M. Smith.....	10
Wm. Showers.....	1 00
Lucy Showers.....	1 00
Mrs. M. G. Gorham.....	12 50
Mrs. W. H. Parker.....	3 50
Samuel A. Bretz.....	85
Mrs. Pauline Bretz.....	1 35
O. L. Stillman.....	36 00
Mrs. A. A. Lauder.....	1 00
Mrs. Nellie Fredenburg.....	1 00
Esther M. Merritt.....	10 00
Mrs. Allred.....	1 00
Leonard Allred.....	1 00
Hattie Garton.....	25
Anna Stukey.....	1 00
Mrs. Maria J. England.....	5 00
Mrs. A. E. Graves.....	5 00
Wm. Sadan.....	25
J. Riffel.....	1 00
M. T. Moody.....	2 00
I. T. Reynolds.....	1 00
Lottie White.....	5 00
C. W. Miller.....	50
H. B. French.....	1 00
Martin Selzer.....	1 50
Celia Parsons.....	25
Mrs. Belle Vinson.....	25
Eva Dockery.....	10
E. J. R. Johnson.....	05
A. E. Stone.....	1 00
Elijah Taylor.....	27
O. Glass.....	1 00
Mrs. Ida Hale.....	1 00
E. E. Vinson.....	50
Elisha Taylor.....	1 00
A. W. Jensen.....	2 00
E. M. Hesland.....	1 00
Nannie L. Woodward.....	50
J. L. Spraggous.....	50
Betty Wood.....	50

Mrs. A. D. Aycock.....	50
S. A. Cline.....	55
Mrs. S. C. Harris.....	50
Handley (Tex.) camp-meeting.....	5 92
A. & Mrs. Houghtaling.....	3 50
Mrs. A. McClay.....	2 00
Mrs. M. L. Pence.....	5 00
Pansy, Delmer, and Alice Palmer.....	1 50
J. A. & Lydia B. Sweney.....	2 00
M. W. Blue.....	6 00
Hazel Haggard.....	30
Flossie Haggard.....	25
Olie Ray.....	45
J. W. Dorcas.....	6 43

Donations for the Washington (D. C.) Church

Mrs. H. E. FRANCISCO, \$2; Elgin (Ill.) church, \$5; Marine City (Mich.) church, \$1.35; Jno. F. Klostermyer, \$1; Mrs. Mary Ann Gibson, \$1; Ovilla Weaver, \$1; L. Fayette, \$1; A. T. Simons, .25; S. H. Carnahan, .25; Laura Gilson, \$2; Union (Ore.) church, \$7.84; W. Smith, .25; Mary J. Darby, .50; "Of Thine Own," \$2; A. G. Christiansen, \$1; L. O. Stowell, \$5; A. J. Burns, \$25; Mrs. J. D. Clark, \$1; Jos. Wilbur, \$1; Mrs. M. Shields, \$1; G. F. Haffner, \$1; Mrs. Mattie A. Price, \$1; Mr. & Mrs. T. J. Eagle, \$1; Miss Viola Joplin, \$1; Oklahoma City church, \$3.10; Mrs. Emma Haffner, .50; Mrs. Ola Gilliland, \$5; Mrs. E. R. Clauch, \$5; Susie & Verna Gilliland, .60; Mrs. Lillie Berry, .24; Mrs. Laura Pattison, \$1; Mrs. R. A. Worden, \$1; Eliza Harding, \$1; Wm. Harding, \$1; Mrs. C. S. Hefty, \$1; Dan'l Starret & family, \$1.22; Mrs. Lydia M. Bliss, \$5; Maud M. Affolter, \$1; Mrs. Alice Devine, .50; Bessie Runniels, .50; Carrie M. Hastings, \$2.50; W. Liter, \$2; Mrs. F. D. Hare, \$2; Sand Prairie church, \$4.75; Henry Hunt, \$10; James W. Weit, \$5; Mrs. Jennie Graham, \$1; Columbus Sanborn, \$2; L. C. S. M. (a sister), \$10; Oswego (Kan.) church, \$2.10; Mrs. M. C. Glendening, \$1; Mina Harding, .50; Bessie Harding, .50; B. J. McDowell, .50; E. J. Smith, .25; Alexander Easler, \$5; Mr. & Mrs. S. J. Buck, \$5; Mrs. E. A. Potter, .50; Mrs. D. L. Gulick, \$1; Dr. W. T. Hartsock, \$2; Pacific Press Pub. Co. (K. City, Mo.), \$19.70; Mrs. J. E. Jones, \$1; N. D. Conf., \$4.50; Mrs. R. Branstator, .50; Mrs. J. Forsberg, .75; Harlem S. S., \$1.80; W. J. Plugrad, \$5; Dr. Annis & wife, \$1; Jane Hill, \$1.50; A. Lovell, .50; L. Corbeille, .50; Gus. Flugrad, .50; Jas. Campbell, .50; Mrs. T. Shaffenberger, .25; Ida Wangeren, \$2; H. Krungel, \$2; M. Buth, \$4; E. Zager, \$2; J. Steinel, \$1; Fred. W. Chuman, \$1; A. Witt, \$1; A. Kuhliah, .25; M. H. Wangurin, \$1; Lottie Summitt, \$1; Chas. Snuth, \$1; C. J. Smith, \$1; Mrs. A. Neystrom, \$2.50; Mr. & Mrs. T. T. Stevenson, \$10; R. D. Whitney, \$1.

NOTICES AND APPOINTMENTS

To Members of Springdale (Ark.) Church

THERE are a large number enrolled on the Springdale (Ark.) church record from whom we have not heard for years. We ask all the members of the Springdale church to report to Sister C. A. Allen before the next quarterly meeting. At that meeting we expect to take action on the names of those from whom we do not hear. A. E. FIELD.

Notice!

THOSE knowing of Seventh-day Adventists in Mexico are requested to send us their names and addresses. Those having friends or acquaintances in this republic who they think could be interested in the truth are also requested to send their names and addresses, with any other information which would help us in working for them. Address Geo. M. Brown, Superintendent of Mexican Mission Field, Apartado 2229, Mexico, D. F.

Address

My permanent address hereafter will be Villiard Avenue, Hollis, L. I. If any should forget this address, letters addressed in care of Pacific Press, 11 West 20th Street, will reach me. E. E. FRANK.

Addresses Wanted

ANY one knowing the address of Andrew Bramhall and I. A. Chapman will do a favor to the Petoskey church by forwarding their addresses to Mrs. R. J. Carr, Petoskey, Mich. These persons, if not heard from within ninety days after the printing of this notice, will be dropped from the Petoskey church records. S. E. WIGHT.

Business Notices

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

WANTED.—To correspond with woman in reference to doing general housework, and canning fruit in season. Also, a man for farm work. Address J. S. Comins, Box 1703, Battle Creek, Mich.

To RENT.—Twenty acres of land at \$35 a year. Would rent for one year, with privilege of three. Fruit—apples, cherries, grapes. House, barn, and granary. Address P. H. Nunamaker, Arbel, Mich.

WANTED.—Man who understands cutting cedar and logging, to take job of cutting and landing on R. R. and at sawmill, ten thousand cedar poles and one million feet of mixed timber. Cedar and timber must be landed before March 1, 1904. Address L. D. Harris, Box 35, Blackduck, Minn.

Publications Wanted

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

Elder W. L. Bird, Hackleburg, Ala.

Sarah M. Cock, Hood, N. M., *Signs, Sentinel, Life Boat, Advocate.*

Obituaries

ACKLEY.—Died at The House of the Good Shepherd, Syracuse, N. Y., after an operation for internal cancer, Mrs. Calista E. Ackley, aged 72 years, 5 months, and 29 days. She was a patient, gentle wife, a devoted mother, and a devout Christian. L. R. SWINNEY.

BURDOIN.—Died at White Salmon, Wash., Dec. 12, 1902, of tuberculosis, Mary Hawthorne Burdoin, aged 26 years, 9 months, and 6 days. A sorrowing husband and two children mourn the loss of a faithful wife and mother. She died triumphant, though a great sufferer at the last. Words of comfort were spoken by the writer. C. A. WYMAN.

CRANE.—Fell asleep at her home in Roxbury, Vt., Nov. 23, 1902, my dear sister, Mrs. Della Crane, youngest daughter of Lincoln B. Lockwood. She was born in Fayston, Vt., June 10, 1866. She leaves a husband, two sons, one brother, and three sisters to mourn. Words of comfort were spoken by Rev. J. W. Goffin, from Ps. 17:15.

MRS. ELLEN HADLEY.

MILES.—Died in Waterbury, Vt., Feb. 10, 1903, of heart failure, Creighton H. Miles, aged 70 years, 4 months, and 5 days. The remains were taken to Albany, Vt., for burial. The funeral service was held at the Methodist church in Albany. He leaves five children to mourn their loss, but not as those without hope. * * *

BITNER.—Died at his home, near Fresno, Cal., Feb. 15, 1903, of pneumonia, Brother William Bitner, in his sixty-ninth year. When, in former years, he had means to give, it went freely to spread the light of truth. He was conscientious and devoted, and fell asleep with his eye upon the prize. He leaves a wife and five children. H. G. THURSTON.

LOWELL.—Died at Fargo, N. D., Jan. 27, 1903, Sarah M. Lowell, aged 76 years, 2 months, and 2 days. She gave her heart to the Lord early in life. Thirty-two years ago she accepted present truth, and was faithful unto death. She leaves four sons and two daughters to mourn. Funeral discourse was preached by the writer; text, Rev. 14: 13.

ANDREW MEAD.

STILWELL.—Died at Ottawa, Kan., Feb. 12, 1903, of cancer, Mrs. Louisa M. H. Stilwell, in her seventieth year. She looked to the Lord for help, and loved to hear the reading of the Word and the voice of prayer. She left no near relatives, but was buried by friends who knew her wishes. The funeral services were conducted by the writer.

E. A. MERRELL.

ASHLEY.—Rachel C. Ashley, the widow of Richard Ashley, of Dartmouth, Mass., died Feb. 6, 1903, at the age of 79 years and 9 months. Sister Ashley was one of the oldest Sabbath-keepers in the world, and was respected by all who knew her. She leaves a daughter and a number of grandchildren. The funeral service was conducted by the writer.

W. R. UCHTMANN.

NELSON.—Died at the home of her daughter, at Freewater, Ore., Feb. 11, 1903, Sister Mary Nelson, in the eighty-seventh year of her age. Sister Nelson was born in Denmark, July 3, 1816, and came to America in 1872. She heard and accepted the truth in 1898, and had lived a devoted life ever since. The writer attended the funeral, speaking words of comfort from Rev. 21: 3.

A. J. BREED.

OLIVER.—Died at Garvinsville, Tex., of typhoid pneumonia, Feb. 4, 1903, Brother Elijah Oliver, aged 28 years, 1 month, and 17 days. He accepted present truth in 1895, and was a consistent Christian, loved by all with whom he came in contact. He leaves his aged parents, one sister, three brothers, and many friends to mourn their loss. Words of comfort were spoken by A. G. Pitman (Baptist).

J. F. CRAW.

MEAD.—Died at Parkersburg, W. Va., Feb. 24, 1903, Nancy Ann Elliott Mead, aged 76 years and 9 days. She was converted and united with the Baptist Church at the age of eighteen. In 1888 she accepted the third angel's message through the labors of Elder Chaffee. She leaves a husband, two sons, and three daughters to mourn their loss. Words of consolation were spoken by the writer, based upon the promises of the Lord.

J. W. LAIR.

GARLOCK.—Died at Glen, Wis., Feb. 11, 1903, of cancer of the stomach, Eva Rosina Garlock, in the fifty-eighth year of her age. About thirty-two years ago she accepted the Seventh-day Adventist faith, and was faithful until death. She leaves a husband, five sons, and two daughters to mourn their loss. Words of comfort were spoken to a large concourse of people by Elder E. R. Helms (Congregationalist), from Ps. 116: 15.

J. W. BLAKE.

RASMUSSEN.—Died after an illness of about four months, near St. Helena, Cal., Feb. 13, 1903, Mrs. Hannah Rasmussen, aged 65 years, 4 months, and 25 days. Sister Rasmussen was born in Denmark, and came to America in 1853. She possessed the ornament of a meek and quiet spirit. Two sons and other relatives mourn their loss, but not without hope. Funeral service was conducted by the writer; text, Ps. 116: 15.

H. A. ST. JOHN.

HAM.—Died in Palmyra, Me., Feb. 10, 1903, Sister Olive A. Ham, aged 59 years. She had been in poor health for several years. She had been a believer in the truths of the third angel's message for many years, and an esteemed member of the Hartland church.

She leaves to mourn their loss a husband, one daughter, a brother, sisters, and other relatives. Remarks were made at the funeral by the writer, from 1 Cor. 15: 26.

P. B. OSBORNE.

BARMOUR.—Henry Barmour was born in New York City, Oct. 16, 1857; and died of typhoid fever, at College Place, Wash., Jan. 2, 1903. Brother Barmour accepted the truth in Nebraska, and came to College Place that his family might have the benefits of the school. Everything that kind and loving hands could do was done for him. His wife and seven children are left to mourn, but not without hope. The writer, assisted by Professor Lewis, conducted the funeral services.

A. J. BREED.

SEGRAVES.—Mrs. Ada Segraves was born near Griffin, Ga., in 1859, and fell asleep Feb. 27, 1903, after suffering for several years with asthmatic and bronchial trouble. Sister Segraves joined the M. E. Church in early life, but after a more careful study of the Bible, she with her husband accepted the Sabbath of the Lord in 1881, and was baptized in 1889. She leaves a husband, seven children, and other relatives and friends to mourn her absence. The funeral services were conducted by the writer, near Griffin.

H. F. COURTER.

SLEIGHT.—Died at Jamestown, N. D., Jan. 26, 1903, of heart failure, Brother Henry Sleight, aged 79 years. He accepted the third angel's message about six years ago, and was a source of help and strength to his church. All who knew him testify that he was a conscientious, kind-hearted Christian. He was full of the blessed hope, and gave many encouraging testimonies in the social meetings of his church. One daughter is left to mourn her loss. Funeral services were conducted by Rev. Philipps (Congregationalist) and the writer.

A. E. DOERING.

WHITCOMB.—Brother James Whitcomb was born Jan. 24, 1823, and died at Tampa, Fla., Feb. 21, 1903. As the result of a severe illness, he had been nearly blind since 1880. He rejoiced in the fact that the loss of his physical sight was the means of leading him to his Saviour, thereby giving him spiritual sight, which was far more precious. He united with the Seventh-day Adventist church at Tampa in 1894, being one of its charter members. His life was an example of the saving power of Jesus, and the hope of the soon-coming Lord was ever a joy to his soul.

F. W. KNIGHT.

KELLEY.—Died at Baraboo, Wis., Jan. 31, 1903, Sister Judith Moon Kelley, aged 70 years, 7 months, and 22 days. Her death was caused primarily by *la grippe*, secondarily by senile gangrene. She was reared in the Methodist faith, but accepted the Seventh-day Adventist faith under the labors of Elder T. M. Stewart, at Portage, Wis., in 1859. She was a charter member of the Baraboo church, and was faithful in all Christian duties. She died peacefully, looking forward with joy to the glad morning, when the dear children of God shall be gathered home. Her husband and one son are left to mourn.

F. F. PETERSEN.

CHAPEL.—Died at her home near Volney Center, N. Y., Feb. 18, 1903, Sister Eliza Chapel, in the eighty-fifth year of her age. Taking an active part in the movement of 1843-44, she has been identified with the third angel's message and the Adventist people since their very beginning. During all this time she stood firmly as a witness for the truth, and a wide circle of friends and acquaintances bear witness to her consistent, Christian life. Funeral services were conducted by the writer, after which we laid her to rest in the beautiful cemetery at Fulton, to await the resurrection morning at the coming of the Life-giver.

E. A. RAYMOND.

MANSMITH.—Died at her home in Hartley, Iowa, Feb. 14, 1903, Mrs. Amanda Mansmith, in her seventy-seventh year. Sister Mansmith was brought up by Christian parents, and at the age of fifteen gave her heart to

Jesus, and united with the German Reformed Church. In 1850 she united with the M. E. Church, with which she remained until about twenty years ago, when she and her husband accepted the third angel's message. She leaves a husband, one son, fourteen grandchildren, and six great grandchildren to mourn their loss. Funeral services were conducted by Elder L. H. Proctor, words of comfort, courage, and warning being based on 1 Cor. 15: 22, 26.

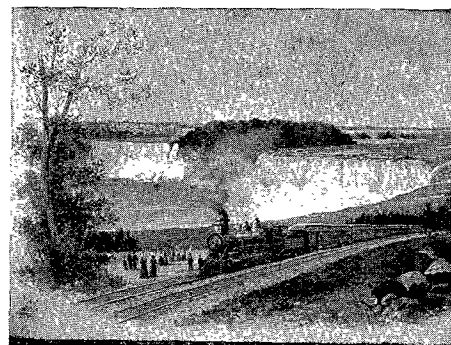
CHAS. A. SHULTZ.

McCLURE.—Died at the home of his father, W. S. McClure, at Sand Lake, Mich., Feb. 15, 1903, Hillery D. McClure, aged 30 years and 8 days. In 1898 he joined the Seventh-day Adventists at Mesick, Mich., but became somewhat discouraged until a few weeks before his death, when he was heard in prayer for God to take him back again. He died happy, with the full assurance that his sins were forgiven. He leaves a wife and a child, his father and mother, four brothers and four sisters, besides many friends, to mourn their loss. The funeral services were largely attended, remarks being made by the writer, from Heb. 9: 27.

W. H. HEERMAN.

CARPENTER.—Amanda Carpenter, *née* Harger, was born at Jamestown, N. Y., May 3, 1830, and died at her home near Otsego, Mich., Dec. 22, 1902. She was converted and united with the Baptist Church in 1856. After careful investigation of the Scriptures, she with her husband accepted the doctrines taught by Seventh-day Adventists, and remained with that denomination until her death. She was well known for her kindness, her home being ever open to ministers and laborers in the cause, as well as to those less fortunate than herself. Her husband and six children—three sons and three daughters—are left to mourn. Services were conducted at the family residence by the writer.

A. G. HAUGHEY.



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BATTLE CREEK, MICH., MARCH 17, 1903

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.

BROTHER S. H. LANE returned to Battle Creek last week after an absence of about three weeks in the field. On Sunday, March 8, he preached the sermon at the dedication of a house of worship at Connersville, Ind.

AFTER spending over two months in his visit to the West Indies, Brother W. A. Spicer arrived in Battle Creek again last week. From his reports which are now appearing in the REVIEW our readers will learn of his work during his absence.

COPIES of the REVIEW of March 10, containing the full report of the funeral services of Elder Uriah Smith, can be obtained at this Office. Price, four cents each, three copies for ten cents, postpaid. Address REVIEW AND HERALD, Battle Creek, Mich.

THE only representatives from Europe at the coming General Conference, so far as we have been informed, are Brethren L. R. Conradi and E. J. Waggoner. Brother Conradi arrived in Battle Creek, in company with Brother H. W. Cottrell, early last week, having spent the previous Sabbath at South Lancaster, Mass. Brother Waggoner expected to sail from Liverpool on Wednesday, March 11.

A CABLEGRAM from India last week brought the sad news of the death of Sister Donna Humphrey, a nurse who went out in company with Sister Anna Knight something over a year ago. No particulars were given. Thus the workers are being laid away to wait for the coming of the Life-giver. We can only pray that the Lord will comfort the hearts of those who are bereaved by this stroke.

The British Sanitarium

OUR brethren and sisters who have given of their means to purchase a sanitarium for Great Britain will be glad to hear how the project is shaping. The ten thousand dollars was sent by the Mission Board the 14th of February. On the 25th Dr. Olsen wrote as follows:—

We received the draft for ten thousand dollars, and you can not half imagine how pleased, and how delighted, and how encouraged we all feel for this prompt

remittance, and the liberal generosity of our American brethren. We feel that we are deeply indebted to them, and we do most heartily extend to the American brethren our grateful thanks, and hearty appreciation of what they have done. May God bless each worker and each person who has had a part in this gift, and may his signal blessing rest upon every dollar contributed. It is sacred. It has been given for God's work, and I want you to know that we realize its sacredness, and to some extent the responsibility that we are taking in receiving the gift. It is our highest ambition to use it in harmony with the wishes and desires of the brethren in America. Words fail me to express our deep feelings of thankfulness, not only to our friends in America, but also to our kind Heavenly Father, who has heard our call, and seen our need, and given us this opening providence.

With God's blessing attending this effort we shall enter the institution absolutely free of debt, and it is my determination to run the institution on the same basis from the very start. As far as I have any vote or any influence in determining the policy of the institution, it shall never incur a single shilling of debt for any purpose whatever. As workers, if the institution is not able to support us, we shall go into the field, and canvass or do some other work to make our living. This institution is always to be free from debt.

These words have the ring of true gratitude. The determination to keep the institution out of debt is truly refreshing.

The following resolutions were passed by the British Union Conference Committee:—

Whereas, Our American brethren have generously responded to our call for ten thousand dollars, which, with our donation of five thousand dollars, enables us to secure a well-furnished sanitarium for the British field, absolutely free of the burden of debt, therefore be it—

Resolved, That we, the members of the British Union Conference Committee, in behalf of the British Union Conference express our deep feeling of gratitude and hearty thanks to our brethren in America for their generous gift in providing two thirds of the cost of our sanitarium, and that we give praise and thanks to our kind Heavenly Father for the great blessing and encouragement and success that have followed this enterprise. And be it further—

Resolved, That we request Elder L. R. Conradi to present this resolution to the General Conference, and in our behalf express our heartiest sense of gratefulness for their kind sympathy and liberal support given to us.

The doctor promises to write a full statement regarding the final steps in paying for this property and taking possession. The transfer was to have been made March 2. A. G. DANIELLS.

Westward Bound

ON Sunday, the 15th inst., the following-named persons took their departure from this city, en route to the General Conference:—

Elder A. G. Daniells and wife; Prof. W. W. Prescott and wife; Elder J. W. Collie and his mother, Mrs. Collie;

Elders S. H. Lane, W. H. Thurston, H. W. Cottrell, and W. A. Spicer; Brethren W. H. Edwards, E. R. Palmer, H. E. Rogers, R. V. Ashley, H. E. Osborne; Miss Adelaide B. Cooper, Miss S. A. Hoyle, and Mrs. A. J. Bourdeau.

This company was joined in Chicago by delegates, workers, and visitors from near-by conferences, as follows:—

Elders J. D. Gowell, E. K. Slade, and A. R. Sandborn, of the East Michigan Conference; Elder A. G. Haughey, of the West Michigan Conference; Elder S. E. Wight, of the North Michigan Conference; Elder R. A. Underwood, of Pennsylvania; Elder and Mrs. I. J. Hankins, of Indiana; Brother Webb, also of Indiana; and Brother R. T. Dowsett and wife, of Wisconsin.

Mrs. L. Flora Plummer, of Minneapolis, Minn., joined the party at Omaha; and Elder L. R. Conradi, of the European General Conference, at Lincoln.

From Chicago the journey was made in a special tourist sleeper, over the Burlington Route, leaving the Union Station at 10:30 P. M., Sunday, the 15th.

The early departure of this company is due to the fact that the General Conference Executive Committee will be in session during the five days preceding the opening of the General Conference on Friday, the 27th inst.

On Sunday, the 22d inst., another tourist car party will move westward from Chicago over the same route. At this writing the following names are enrolled as members of this second party:—

Elders O. O. Farnsworth, J. W. Watt, G. B. Thompson, A. E. Place, and S. M. Cobb, of the Atlantic Union Conference; Elders S. M. Butler, M. B. Miller, W. C. Hebner, D. E. Lindsey, H. R. Johnson, H. H. Burkholder, E. J. Van Horn, C. H. Bliss; Elder E. R. Williams and wife, Elder R. R. Kennedy and wife, and Elder N. P. Neilsen and wife, of the Lake Union Conference; Elder G. E. Langdon, of the Canadian Union Conference; also Brother G. W. Mann, of Indiana, and Sister Georgia Manley, of Wisconsin.

Elder William Covert and H. A. Washburn, of Wisconsin, will plan to join this party at Denver and Grand Junction, Colo., respectively.

Both these parties will pass through Omaha and Lincoln to Denver, thence over the Denver and Rio Grande, the famous scenic route, to Grand Junction, Colo., the Rio Grande Western to Ogden, Utah, from which point the journey will be completed over the Southern Pacific. It is probable that both parties will spend a portion of one day in Salt Lake City, in which case Oakland will be reached Friday morning.

The Daily Bulletin

WE make this last call for subscriptions to the *Daily Bulletin* to be published during the coming General Conference. Those who wish to read full reports of this important meeting ought to have the *Bulletin*. It will be impossible to give so complete a view of the proceedings of this gathering in any other paper. It will be the purpose of the editors to make the *Bulletin* reflect as faithfully as possible the spirit of the conference. The price of the paper is fifty cents for the session. Subscriptions may be sent to the State tract societies, or to the Pacific Press, Oakland, Cal.