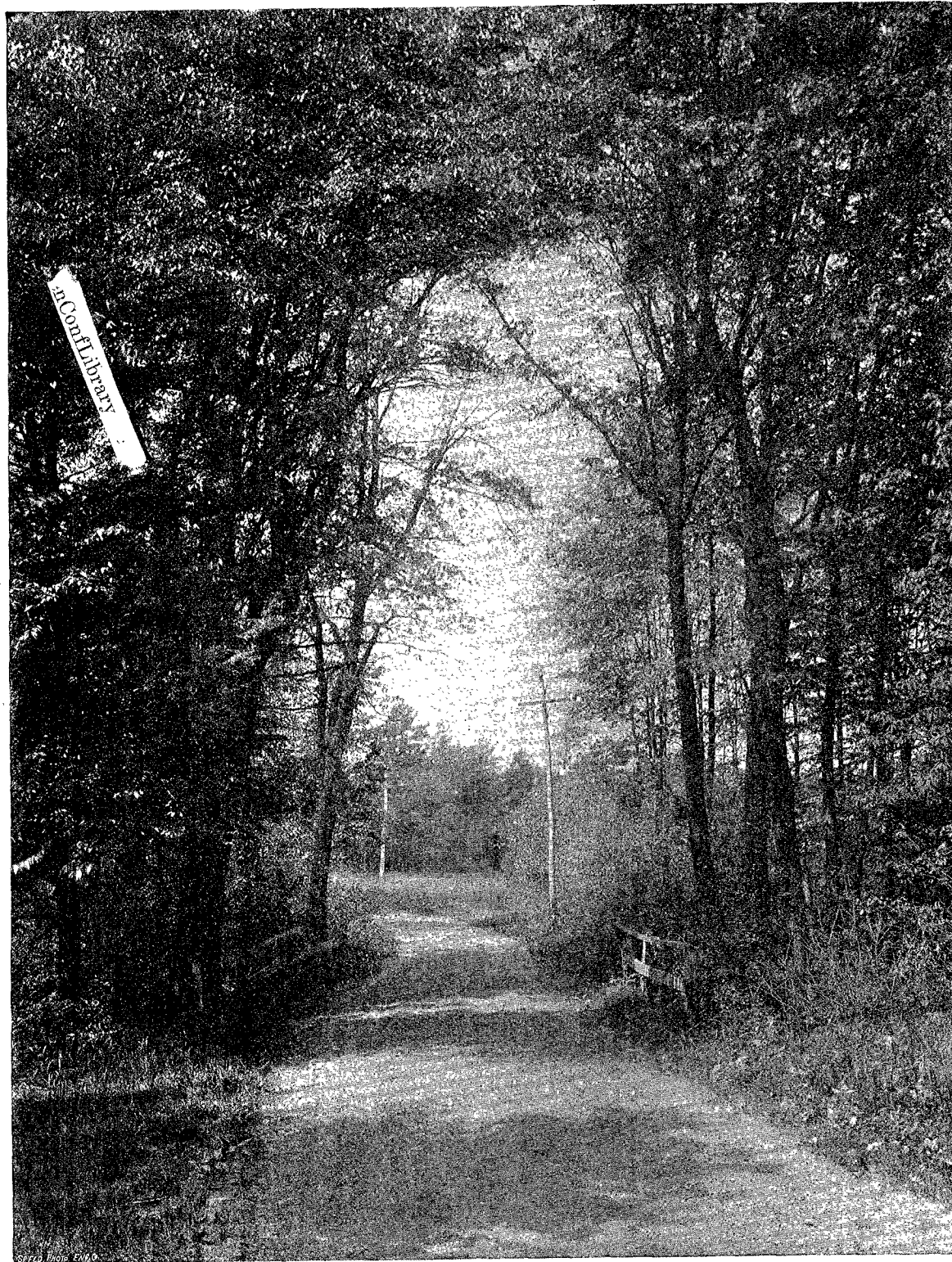


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Vol. 80

BATTLE CREEK, MICH., TUESDAY, APRIL 14, 1903

No. 15



THE PATH OF PEACE

Publishers' Page

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Editorial

Coming as a Thief

"BEHOLD, I come as a thief." "The day of the Lord will come as a thief in the night." "As a snare shall it come on all them that dwell on the face of the whole earth." "Soon an awful surprise is coming upon the inhabitants of the earth. Suddenly, with power and great glory, Christ will come." To be taken by surprise is proverbially a thing to be dreaded. To have the coming of that day take us by surprise would be the most dreadful thing that could befall us. And that fate may befall, will befall, many who know the truth; for they who hold the truth in unrighteousness will fare no better than the unbelievers. We may have a knowledge of all the prophecies of Christ's coming, yet if our hearts be overcharged with surfeiting and drunkenness and the cares of this life, that day will come upon us unawares. Some of us may not stand in great danger from surfeiting and drunkenness, but let us look out for the cares of this life. These may prove a snare to us, and defeat our prospects for eternity. Our returning Lord does not design to come upon any as a thief. He comes to us now, not as a thief, but as a friend seeking to engage our attention. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20. A thief does not knock on the door, nor call to the one within, and ask admission. It is by hearing the Saviour's knock and his voice and opening unto him, now, that we shall effectually guard against the possibility of any surprise. If he

comes to us by our own will now, he will not come to us against our will by and by.

L. A. S.

The Power of the Spirit

God's final message of mercy to the world is to be given in the power of the Spirit. "We have a message from the Lord to bear to the world—a message that is to be borne in the rich fullness of the Spirit's power."—"Testimonies for the Church," Vol. VII. Until the fullness of the Spirit's power is received, the work can not be done. The power of the Spirit is unlimited, and those upon whom the Spirit is poured out in full measure possess unlimited power. But only those can be given unlimited power whom God can trust with such power; and only those can be trusted with this power who have severed every connection between themselves and the powers of evil. Any cherished wrong in the heart is an avenue through which the prince of evil may gain access to the soul, and no such soul can be safely trusted with power. Hence, none can share the refreshing, the latter rain, but such as shall have obtained the victory over every evil besetment. Above all, the blessing of God can not be poured out upon the spirit of strife and disunion. The spirit that is to characterize the closing work of this message is a spirit of unity,—a spirit which turns the hearts of the fathers to the children and the hearts of the children to the fathers, and binds the hearts of all believers together, as was the case with those who received the first refreshing, on the day of Pentecost. No more grievous mistake can be made than that of promoting the spirit of strife and discord at such a time.

L. A. S.

No More Delay

THE message of no more delay has gone forth from our divine Leader. There has been delay heretofore—the work of God has moved much more slowly than he has desired that it should. He has been ready, and the world has been ready, but we have not been ready. He has been waiting for us to get ready. Now "there shall be delay no longer;" he has ceased waiting. What more solemn admonition could come to us to delay no longer in the work of getting ready? No safety is assured to stragglers on the march to Canaan.

The Time and the Work*

"ONE calleth unto me . . . Watchman, what hour of the night? Watchman, what hour of the night?" "And I saw another angel flying in mid heaven, . . . and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come." "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

Our present position in prophetic history, and the call to this people to finish in this generation the work of preparing the way for the coming King,—this is our theme. When the voice sounds to the watchman, "Watchman, what hour of the night?" it is time for him to take up the words for this hour, and say, "The hour of His judgment is come." And every teaching of God's truth, and every plan for the advancement of his work, every thought entertained concerning our relationship to his work at this time, should be inspired by that one thought, The hour of his judgment is come; and the next event for which we may look is the coming of the King.

In the olden time, the watchman had neither watch nor clock to mark the passing of the time, and the watchmen upon the walls of a city became accustomed to watching the face of the sky, and by observing the rising and the setting of those constellations which come above the horizon and pass below it, and by watching the location of those constellations which always remained above the horizon, the watchman was able to tell with distinctness the hour of the night; and when one called unto him, and said, "Watchman, what hour of the night?" he could give a distinct answer. It was not by use of the telescope to examine particularly some planet or star, but it was because of the general situation; it was because his eye took a sweep of the whole sky, and, observing all together, he could determine the hour of the night.

It is sometimes valuable for us to study in detail specific portions of prophecy; but I wish to invite you to take with me one of those sweeping views that shall note the general fulfillment

*Sermon preached by the editor at opening of the General Conference in Oakland, Cal., March 27.

of prophecy,—the prophecies which give a general view of our present situation. The prophecies may be naturally divided into four classes: prophecies which deal with definite time; prophecies which deal with national life,—the rise and the fall of kingdoms; prophecies which deal with the condition of the church; and the prophecies which deal with the general conditions in the world. Let us think of these prophecies. We can do little more than just to glance at them.

Prophecies of definite time. The first prophecy of definite time after the flood was when the Lord spoke these words to Abraham, and said, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;" and this prophecy, expiring in 1491 B. C., found God's people in bondage; and with a high hand, and with an outstretched arm, and with wondrous working, God brought out his people, so that "in the selfsame day" the hosts of the Lord went out of Egypt, and that time-prophecy was fulfilled. And when they had passed through the Red Sea by the miraculous working on the part of God, their Leader, they sang that song of Moses on the other shore; and, so far as any definite prophecy was concerned, they were ready to go into the land and possess it. Centuries passed by, and because of the failure to follow out God's purpose fully, the time of the promise was still delayed; and the next time-prophecy we find spoken through the prophet Jeremiah, when God told his people that he would bring Nebuchadnezzar against them, and that they should serve the king of Babylon seventy years; and down into Babylon they went, according to the prophecy, and for threescore and ten years they were a captive people in Babylon. At the close of that period, 536 B. C., God stirred up the heart of Cyrus, king of Persia, and the way was opened for them to return to their land. Those that were so minded came back, and, under the guidance of God and the leadership of the priests, they built again the wall of Jerusalem, and established themselves again in the holy city; the worship was restored, and God's people were again in their place with God.

It was during that seventy years of captivity that God gave definite prophetic periods to the prophet Daniel, in these words, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,"—Sixty-nine weeks, four hundred and eighty-three days, four hundred and eighty-three years, from the going forth of the commandment to restore and rebuild Jerusalem, 457 B. C., unto the revelation of the Anointed One, the Messiah, 27 A. D.;

and at that very time the Messiah was manifested; he was baptized of John the Baptist, the Holy Spirit descended in the form of a dove, and rested upon him; the Spirit of the Lord was upon him because he was anointed to preach the gospel—the prophecy was fulfilled. Seventy weeks were determined upon God's peculiar people; seventy weeks were cut off in a special manner as devoted to them; seventy weeks, four hundred and ninety years, beginning from the same date, expired in 34 A. D.; and then they went everywhere preaching the word; and they did what they were forbidden before to do,—they preached in all the villages of the Samaritans. The seventy weeks, the four hundred and ninety years, were fulfilled.

In the same way, the time, times, and dividing of time, the thousand two hundred and threescore days, given to Daniel the prophet, were fulfilled. Dating from the time of the supremacy of the papacy over the kingdoms, marked in 538 A. D. by the uprooting of the last of the three horns which were to be overthrown by this power, the twelve hundred and sixty years bring us to 1798 A. D., the beginning of the end, the beginning of the day of preparation.

In the same way, the thousand two hundred and ninety years closed with the same period. The two thousand three hundred days, or years, of Daniel's prophecy, reaching to the time when the sanctuary was to be cleansed, beginning at the same point, 457 B. C., bring us down to 1844 A. D., the last date of prophetic time, the close of the longest prophetic period, the time beyond which no prophecy reaches, and we have reached the end of the definite periods of prophetic time as set forth in the Scripture.

There is one other period mentioned in time-prophecy, and that is the five months of the fifth trumpet, and the hour, the day, the month, and the year, or three hundred ninety-one years and fifteen days of the sixth trumpet. Beginning with the 27th day of July, 1299, when Othman, leading his forces, invaded the territory of Nicomedia, and began that final course of attack which resulted in the overthrow of the Eastern Empire of Rome, these two periods reach to Aug. 11, 1840, marked by the loss of the supremacy on the part of that power which is the subject of the prophecy. Aug. 11, 1840, and the tenth day of the seventh month, the 22d day of October, 1844,—*landmarks in advent history!*

Now all those periods are in the past, and they closed in this generation.

Prophecies that mark national life; that mark the rise and fall of kingdoms. It was when Daniel was in Babylon that God gave to him the interpretation of that dream which Nebuchadnezzar had and lost, and he set before him the

meaning of that image which he saw in the night vision, that image whose form was terrible, and told him that he as king of Babylon was the head of gold; that after him should arise another kingdom inferior to him, and then a third kingdom of brass, that would bear rule over all the earth; then the fourth kingdom, strong as iron,—Babylon, Medo-Persia, Grecia, Rome. The prophet calls attention to the fact that the fourth kingdom would be divided, and then he said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." And in that general sweep of history, the time was covered down through all these periods of prophetic time, down to this generation.

There is something worthy of note in the prophecies of the fifth and sixth trumpets. While it is true that the first four trumpets mark the downfall of the Western empire of Rome, it is also true that they mark the setting up of ten kingdoms that remained, and out of these ten kingdoms have come the nations which dominate the history of today.

The fifth and sixth trumpets, it is true, mark the downfall of the Eastern empire of Rome; but they also mark the setting up of a power which has continued with us until this day,—a power which for generation after generation has held successfully in the same dynasty a sway over that territory embraced in what we speak of as the territory of the king of the North. And while the first four trumpets marked the setting up of those ten kingdoms, it also marked the rise and establishment of that apostasy from genuine Christianity which has been the great enemy of the setting up of the kingdom of God in the earth for these centuries.

And the fifth and sixth trumpets not only marked the setting up of that political power which has continued with us, but it also marked the establishment of that other apostasy which has remained in the earth until to-day. The apostasy established in the Western empire of Rome has for its motto, "There is but one God, and the pope is his prophet;" and the apostasy established in the Eastern empire has for its motto, "There is but one God, and Mahomet is his prophet." To meet both of these apostasies from the religion established by Jesus Christ, there must be a preaching of the gospel which says, "There is but one God, and Jesus Christ is his prophet."

Prophecies which mark the condition of the church and its relation to the world. Follow those prophecies in the second and third chapters of the book of Revelation, beginning with that pure

church, as established by Christ, soon losing its first love; falling under the "ten days," or ten years, of persecution; passing into that time of apostasy when the papacy began to rise, through the persecutions and trials of the Dark Ages; emerging into the light of the Reformation of the sixteenth century; going back into the shadows of the papacy until our very time and our own generation, when that message goes to the church, that Laodicean message, that they are poor, and wretched, and miserable, and blind, and naked, and know it not; and that counsel comes with redoubled force: "Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." A church facing a seat upon God's throne, and yet unprepared, because lukewarm, lacking the preparation, and knowing it not; a church to whom a mighty message must come, awaking them out of sleep, arousing them out of lethargy, and calling upon them to repent, for the kingdom of God is at hand.

Prophecies that deal with the relation of the church to the world. The six seals come before us, with the white horse, the red horse, the black horse, and the pale horse,—the experiences of the church in its relation to the world,—until we are brought down to the sixth seal, introduced by that earthquake of 1755, and reaching down to the time when the heavens are rolled back as a scroll, and every mountain and island flees out of its place, and the rich and the poor, the bond and the free, call upon the rocks and the mountains to hide them from the face and from the wrath of the Lamb; "for the great day of his wrath is come; and who shall be able to stand?" And at that time there must be a message that shall go forth, saying, "Fear God, and give glory to him; for the hour of his judgment is come;" and every act of man, every thought and intent of the heart, must be brought to view and judged in the light of the judgment, in preparing the way for the coming King.

Prophecies that deal with the general condition of the church and the world. Prophecies which say that "in the last days perilous times shall come;" that say, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Prophecies that say, "As it came to pass in the days of Noah, even so shall it be also in the days of the Son of man." Prophecies that say, "As it was in the days of Lot, . . . thus shall it be in the day when the Son of man is re-

vealed,"—the ordinary affairs of life going on, and absorbing the whole attention of the people,—things good in themselves and in their place, getting out of their place, and demanding the whole attention of the people, while the solemn time and solemn hour, according to the prophecies of God's Word, are not heeded by the people. And in that time there must be a special message that shall go forth, that shall make it evident where in the world's history we are.

Prophecies that say, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Prophecies that say that in this last generation there shall be those who have professed to be servants of God, professed believers of his truth, who shall begin to say in their hearts, "My Lord delayeth his coming."

Prophecies that say that the rich shall heap up treasures; that the cries of the poor come up into the ears of the Lord of Sabaoth.

Prophecies that speak of oppression. Prophecies that speak of violence in the land. Prophecies that speak of bands banded against bands. All these are prophecies of general conditions, and all one needs to do to know where we are in this present prophetic history is to let his eyes sweep from horizon to horizon, and take in the situation. (Congregation, "Amen.")

Now, dear brethren and sisters, these are not cunningly devised fables. I have just put this in review before your eyes, not because you do not know it, but that you may be reminded anew, and that we may have before our minds at this hour a complete picture, as it were, of these prophecies, and that it may be impressed anew upon our minds, and hearts that this is the *last generation!*

(To be concluded)

New Interest in Spiritualism

ALL at once the doctrines of spiritualism have been brought again into prominence before the nation. All the papers have been discussing the purported communication from Henry Ward Beecher to Dr. I. K. Funk, the well-known and highly respected clergyman and author of New York City. At a recent spiritualist seance in Brooklyn which Dr. Funk attended, the alleged spirit of Mr. Beecher, speaking through the "spirit" of another dead man named Rakestraw, spoke to Dr. Funk about a coin called the "widow's mite," which the latter had borrowed some years before from a friend named West, a college professor, and which he had forgotten to return. The location of the coin was made known through the spiritualist medium

through whom the "spirit" of Rakestraw was talking with Dr. Funk, and a search being instituted, the coin was found in the exact spot designated. Professor West, to whom the coin belonged, has been dead about two years.

But more than this: Dr. Funk is quoted as saying positively that some time ago, at another seance, he saw Mr. Beecher himself, and talked with him. "Dr. Funk" (to quote from the press dispatch) "asserts that he saw the clear outline of Mr. Beecher's head and shoulders, and the ghost told the man in the flesh that he had work to do, and that it would be made clear to him in time."

The interest aroused by these statements from Dr. Funk has stirred up the Society for Psychical Research, and Dr. Richard Hodgson, head of the American branch of the society, which has headquarters in Boston, has undertaken to investigate the matter. Dr. Hodgson is the author of a recent book entitled "Human Personality and Its Survival of Bodily Death."

To an interviewer Dr. Hodgson stated that he had received from Dr. Funk an extended report of his experience, together with sworn affidavits from witnesses in the case. He said there were four possible sources from which the communications might have come, which were these: (1) the affair might have been a fraud, a piece of trickery; (2) the information might have been derived from "telepathy," the alleged unconscious transference of thought from one mind to another; (3) it might be explained by "clairvoyance," in which state the medium discovers the facts by means of his, or her, "secondary personality;" (4) the information might have been derived from the "spirits of the dead," speaking through the human medium. These four hypotheses were in his view the only ones possible in the case.

It will be seen that the real hypothesis, the true one in every genuine communication through spiritualist mediums, has been overlooked. No account has been taken of what the Scriptures say about the "spirits of devils, working miracles," and which are able to impersonate the dead, and speak with their familiar voices. Nor has attention been given to plain statements from the Word of God regarding the state of the dead, and the evil of seeking to hold communication with them. "The dead know not anything." Eccl. 9:5. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20. Between seeking to "the living God" for knowledge and seeking to dead mortals

for it, there is a difference as vast as the world, one which no Christian should ever think of disregarding.

Are we on the eve of a revival of spiritualism? Certain it is that much remains to be done by it in the fulfillment of prophecy, and this is to be accomplished in the brief time that remains before the end.

L. A. S.

"As a Little Child"

THE kingdom of heaven is open to the little child. And "whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

None can ever become so aged or so wise that they may not be as God's little children. "As one whom his mother comforteth," says the Lord, "so will I comfort you." I remember a little one who used ever to come running into the house with bump or bruise, saying, "Kiss it, mama," and immediately the kiss upon the very spot healed the grief and dried the tears. Just so, stricken and bruised by sin, the human heart can find comfort only in bringing the hurt to a personal Father in heaven, into whose presence we may come by faith.

We must be left as little children with God. We need no explanation, professedly scientific or otherwise, of the way in which prayer operates. The little child, with clasped hands, talking to a heavenly Father, knows the secret of the Lord which the worldly wise can never know. We would teach the little one that when he reads the Bible, God is talking to him; and that when he prays, he is talking to God. And who of us does not wish to be left a little child with God?

New-thought literature is full of discussions of God's personality and of prayer. As the old errors are being revived, science, falsely so called, is making again the effort to explain God and divine things. Thus in old time the truth of God was turned into a lie, and heathenism came in. We must know that when science attempts to explain Christianity upon what is called a rational basis, we can have nothing else as a result than Christian Science, whether it comes truly labeled, or whether in the phraseology of this truth. Not to the clever head, but to the loving, childlike heart is the discernment of the truths of the kingdom of heaven.

And, thank the Lord! our prayers as we talk with God, actually go somewhere. John, in the Revelation, saw the prayers of all saints coming up before God in the temple in heaven. The prayer of faith is a real thing in heaven. And there are not enough evil angels in this dark world to shut away the simplest, feeblest cry of one of God's little children. The prayer of faith will wing its way upward, straight to the throne of

grace, straight to the heart of a loving heavenly Father.

Many a man has been robbed of the sweet and vivid reality of the kingdom of heaven by listening to the philosophy that in these days must put everything into the crucible of vain human reason for analysis. But he may get it all back again — as a little child.

W. A. S.

The Bible and "Patriotism"

THE following propositions on patriotism were recently published in the *New York Evening Post* and the *Yonkers Statesman* (N. Y.). The author, Mr. John C. Havemeyer, of Yonkers, states that after having for years "carefully studied the popular idea of patriotism, both as a sentiment and as a practical truth," he feels prompted "at this time of special patriotic fervor" to put forth these statements as his conclusions on the subject, the error of which he challenges any person to prove. He appeals to the Bible as the standard of truth, which should be the accepted standard of all persons calling themselves Christians. He says:—

There is not in any part of the Bible even a sentence that requires or justifies "patriotism."

The usual definition of patriotism is "love of country." The man who seeks to learn what this phrase means, and to carry out its teachings in his life, attempts a hopeless task.

It is an exaggerated form of selfishness, and is one of the devil's most successful devices to deceive and mislead the human race.

It is, in fact, a delusive method of inducing a violation of the sixth commandment,— "Thou shalt not kill,"—and is practically in opposition to the spirit of the other nine.

Ministers and others who teach the coordinate obligation of religion and patriotism have no warrant in reason or Scripture, and the practice largely accounts for the diminished moral tone and tendency to skepticism among the people.

The religious organization which sends missionaries to foreign nations to preach the gospel of peace and good will and the duty of self-surrender and obedience to God, and rests its claims for support on the value of the human soul, and at the same time approves of, and advises its members to enlist for, war, occupies a position so absurd as to be essentially grotesque.

No man has a right to risk his own life, which is a trust for which an account must be rendered, except in the effort to benefit his fellow men.

The claims of the state are inferior to the claims of God, and should be regulated by our relations and obligations to him.

The continued life and prosperity of nations depend primarily and indispensably upon righteousness.

No government has a right to make a training for war a fixed employment for its citizens, and every man who thus devotes his life violates divine law, and jeopardizes his happiness for eternity.

The maintenance of a navy, except for police purposes, such as may be required to suppress piracy or other open viola-

tions of human and divine law, can not be justified.

It follows that the study of the art of war in military and naval academies has a demoralizing influence, and that the tendency is to blunt the moral perception, and unfit men who pursue it for useful lives.

It is a disgrace to Christian people that men who have excelled in the deceptive arts and brutal destruction of life, limb, and property involved in war should be hailed as benefactors, treated with exceptional honor, and often placed in high official positions.

This high estimate of the merit and proper reward for military service disparages self-denying men and women who consecrate their lives to the effort to lift up and save their fellow men, and makes a false standard of excellence.

It places brute force above moral worth, fosters worldliness and low ideals, and ignores the fact that a man is to be judged by mind and heart, and that what he thinks and how much he loves is the true test of worth.

The teaching of "patriotism" in public schools is illogical and harmful, and will lower the tone of citizenship with the coming generation. The salutation offered the flag is a form of idolatry.

The true patriot interprets "love of country" to signify love for the people who are in it. He will express this feeling by a special interest in their welfare, and by an effort to make them the purest, noblest, and happiest among the nations of the earth. This love will necessarily expand into a world-wide love; for all men have a common origin, need, nature, and destiny.

For Christians, the only patriotism should be Christian patriotism, which is love of the Christian's country and its laws — that country sought by Abraham and other faithful worthies who confessed that as regards this earth they were strangers and pilgrims. L. A. S.

THE case of Mrs. Marshall Mink, of Monmouth, Ill., the victim of hypnotism, of whom mention was made in last week's issue, has terminated in her death, at the Watertown, Ill., insane asylum. From the *Monmouth Review* and other local papers we learn that Mr. and Mrs. Mink began their course in hypnotism mainly from a motive of curiosity to find out what was in it. The very first lesson brought them both under a hypnotic spell, which the woman was unable to shake off. She grew worse, and at times became violent. Their two little children, one a mere infant, were cared for by neighbors. The efforts of a local hypnotist to give relief were partially successful, but their effect was not lasting. Mrs. Mink grew worse again, and it was seen that she was hopelessly insane. When she was not violent, she sat staring into vacancy. She told those around her that the world had been burned up, and that she had been melted, turned to stone, and born again. Finally she sank into a comatose state, in which she died.

Surely the reader can draw the proper moral from this narrative.

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^ose, think on these things." Phil. 4:8.

My Father Rules the World

WHEN adverse forces block my way,
And turn to night my every day,
How grand the thought if I can say,
"My Father rules the world."

When all the lights of earth go out,
And budding hope gives place to doubt,
Blest be the faith which bids me shout,
"My Father rules the world."

When sorrow steps my heart in woe,
And robs my little heaven below,
Grief is my friend if I can not know,
"My Father rules the world."

And when I reach the borderland,
And grasp my Saviour by the hand,
This truth I then shall understand,
"My Father rules the world."

—Rev. Wm. A. Gay, D. D., in *The Presbyterian*.

The Work Before Us*

I HAVE been carrying a very heavy burden. For the last three nights I have slept very little. Many scenes are presented to me. I feel an intense interest in the advancement of the work of God, and I say to our leading brethren, As you consider the questions that shall come before you, you are to look beneath the surface. You are to give careful consideration to every question discussed.

There is need of means in foreign missionary work and in missionary work in America. It is a painful fact that although we have had a special message for the world for so many years, there are many, many cities in which we have done nothing to proclaim this message. In the calamities that have befallen our institutions in Battle Creek, we have had an admonition from God. Let us not pass this admonition carelessly by, without trying to understand its meaning. There are those who will say, "Of course the Review and Herald must be rebuilt in Battle Creek." Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did he permit his people to be overcome by their enemies, and carried into heathen lands? — It was because they had failed to be his missionaries, and had built walls of division between themselves and the people round them. The Lord scattered them, that the knowledge of his truth might be carried to the world. If they were loyal and true and submissive, God would bring them again into their own land.

We have a great work before us. The needs of the field demand that there shall be liberality on the part of the people of God. I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a

practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. Elder Haskell and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work, and have then gone forth to raise means for its advancement?

Who has visited the Southern field to do something to build up the work there? Who has gone there to study its needs? Some have allowed their minds to be leavened by prejudice and distrust. Some have tried to put blocks before the wheels of progress, though again and again our brethren have been warned against doing this.

A proposition has been made that our people purchase sanitarium bonds. But light has been given me that means is not to be thus drawn from our people. Last night, place after place that is still unworked was presented before me. These places are all ripe for the harvest. They are calling for workers, and the means of our people is not to be tied up so that it can not be used in this work.

If all our people paid a faithful tithes, there would be more means in the treasury to support the laborers already in the field, and to send forth still more laborers into the fields that are ripe for the harvest. One of authority, who pointed out these fields to me, asked the question, "Who will go forth to proclaim the message in these places?" Christ's commission is, "Go ye into all the world, and preach the gospel to every creature."

There is a great and solemn work to be done for Seventh-day Adventists, if they will only be converted. The great trouble is the lack of unity among them. This is a sin in the sight of God,—a sin which, unless God's people repent, will withhold from them his blessing. There are those who are ready to die, those who are without God and without hope in the world. Those need to be sought out and labored for. We may endeavor to be faithful in our own little compass, but this is not sufficient. We are to have a faithfulness that goes outside of our little compass to the needy fields beyond.

God is not pleased with the present showing. Our means is not to be bound up for years where it is not available for missionary work. This God forbids. He sees the great work to be done in various places throughout the world. He sees the cities in which memorials for him are to be established to proclaim the truth for this time.

Regarding investment in bonds, I am instructed to say further, that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means

among us than there is now. Plans may be started that at the beginning seem very promising, but often the foresight would be much more pleasant than the aftersight, were these plans carried out. I have been commissioned to instruct our people to be economical, and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked.

The light God has given me is that there are proper ways that the conference shall devise to help the Sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken elsewhere. But the Sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be helped. But he does not wish his people to invest their money in bonds.

There is a great field to be worked. God wants us to labor intelligently. We are not to grasp every advantage that we can for the part of the field in which we are laboring. We are to do for those working in hard, needy fields just what we would wish our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields, and in fields where the work was started years ago. Since this work is the helping hand of God and the entering wedge of the gospel, we want you to understand that you are to have a part in it. It is not to be divorced from the gospel. Every soul before me this morning should be filled with the true medical missionary spirit.

I present this matter before you that you may understand that our people are not to be encouraged to tie up their money for years by the purchase of bonds. I have nothing to say in regard to the sale of these bonds to the people of the world. It is in regard to our people tying up their money that I speak particularly. It is said that only a few of our people would take the bonds. But how long would it be before the few would increase to many? No; God wants his people to look upon the world as their great harvest field, and to use their resources in working this field.

More must be done to sustain the work in the Southern field. There are ministers there who are not properly paid, who are suffering for the comforts of life. I know this to be so. The Lord has kept the needs of this field before me all these years. He has shown me what should be done, and I dare not hold my peace. Do not all who have heard the truth belong to God? Did he not purchase all with the blood of his only begotten Son? Did not Christ die for all? Would you wish to come into judgment having done no more than you have for the colored people? Ever since their release from slavery, God has been appealing to you to help them. Yet how little has been done for them!

*Talk by Mrs. E. G. White at the General Conference, Oakland, Cal., Sunday morning, April 5, 1903.

Earnest efforts must be put forth to raise means to sustain our workers. God does not approve of sending men to the most difficult fields, and then not giving them enough to sustain them. God calls for equality. The workers in our institutions have no right to grasp for high wages, while there are those laboring in the field who are suffering because there is not sufficient money in the treasury to sustain them.

The question has been asked, "Would it not be well to pay men of ability wages that are in accordance with their experience and ability, so as to secure the very best talent?" The most valuable workers that can be secured for service in the cause of God are those who understand and obey the word, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Justice, mercy, and the love of God are to be brought more decidedly into our work.

God bids me say to this people, "You have left your first love. You have left many fields unworked, and yet you appear to feel perfectly at ease." Will you heed the instruction that God is sending you? and will you work upon it? God desires his work to be carried forward on solid lines. He does not want one part of his vineyard to be left destitute of facilities, while to another part many facilities are gathered.

All that is done is to be carefully done. The standing of the Sanitarium is to be carefully examined. God's people are to understand just how it is to be conducted. It is to be managed by men whose feet are firmly planted on the platform of eternal truth, so that the helpers connected with the Sanitarium shall be taught how to present the gospel to people in their words and deportment. If the workers believe the truth, and are in living connection with the God of heaven, Christ will appear in their lives, and souls will be won to him.

We need to understand what our conferences are held for, whether to talk over a few preliminaries, or to set our souls in order before God, that when we return to the work, we may carry right principles into our churches and institutions. When we remember constantly that God has taken us into covenant relation with himself, our work in connection with his churches and institutions will be of such a character that he can say to us, "Well done, thou good and faithful servant." Do we not all wish to hear these words?

We are not to tie up our means so that it can not be used in missionary enterprises. We are to help the fields in which the people know nothing of the truth. Those who go to these fields are to be missionaries in every sense of the word. No one man is to carry the work by himself. The different workers with their varied gifts, are to be linked together. Let none say, We can not do anything, because a certain brother is determined to do a special work. We are not all to take hold of the same lever. There are many different levers to be worked.

God wants us to receive the holy oil from the two anointed ones, "which through the two golden pipes empty the golden oil out of themselves." And as we receive the holy oil, we are to go forth for the saving of those who are ready to die. But let us not forget that different methods are to be employed to save different ones. "Of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

When the work is done that should be done in our cities, we shall not have to present the needs of this work before every conference that assembles. You will have a wonderful testimony to bear regarding the way the Lord has blessed you as you have tried to follow his instructions.

These things are before me day and night. I pray that our conference presidents shall be very careful how they sanction this move or that move, until they are sure that it is according to the will of the Lord. If you are not sure whether by sanctioning these moves, you are helping or hindering the work of God, I beg of you to fall on your knees before God in prayer, and seek him until you find out.

Do not cut off any man's hands. I once read of a drowning man who was making desperate efforts to get into a boat close beside him. But the boat was full, and as he grasped the side, those in the boat cut off his hand. Then he grasped the boat with the other hand, and that hand was cut off. Then he grasped it with his teeth, and those inside had mercy on him, and lifted him in. But how much better it would have been if they had taken him in before they had cut off his hands.

My brethren, do not cut a man to pieces before you do anything to help him. God wants us to have hearts of pity. He wants us to have reason and judgment and the sanctification of his Spirit. He is in earnest with us. We are but his little children, and we should ever be learning of him. Do not stand in the way of others. Do not lose your first love. You may have much knowledge and much intelligence, but if the love of God is lacking, you are not prepared to enter heaven.

I have given you the instruction that has been presented to me. I felt constrained to speak these words this morning. I beg of you, for Christ's sake, to remember the words, Ye are laborers together with God. Alone, you can do no good thing. Let the Spirit of God guide and control you, and you will be rich in thoughts and suggestions. You will know how to plan and work intelligently. "Ye are God's husbandry, ye are God's building." Then act as if you were.

These are the words that last night I was speaking to the people. May God give us a fresh baptism of his Holy Spirit.

"TIMOTHY never would have been a companion of Paul if he had never been a student of the Scriptures."

Winning Souls

THERE are many ways of doing good. The farmer who plows the ground, plants the seed, and reaps the harvest confers a great benefit on his fellow men. The inventor who contrives an ingenious device like the telegraph, the telephone, or the steam engine, is a benefactor of the race. One who writes a noble poem or paints a grand picture contributes something toward the elevation of men. The physician who goes about healing diseases, relieving pain, and saving life deserves the respect and gratitude of every member of the community in which he lives and labors. The philanthropist who pours out his money freely to feed the hungry, clothe the naked, educate the ignorant, and improve the condition of the unfortunate classes is a messenger of mercy to the sons of men.

But he that winneth souls is above all the rest. The greatest work that man can do is to win a soul. This is the work of the Lord. God is a soul-winner. We have reason to believe that among all the mighty works of God in the universe none is greater than the salvation of the soul. It was for this that the Son of God came into the world. "The Son of man is come to seek and to save that which was lost." To his disciples Jesus said, "As my Father hath sent me, even so send I you." And again he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." These greater works are the works of the wise who win souls.

The wisdom that winneth souls is not the wisdom of this world. It is not the wisdom of the farmer, or the inventor, or the scholar, or the statesman. It is not mere knowledge or learning or genius. It is the wisdom that cometh from above, the wisdom of God, which he has promised to bestow freely on all those who ask him. There is a holy secret in the heart of the soul-winner. Do we possess that secret? If so, we are, indeed, workers together with God. Our labor is not in vain in the Lord. We shall see souls converted from the error of their way. Perhaps we had it once, but it has slipped away from us. Are we longing to have it restored unto us? If we search diligently, we shall find it again.—*The Christian Advocate.*

Some Things About the Book of Psalms

G. W. AMADON

FOR a whole quarter our Sabbath-schools have been studying four of the psalms with both pleasure and profit. This study has been confined to psalms 104, 105, 106, and 107; and the writer is quite certain that the study of the whole book would be no less interesting and useful.

The book of Psalms is in itself a wonderful piece of composition. In the opinion of thoughtful men, it contains an epitome of the doctrines and teachings of the entire Bible. Here is what that eminent servant of God, Martin Luther, said of this part of the Scriptures: "Where

canst thou find nobler words of joy than in the psalms of praise and thanksgiving? There thou mayest look into the hearts of all good men, as into beautiful and pleasant gardens, yea, as into heaven itself. How do grateful and fine and charming blossoms spring up there, from every kind of pleasing and rejoicing thoughts toward God and his goodness! Again, where canst thou find more deep or mournful words of sorrow than in the psalms of lamentation and woe?"

In the same paragraph Luther continues: "The Psalter is *the book* of all good men; and every one, whatever his circumstances may be, finds in it psalms and words suited to his circumstances, and which are to him just as if they had been put there on his very account, and in such a way that he himself could not have made or found or wished for better."

This is a very important statement, and is in perfect accord with Christian experience. The meaning of the word "psalm" is a sacred song. And it invariably refers to the Creator, his attributes and revelations, and the varied experiences of the people of God. The original Hebrew word for psalms—*tehillim*—is praises, and this is literally what the book of Psalms is; it is a book of praises, even the high praises of our God.

The authorship of the psalms is universally ascribed to David, that sweet singer of Israel. But in the judgment of prudent men, King David wrote only about half of the entire number of the one hundred and fifty. The others are believed to be the production of Moses, Solomon, Hezekiah, Ezra, Zechariah, Asaph, Heman, Ethan, and a number of other writers.

In the late revised version the psalms are divided into five sections, or books, and this is just as the Hebrew Bible divides the book. And it should be added that each of the five books ends with a very full doxology. The first book ends with psalm 41, the second with psalm 72, the third with psalm 89, the fourth with psalm 106, and the fifth book ends with psalm 150, which is in itself an extended doxology, a glorious outburst of rapturous praise. Should the reader be interested in this, by turning to the five psalms just mentioned, he can see how very emphatic these doxologies are. It may be added that the division of the psalms into five books is supposed to be in reference to the five books of the Pentateuch,—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The psalms are either directly quoted or referred to nearly eighty times in the New Testament, and in ten different books. And the Saviour gave his testimony in favor of the credibility of the psalms by directly mentioning the book several times. See Luke 24:44 and Matt. 22:41-45.

One peculiarity of the psalms is their unequal length, some being very short, and others exceedingly long. Were the psalms all of the same length, there would be one hundred and fifty poems of about ten verses each.

The shortest psalm is the 117th, but though so exceedingly brief, consisting of but two verses, it contains a great depth of thought. The sentiment of this short psalm is the praise of God, his merciful kindness, and the eternity of truth.

By far the longest psalm is the 119th. It contains 176 verses, and is divided into twenty-two sections, each containing exactly eight verses. The different sections are in reference to the Hebrew alphabet, the names of all the letters being given. This psalm is a Hebrew acrostic; so in the first section each of the eight verses begins with the Hebrew letter Aleph, answering to our A, the second section with Beth, the same as B, and so on through the twenty-two letters of the alphabet. But the more interesting feature of this psalm is the reference in every verse to the word or law of God, or his covenant of grace; thus is every verse there is either the word "law," "testimonies," "precepts," "statutes," "commandments," "judgments," "ordinances," "word," "faithfulness," "name," or "surety." This is a remarkable testimony in favor of God's law; and the Jewish reason for this long psalm being written as an acrostic is that it might the more easily be remembered.

One of the psalms, the 136th, has this chorus to each of its twenty-six verses: "For his mercy endureth forever." When we bear in mind that "mercy" is to treat another better than he deserves, and that "to endure" is to bear with patience, we at once see the attitude of God toward the race.

At the end of the 72d psalm it is said, "The prayers of David the son of Jesse are ended." Now of course this does not mean that David did not pray any more, either in public or otherwise, but that this was the *last* of his royal compositions. If the query arises how this statement could be made when a dozen or more of the psalms further on are called psalms of David, it is sufficient to say that the arrangement and classification of the psalms is ascribed to other persons.

Another interesting singularity of the Psalter is that psalms 14 and 53 are just alike with the exception of a few verbal changes. It is also noticeable that one of the three Hebrew names for God—*JEHOVAH*—which occurs four times in psalm 14, in psalm 53 is changed for another of the divine names.

Also the first fifteen verses of psalm 105 are found almost word for word in the sixteenth chapter of First Chronicles.

And the 18th psalm, with very slight changes, is the same as the twenty-second chapter of Second Samuel.

Psalm 70, slightly revised, is the same as the last five verses of the fortieth psalm.

And the 96th psalm, revised and somewhat altered, will be found in 1 Chron. 16:23-33. An excellent reason could be given for those revisions in the psalms, but this is not the place to do so.

In the New Testament record of the last passover supper, as recorded by

Matthew and Mark, it says, "And when they had sung an hymn ["psalm," margin], they went out into the mount of Olives." The Hebrew psalm-song sung on the occasion of the passover and some other Hebrew feasts was *The Hallel*, or psalm of praise. It was the six psalms, numbers 113-118 inclusive.

Several of the psalms are prophecies referring to the Saviour in his work of redemption for the race, but three of them dwell so explicitly on his work that they are called "Messianic Psalms." These are psalms 2, 45, and 110.

Seven of the psalms are known as "The Penitential Psalms." All will recognize psalm 51 as one of these. This class includes psalms 6, 25, 32, 35, 38, 51, and 130.

The "Historical Psalms" are four in number. They are so called because they dwell with such minuteness on the ancient history of the Hebrew people. Psalms 78, 105, 106, and 114 belong to this class.

A large number of the psalms have some title prefaced to them. There are one hundred and twenty-five of these. Those which do not have any title are known as "Orphan Psalms." There are twenty-five such.

There is one word peculiar to the book of Psalms, which occurs seventy-one times. It is the word "selah." It is generally found at the end of a sentence. A number of explanations have been proposed for this word, but none seem more reasonable than that of Rabbi Aben Ezra, who, on Ps. 3:2, said that this was a word of emphasis used to give weight to what was said, and to indicate its importance. In this sense it would be about like the well-known abbreviation N. B.—"take notice."

Certain of the psalms are often spoken of as being of an imprecatory character. There are several such, and perhaps as strong as any is Ps. 137:8, 9: "O daughter of Babylon, . . . happy shall he be, that taketh and dasheth thy little ones against the stones." But does not this statement refer rather to the cruel spirit of the Medo-Persian soldiers than to that of the writer of this psalm? It would seem so.

The 107th psalm contains two verses which are given four times. The first of these verses is a record of a precious phase of human experience: "Then they cried unto the Lord in their trouble, and he saved them out of their distresses." The psalmist here instances four classes of persons,—those whom God has redeemed from the oppression of Satan; such as were in rebellion against the Lord; those who through affliction were brought near the gates of death; and those who in storms on the great deep, through prayer were saved from a watery grave. And four times this intercalary verse is used: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Such precious verses will bear repetition.

The arrangement and classification of the psalms is attributed to Ezra the scribe, about 450 B. C.

Gospel Finance

How the Tithe Was Collected and Used

WILLIAM COVERT

THE first tithe of all the income in Israel went wholly to the tribe of Levi, as Moses said, because of "the services of the tabernacle of the congregation." The sanctuary service, performed by them, was the work of first importance. Its relation to all the civil and evangelistic interests of the whole nation, however, was such that in some way it connected with the whole people. For these reasons it became a matter of convenience to distribute the Levites throughout the whole kingdom of Israel. To provide for this, and also to give them homes, forty-eight cities were assigned for this purpose. As these were quite equally distributed over the whole kingdom, the religious workers were thereby placed in convenient touch with all the nation. These Levitical cities are named and their locations described in Joshua 21:1-42. According to their measurement outlined in Num. 35:1-8, each one of them contained an area equal to about one thousand acres of land.

The head of this tribe was the father of three sons, named Gershon, Kohath, and Merari. The posterity of these three sons of Levi constituted the three houses of the Levites. Amram, the first son of Kohath, was the father of Moses and Aaron. The most numerous and influential of these houses was that of the Kohathites, and among the Kohathites the family of Aaron predominated. Twenty-three of the forty-eight cities were given to the Kohathite family, and the priesthood family of Aaron had thirteen of these twenty-three cities. All the six cities of refuge were in possession of the Kohathites. The Aaronic family was given first choice of the Levitical cities, and these were selected in the territory of Simeon, Judah, and Benjamin. This position placed that division in close proximity to Jerusalem, and therefore near to the sanctuary and temple service.

While the ministry of the sanctuary was of the utmost importance, and required much time and means to carry it on, and many helpers to do the work, yet a careful study of the whole system will show that a large amount of work and a great number of workers were demanded for the civil and ecclesiastical service of the nation outside of Jerusalem.

Judging from the whole situation, it seems reasonable to believe that the first tithe was received in the forty-eight Levitical districts, and, when in the hands of the proper officers, disbursed in harmony with the whole Levitical plan. An additional reason for this belief appears when it is considered that the Levites themselves were required to give a tithe of all the tithe they received from all Israel for the support of the central or general service at Jerusalem. "And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye

shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fullness of the wine-press. Thus ye also shall offer an heave offering unto the Lord of all your tithes which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest. Out of all your gifts ye shall offer every heave offering of the Lord, of all the best thereof, even the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press." Num. 18:25-30.

Here it is plainly stated that the tenth part of this tithe was offered by the Levites to the sanctuary service. Besides this tithe, many offerings were carried to Jerusalem to supply funds for the work there. This plan indicates that nine tenths of the first tithe was needed to support the Lord's workers outside of Jerusalem, simply because their homes were away from that city. Because nine tenths of the first tithe was used outside of Jerusalem does not signify that it was used for a purpose different from that to which the other tenth was devoted. The men who did the sanctuary service in Jerusalem for the most part resided with their families in the Levitical cities, and these were located, as already mentioned, in different parts of the whole kingdom.

Moses, by special advice from the Lord, assigned work in connection with the sanctuary and its services to all men of the Levitical tribe who were between the ages of thirty and fifty years. This advice comprehended both priests and Levites. Num. 4:1-49. David, in the latter part of his reign, found thirty-eight thousand available men of Levi, and all were given work to do, which in some way connected with the sanctuary service, yet many of these bore responsibilities which connected with business outside of Jerusalem. 1 Chron. 23:1-5. As proof of the outward service, read 1 Chron. 26:29-32. "Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges. And of the Hebronites, Hashabiah and his brethren, men of valor, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the Lord, and in the service of the king. Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valor at Jazer of Gilead. And his brethren, men of valor, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king." Thus the men of Levi superintended all the kingdom of Israel out-

side of Jerusalem, both east and west of the Jordan and the Dead Sea.

The priests and their attendants were divided into twenty-four courses, and the music into twenty-four choirs. The reader who wishes to learn about this, is invited to study the twenty-fourth and twenty-fifth chapters of First Chronicles. This plan gave change of service every few weeks, and sent thousands of laborers away from Jerusalem to mingle with the people in all parts of the kingdom. All the priests and Levites who did the Lord's work in the country and in the villages were kept abreast with the times by their acquaintance with that which was done at Jerusalem. It certainly had many advantages over that method of service which keeps one person or set of persons constantly in one place to do one routine of work. This management was better because of physical reasons, spiritual needs, and financial advantages. It was in harmony with this rotation of priestly service that Zacharias, the father of John the Baptist, was at Jerusalem when the angel of the Lord brought him tidings concerning the son which was to be born in his family. This visit of the angel "came to pass . . . while he executed the priest's office before God in the order of his course. And it came to pass that as soon as the days of his ministration were accomplished, he departed to his own house." Luke 1:8, 23. Zacharias' home was in a city of the hill country of Judah. Luke 1:39, 40.

It was necessary to provide some adequate means of support for all the laborers and their families, whether they were in Jerusalem or in some other place. The Lord's work is a unit, regardless of places and dispensations, and the finances necessary for its support should always have the careful attention of a united and efficient management.

In a sense the whole tribe did priestly work, for all were expected to labor for the Lord in behalf of the spiritual needs of the people. The teacher was called a "teaching priest." 2 Chron. 15:3. He might have been one of the anointed sons of Aaron or otherwise, as qualification and circumstances brought matters around. See 2 Chron. 17:7-9. The teachers in the congregations of ancient Israel certainly were persons of mature age and experience.

(To be concluded)

The Bible

WHAT the Bible is may best be learned from the Bible itself. Perhaps in our day we read too much *about* the Bible and too little *in* it. We should be less concerned to prove that it says what we have been taught to accept, and more concerned to let it speak directly for itself. Above all, we should be prepared not only to believe certain things contained in it, but to act upon its teaching as a whole. What is wanted is to distinguish between essential Biblical truth and the dogmatic formulation of it. Not seldom when we imagine that we are contending for revelation we are

really only contending for our own interpretation of it. Let a man be honest with himself and with his Bible; let him accept if he will without any misgiving the canon that the Bible must be interpreted "like any other book," and his reward will be to find that by a reverent use of this freedom he becomes assured that the Bible is not like any other book.—*Rev. E. J. Hardy, M. A.*

Feeding on Ashes

W. C. WALES

As I used to pass to and from the office of *The Southern Watchman*, my path lay in full view of the city dumping grounds. Here all the refuse and ashes from a large city are deposited. I never cast my eyes toward that unsightly place without seeing a number of poor people overhauling the rubbish, dissecting each ill-smelling cart load, in order, if possible, to find something of value. In my heart I pitied these poor people thus reduced to search among dirt and ashes for things which could be at the best of only questionable value or use.

Over this pitiful scene I saw the great, grand blue sky, through which the glorious sun was running his majestic race. A little in the distance were beautiful trees with their waving branches, where the happy birds were flitting and singing their songs of joy and gladness. All this beauty and glory were near at hand, but these poor garbage pickers, with bent forms and downcast eyes, saw it not; they were feeding on ashes.

A company of young people are gathered for the evening, having the precious opportunity to encourage and inspire one another, to develop and strengthen their social, intellectual, and spiritual natures; but the entire time is spent in frivolous talk, trashy stories, idle games, and loud laughter; they are feeding on ashes.

In a church looking for the soon coming of Jesus to gather his people home beyond temptation, sin, care, and tears, in a church professing to bear a final message to a lost world as God's holy, commandment-keeping ambassadors, we sometimes find gossiping, backbiting, envy, and soul-devouring jealousy; they are feeding on ashes.

In the home, which should be a type of God's pure paradise above, which should be the dearest place on earth, we often find unkindness, impatience, harsh, cruel words, and jealousy,—feeding on ashes. What would we think of a person who was invited to sit down and partake of a bountiful repast, but would refuse, and instead would partake of ashes?—We would think the appetite of such a one alarmingly depraved.

O, how many of us have depraved spiritual appetites! Do we choose the companions who are frivolous and worldly, rather than those who are strong, spiritually minded, and helpful? Do we select light, trashy, or even secular reading in preference to that which is devotional, elevating, and in harmony

with the solemn truths of which we are the messengers? Do we talk and think upon the failures of our brethren, depreciating the efforts of this zealous sister, or deploring the faults of that consecrated brother, instead of thinking and speaking of the good qualities of our brethren, and feeding the mind on higher and better things?

What are we feeding upon? God has made wonderful provision for his remnant people. In this fearfully degenerate and worldly age, when men's minds are busily occupied with everything except God and heavenly things, the Lord has opened our minds to themes of unspeakable grandeur,—the wonderful events which are daily fulfilling his Word, the multiplying evidences of the fast approach of redemption's morning, the great message, so broad and uplifting, which we must sound everywhere, the work of earth's short to-day, the rapturous prospect of heaven's glorious to-morrow, the change to sinless immortality, the celestial journey to Zion's gates, the meeting before the throne on the crystal sea, the harp, the crown, the mansions, the communion of saints, the tree of life, the Saviour's companionship, the honor, the glory, the everlasting song, every day a joy, every hour a rapture, every moment an ecstasy.

Surely here are themes to engage all our thought without resorting to trash or trifles. May God help us to gird up the loins of our mind, and be like unto men that wait for their Lord when he shall return from the wedding.

Communion With God

PRAYER is not simply petition. It is largely that, to be sure; but it is more. It is communion with God. It enables the believer to become familiar with God. The child does not simply ask his father for gifts; he communicates his ideas and sorrows and joys. And his father does not only say, "I will grant this or withhold that;" he talks with his child of various things; he lifts up the child's ideas by the power of his own. Child and father hold communion—become intimate.

Just so it may be, yea, ought to be, with the child of God. In proportion to one's Christian experience is his desire for this communion and fellowship. The devout soul echoes the psalmist's words, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." This communion increases one's Christian experience. There is no better method of growth in grace than the habit of constant communing with the Father of spirits.

Paul says, "Pray without ceasing." It is the secret of progress heavenward. It explains the difference in the rate of advance of Christians. One halts along; another runs. One is of comparatively little use; another is abundant in every good word and work. The reason is, one is content with simply offering few and feeble petitions; the other holds commun-

ion with God, pouring out his soul before him, and there comes to him an elevation of spirit, a heavenliness of mind, which makes him joyous and strong and effective.

In numberless instances has the promise been fulfilled, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." What privileges! What possibilities! But, notwithstanding all this, how unbelieving we are at times when we enter the spiritual realm. High above the gateway of prayer we see written in imperishable characters, "Ask, and it shall be given you." The Author of our being invites us, yea, even beseeches us, to hold sweet communion with himself.—*Selected.*

Salvation in a Look

God says, "Look unto me, and be ye saved." Salvation is in a look. "There's life in a look."

When the children of Israel were dying of the bites of venomous serpents, "the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Num. 21: 8, 9.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John 11: 14, 15. Looking in faith saves us. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." 2 Cor. 3: 18; 4: 17, 18.

While we look at the Lord, he looks at us, and the light of his countenance saves. The light of the knowledge of the glory of God shines in the face of Jesus Christ. When Peter denied the Lord with cursing and swearing, Jesus turned and looked upon Peter, and immediately Peter received repentance and forgiveness. No one can possibly be lost while he is steadfastly looking unto Jesus.—*Selected.*

FORENOON and afternoon and night,—forenoon

And afternoon and night,—forenoon and—what?

The empty song repeats itself. No more?

Yea, that is life: make this forenoon sublime,

This afternoon a psalm, this night a prayer;

And time is conquered, and thy crown is won.

—*Edward Rowland Sill.*



Serving

THE sweetest lives are those to duty wed,

Whose deeds, both great and small,
Are close-knit strands of an unbroken
thread

Where love ennobles all.

The world may sound no trumpets, ring
no bells,

The book of life the shining record tells.
Thy love shall chant its own beatitudes
After its own life-work is done. A
child's kiss

Set on thy sighing lips shall make thee
glad,

A sick man helped by thee shall make
thee strong;

Thou shalt be served thyself in every
sense

Of service which to men thou renderest.

—Elizabeth Barrett Browning.

Mental Hygiene

SOME of our conscientious friends—zealous for health reform—forget that “a merry heart doeth good like a medicine.” They sit at their unsocial meal in solemn silence, brooding, perhaps, over the possible result of the meal, or worrying about business matters or about their own misdeeds or those of their neighbors. Some, perhaps, feel that a hearty laugh would be out of place. I have even known people who took on mental trouble (and stomach trouble with it) because people at an adjoining table were enjoying themselves.

Such things are responsible for a large amount of poor digestion. You do not see merry-hearted dyspeptics. Mirthful or happy dispositions do not engender indigestion. You rarely see one who has brooded or worried for any length of time who is not a dyspeptic. It is true that dyspepsia causes worry as surely as worry causes dyspepsia. Sometimes it is a question which comes first. But in any case, depressed mental conditions work disastrously on the digestive functions.

While the writer has for a long time believed this, he has recently seen it demonstrated in such a striking manner that he is fain to say it matters not so much what one eats as how he eats it. Some people eat dietetic abominations, and yet maintain fair health because of their sunny dispositions. Others, who are careful what and how much they eat, careful as to time of meals—overcareful, perhaps—have indigestion. These are not altogether isolated cases. There are many of them. We should adjust our theories to facts as we find them, and not attempt to bend facts to theories. There is probably no factor so potent as the mental condition in determining the quality of digestion, and we may as well

recognize the law and adjust ourselves to it.

The meal hour should be looked forward to as a time of real enjoyment. Nothing should be introduced conversationally that will not contribute to this end. At meal-time, more than at any other time, one should enjoy himself, and do all in his power to help his companions to enjoy themselves. If one finds no other missionary work to do, he may count that his time has not been altogether wasted if he succeeds in cheering up some of his messmates at meal-time. In addition to the good he does to others, he is at the same time doing some missionary work for his own stomach.—*Pacific Health Journal*.

The Proper Time for Sleep

“If it be good,” said the late Dr. Richardson, “to make all possible use of sunlight, it is equally good to make as little use as possible of artificial light.” Artificial lights, so far, have been sources of waste, not only of the material out of which they are made, but of the air on which they burn. In the air of the closed room the present commonly used lamps, candles, and gaslights rob the air of a part of its vital constituent, and supply in return products which are really injurious to life. Gaslight is in this respect most hurtful; but the others are bad when they are long kept burning in one confined space. The fewer hours after dark that are spent in artificial light, the better; and this suggests of itself that, within reasonable limits, the sooner we go to rest after dark, the better.—*Selected*.

How to Live Cheaply

ONE of the subjects talked and written about a great deal at the present time is how to live cheaply. Prices of all the great staples of life are high. Rents are enormous. Fashions are exacting. Wants multiply while resources diminish. How to make strap and buckle meet is the problem which presses on hundreds of housekeepers. It is what is done to keep up appearances that destroys the equilibrium between outgo and income, and makes life a drudgery and vexation. How to live cheaply is a question easy enough to answer if one will be content with a cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to be beguiled into a style of living above what is required by your position in society, and is justified by your resources. Set a fashion of simplicity, neatness, prudence, and inexpensiveness,

which others will be glad to follow, and thank you for introducing.

Infuse dignity, sincerity, kindness, virtue, and love into your simple and inexpensive home, and its members will never miss the costly fripperies and showy adornments, and they will be happier in the cozy and comfortable apartments than most of their wealthy neighbors are in their splendid establishments. It does not follow that in order to live cheaply one must live meanly. The best comforts of life are not costly. Taste, refinement, good cheer, wit, and even elegance are not expensive.—*Domestic Magazine*.

Simplicity of Diet

A. E. LEMON

SIMPLICITY in diet and dress characterized the lives of the pioneers of present truth. They had a great work to do which demanded all their energy and means, and so it was necessary that their manner of life should be simple and abstemious.

Their work was great and important. But the work we are now called to do is the greatest and most important work that any people was ever called to perform.

Our people have, for the most part, nobly endeavored to adopt a wholesome vegetarian diet. But it is ever the tendency of human nature to carry even good things to extremes. So there has been a gradual and increasing tendency to excess in the preparation of appetizing and nutritious foods to supply the place of meats and other discarded articles. The result of this overreaching is that the table is too often heavily supplied with vegetable roasts, “mock chicken,” purées, nut loaf, and many other articles, prepared with a great deal of labor and some expense, which, being tempting to the palate, lead to overeating, and on account of their complexity are hard to digest.

If we place these complex and tempting dishes before children, or even hungry grown people, how difficult it will be for them to keep from overeating! And overeating is the most common and most harmful of all dietetic errors.

Simple foods, prepared as nearly as expedient in their most natural state, in moderate variety, but not in complicated mixtures, should constitute, for those who are not sick, a diet that will amply sustain the physical and mental powers, largely overcome the tendency to overeating, and allow the housewife to spend in a better way the time now used in the preparation of complicated dishes that are inconsistent with a life devoted to the proclamation of “the faith which was once delivered unto the saints.”

The Lord has instructed us on this very point, but we have not closely followed the instruction. Let us read the plain word of the Testimony: “Mixed and complicated dishes are injurious to the health.”—*U. T., Nov. 5, 1896, in “Healthful Living,” par. 373*. “I advise the people . . . to eat the best home-

made bread, both graham and white, with dried or green fruits, and let that be the only course for one meal; then let the next meal be of nicely prepared vegetables."—*U. T.*, Oct. 29, 1894, in "Healthful Living," par. 375.

Effects of the Use of Alcohol

THE increased action of the heart, with the feeling of warmth and exhilaration which follows the use of alcohol, has always been considered evidence of its medicinal value. The diminution and cessation of pain, with the relief and buoyancy which followed, have been interpreted by both laymen and physicians as stimulation. Yet certain phenomena appeared that were unexplainable. Thus the depressions of vital force, acute inflammatory states, sudden deaths from heart failure, profound anemias, and other symptoms have been attributed to the quality and dosage of the alcohol. These give rise to minute studies and directions concerning its use, and cautions as to when and where it should be given. Elaborate experiments were made in the laboratory on the physiological effect of alcohol on the organism of animals.

The most common of all symptoms is the increased heart action, which is found to be four thousand beats in twenty-four hours for every ounce of alcohol used. This is found to be not the outcome of a new force, but the calling into activity of the reserve powers and force of the heart. The heart action normally is the result of arterial pressure and nervous action. The latter is diminished by the narcotic action of alcohol, and the former deranged. The flushed face following the increased activity of the heart is due to loss of the nerve control, calling into action the reserve heart force. This is clear from the diminished force, measurable by instruments. The more rapidly the heart beats, the weaker it becomes, so that alcohol is first an irritant, then a depressant and paralyzer. This is also proved by the symptoms of exhaustion which follow, and muscular measurement. Destree, of Brussels, concluded as the result of most elaborate studies that alcohol on the heart and muscular power has at first a slightly favorable effect, but a very transient one. The heart's force begins to decline at once, depending upon the amount of spirits used. The muscular power reaches its maximum in thirty or forty minutes, and after that it is with difficulty kept up. The paralyzing effect increases, and its measurement becomes more and more exact and certain. Literally, alcohol does not supply any new energy to the body, but liberates the existing stock of energy with greater loss and exhaustion.

The action of alcohol on the stomach is physiological, and not well understood; if in large doses, muscular contractibility is arrested, flaccidity and dilation result. Digestion is interfered with; the food is passed on partially digested, and undergoes putrefactive decomposition. Sensation is blunted, and satiety is lost.

The action of alcohol on the senses

and mental phenomenon has been examined with much exactness. Here instruments of precision yield similar results, and but little difference of opinion prevails. Paralysis of all the special senses follows; the functional activity of the brain is lessened down to complete narcotism.

The conclusion that all authorities agree on is that alcohol is always a depressant and anæsthetic. So far, these anæsthetic effects are found to appear very soon after spirits are used, and to follow a certain uniformity of progress depending on the conditions and dose. These facts are being rapidly increased and confirmed by both clinical and laboratory observations. Chloroform, sulphuric ether, chloral, and other well-known anæsthetics all exhibit, in an extreme degree, the physiological action of alcohol.

From a pathological point of view, alcohol is shown to be one of the most insidious and destructive of tissue poisons, and its use is followed by certain cell and tissue degenerations that are uniform in their progress and growth. The theory of a tonic and stimulant value or a force producer or conserver can not be sustained by any facts that are unquestioned.—*T. D. Crothers, M. D.*

Predisposing Causes of Consumption

THAT the specific cause or causes of tubercular disease exist now, and have existed for many generations in nearly all the inhabited parts of America and Europe, is conceded by all who have investigated the subject. Consequently there are but few persons of adult age in any part of our country who have not been repeatedly in contact with the tubercle bacillus on the streets, in public conveyances, public assemblies, in family and social circles, etc.; and yet a very large majority of the people live, and die from other causes, giving no sign of tubercular disease. No other evidence is needed to demonstrate the fact that the healthy living human body possesses a natural vital resistance or immunity to the influence of the tubercle bacillus sufficient to enable a large majority of people to go through life unaffected by it.

If this is true, then the question, Why do the minority yield to its influence? becomes of great importance. What are the causes or conditions that so far impair their natural immunity as to enable the bacillus to find in them not only lodgment, but a ground for multiplication, and ultimately to bring destructive consequences? Of course this is only another mode of stating the old and familiar question, What are the predisposing causes of tuberculosis? And the equally familiar answer comes, Living and working in overcrowded, ill-ventilated rooms; neglect of outdoor exercise; insufficient or badly adjusted clothing; persistent depressing mental emotions, as grief or anxiety; and the habitual use of alcoholic drinks or other anæsthetic and narcotic drugs. In other words, these conditions greatly diminish the individual's

natural immunity or vital resistance to the action of the specific cause of tubercular disease.—*N. S. Davis, M. D.*

God's Sunshine

God's sunshine!

How it can illumine a heart!
How it cheapens every art!
Tell me, is there any grace,
Anything in form or face,
Anything that can endure,
Half as beautiful and pure,
Aught that is the counterpart
Of this radiance in a heart—
God's sunshine!

—*Emma C. Dowd.*

Foods Grown in the Dark

WE have been asked to give an opinion regarding the theory that vegetables growing under the ground, such as potatoes, are unwholesome, because deprived of sunlight. Now the potato is simply the storehouse for the potato plant. The material of which the potato is composed is combined in the leaves, under the influence of bright sunlight. It is then carried down to the cellar, as it were, for safe keeping. The farmer often puts his apples in the cellar for winter, without any injury to the apples. Neither the flavor nor the nutritive properties of the fruit are affected by the change.

Again: the center of an apple or a grain of wheat is not exposed to direct sunlight. The changes which take place in the foods as a result of the sun's action take place in the green cells of the leaf, and it matters little afterward where this material is stored.

Physiological tests conducted by the writer showed conclusively that the starch of potatoes is digested by the saliva more rapidly than the starch of the cereals,—wheat, corn, and oats. It is an excellent food when properly cooked, but should be eaten in connection with some food containing an excess of nitrogen, as peas, beans, or lentils.—*Pacific Health Journal.*

What You Can Do

"I THINK a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly, she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."—*Selected.*

THE WORLD-WIDE FIELD

The Cause in Fiji

J. E. FULTON

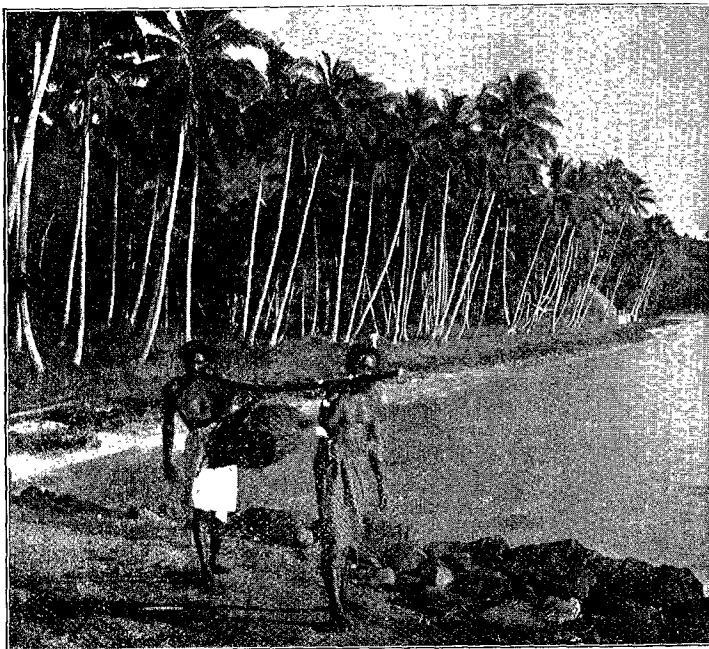
DURING the year 1902 we had many evidences of the working of the Lord upon the hearts of the people in these islands. The literature and the preaching of the word of past years are now bearing fruit. A number of companies in different parts of the group have begun to keep the Sabbath, some as the result of reading our little paper *Rarama*. Scattering literature in different parts of the group has been our work there for the last two or three years. The results are now, to some extent, apparent. We are very much encouraged.

We have been hampered in our printing work. Our little paper has been published on a small lever press, which is large enough to print but one page at a time. This has taken much time and labor. The Lord has opened the way for us to have a larger press, the Avondale Press having kindly donated one to us. For this we are very thankful to the Lord. We shall now be able to print two pages at once, thus saving much valuable time and wearing labor in that hot climate.

Brother C. H. Parker is located in the eastern part of the group. He writes that his time is fully occupied in the many and varied duties that fall to the lot of a missionary. Brother and Sister Parker have many difficulties that we in this country know nothing about. They have been compelled to live where, to say the least, it has been very uncomfortable. I am afraid that it may be very trying on their health. Let us pray that they may be sustained. The Mission Board has decided to procure better quarters for them.

Brother Currow has a very busy life, visiting different parts, printing the paper, preaching, and of late he has been tied down by a school for children and another for young men. A very cheering report comes of the work in his district. Brother Currow calls for help in erecting a church which our brethren are building there. The cause is a worthy one.

We have a young native Fijian attending the Avondale School. He is a Christian, and we believe that he will become a worker for his people. The Lord worked wonderfully in opening up the way for him to come. We have had a very hard time getting native students from the islands because of the strict supervision the island governments take over the natives, so that they are not allowed to leave. Again, the Immigration Restriction Act of the State of New South Wales is equally as strict. So the way has been hedged up. This was especially true with regard to Fiji, where the former governor was much opposed to having the natives leave that colony. But the Lord "removeth kings, and



THE CORAL STRAND, FIJI

setteth up kings." We have now a new governor who was favorable to our plan of bringing this native to Avondale to be educated. The New South Wales government, too, which formerly refused to allow us to land boys for thus purpose, has, in this case, given us a permit, to be renewed annually until the boy completes his education. He is then expected to return to his country.

The Avondale Press is now printing "Great Controversy" in Fijian. This will be an abridged edition of about two hundred and fifty pages. There is great need of this book in the islands. Catholicism is making rapid progress there. We need a book that will tell its past history. We know of no better work than "Great Controversy," and this book links the present message with the history of the past, thus preparing the people for the great conflict before us. We need more means with which to carry on this good work. We have received some donations toward it. Will others help? Consider

the matter, and if you see that the cause in Fiji needs help, send something to assist this work.

Cooranbong, N. S. W.

Iceland: Its Names and Its People

DAVID OSTLUND

FJOLIKONAN, Isafold, Fron, Snowland, Gardarsholme, and Iceland are some of the names by which this island has been known. The last three date from the time of its discovery, and concerning them I will speak briefly.

The first reference we find in history to the discovery of the island is after the middle of the ninth century. At this time a Viking, Naddoddur by name, started out to find the Faroe Islands. Losing his course and being driven to the northwest, he reached this island, and found it to be what he called "a large land." But as it was not inhabited, he had no desire to remain, and returned home after a short time. As he left the island, it snowed heavily on the mountain tops. From this fact he called it "Snowland."

The next who visited the island was a Swede, named Gardar Svafarsson. He remained there one winter, and then returned to his own land. He called this new-found land, after his own name, "Gardarsholme," and had a great deal to say in its praise.

A few years later a Norwegian, Hrafna-Floki Vilderdarson, set out on a voyage from Norway to this far-off and uninhabited island. He also remained there one winter. In the spring he went up on one of the highest mountain tops. He saw from this height a fiord full of ice. This he called "Isafjord," and named the land "Iceland," by which it is now commonly known.

These trips were made in troublous times for Norway. Its many small kingdoms were being dissolved, and the country was being gathered under one king, Harold Haarfagre (872). That Harold had great difficulties to encounter for the accomplishment of his aim, is evident. One of the greatest was the dissatisfaction among the many chiefs of the tribes, who were called upon to give up their authority, and to yield obedience, instead of enforcing it from others.

Many of them felt that they had been mistreated by Harold, and that his rule was hard and arbitrary. And when the news of the discovery of this great unpeopled island, which Naddoddur, Gardar, and Hrafna-Floki had visited and later described, reached Norway, there was immediately a desire among these to go to "Iceland" and settle, so that they might be free from the rule of their king.

The desire was soon put into action, and in the year 874 the first emigrants began to settle there. The first settlement was made near the river Faxa, in the southwestern part. There the capital, Reykjavik, was afterward built. Their hope of independence was fulfilled, and

they were joined by others from Norway. Some Scotchmen also came over to Iceland and remained there.

Hardly more than a year after the settlement of Iceland, two large expeditions for discovery were sent out from the island. In 982 Erik the Red found Greenland, and in 1000 his son discovered America. It is, therefore, proper to say that as regards discoveries by the different countries, Iceland has given large contributions.

From the settlement of the island until the middle of the fourteenth century the Icelanders enjoyed their greatest prosperity. They were independent, and ruled themselves. The lawmaking and judiciary power had been gathered at Thingvall, one of the most beautiful places in the island. Between two large openings in the mountain there was a comparatively small, flat strip of land, surrounded by deep chasms, from which the clearest water flowed forth. This must have been a place full of solemnity, as it is even now, in its natural grandeur.

When Norway was united with Denmark in 1830, Iceland was also passed to the latter, and has since remained in the union.

The nineteenth century, and especially the latter part, saw many developments for Iceland. Just as Norway experienced her great developments in that century, from the time of the adoption of her constitution in 1814, so it was with Iceland, though on a smaller scale. The island was granted its constitution in 1874.

That year was the thousandth anniversary of the settlement of Iceland. This event was celebrated over the whole island. There were special services in all the churches, and a great festival in Thingvall, and there was great rejoicing for the progress made and the liberty enjoyed.

Seyðisfirði.

Central India

W. W. QUANTOCK

AMONG the many districts of India that are waiting for the truth for this time are the Central Provinces. To get an idea of the exact location of this territory, draw a straight line on the map from Calcutta to Bombay, and it will pass through the center of it. The Central Provinces are very irregular in shape, but cover an area of about five hundred miles north and south and four hundred miles east and west.

It was my privilege about a month ago to spend a little over two weeks traveling through this district, calling at the principal places on the Bengal and Nagpur Railway, going as far west as Nagpur. This place is near the western border, where the Central Provinces join the district of Berar. Nagpur is the principal city of these provinces, and is where the chief commissioner lives. He is the head man of the government. The provinces of Bengal, Burma, Punjab, and the Northwest Provinces have a lieutenant governor, and the Bombay and Madras Presidencies have a gov-

ernor, something similar to the States and Territories in America.

I made this trip in the interest of the *Oriental Watchman* and the book work, and obtained eighty subscriptions for the paper, and sold about twenty-five dollars' worth of books. These places were canvassed about two years ago, and as a result I found many who liked the paper very much. We need workers stationed throughout India, so that every place where there are Europeans can be visited annually during the cool season. When we canvass a place for the paper, many of the people expect us to come again the next year to get their renewals. It was only the other day that I visited a place where I had been two years ago. None of our workers had been there since that time. Many say to me, "You did not come last year, and I did not get the paper." By visit-

drought. Consequently many are at the point of starvation. The poor people are dependent upon what they raise, and if one crop fails, they are left without anything. The government has already started famine works in several places, in order to give the people work, that they may earn a livelihood. It has been some time since India was entirely free from plague or famine. Every year hundreds, and even thousands, become victims of these life destroyers.

At Nagpur, the principal place in the western part of the Central Provinces, cotton is the main product. The past season they have had what they call a ten or twelve *anna* crop (about three fourths).

This part of India is a great timber country. Much timber is cut every year, and shipped to other parts where timber is scarce. The name of it is "sal;" it

is very hard, and much heavier than any hard-wood timber that I ever saw in America. The Central Provinces are quite hilly. Another occupation that has been begun within a few years is the mining of a kind of iron ore called "manganese." This ore is being mined and shipped to Europe and America by ship loads for manufacturing purposes. This is a blessing to the country, as it furnishes work for many of the people.

Our work has been almost wholly among the European people. Here is India, with its three hundred million; and just across the border is China, with its vast multitudes. What is being done for these lands? As we see the greatness of the work, let us as a people reconsecrate our lives to God day by day for service. Those of us who can not go to the front can help in this great work by giving of our means as the Lord has prospered us. In doing this we shall receive a blessing. Let us all be united in this great work, and by the

Spirit and power of God it will soon be accomplished, and we shall all share in the blessings of the harvest home.



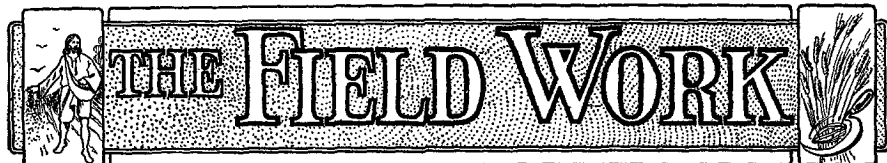
INDIAN GIRLS
Orphans from the Famine of 1897. Pupils of an American School in Bombay.

ing the people from year to year we can become acquainted with them, and be a help to those who become interested in the truth.

Bilaspur is the principal place in the eastern part of the Central Provinces. At this place I met a Disciple minister who had been there for twenty years. During this time he and a number of other workers had raised up a church of two hundred natives. From the experience, of those who have been here for twenty or thirty years, it is evident that it takes time to do much for the native people. For this reason workers ought now to be scattered all over India, to hold up the truth, and to teach these people the love of God, for the time is short.

At Bilaspur and in the surrounding country the main crop is rice. The season that has just passed, the rice has not amounted to anything, because of

"THE heroic spirit of Chalmers, the martyr of New Guinea, is illustrated by a passage in one of his letters, just brought to light, in which he refers to his purpose to visit those whom he calls 'my cannibal friends in the Namau district.' He says: 'The Akerave friends of that district killed eleven Maupuans lately, and left nothing but their bones. We must get among them as soon as possible.' There are those whose first thought in view of the savage nature of these cannibals would have been to get well away from them. The Christian zeal of Chalmers led him to exactly the opposite conclusion. Men so wicked and cruel must be reached as soon as possible."



THE FIELD WORK

Virginia

BEDFORD CITY.—I came to this place March 8, and immediately began to place some of our good books in the homes of the people, such as "Bible Readings" and "Coming King," also "Gospel Primer," and have sold thousands of pages of tracts, and distributed many of our papers. The people are glad to get this literature, and I am making many friends among those of influence. God is blessing me and my work. I am holding meetings in a large school building in a thickly settled country district. The house is filled to overflowing at each service. I speak on Friday evening and the evening after the Sabbath, also on Sunday and Sunday evening. Many are deeply stirred, and some have accepted the truth as far as it has been presented, and seem much in earnest. They have come through mud and rain, some of them a distance of three or four miles, to attend the meetings. Some who seldom go to church are regular attendants at these services.

I believe the Lord directed me to this part of the State, and to this town, and that if more work was done in the country places in Virginia, the message would advance more rapidly, and the results would be greater numerically as well as financially. May God raise up more laborers whose hearts are filled with his Holy Spirit, that the last message may be carried to the thousands in darkness. If all our churches in Virginia would do their duty, God would bless them, and they would be a blessing to others. Truly the Lord is good.

T. H. PAINTER.

Washington, D. C.

SUNDAY afternoon, March 29, I spoke to the Secular League of Washington, D. C., on the subject of "Present-Day Monopolies, National, Financial, and Religious." This was the second time I had been invited to speak to this society, which is made up almost entirely of infidels, atheists, and freethinkers; but among them I am sure there are many who have been driven by the inconsistency of so-called Christians, by the bigotry of National Reformers and Romanists, to this position of doubt and denial of all divine revelation.

My first talk before this society was on January 3, on the subject of the United States in prophecy. This first invitation was the result of the public hearing, in May, 1902, before the District Commissioners, on the proposed District Sunday law. At that hearing there were three classes of opposers—Jews, infidels, and Seventh-day Adventists. Although the chief commissioner of the District is an avowed champion of Sunday legislation, the other two commissioners were against the proposed law, and the strong opposition killed it. It will doubtless be revived soon.

The International Reform Association is represented at the capital by Rev. W. F. Crafts, now a resident of Washington, D. C., who is working more quietly

than formerly, but none the less energetically, to get the national Congress committed to Sunday laws and all manner of religious legislation. By some means, Senator Wellington was persuaded to introduce into the United States Senate a document entitled "Patriotic Studies," which contains old-fashioned "National Reform" in a new dress, but "National Reform" none the less, and of a most pronounced and dangerous kind. In it is found Dr. Haegler's Chart, which boldly designates Monday as the first day of the week, Saturday as the sixth, and Sunday the seventh, and Sabbath. In this document Mr. Crafts argues the absolute physiological necessity for a compulsory Sunday law to save the people and the nation. The Crafts' adage, "The liberty of rest for each demands a law of rest for all," is boldly advocated. "My 'Sabbath for Man,' 'Civil Sabbath,' and other Sunday literature," it tells us, "is widely advertised."

This document goes so far as to advocate the Russian system,—that children of parents who do not train them according to the ruling of this National Reform hierarchy should be taken from their parents and properly trained by the state. This document was ordered to be printed at public expense, Dec. 20, 1902.

There are men of education and deep students of history in the Secular League, who see the danger, and yet do not know exactly how to meet it. January 3, when I spoke on the United States in prophecy, there was a deep interest. General Birney, a leading member, spoke most highly of our people; he said that Seventh-day Adventists had done more than any others to open the eyes of the people to the dangers of religious legislation; that he had received more benefit from reading *The Sentinel* than from any other publication he had ever read. They see the danger, but hope it may be avoided in some way.

I spoke for forty-five minutes, there was public discussion for an hour, and then I had fifteen minutes in which to answer questions. While some spoke strongly against the Bible, yet they listened with kindest attention to all I had to say from the Bible and all I read to them. Some said they once had faith, and had given it up with regret. I knew that God had placed in the heart of every one of them a yearning for something better than this life, a longing for the love of God now, and an earnest desire for eternal life hereafter; and as I considered these men, many of them truly noble men, yet without light, without hope, without God, without chart or compass, driven by the wind and tossed, drifting swiftly toward eternity, toward the eternal darkness of death, I was drawn out to make a strong appeal to them. The Spirit of the living God spoke to them, and I knew that impressions were made that would never be forgotten, and will, I trust, bear eternal fruit.

I spoke strongly from the Bible, and I did not know whether they would ever

wish to hear me again. I was much pleased to receive an invitation to speak a second time to them. There was, if possible, a more decided victory than on the first occasion. While there was some sharp criticism and opposition, yet at the last the tender Spirit of the Lord took strong hold, and all were most cordial, and there were urgent invitations to speak to them often. These men will for a time help to stem the swelling tide of religious oppression at the capital. We are, in this matter at least, brethren, and I truly believe that among them are those who will see the light of the glory of the truth, and will stand among the one hundred and forty-four thousand.

One man in this city, who had once kept the Sabbath while in the army, and had been a member of the church in Denver, Colo., but who, having become discouraged, drifted into utter infidelity, burned up "Great Controversy" and all our books in his possession in 1896, has now heard the call of God again, has given up infidelity entirely, and is preparing to keep the Sabbath, accepting the whole truth and loving it as never before. This is wholly and directly the work of the Lord. Never have we seen so clearly as here in many ways the direct working of the Spirit of the living God.

I have begun meetings at the home of the soldiers of the regular army, which is located in Washington, and is probably the finest soldiers' home in the world. About one thousand veterans of three wars and many years' service, are there. At the first meeting there was an excellent and intelligent interest, as I spoke on our own country in prophecy, and the dangers that confront the nation. What may develop from this I can not say.

Since January 20, with the exception of Sunday, when there is no mail delivered in Washington, we have received money for the Memorial Church every day without fail up to the present day, April 1. This is generally in small sums, but enough has been sent to pay \$6,200, in all, on the church, which cost \$12,900, leaving \$6,700 yet to be paid; but, as I have \$1,300 on hand toward another payment, which will be made in a few days, the debt actually stands at \$5,400, with interest at 5½ per cent, or eighty-one cents a day. When we consider that since Nov. 1, 1902, in five months, more than \$7,500 has been paid, we thank God and take courage, hoping that in a few weeks the building of this memorial for God will be finished. We have received the mites of many widows, and we deeply appreciate these gifts, and especially the prayers that have followed them. Verily, none who have given shall lose their reward. Yet are there not several of our people who will come forward with a gift of one thousand dollars, as our sister in St. Louis has done, or at least with five hundred dollars, so that the work may be quickly finished, and we have time to attend to the many calls that are pressing us? May the Lord's call be heard and answered quickly. In the appeal by Mrs. E. G. White, which all have seen, are these words, which show how easily the church could be paid for if all will give as they are able, "and the amount given by each would scarcely be missed;" "If all will give what they can, the indebtedness will soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ.

We regard the purchase of this church property as a wise step, and your co-operation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel."

Below is given a list of donations, all of which, with the exception of the first, reported in the *Atlantic Union Gleaner*, and one third of the second donation, were sent directly to me, and so not reported in the REVIEW:—

A friend, \$144.34; Hattie G. Weller, \$1,500; Dr. and Mrs. Copehart, \$225; Wm. Hurlock, \$100; H. W. Cottrell, \$100; D. E. Scoles, \$30; W. W. Conkling, \$10; Geo. W. Countryman, \$25; H. H. Bosworth, \$3; Mae George, .25; Mr. and Mrs. H. Webber, \$2; Fred Webber, \$2; Jessie V. Bosworth, \$1; Dr. A. W. Hurr, \$1; T. S. Johnson, \$1; Sac City (Iowa) church, \$1.85; A. Ridgely, \$25; Mr. and Mrs. A. A. Landu, \$2; Nellie Freel, .01; Vintie McCann, .25; W. B. and N. J. Dana, .50; W. Rutherford, \$1; Jane Burkhard, \$1; Fred Burkhard, \$5; J. N. Loughborough, \$5; F. W. Mace, \$25. Total, \$2,211.20.

Other names may appear later.

J. S. WASHBURN.

Finland

THE work in Finland is the Lord's work, and will therefore triumph in the end, although we now have to meet trials and difficulties. We are aware that we live in the sifting time, for not all who start out on the heavenly way persevere in it; when trials come to test them, some step aside into the downward road to ruin. But others only gain strength from every trial that meets them. These shall triumph with God's people. Praise God for his wonderful kindness to the children of men.

Times are hard, and business suffers on account of the crop failure of last summer. In the northern part of this country the people suffer for want of food and clothing. Donations are coming in from America and other countries, so the people are kept alive. This condition hinders our book work to some extent, but still our few canvassers sold books to the value of \$4,978.68 last year. The tithe received amounted to \$791.62; Sabbath-school donations to missions, \$40.71; other donations to missions, \$31.92; to the home work, \$43.84, making, in all, \$908.09 received in this field, besides about one hundred dollars raised for the material fund of "Christ's Object Lessons."

Large numbers of young people emigrate to America. Some of our Finnish books are shipped to America, and sold to these; just lately we have filled an order for a brother working in northern Michigan. We also publish an eight-page monthly paper in the Finnish language. It is called *Aikain Vartija*. In order to place this paper before the Finnish people, both here and in America, we have decided to print an extra this coming fall. In this effort we invite the co-operation of our brethren and sisters everywhere, and especially of those who have Finnish neighbors. The paper will consist of sixteen pages, besides cover, will be well illustrated, and filled with as much of the present truth as such a paper can contain. We will send these papers in large or small clubs, postpaid, to America for five cents a copy. Should there not be many of the

readers of the REVIEW who would order large clubs of this paper to sell or give away, thus bringing the truth to their Finnish neighbors? Should those having no Finnish neighbors, wish to help, cash will be gratefully received.

Orders should be sent in as soon as possible, as the number of these will determine, in some degree, how large an edition shall be printed. All correspondence should be addressed to *Aikain Vartija*, Jägaregatan 2, Helsingfors, Finland.

JOHN HOFFMAN.

The General Conference

(For Summary of Daily Proceedings see last page)

Friday Morning Meeting

April 3, 8 A. M.

A. G. DANIELLS (addressing Sister White): A resolution was introduced into the conference yesterday, which some of the brethren wished me to place before you. It was not acted upon, but was left for further consideration today. The resolution was:—

"That the General Conference offices or headquarters be moved from Battle Creek, Mich., to some place favorable for its work on the Atlantic Coast."

It is a serious thing for us to move the headquarters of our General Conference. Battle Creek has been the headquarters for many years, ever since you and Elder White went there in 1853. It is a serious thing to take this step. But some feel as if it ought to be done; that we shall never secure the reformation called for; that we shall never rise to do this work as God's people, to finish it in the earth, until we can break up some of the conditions that now exist, and thus set the work free. We have felt from what has occurred during the last two years, and the counsels you have given, that the time had come to move from that place. But we do not want to do this unless it is right, and we felt that we would like to place the matter before you, and receive any counsel and light you could give us.

Our Duty to Leave Battle Creek

Talk by Mrs. E. G. White, Friday Morning, April 3

It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly understood by us all. Few of our people have any idea of how many times light has been given that it was not in the order of God for so much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium, and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established.

It is God's design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God. There must

be a force of influence in the cities, that the message of warning shall be heard.

For years the warning has been given to our people, Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move. At last Brother Magan and Brother Sutherland began to think of the advisability of moving from Battle Creek. They came to me, asking what they should do. I said: "Take the school out of Battle Creek, if you can possibly do so. Go out into a place where there are no people who believe as we do, and there establish the school on a location with plenty of land, that the students who come may be educated in right lines." They obeyed the instruction given. This was the first move made. It has been a success. God has been pleased with it. He indorsed the effort made to get away from the congestion of Battle Creek.

For the last fifteen or twenty years, light has been given that our people, by crowding into Battle Creek, have been leaving their home churches in a weak state. Some seemed to think that when they reached Battle Creek, they would be near heaven, that in Battle Creek they would not have many temptations. They did not understand the situation; they did not know that it was in Battle Creek that the enemy was working the hardest.

Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made. The apprentices in the Office were not given the advantages that they should have had. They were not being prepared to go out as missionaries into various places as they might be called. They were not being prepared to stand as God's representatives. The influence of the Office was not what it should have been. God declared that this institution should be a sacred place, that angels of God were walking up and down through it. The words of contradiction spoken in the Office, and the general irritation shown, were condemned. He designed that it should be a school where workers should be trained to uphold the principles that God had ordained should ever be maintained by his people.

Before the fire came which swept away the Review and Herald factory, I was in distress for many days. I was in distress while the council was in session, laboring to get the right matter before the meeting, hoping, if it were a possible thing, to call our brethren to repentance, and avert calamity. It seemed to me that it was almost a life and death question. It was then that I saw the representation of danger,—a sword of fire turning this way and that way. I was in an agony of distress. The next news was that the Review and Herald building had been burned by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. The mercy of God was mingled with judgment to spare the lives of the workers, that they might do the work which they had neglected to do, and which it seemed impossible to make them see and understand.

Notwithstanding the condition of things at the publishing house, a sug-

gestion had been made to bring still more of our work to the Review Office, still more power into Battle Creek. This greatly alarmed me, and when the fire came, I breathed easier than I had for a long time. We were thankful that no lives were lost. There was a large loss of property. Again and again the Lord had shown me that for every dollar that was accumulated by unjust means, there would be ten times as much lost.

God desired that every movement should be in accordance with Bible principles. There was to be no sharp dealing. But there has been sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek. The way has been opened for it to break up its association there,—association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed. I saw One of undisputed authority go into the Office, and look over the accounts with the leading men, noting how much had been taken in for the publication of matter that should never have seen the light of day. He asked, "How much do you gain on this work?" When the answer was given, he said, "The outlay necessary to do this work is larger than you estimate; but were your estimate correct, the loss in spirituality far outweighs the estimated gain." Pernicious matter has been published right in our Office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world.

When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the Office, which was to be a school of training for workers. But as the result of association with the world, many in the Office grew worldly, and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the Office was as it should be.

I must say to our people that the Lord would have that institution established in an entirely new place. He would have the present influences of association broken up. Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining?

In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to

rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and be connected with altogether different associations from what you have had of late in Battle Creek.

There has been an anxiety to adopt a worldly policy. Warnings and reproofs and entreaties—you would be astonished to know how many—have been sent in regard to this. But they have not been heeded. Many have come to the place where they do not care to follow the directions that the Lord sends. They have walked in their own counsel, until the Lord has come near by judgment, and swept away the printing plant. Will you build up again in the same place that you were before? I ask you, brethren, shall we, because our books and papers have long borne the imprint of Battle Creek, again lay the foundation in the very place where our work has been destroyed by fire? Will it make a confusion to move? Better to have a little confusion. Let us have another imprint. Let us see if we can not make a reformation.

The Sanitarium

I need not speak any more on this point. I wish to speak now in reference to the Sanitarium in Battle Creek. Our brethren say: "Sister White has confused us. She said that we must not let this Sanitarium go into the hands of worldlings. And she said also that we must try to place the Sanitarium upon a right foundation." Yes, this I did say. Now I repeat it. For years light has been coming to me that we should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol of so much. The Lord is not very well pleased with Battle Creek. Not all that has been done in Battle Creek is well pleasing to him. And when the Sanitarium there was burned, our people should have studied the messages of reproof and warning sent them in former years, and taken heed. That the lives of patients and helpers were spared was a providence for which every one of us should praise God with heart and soul and voice. He gave them an opportunity to live, and to study what these things mean. I had many things written out, but I thought, I will not say a word to condemn any one. I will keep quiet. When the planning for the new building was taken up, I think there were no questions or propositions sent to me about it, from those in charge.

It has been stated that, when the Sanitarium was first established in Battle Creek, my husband and I indorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office, which was first established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to the work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers.

The Sanitarium grew, and, in 1887, Dr. Kellogg talked with me in regard to the necessity of having a hospital. I said, "Some months ago I was shown

that we must have a hospital." Our brethren did not know what had been presented to me about this, and the opposition came hard and strong. They sat right down upon Dr. Kellogg. I took my position close by his side, and told them that the light God had given me was that we should have a hospital in Battle Creek. The hospital was erected, and it was soon full of patients.

Understand, brethren, that at that time we had not numerous sanitariums, as in later years we came to have. The Battle Creek Sanitarium was almost our only place for the care of the sick.

After a time the question came, "Shall we build a small, neat chapel in which the patients and helpers can assemble to worship God?" As soon as I possibly could, I sent off a letter, saying, Yes. Wherever there is a sanitarium, there should be a church, to which the patients can go to hear the word of life, and God will soften their hearts, leading many to accept Christ as the healer of the soul. I was in perfect union with this move.

But of late some things have been brought in that I could not indorse, and one of these is the attaching of many enterprises and lines of medical work to the medical association in Battle Creek. The Lord showed me that this should not be done. Many here know what I said to them,—that we must not center so much in Battle Creek; that if we did not take heed, God's judgments would visit Battle Creek. When I saw such an earnestness on the part of the leaders to connect all branches of the medical work with the association at Battle Creek, I told the brethren that the instruction given me was that they should not make the scratch of a pen to bind themselves to the restrictions of the rules and regulations that were arranged for them to come under. God wants his institutions to stand in fellowship with one another, just as brethren in the church should stand in fellowship. But they are never to be bound by written contracts to any one man or any group of men. They are to stand in their own individuality, accountable to God. The Lord of heaven is to be the leader and guide and counselor of his people. His institutions are to be managed under his theocracy. His people are to act as a chosen people, a people who are to do a sacred and an unselfish work.

When one institution gathers a large amount of responsibility and a large number of guests, the religious part of the work is in danger of being neglected. The managers of the Battle Creek Sanitarium have done nobly in the past in regard to trying to maintain a right religious influence in the Sanitarium. For a long time there were men connected with the institution whose work it was to hold Bible readings with the patients, as the way opened. Dr. Kellogg fully accorded with this. After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life. But as the institution has grown in popularity, there has been danger that the reason for which it was established would be lost sight of. Repeatedly I have given the instruction that was given to me,—that this institution should not be conducted after the manner in which worldly medical institutions are conducted; that pleasure-loving, card-

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playing, and theatrical performances should find no place in it. True piety was to be revealed in the lives of physicians and helpers. Everything connected with the institution was to speak in favor of the truth, and the truth in regard to the Sabbath would come to the patients.

It was the piety of the workers, not the largeness of the buildings, that was to bring conviction to hearts. Many souls have been converted; many wonderful cures have been wrought. The Lord stood by the side of Dr. Kellogg as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation, and he put his hand on Dr. Kellogg's hand as he operated, and through his power the operations were successful.

I wish this to be understood. Over and over again I have encouraged Dr. Kellogg, telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life or death to the ones operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Dr. Kellogg was under the jurisdiction of God, that he understood the Lord's power to carry on the work successfully, and they had more confidence in him than in worldly physicians.

God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by his physician. God will bless every other physician who will yield himself wholly to God, and will be with his hand when he works.

This was the light given. God worked that the medical missionary work might stand on the highest vantage ground; that it might be known that Seventh-day Adventists have a God working with them, a God who has a constant oversight of his work.

God does not indorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in the position of warfare, and he does not want you to stand there.

Those who have turned away from the Battle Creek Sanitarium to get worldly physicians to care for them did not realize what they were doing. God established the Battle Creek Sanitarium. God worked through Dr. Kellogg; but men did not realize this. When they were sick, they sent for worldly physicians to come, because of something that the doctor had said or done that did not please them. This God did not approve. We have the authority of the Bible for our instruction in temperance.

But God has nothing to do with making every institution amenable in some way to the work and workers in Battle Creek. His servants should not be called upon to submit to rules and regulations made there. God's hand must hold every worker, and must guide and control every worker. Men are not to

make rules and regulations for their fellow men. The Bible has given the rules and regulations that we are to follow. We are to study the Bible, and learn from it the duty of man to his fellow man. "The law of the Lord is perfect, converting the soul."

You were surprised to hear me say that we are not to let the Battle Creek Sanitarium go into the hands of the world; that we are to make another effort to place our institutions on solid ground. If you will trust in the Lord, this institution can be placed on vantage ground. When the Sanitarium is placed on its proper foundation; when our people can see it as it was when it was first established; when they can understand that the institution belongs to the work of the Lord, and can see that no one man is to have the control of everything in it, then God will help them all to take hold with courage to build it up. To-day you do not know just where it is. God wants us to know every timber of the foundation, where it is, and what it is; then he wants us all to put shoulder to shoulder, and labor understandingly. The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in, through scientific problems and scientific theories regarding God and his Word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not indorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow.

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely.

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where he can control it, let me tell you that God will see that it is sustained.

God wants his people to place their feet on the eternal Rock. The money that we have is the Lord's money; and the buildings that we erect with this money, for his work, are to stand as his property. He calls upon those who have the truth not to quarrel with their brethren, but to stand shoulder to shoulder, to build up, not to destroy.

God would not have let the fire go through our institutions in Battle Creek without a reason. Are you going to pass by the providence of God, without finding out what it means? God wants us to study into this matter, and to build upon a foundation in which all

can have the utmost confidence. He wants the interests started to be conducted in such a way that his people can invest their means in them with the assurance that they are part of his work. Let us labor intelligently and understandingly. There is altogether too little humiliation of soul.

The crisis is coming soon in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. When the question arose in regard to the establishment of a sanitarium in the city of Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the Lord of heaven.

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meeting-houses in the cities. But ere long there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me.

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness.

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works to-day. His hand is on the wheel, and in his providence he is turning the wheel in accordance with his own will. Let not men fasten themselves to documents, saying what they will do, and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God.

Standing Committees

On Delegations: S. H. Lane, J. M. Rees, J. N. Loughborough.

On Institutions: C. H. Parsons, W. T. Knox, S. H. Lane, L. R. Conradi, W. D. Salisbury.

On Nominations (the names are given

in the order in which the various union conferences handed them in): S. N. Curtiss, G. F. Watson, M. H. Gregory, G. A. Irwin, J. W. Collie, A. J. Breed, W. J. Stone, C. M. Everest, E. J. Waggoner, L. R. Conradi, J. D. Gowell.

On Plans and Constitution: H. W. Cottrell, E. T. Russell, P. T. Magan, D. Paulson, C. W. Flaiz, W. C. White, W. T. Knox, E. H. Gates, G. E. Langdon, C. N. Woodward, E. J. Waggoner, Smith Sharp.

On Credentials and Licenses: Wm. Covert, L. R. Conradi, R. M. Kilgore, W. A. Spicer, E. H. Gates.

On Distribution of Labor: The presidents of the union conferences.

Publishing Committee: W. C. White, E. R. Palmer, C. H. Jones, J. H. Kellogg, L. R. Conradi, W. D. Salisbury, A. G. Daniells, P. T. Magan, W. A. Spicer, J. E. White, C. P. Bollman, J. B. Blosser, A. F. Harrison, S. C. Osborne.

On Finance: W. T. Knox, C. H. Parsons, S. H. Lane, L. R. Conradi, W. D. Salisbury, R. T. Dowsett, Miss E. M. Graham, P. T. Magan.

On Education: L. A. Hoopes, M. E. Cady, E. J. Waggoner, E. A. Sutherland, H. A. Washburn, J. S. Osborne, S. M. Butler, R. C. Porter, E. K. Slade, Mrs. I. J. Hankins, and any other State church-school superintendents who may be in attendance at this conference.

Committee of Counsel: J. W. Collie, W. A. McCutchen, H. Shultz, W. J. Stone, A. T. Jones, H. H. Burkholder, N. P. Nelson, R. A. Underwood, Wm. Covert, N. W. Allee, A. G. Haughey, A. J. Breed, C. H. Jones, E. H. Gates, W. W. Prescott, P. T. Magan, W. R. Simmons, W. D. Salisbury, David Paulson, C. Santee, G. B. Thompson, Lewis Johnson, J. H. Kellogg, G. F. Haffner, M. E. Cady.

Financial Report of the General Conference Association, Dec. 31, 1902

RESOURCES	
Real and personal property..	\$ 9,200 00
Bills receivable	116,598 02
Office furn. and fixtures....	1,000 00
General Conference	21,146 01
Echo Publishing Co.....	2,230 90
Review and Herald (bank)..	1,681 02
New Zealand Tract Soc....	3,469 35
Mission Board	9,917 53
Southern Union Conf. Assn.	10,000 00
Southwestern Union C. A....	10,000 00
Walla Walla Association....	11,000 00
Accounts receivable	1,611 14
Cash in hand	120 14
Deficit	7,434 84
	\$205,408 95
LIABILITIES	
Bills payable	\$203,671 91
Accounts payable	499 00
Depositors	1,237 05
	\$205,408 95
	H. M. MITCHELL, Treasurer.

Financial Report of the Mission Board, Dec. 31, 1902

DR.	
Echo Publishing Company..	\$ 19,401 57
Bills receivable	4,200 00
Australasian Union Conf....	839 11
Office fixtures	899 47
Library Fund	69 96
South African Conference..	97 97

Map Fund	37 23
General Conference	2,793 84
Review and Herald (bank)..	3,141 80
D. T. Jones Transfer.....	534 15
Mission and tract soc. accts..	100,657 43
Petty accounts	1,149 09
Cash in hand	1,936 98
	\$135,758 60

CR.	
P. P. Pub. Co., Oakland....	\$ 688 28
Gen. Conf. Assn.....	1,971 78
Mission Board Fund	45,413 78
Int. Tract Soc., London....	998 19
Ship Fund	6,001 47
Institute Sanitaire, Basel....	154 96
S. S. Dept., Gen. Conf.....	139 16
Scandinavian Relief Fund...	1,366 87
Skodsborg Sanitarium.....	37 08
Friedensau School (Ger.)...	503 89
Nyhyttan School (Sweden)..	3,258 71
Australian Fund	67 57
London Medical Treatment Rooms Fund	181 72
Petty accounts	649 09
Mission accounts	16,745 11
Depositors	1,392 29
Balance	56,188 65
	\$135,758 60

RESOURCES	
Echo Publishing Company ..	\$19,401 57
Bills receivable	4,200 00
Australasian Union Conf ...	839 11
South African Conference...	97 97
Map Fund	37 23
General Conference	2,793 84
Review and Herald (bank)..	3,141 80
Accounts receivable	3,952 69
Cash in hand	1,936 98
	\$36,401 19

LIABILITIES	
P. P. Pub. Co., Oakland....	\$ 688 28
General Conference Assn....	1,971 78
Institute Sanitaire, Basel....	154 96
Int. Tract Society, London...	998 19
Scandinavian Relief Fund...	1,366 87
Skodsborg Sanitarium	37 08
Friedensau School (Germany)	503 89
Nyhyttan School (Sweden)..	3,258 71
Australian Fund	67 57
London Medical Treatment Rooms Fund	181 72
Accounts payable	1,979 50
Balance	25,192 64
	\$36,401 19

RECEIPTS AND DISBURSEMENTS OF MISSION BOARD FOR TWO YEARS	
1901	
Cash on hand Jan. 1, 1901..	\$ 15,594 48
Received in donations	127,337 11
	\$142,931 59
Paid to missions for operating	\$110,450 01
Paid on Christiania Publishing House debt.....	26,444 43
Cash on hand and in bank December 31	6,037 15
	\$142,931 59
1902	
Cash on hand Jan. 1, 1902..	\$ 6,037 15
Received in donations.....	144,763 64
	\$150,800 79
Paid to missions for operating	\$121,465 37
Paid on Christiania Publishing House debt.....	24,256 64
Cash on hand and in bank December 31	5,078 78
	\$150,800 79

	H. M. MITCHELL, Treasurer.
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Report of Treasurer of General Conference of Seventh-day Adventists for Two Years, Ending Dec. 31, 1902

RECEIPTS	
Cash on hand, Jan. 1, 1901...\$	32 93
Tithes and donations received during 1901	52,494 59
Tithes and donations received during 1902	24,211 62
Received on deposit during 1901 and 1902	11,020 00
Received on Int. Tract Soc. Fund during 1901-1902....	2,144 24
Received on I. R. L. A. Fund during 1901-1902	887 09
Received on S. S. Dept. Gen. Conference	1,993 17
Received on <i>Advocate</i> , 1902	2,247 62
Received on Mission Board..	2,793 84
Overdraft on G. C. A., Dec. 31, 1902	21,123 46
	\$118,948 56

EXPENDITURES	
Overdraft on G. C. A., Jan. 1, 1901	\$11,188 76
Overdraft on R. and H., Jan. 1, 1901	2,289 52
Due Int. Tract Soc. Fund, Jan. 1, 1901	458 37
Due depositors, Jan. 1, 1901..	3,600 00
Paid laborers and expense, 1901	58,295 08
Paid laborers and expense, 1902	24,653 15
Paid depositors, 1901-1902 ...	6,280 00
Paid I. M. M. and Benev. Ass'n, 1901	1,632 62
Paid Int. Tract Soc. Fund, 1901-1902	562 44
Paid I. R. L. A. Fund, 1902...	44 39
Paid S. S. Dept. G. C., 1902..	693 06
Paid on <i>Advocate</i> , 1902....	2,239 10
On deposit R. and H., Jan. 1, 1903	6,508 03
On deposit Pacific Press, Oakland, Jan. 1, 1903.....	494 00
Cash on hand, Dec. 31, 1902..	10 04
	\$118,948 56

Due Int. Tract Soc. Fund, Jan. 1, 1903	\$ 2,040 17
Due I. R. L. A. Fund, Jan. 1, 1903	843 70
Due S. S. Dept. G. C., Jan. 1, 1903	1,300 11
Due Mis. Board, Jan. 1, 1903	2,793 84
Due depositors, Jan. 1, 1903..	8,340 00
Due G. C. A. on overdraft....	21,123 46
Due laborers, Jan. 1, 1903....	4,569 98
Total	\$41,011 26
Cash on hand	\$ 10 04
R. and H.	6,508 03
P. P. P. Co.....	494 00
Total	\$ 7,012 07
Deficit	33,999 19
Total	\$41,011 26
Deficit, 1900	\$41,589 11
Deficit, 1902	33,999 19

Gain 2 years\$7,589 92

This is to certify that I have checked the books of the treasurer of the General Conference for the year ending Dec. 31, 1902, by receipt stubs, check stubs, deposit book, and president's orders, and find them correctly kept, and the ledger in balance, as shown by the trial balance for Jan. 1, 1903. The cash on hand

agrees with the cash book, and the deposit in the bank checks with the ledger account.

W. H. EDWARDS,
Auditor.

Fire at the Haskell Home

DOUBTLESS many readers of the REVIEW have learned of the fire which destroyed the laundry and power-house of the Haskell Home, April 5, but a few words may be desirable to those who have not had the details of the event.

The fire originated in the dynamo room a little after 1 P. M., in the explosion of a small plumber's furnace. The engineer was engaged in making some repairs, and needing to use the furnace, carefully tested and then lighted it. The lighting was quickly followed by an explosion, which set fire to his clothing and severely burned his hands. He ran to an ash heap, in which he extinguished the flames, and in spite of his burns returned to the scene to find the dynamo room filled with fire and smoke. Of two boys who were with him, and who were also slightly burned, one ran to the house to give the alarm, and the other to get a piece of hose; but the flames sprang at once to a light floor covering the room, and through that found speedy access to other parts of the building. All the available protection at hand was turned on the fire, and the city fire department responded promptly, but they were a mile away, and the road was very soft after the recent storms. The flames had filled the building when they reached it, and were devouring the roof. After the latter fell in, the fire was confined within the brick walls, and was readily controlled.

The boilers were in the basement, and were not destroyed. The dynamo and engine were completely ruined. The first floor was occupied by the laundry, and as the weekly washing had been collected there, it was entirely consumed, together with the laundry fixtures. The second floor had several rooms which were used for quarantine in case of illness, and for the overflow from the house. The laundress, with four young children and two other persons, had rooms there. These escaped from the building, but had no time to save their belongings. The personal belongings of a number of the adult members of the house and a large number of fruit cans were stored there, and these were all lost.

The news of a fire at the Haskell Home soon reached the city, and a crowd of the citizens collected on the grounds, but were greatly relieved to find that the main building was not affected, except by the loss of the heat and lights. The barn, farmer's cottage, and canning shed were clustered about the power-house, but there was little wind, and these escaped. The Sanitarium managers at once sent a number of men to clean out and repair the boilers, and by working most of the night we were able to heat the main building the next day.

Many sympathetic offers of help to replace the lost clothing have been received from ladies of the church and the city, and a number of donations and some partly worn clothing have been received, besides valuable assistance in making garments, sheets, etc. Dr. Kellogg's house and laundry were placed freely at the disposal of the Home. The management of the Home and the family feel very grateful for the sympathy and help

thus tendered, and especially for the manifestations of God's care in preventing any loss of life. The engineer is at the Sanitarium, and though he has suffered severely, he will not be permanently disabled. A temporary laundry has been fitted up in the canning shed, though its quarters are somewhat crowded.

As to rebuilding, nothing can be definitely stated at present. The boilers must be roofed over, and the laundry can use its present quarters only during the warm weather. We have already been to considerable expense, for even the simplest temporary repairs. The price of labor and building materials of all kinds is several times higher than when the Home was built. It will cost at least four thousand dollars to replace the loss.

Though cast down by this blow, we are not discouraged, but are seeking to know just what lessons God's providence has for us each. He who has thus far cared for his work will not desert it until it is accomplished.

MRS. E. H. WHITNEY.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : *Editor*

The Missionary Call

HARK, the bugle call of God!
Down the ages sounding,
"Go ye and proclaim abroad
News of grace abounding!"

Let the sacred heralds go
Through the vales and mountains;
Steady streams of treasure flow
From the golden fountains!

Tell the news! Tell the news!
Let the farthest nation
Hear the sound, the world around,
Tidings of salvation!

— *Selected.*

Still Conquering Difficulties

THE following paragraphs are selected from a letter recently received from the general agent of Australasia:—

"You will be pleased to learn that notwithstanding the difficulties we have had to face through the long-continued drought, the blessing of the Lord has rested upon our agents, and has not only kept our work up, but has enabled them to sell more books during the past year than at any time before in this field.

"You will think I have said a good deal in my letters from time to time about the drought in Australia. But I would not have you think that we talk drought very much here, except it be in a way to show how wonderfully God can use even the very difficulties and obstacles in our way for furthering and blessing the work in which we are engaged. I am glad indeed that the success of this work is not dependent upon surrounding circumstances. If it were, I believe our workers would have been discouraged long ago; for in many places the situation is becoming more and more serious. In New South Wales it is practically only the coast line that is not seriously affected by the long-continued dry season. We had some rain a little while

ago that made things look promising, but we have not had sufficient to bring any great relief to the drought-stricken portions of the country.

"It is truly marvelous how our work has not only kept up, but the output of our literature has steadily increased. In some places it seems as if the various difficulties have caused the people to inquire, 'What do these things mean?' and when our books have been presented, they have been eager to obtain them."

Good News From Kansas

THE following cheering report has been received from Elder C. McReynolds, president of the Kansas Conference:—

"I will write you something which I know will be most cheering to you. I have now been with our institute one week. We have the largest and best institute Kansas has had for ten years. Thirty-six of the best people in the State are about to enter the work. I take no praise to myself, but I did work hard. Not being able to obtain the desired results by correspondence, I went after these workers the last ten days before the institute opened. We have a large class of mature men, who have made a success in other business. They have cut loose, and are here, and the Lord is blessing us very much every day."

Progress of the Work in the Central Union Conference

WHEN God said, "Let it be so," it was so. When he says that the canvassing work is to be revived, that is also to be true. There seems to be a general move toward a revival in the Central Union Conference.

There have been two institutes held in Colorado this winter,—one at Denver, in December, and the other at Grand Junction, in the western part of the State. Immediately after the Denver institute quite a number entered the field, and have already realized encouraging results from their faithful efforts; and the brethren write us that a good work is expected as a result of the consecration of the workers who attended the institute recently held in the western part of the State.

The Nebraska canvassers accomplished a good work through the fall and winter. There were fifteen in attendance during the institute held at College View from February 19 to March 5. The Nebraska Conference is doing much to encourage a revival of the canvassing work. The Lord's blessing rests upon such united endeavors to place evangelistic canvassing in its proper relationship to the message.

I am now at Hutchinson, Kan., where thirty-three canvassers are taking an active part in the institute work preparatory to entering the field immediately. This causes us to believe that the old-time enthusiasm is taking hold of the workers. The revival is already taking place. Very encouraging reports of the work in Kansas have been sent in during the fall and winter. The Lord is adding his blessings to the work here.

From this place I shall go to the Missouri institute to be held in Kansas City, Mo., where I expect to meet a goodly number of our brethren who are preparing to push the book work in that conference. And so the good work is

advancing. An institute is now in session in Iowa, and two others will soon be held in that conference. We have reason to believe that a good work in the canvassing field will be accomplished there.

Brethren and sisters, now is the time to take hold of the work just where we are. If we obey the promptings of the Spirit, our hearts will enlarge to receive more of the Spirit's power, which will enable us to do more and better work. But we should make a success of present duty, let it appear ever so small. We have been told repeatedly of our lethargy, indifference, and inaction. The Lord, in his mercy, has presented divine remedies and resources, that all may at once find their places in the work of giving the message in neglected home and foreign fields. Many are perishing out of Christ. These are our brethren, for they are the sons of God. If we deny the relationship by our inaction, we are but hirelings, and not children in the Father's great family. The command is to let our light shine. Will you take your place in the work to-day?

C. W. HARDESTY.

Current Mention

—The revolution in Honduras is still in progress. A dispatch from Panama, April 7, reports the capture of the town of Choletuca by the revolutionary forces.

—From present indications the wheat crop in the United States will this year be the largest ever harvested. Another month must elapse, however, before a reliable estimate can be obtained.

—Bubonic plague is reported to be raging at Hongkong, China. The disease is spreading, on account of the Chinese practice of throwing dead bodies into the streets and unoccupied areas.

—The German kaiser has recently been on a visit to the capital of Denmark, the reported purpose of which was to join Denmark with the triple alliance against the power of Russia and France.

—A labor riot at Nizhni-Novgorod, Russia, April 7, was suppressed by the authorities by the use of artillery, which was fired directly into the mob. Thirty of the latter were killed, and a hundred were wounded.

—There is almost daily fighting in San Domingo; the capital, which is in the possession of the revolutionists, being constantly attacked by the government forces. Recently the insurgents suffered a severe defeat.

—Famine is devastating Kwangsi Province, in China. Starving parents are reported to be killing their children. United States Consul McWade, at Canton, who sends this report, makes an appeal to charitable people in the United States for aid.

—Work on the construction of the Panama Canal has now been resumed, though not yet formally, under the direction of the United States government. It is estimated by Rear-Admiral Walker that 30,000 men will be needed to push the work when it is fully under way.

—Attorney-General Cunneen, of New York, has decided that Catholic parochial schools in that State are outside the ju-

isdiction of the State public health law, a provision of which requires students attending schools to be vaccinated. Catholics have contended that their schools should be exempt from State regulations, and this decision is a sweeping victory for their claims.

—News from Colombia by steamer reports the destruction of the village of Tiojo by an eruption of the volcano Del Tierna Firma, March 22. The loss of life is estimated at from 60 to 100 persons.

—The cyclone season has begun in the South. In White and Cleburne Counties, Arkansas, nine persons were killed and sixteen injured, four fatally, April 8; and at Hopewell, Ala., the same day, twelve persons were killed and twenty-four injured, four fatally, by cyclonic storms.

—It is reported from China that Prince Tuan has sent an ultimatum to the dowager empress demanding the deposition of the emperor, and the enthronement of Prince Tuan's son in his stead, and threatening in case of her refusal, to disrupt the empire, and make a separate kingdom out of the provinces of Shensi and Kansu.

—News from the seat of trouble in the Balkans reports a great massacre of Christians by Albanians. It is further reported by way of Constantinople that the Macedonian Revolutionary Committee intends to proclaim a general insurrection in the European provinces of Turkey about April 20, when there will be more than 100,000 men armed with rifles and dynamite bombs, in the field.

—According to Mr. S. F. Eddy, the secretary of the American legation at Constantinople, who is now in this country on leave of absence, the money raised in the United States to secure the ransom of Miss Ellen Stone, the missionary who was kidnapped by Bulgarian brigands, has been used by the Macedonian revolutionary committee to buy arms and ammunition for their adherents.

—In spite of the revelations recently made in *McClure's Magazine* and elsewhere, of almost incredible corruption in the city government of St. Louis, the election for members of the house of delegates, April 7, was a sweeping victory for the "ring" to which the corrupt officials belong. The latter will have full control of the lower branch of the city assembly, and boast that they will soon be in control of the whole body.

—Another great strike is looming up on the industrial horizon: the bridge and iron workers are at war with the United States Steel Corporation, and their leader, Mr. Buchanan, stated in a recent address before the Chicago Federation of Labor that a general labor war throughout the country would soon be in progress. It was, he said, his hope and expectation "that the labor organizations of the country will soon concentrate an open war against the rapidly growing combinations of capital."

—A general strike of all classes of workmen, including clerks, has been begun in Holland, and business in all the cities is paralyzed. As the strike affects the operation of all public utilities, such as gas, telephone, and electric power plants, sanitary and water plants, street railway employees, the resulting

inconvenience and distress to the people will be very great. There is a conflict between the government and the strikers over the enforcement of laws forbidding any strike by employees of the state railroads, and forbidding strikers to interfere with persons who may be employed in their places.

—From an aspect of gaiety in view of the approaching Easter festivities, the city of Rome has suddenly changed to an aspect of gloom, by reason of a general strike of mechanics which was begun in the "eternal city," April 7. The cab lines and street-car lines were tied up, and the following day was marked by rioting and several encounters between the troops and the mob. A company of five hundred French pilgrims arriving on that date met with a discouraging reception. They left the train at a station in the outskirts of Rome, to avoid going through the city, but there were no cabs, and all kinds of wagons and carts were hired to take the pilgrims' baggage. The party arrived at Garibaldi bridge just as a detachment of cavalry charged a mob. A scene of indescribable confusion ensued. The pilgrims fled in all directions.

NOTICES AND APPOINTMENTS

Annual Stockholders' Meeting

THE forty-third annual stockholders' meeting of the Seventh-day Adventist Publishing Association (twelfth under the new charter) will be held in the Tabernacle at Battle Creek, Mich., Tuesday, April 21, 1903, at 10 A. M., local time, for the election of directors, and for the transaction of any other business that may properly come before the meeting.

I. H. EVANS,
A. G. DANIELLS,
W. W. PRESCOTT,
S. H. LANE,
G. W. AMADON,
C. D. RHODES,
Directors.

International Medical Missionary and Benevolent Association

THE regular annual meeting of the International Medical Missionary and Benevolent Association for the year 1903, will be held at the Seventh-day Adventist Tabernacle, in Battle Creek, Mich., Wednesday, April 22, 1903, at 3 P. M., standard time, for the election of trustees, and the transaction of any other business which may properly come before the meeting.

By order of the board of trustees.
GEORGE THOMASON, Secretary.

The Summer School for Southern Workers

AN important school for workers in the South will be held at Graysville, Tenn., beginning May 13 and continuing six weeks.

All who are engaged in teaching in the Southern Union Conference are expected to attend this school; and all who are planning to enter the field to engage in this important work are urged to be present.

Doubtless there are those who would be glad to enter the work as teachers or laborers in other departments of the work if they knew just when, where, and how to begin. All such should plan to avail themselves of the advantages which these six weeks of training will afford.

Normal work for teachers; practical work in visiting, holding cottage meetings and Bible readings; instruction and demonstration

in healthful living and in simple treatments of diseases, will be among the important features of the school.

The great Southern field, with its fifteen millions of people, is greatly in need of laborers. Now is a favorable time to begin. Who will volunteer?

There will be no charge for room rent or tuition. Board will be furnished at the lowest price possible.

Address the Southern Training School, Graysville, Tenn., for the announcement giving full particulars, or for other information which may be desired concerning the field and its needs.

J. E. TENNEY,
Chairman Educational Com., S. U. Conf.

Notice!

Whereas, There are a number of members of the Seventh-day Adventist church at Omaha, Neb., from whom no report has been received for a long time, therefore,—

Resolved, That an effort be put forth to learn something of their present condition, and after six months from Jan. 5, 1903, if not heard from, they will be considered no longer members in good standing of the Omaha church. Let those interested address the church clerk, Mrs. Sarah Swartz, 2631 Capital Ave., Omaha, Neb.

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.—Immediately, a S. D. A. blacksmith that can do wood work also. Address F. A. Slate, Meadows, N. C.

WANTED.—Good Sabbath-keeping girl or woman for general housework, and to assist with children. Steady employment and good wages to right person. Must have experience. References required. Address Mrs. G. W. Pendleton, Idaho Falls, Idaho.

WANTED.—By Adventist brother, employment in one of our institutions not too far away, where medical treatment can be had. Not able to do heavy work. Wages no object. Good references furnished. The post-office address of Wm. Simpson desired. Address Lewis N. Beemer, Box 81, Scotland, Ontario.

FOR SALE.—Sunnyside Fruit Farm of 20 acres; choice soil; good 6-room house; barn, etc.; 500 peach, 50 apple, and 25 cherry trees; plenty of small fruit; 2 acres forest, 1½ miles from city limits of Sturgis. Good roads to a splendid market. Will sell at a sacrifice. Address J. C. Rice, R. F. D., No. 2, Sturgis, Mich.

Address

UNTIL further notice the post-office address of Elder and Mrs. D. T. Bourdeau will be 475 Wealthy Ave., Grand Rapids, Mich.

Publications Wanted

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

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

J. H. Hill, Box 364, Lexington, Mo.

J. S. Wilson, Jasper, Ga., periodicals and tracts.

M. D. Smith, Black Rock, Ark., periodicals and tracts.

Mrs. Branch Marshall, 507 Water St., Selma, Ala., *Little Friend* and tracts.

Obituaries

SHARP.—Died in Garden Grove, Cal., Feb. 14, 1903, Sister Martha I. Sharp. She was born in Schron Village, Essex Co., N. Y., Jan. 28, 1837. While living in Colorado in 1883, she heard the third angel's message preached by Elder E. R. Jones, which she accepted and cherished as dear till she fell asleep with the bright hope of coming up soon in the first resurrection. Words of comfort were spoken by the writer, from Isa. 48:1 and 1 Thess. 4:12-18.
E. H. ADAMS.

WAGONER.—Died at the home of her daughter, Mrs. J. F. Gravelle, in Fargo, N. D., Feb. 9, 1903, of apoplexy, Mrs. Wagoner, formerly Mrs. E. J. Bartholomew, aged nearly 63 years. She was a firm believer in the third angel's message for about forty years, and died in bright hope of a part in the first resurrection. Words of comfort were spoken by Mr. D. W. Day, from Rev. 14:13. We sorrow not as those without hope.
J. F. GRAVELLE.

STUDEBAKER.—Mrs. Nancy Studebaker fell asleep in Jesus in her home near Philo, Cal., March 27, 1903, aged 76 years, 1 month, and 23 days. Sister Studebaker was raised a German-Baptist. She came to California in 1865. In 1884 she accepted the truths of the third angel's message. She lived a consistent Christian life, and passed away peacefully. She leaves seven children, and fourteen grandchildren. Funeral service was held by the writer.
A. D. BENTON.

UNDERHILL.—Died at her home in Cañon City, Colo., March 8, 1903, Mary Underhill, aged 88 years. She was the mother of six children by her first husband, Adam Rouse, and two by her second husband, William Underhill. Sister Underhill accepted Christ when a girl, uniting with the German M. E. Church. She, with her husband, William Underhill, received the third angel's message in 1898. The funeral service was conducted by our elder, W. A. T. Miller, from Job 14:14.
H. T. RANDOLPH.

FRENCH.—Cora Ellen French died of spinal meningitis, at the Iowa Sanitarium, Des Moines, Iowa, Feb. 22, 1903, aged 31 years, 11 months, and 18 days. She united with the Seventh-day Adventist Church in early life, and was faithful until the last. She was ever ready to sacrifice her own convenience for the benefit and happiness of others, and especially was she jealous of the rights and interests of her aged parents and of the poor and helpless. She was brought home to Mt. Pleasant for burial. Funeral services were conducted by Elders Washburn and Heacock, from Rev. 21:4.
W. P. FRENCH.

WELLS.—Died at the home of her daughter, Mrs. Seymour, in Hesperia, Mich., March 21, 1903, Sister Helen M. Wells, aged 73 years, 8 months, 26 days. Her religious experience dated from her sixteenth year, when she was converted and united with the Christian, or Disciple, Church. Eighteen years ago, several years after her arrival in Michigan, her attention was called to the truths of the third angel's message, and she gladly accepted them. She ever showed a missionary spirit, and labored to bring a knowledge of the truth to those around her. Four children survive her. The funeral was held at the Baptist church in Hesperia. Words of comfort were spoken by the writer, from the text selected by the deceased, "I shall be satisfied, when I awake, with thy likeness."
W. E. VIDETO.

CHRISMAN.—Died at Columbus, Ohio, March 6, 1903, of consumption, Brother Charles C. Chrisman, aged 51 years and 7 months. Brother Chrisman gave his heart to God while yet a young man, and joined the

Methodist Church. About twenty-six years ago he accepted the third angel's message under the labors of Elder J. H. Waggoner at Newark, Ohio. Six years ago he became a victim of tuberculosis, and during the time of his suffering his faith and trust in God seemed complete, and many times he was heard to say, "If I only knew the Lord would come to-morrow, it would be the greatest joy of my life." He fell peacefully asleep in Jesus, with a bright hope of the first resurrection, which was a great comfort to his family and friends. Funeral services were conducted at Newark, Ohio, by Rev. H. Newton Miller, of the Disciple Church.
CHAS. E. WELCH.

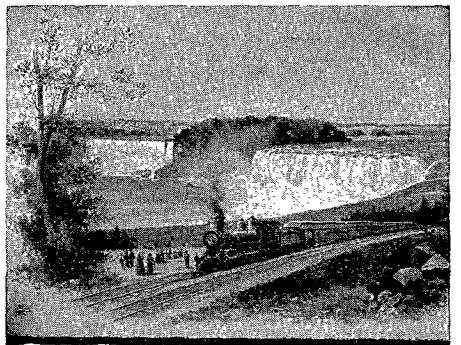
STILES.—Died in Glenwood Springs, Colo., Jan. 19, 1903, of erysipelas, Mrs. Ellen Stiles. As far as can be learned, Sister Stiles was fifty-two years old. Wm. Stiles, the husband of the deceased, died only three days before the death of his wife, with the same disease. It was thought that she contracted the disease from her husband while taking care of him during his sickness, which lasted only about one week. Sister Stiles was born in Texas, and reared in slavery. She accepted of her freedom after the Rebellion. As far as known, she leaves no relatives. She accepted the Seventh-day Adventist faith Nov. 18, 1899, and lived a consistent Christian life, and was respected by all who knew her. She died rejoicing in the salvation of God. Her last thoughts were to help in spreading the message of salvation, and in accordance with this thought she left a will giving all her earthly possessions, after her funeral expenses, etc., were paid, to the cause of God. Thus her last act was to lay up treasures in heaven. She was laid to rest in the Glenwood Springs Cemetery to wait only a little while until the Chief Shepherd shall appear to give her a crown of glory that fadeth not away.
G. W. ANGLEBARGER.

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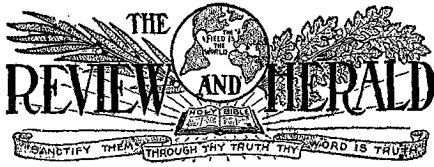
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BATTLE CREEK, MICH., APRIL 14, 1903

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

THIS issue of the REVIEW goes to press somewhat later than the usual time, but it is done in order that matter of special interest and importance may be set before our readers at the earliest possible moment. This matter is given in the two talks by Sister White before the General Conference at Oakland, which we print this week, beginning on pages 7 and 17. Questions which everybody has been discussing,—as to whether the Review and Herald Office should be moved out of Battle Creek, and if so, why; the present relation of the new Battle Creek Sanitarium to the work of God, and God's purposes regarding it; the proposed sale of sanitarium bonds to our people, and other questions and matters of special importance,—are considered in these talks, and set forth in the clear light of divine counsel. Everybody wants to know what is going to be done, and everybody should know the reasons why such moves as are to be made, will be made. We trust every reader of the REVIEW will read these talks in full, and derive from them the benefit they are designed to give.

The General Conference

Summary of Daily Proceedings, April 6 to 11

MONDAY: The following report was presented by the Committee on Institutions, and was adopted with slight changes:—

General Plan for Reorganization of Institutions

"1. All institutions to be owned directly by the people, either General Conference, union conference, State conference, or organized mission field.

"2. The electors or constituents of each institution to be the membership of the denominational body owning the same.

"3. Where possible under existing corporation law, the controlling boards of all institutions to be elected by the conference.

"4. The power of all boards to be limited as follows: (a) no disposal or transfer of institutional property to be made without a vote of the electors or constituents authorizing same; (b) no large additions or extensions to be made to existing institutions without the electors or constituents authorizing the needed improvements; (c) changes and amendments to be made to Articles of Incorporation only by action of electors.

"5. Where institutions are of a profit-earning nature, the Articles of Incorporation to be so formed that the electors or constituents be empowered to appro-

prorate the profits at each annual meeting either to the betterment of the existing institution or to the starting or advancement of some other missionary, philanthropic, or benevolent enterprise.

"6. Where the law is such that conference trust associations can not operate institutions, then the Conference Association is recommended to own the property, and same to be operated by a corporation created for the express purpose of operating said plant, but the operating company is to be responsible to, and controlled directly by, the Seventh-day Adventist Conference, as far as possible under existing State laws.

"7. All institutional property to be treated as departments of conference work, and where possible, to be represented on the conference committee.

"8. That an advisory committee of three be appointed by this conference for the study of institutions, and to render such assistance in the carrying out of these recommendations as may lie in their power.

"C. H. PARSONS, L. R. CONRADI,
W. D. SALISBURY, S. H. LANE,
W. T. KNOX, Committee."

The Committee on Plans and Constitution submitted a further partial report, one resolution only being prepared, as follows:—

"We recommend, That the General Conference offices be removed from Battle Creek, Mich., to some place favorable for its work in the Atlantic States."

The following resolutions outlining the financial policy to be followed in the work of the denomination were adopted by a rising vote:—

"Whereas, The work of carrying on the third angel's message is rapidly enlarging and extending into new fields; and,—

"Whereas, Unless careful management be given to the operations in extending the message, large debts will be contracted; therefore,—

"1. We recommend, That all evangelical and missionary enterprises carried on in the name of the denomination, or under the denomination's support, be conducted on a strictly cash basis.

"Whereas, Most of our corporations and institutions are carrying large liabilities; therefore,—

"2. We recommend, That said corporations and institutions be requested to give special attention to the rapid liquidation of their obligations.

"3. We further recommend,—

"(a) That the General Conference or Mission Board from this day shall not be held financially responsible for any obligations which they have not assumed by their own action.

"(b) That the foregoing be the general policy of the union and State conferences and other organizations and institutions of the denomination.

"(c) That all parties undertaking local enterprises, such as institutions, church buildings, and other undertakings in this country, secure their means in their respective local territories, and not by general call for means, unless previously arranged."

The following further resolution was adopted:—

"That the Treasury and Finance department of the General Conference be broadened and strengthened by the selection of a treasurer of wide experience in the field, and the appointment of a

sufficient staff of clerical help to do office work."

Evening, report of Elder G. A. Irwin, president of the Australasian Union Conference.

TUESDAY, forenoon, educational reports by E. A. Sutherland, R. C. Porter, E. K. Slade, J. S. Osborne, S. M. Butler, G. M. Brown, and M. E. Cady. Afternoon, report of Mrs. Flora Plummer, corresponding secretary of the Sabbath-school department. Evening, missionary address by Elder W. A. Spicer.

WEDNESDAY, forenoon, miscellaneous matters. Afternoon, report of Elder G. I. Butler, president of Southern Union Conference. Evening, talk by Elder L. R. Conradi on the work in the Orient.

THURSDAY, forenoon and afternoon, discussion of proposed changes in constitution. Evening, amended constitution adopted after long discussion. The most important amendments provide that the president, two vice-presidents, the secretary, treasurer, and auditor shall be elected by the conference, and that any five members of the executive committee, including the president or vice-president, shall be empowered to transact such executive business as is in harmony with the general plans outlined by the committee.

FRIDAY, forenoon, recommendations of committee on educational work considered. Report on work with "Christ's Object Lessons." Afternoon, resolution adopted granting special help, financial and otherwise, to Southern Publishing Association. Remainder of time devoted to miscellaneous business. Evening, address by Elder A. T. Jones, on Christian education.

SABBATH, forenoon, sermon by Elder G. I. Butler; subject, Spiritual Gifts. Afternoon, memorial service for Elder Uriah Smith; addresses by Elders A. G. Daniells, J. N. Loughborough, G. I. Butler, S. H. Lane, G. A. Irwin. Evening, report of publishing committee discussed and adopted. The General Conference Executive Committee was elected as follows: A. G. Daniells, president; W. W. Prescott, L. R. Conradi, vice-presidents; W. A. Spicer, secretary, I. H. Evans, treasurer; D. B. Parmelee, auditor; the presidents of all union conferences and union mission fields; Drs. David Paulson, A. J. Read, and J. C. Ottosen; L. A. Hoopes, A. T. Jones, C. H. Jones, W. C. Sisley, W. C. White, Frederick Griggs, R. M. Kilgore, S. N. Haskell.

If you will keep the faith, the faith will keep you.

The Canadian Sanitarium

It is sincerely hoped that the article in REVIEW AND HERALD of March 24, soliciting aid for the Canadian Sanitarium, has been carefully read, and that a hearty response is forthcoming.

Please note again the directions for sending the money, and forward to us as soon as possible, that we may put our building in shape early in the season.

W. H. THURSTON.

A LOAN of \$500 for two years without interest, and one of \$200 for one year without interest, have been made to the Graysville (Tenn.) Sanitarium, and besides this the sum of \$418 has been raised in cash and pledges to be paid by January 1 next.