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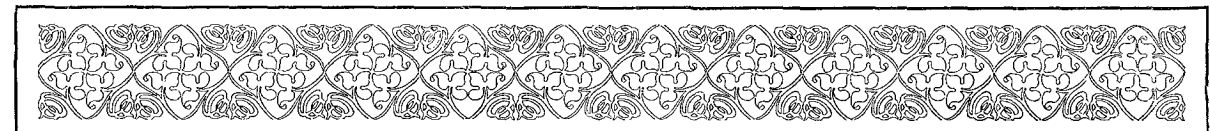
*O isles of calm! — O dark, still wood!
And stiller skies that overbrood
Your rest with deeper quietude!*

*Life's burdens fall, its discords cease,
I lapse into the glad release
Of Nature's own exceeding peace.*

*O, welcome calm of heart and mind!
As falls yon fir-tree's loosened rind
To leave a tenderer growth behind,*

*So fall the weary years away;
A child again, my head I lay
Upon the lap of this sweet day.*

— Whittier.



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The Advent REVIEW AND HERALD And Sabbath

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

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Editorial

Wisdom in Working

WHEN Jesus sent forth his twelve disciples, he gave them full instruction concerning their work, and then he said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." And the example of Jesus himself is the best interpretation of the meaning of his words. He went about among men with a message of salvation from heaven, but divine wisdom guided him in all his efforts to reach men with that message. He often refused to answer the caviling questions of the Pharisees, but he never repelled the humblest seeker after the light of life. More than this, he sought every opportunity to satisfy any longing soul, and to awaken the desire for salvation from sin in those who were almost lost in despair; but that wisdom, of which he was the personality, always revealed itself in his method of dealing with different ones. Upon Nicodemus, the formalist, he pressed the necessity of the new life from above. His ability to read her past life of sin convicted the woman at the well, so that she said, "Come, see a man, who told me all things that ever I did: can this be the Christ?" In his teaching among the people he was so wise that while enlightening them concerning himself and his work, he yet gave the watchful Pharisees no occasion to catch him in his words. This same Jesus has been made wisdom unto us; and when he dwells within us, he can reveal the same wisdom in working in our flesh that was revealed in his own flesh. The wise worker wins souls. He knows when to speak and when to keep silent, and his words have

an influence. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." Much is lost in our work through a lack of this wisdom. Let us learn of him who is meek and lowly in heart.

Walking With God

AMONG the examples of faith recorded in the eleventh chapter of Hebrews we find the case of Enoch. Of him it is said, "By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God." The account as given in Genesis is in these simple words: "And Enoch walked with God: and he was not; for God took him." Enoch's faith in God took away from him all that spirit of self-exaltation which leads one to lift up himself above God, and with the true spirit of humility he walked with God. This experience of communion with heaven prepared him to be a blessing to others. What he received in seeking the fellowship of God in secret he imparted afterward to the multitude. Thus the blessing which he sought he shared with the people. Enoch's life of walking with God in the time just before the destruction of the world by a flood of water—a time of great wickedness—is both an example and an encouragement to us who live in this time of wickedness just before the destruction of the world by fire. Even though iniquity abounds, and the love of many waxeth cold, still it is our privilege to walk with God. The same loving Father invites us to the same closeness of communion with him that we may be ministers of his grace to others.

"O, let me walk with thee, my God,
As Enoch walked in days of old;
Place thou my trembling hand in thine,
And sweet communion with me hold;
E'en though the path I may not see,
Yet, Jesus, let me walk with thee."

The New Reformation

THE purpose of the gospel of the kingdom is to reveal the principles of the kingdom of heaven in opposition to the principles of the kingdom of this world. This work is not accomplished in organizations, or by teaching mere forms and

creeds. It is a question of the relation of each individual with God, and this is determined by the fruits seen in the life rather than by a mere connection with some outward organization, whether that organization be the papacy or the true church. Whenever an effort is made either by the individual or by an organization to discard Babylonish principles, and to accept the principles of the gospel, then the god of this world, who is the inspiration of all the ways of Babylon, seeks to defeat this effort, or failing in this, to introduce the same old principles under new names, and thus to accomplish the same result in another way. This has been the history of nearly all the movements for the restoration of the pure gospel.

In the Reformation of the sixteenth century a protest was made against the perversion of the gospel in the papal system, and a work of reform was inaugurated, which, if it had been carried to its full extent, would have restored a pure gospel, and prepared a people to stand in the great day of the Lord. But this great movement soon ceased to make further progress in bringing the people back to the old paths, because it began to crystallize the teachings of the Reformers into a creed, and to look to them for light, rather than to follow the principles which they adopted in seeking light directly from the Scriptures for themselves. But this was simply to put man in the place of God again, the difference now being that it was another man instead of the pope. Whenever any revelation of truth from the Scripture is rejected because it is not in harmony with a creed previously accepted, then the papal principle is adopted, and even that which was formerly light becomes darkness.

It was just this departure of Protestantism from its original principles which has made necessary another world-wide message to reveal the full light of the truth of the gospel which will deliver the people not only from the papacy as a system, but also from all the principles of the papacy wherever found. Adopting the Bible and the Bible alone as the sufficient rule of faith and practice, and taking for its keynote the fundamental principle of the Reformation, justification by faith alone, it has sent forth fresh rays of light and hope in many parts of the earth. For the last half century it has

been calling the attention of the people to the true Sabbath of the Lord, the seventh day of the week, the sign of genuine sanctification through faith which is in Christ Jesus, and urging a complete reform from all the methods and principles of the papacy whether found in the Roman Catholic or the Protestant churches. The foundation principle of the everlasting gospel, that God the Creator is alone to be worshiped, the results of following in the ways of Babylon, and the fearful punishment awaiting all those who obey the dictates of the papacy, as set forth in Rev. 14:6-11, are to be proclaimed "to every nation, and kindred, and tongue, and people," in order that a people may be brought out who shall not be partakers of the sins of Babylon, and so shall not receive of her plagues. Every individual is thus called upon to decide whether he will follow papal principles in opposing God and changing the law of faith into the law of works, thus himself becoming a part of the mystery of iniquity; or whether he will accept the gospel message, "Fear God, and give glory to him," and thus become a part of the mystery of godliness. "Choose you this day whom ye will serve." "If the Lord be God, follow him: but if Baal, then follow him."

Some Admissions of a Leading Educator

THE question whether religious infidelity is increasing in the colleges of this country is propounded and discussed by President Harper, of Chicago University, in *Christendom*, a new religious weekly which he has started. President Harper is obliged to admit that infidelity is increasing in these higher educational institutions, though he professes to find that more attention is given to religion in them now than formerly, and that there is a stronger belief in the "fundamentals of the Christian religion." In one paragraph he says:—

What is the situation to-day? Is it true that there has been a remarkable decrease in the actual teaching of Christian truth, while a large and growing emphasis has been placed upon the teaching of branches altogether devoid of religious character?—Yes. Is it true that of the students who enter college very few indeed look forward to Christian service of any kind, the larger number having, as a matter of fact, only the slightest possible interest in religious matters?—Yes. Is it also true that many college men who might otherwise enter the ministry turn aside to teaching, or to business, or perhaps to some other line of work because of the influence of the purely technical instruction given in the colleges?—Yes. Is it certainly a fact that many men and women who enter college as Christian workers in their home churches take little or no active part in church life after they have completed their college work?—Yes.

President Harper admits further that

"if now, all this is true, or even half of it, one need not be surprised to find the feeling frequently expressed throughout the religious world that college education is tending to decrease Christian faith, and that institutions founded and conducted for distinctly Christian ends are, in fact, educating their students away from the church." And by his own admission the half of this, and much more than the half, is certainly true.

It may be true, as he says, that there is greater religious activity in the colleges to-day than formerly. He believes that "there is to be found to-day religious interest in our colleges which is absolutely unparalleled. It is not only that Young Men's Christian Associations and Young Women's Associations are more prosperous and influential than ever before, but the colleges themselves are awakening to their responsibilities to care for the religious life of their students. Everywhere we see the establishment of chairs for Biblical instruction, the formation of Bible departments, the institution of preacherships especially adapted to the needs of the college mind, the outgoing of the earnest life of the students of college settlements, great conventions of college men and women under the direction of religious teachers." It may be true that there is all this religious activity in the colleges to-day, while at the same time the religious vitality is lacking. It is quite possible to maintain religious societies in a flourishing condition, conduct successful religious conventions, establish chairs of Bible instruction, etc., and at the same time neglect the vital, saving truths of Christianity. Mere activity in things of a religious nature is not sufficient evidence of the working of the Spirit of God. If God were at work in the colleges in a more marked manner than was formerly seen, the admission that their influence is such as leads away from God would not have to be made.

Institutions for instruction in human knowledge and wisdom can not of themselves exert an influence for Christianity. Their natural tendency must be rather toward skepticism than toward faith, because the teaching given promotes a questioning spirit in the mind of the student, and an attitude of skepticism toward that which science does not reveal. Man by wisdom can not find out God. The revelation of God to man is through faith, and faith is man's "amen" to God's word, however contrary that word may be to the deductions of the human intellect. Since men have begun to criticise the Word of God, and subject its teachings to the test of their own wisdom, rejecting portions as erroneous, and making other parts of no effect by their traditions, a waning belief in that Word has been conspicuous on the part of the rising generation; and

under present conditions this skepticism can only continue to grow worse. And when men like President Harper are forced to admit that it is growing worse, the most skeptical individual should be convinced that this is indeed the truth.

And all this emphasizes the need of the re-establishment of the schools of the prophets, in which the pupils shall be taught of God, and the knowledge of things made shall not be separated from the knowledge of their Maker. Thus is the move which Seventh-day Adventists have been led to make in educational work abundantly justified by facts and conditions to which leading educators in the world are calling attention to-day.

L. A. S.

An Appeal in Behalf of the Large Cities

[THE following appeal was read at the General Conference, and we think it ought to reach all our people. We therefore present it through the columns of the REVIEW.—ED.]

TO THE GENERAL CONFERENCE ASSEMBLED: As I shall not be able to attend the General Conference, I wish to make a plea in behalf of the leading cities of America. About twenty years ago there was a boom to enter our large cities and establish missions, until the cost nearly ruined many of our conferences. But now it has been demonstrated that missions can be established without robbing any conference, and be made self-supporting. We do not say this boastfully, but understandingly. We have tried it in some of the largest cities in the world, and while not every mission has been entirely self-supporting,—the conference has helped us in some instances,—yet as a general rule a company of workers will in one year support themselves, build meeting houses, and not be dependent on funds that would go to other portions of the work.

There are in the United States thirty-eight cities the smallest of which contains over one hundred thousand, and they aggregate over fourteen million. Is it not the people that we are after? And what are we doing in these cities? Something is being done in most of them. But all must admit that there is not one half as much being accomplished as should be. There should be training schools in every one of them, and workers should be trained to enter other cities, both in this country and in foreign fields. They should be trained in the field, and instructed both in the Bible and in practical work. It was in the leading idolatrous city of the world that the great apostle taught and "showed" how, both in public and in private, from house to house, the workers are to labor for souls. Acts 20:17-21.

Three of these cities—Boston, St.

Louis, and Baltimore—have a population of over half a million each; while three of them—Chicago, Philadelphia, and New York—have over one million each. The six taken together, have a million more than the other thirty-two of the thirty-eight cities. The relative importance of these cities is in the number of inhabitants they contain, their wealth, and their commercial relations to other parts of the world. In each of these three points, Greater New York stands far in advance of every other city in this country, and in wealth and commercial relations it is the leading city in the world. Many trusts and money monopolies have their headquarters here. It is the gateway to the Eastern world—Europe, Asia, Africa, and the islands of the Atlantic Ocean. These are important considerations; for the truth is to go to every people, nation, and tongue. And God says to his people, "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings [who knows but this refers to money kings, as well as other ruling monarchs?]. . . . For brass I will bring gold, for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness." Isaiah 60. That is, our resource, as compared to God's supplies, will be as brass to gold, iron to silver, etc. The entire chapter is in the loud cry of the third angel's message. It can be read and studied with profit.

Greater New York alone has a population of nearly three and one-half million. These include people of every class and clime. It contains nearly one twentieth of the entire population of this country, reckoning the population at seventy million. It is a world by itself. It is in our own land. Every class of people can be reached by the English tongue, only their native tongue is better. It is a foreign field. It has a million Germans; eighty thousand Scandinavians; hundreds of thousands of Jews of every grade and class; and some of every other nationality in the world. Every kind of religionist, from the Buddhist and Confucian to the most enlightened Christian, may be found here. There are the fewest of the East India people and the Mohammedans. India is the place in which to reach the most enlightened of these people.

As to the customs of the people, they are different from any other English-speaking city in the world. On the surface there is no acknowledgment of the races, as in the South, but beneath the surface it is as strong as in the South. First-class houses or flats are refused if colored people are taken on social equality. Each day you will see every class and shade of people mingling as in all other cities, only more so; but

when they retire to their homes, the line is drawn. It is the strongest city I ever was in for social lines and caste. This being the case, no person can judge of how the work is to be carried forward in detail unless he is on the ground and knows the people. There are scores of men who are agents for the wealthy, looking around for some philanthropic enterprise, some religious work, and other enterprises where they can invest their money. To obtain access to these men there are as many sentinels to pass as to reach a general of an army. But there are avenues to every one of them. God works through means, and if the means or agents exist, that is one essential step. This city is to be warned, and what are we doing?

We have three vegetarian restaurants, all private enterprises. We do not say but that each one of them is doing what it can. They have all been advertised and are known as Seventh-day Adventist restaurants. We do not wish to cast the least reflection upon any of them, but should the denomination take one of them, and it be conducted under a committee of management, there might be an improvement in some respects.

As for treatment rooms, what have we? There are many nurses scattered throughout this city, and we do not say that they are not Christians, nor that they do not represent our work; but I think we can truly say that there is not one representative treatment room in the city. We have some graduated nurses; we take patients for treatment in our training school, and they receive good treatments; but a private house is not a representative place for public treatment of the sick. This needs no argument.

We have held several cooking schools and health schools, and are holding a cooking class now. This has opened doors for us in some of the best homes in the city. On the 8th of April we have a demonstration of healthful foods, when we intend to furnish luncheon for one hundred women of the W. C. T. U. They are among the very best ladies in the city. Openings whereby we can reach the best class of people in the city are presenting themselves. We have nurses in the mission who are equal to the occasion, we have no fears as to that part of it; but what we fear is that when a good impression is made by the proper persons, those will enter as Seventh-day Adventists who will not leave a good impression of our work. It is God's work, and he can take care of it. But it has already been demonstrated that when he opens a door for us, and we do not enter it, others do, and the last is not as favorable as it was to begin with. I am not talking in parables. There are to-day in this city scores of individuals claiming to repre-

sent our principles, ready to step in any opening, but they do not, from our standpoint, correctly represent our work. This is so everywhere, in every branch of the work. God always sets before his people the first open door, and if they enter at once, many a severe battle is saved. Some of the severest battles were fought in the wilderness after God had prepared the way for Israel to go over, and they failed to move forward. It has been so in our work over and over again. The city of New York is not an exception.

To fill such openings as I have referred to, costs money. We furnish this luncheon at our own expense. We feed one hundred of the ladies of the W. C. T. U. We shall have to do such things from time to time at the expense of some one. We can not in this city, while we are introducing the work, go at their charges, but it must be at our own to a great extent. There is a volume I might say were I present and had the opportunity, which would not be appreciated by writing it out.

This is not a country town where a public place can be secured for a trifle, and a few pay the bill. It is very different. Rents are high. If we do anything, it costs money. We should have first-class, experienced help in these enterprises. Second-class will reach those of their kind. But if we place the health question on a proper basis, there must be proper persons and proper occasions, and it should be done in a proper manner. Some will appreciate what I say, and some will not. I never knew grace to take the place of common sense, when God has given it to us to use.

S. N. HASKELL.

(To be concluded)

A Frenchman's Warning

IN *The Independent* of May 14 a well-known French writer, Urbain Gohier, contributes an interesting article on "The Religious Situation in America," in which he gives his view of the significance of the rapidly growing power of the papacy in the United States. His statements are all the more interesting and instructive because he speaks from the standpoint of one whose country has, as he says, been instructed in the ways of the papacy by experience:—

The Catholic question in the United States is one of extreme interest. Within a few years it will be the *Catholic peril*. When one expresses this opinion to an American Protestant, he laughs loudly, shrugs his shoulders, and pooh-poohs with hearty contempt. He answers that the Catholics of his country are animated by a genuinely republican spirit, that they have no religious fanaticism, that they are a petty minority with neither the purpose nor the power to trouble American society. Very well. The following statements will be judged idle by the American

public, but they will interest the French public, which has been instructed by experience:—

The Roman Church, which in the United States numbered 44,500 communicants in 1790, to-day numbers 12,000,000 or more. The total population of the country is twenty times more numerous than at that epoch; the Catholic population, three hundred times more numerous. To this we must now add 6,500,000 Catholics in the Philippines, and 1,000,000 in Porto Rico. The territory of the republic maintains one cardinal, 17 archbishops, 81 bishops; administering 82 dioceses and 5 apostolic curateships, almost 11,000 churches, more than 5,000 chapels with 12,500 officiating priests. There are 81 Catholic seminaries, 163 colleges for boys, 629 colleges for girls, 3,400 parochial schools, 250 orphanages, and nearly 1,000 other various institutions. Finally, the United States alone sends more Peter's pence to Rome than all the Catholic countries together.

Two incidents within a short interval may have opened the eyes of American citizens, here and there, to the Catholic question: the situation in the Philippines and the Pennsylvania strike.

We have already noted that while the Protestant clergy were divided in their partisanship between the strikers and the operators, the Catholic clergy went solidly for the strikers. Its attitude and policy was directly contrary to that which it holds in Europe, except that it was the essential Catholic policy of playing for favor. In the United States the Catholic population is in the lowest stratum of society, comprising Irish, Polish, and Italian immigration of the pauper class, besides a large influx of Canadians, who are as abjectly submissive to their priests as their forefathers of the seventeenth century. Under these conditions the politics of the Catholic Church is and will continue to be that of demagogues. In the case of the recent strike it is to be remarked that John Mitchell, "the Bonaparte of the miners," is a Catholic, the son of an Irish Catholic, and his oldest son is being educated for the Catholic priesthood; that the Federation of Catholic Societies of the United States petitioned President Roosevelt to end the strike; and that on the request from the operators that a clergyman be included in the arbitration committee, the president chose a Catholic bishop.

The question of the status of the friars in the Philippines gave a striking illustration of the changed position of the United States. In 1776 the government in its infancy forbade the pope the nomination of a single prelate, and refused to make any kind of recognition of the Holy See. To-day the outcome of the Philippine issue is that the pope has the official nomination of one hundred prelates within American territory, with the added triumph of having received American ambassadors at the Vatican. The mission of Governor Taft, it is true, was represented by the government at Washington as without any official character, but this flimsy hooding of the facts can not bear examination. As *The Independent* observed, Judge Taft was equipped with credentials and empowered to negotiate with the Vatican as formally and completely as any other ambassador. The conduct of American leaders in America at the beginning of the agitation against the friars was significant.

Archbishop Ireland counseled prudence and forbearance as the course for the church, lest public apprehensions should be roused by a revelation of the power of the Catholic community now solid and formidable in the heart of the American nation. His counsels, however, were not adopted by the Federation of Catholic Societies then in convention at Chicago. Bishop McPaul, of Trenton, led in a bold arraignment of the American administration in the Philippines, declaring that it had been animated by Protestant fanaticism, and calling on the president to do his duty under the Constitution and secure personal rights and property—to the friars—in the Philippines. This means that Catholicism in the United States feels itself sufficiently powerful to lay aside diplomacy.

The power and success of the Catholic Church are apparent to discerning eyes in every part of America. The public press, for example, carefully tempers its news and its views in deference to its Catholic patronage. In most of the larger towns the Catholic youth are not only united in special societies and clubs, but even in military organizations. The church even derives profit from the American weakness for marrying foreign titles by introducing young Catholic aristocrats into the society of millionaires, and she is often rewarded not only by gaining control of great dowries, but even by gaining fair converts, who embrace the ancient faith for the pleasure of being married by a bishop or cardinal amidst the theatrical and mediæval pomp of Rome. The Catholics, it is true, are a minority; but they are a minority that is homogeneous, organized, and disciplined. They form a solid block in the midst of a heap of crumbling Protestant fragments. They are, it is true, the lowest element of the nation; but under universal suffrage the vote of a brute is worth that of a Newton. When there shall be an army of fifteen or twenty millions of Catholics, firmly united by a tyrannical faith, trained under the régime of the confessional, blindly committed to the will of their priests, and directed by the brains of a few high Jesuits, we shall see how much of a showing there will be for American liberty.

Education in Lawlessness

THE present epidemic of strikes with which this country is afflicted affords food for serious thought. There can be no doubt that these disturbances are sowing seed for a future harvest, which will be of the same nature as the seed sown, and much more abundant. The immediate inconvenience, financial loss, and paralysis of trade due to the strikes, great as these are, do not constitute the gravest feature of the situation.

The country is now in the midst of a period of prosperity, of which the strikes strange to say, are one of the foremost evidences. We have reached a time in the country's history when prosperity itself brings strife and confusion, riot and distress. Business men are afraid to engage in new enterprises or to enlarge those already begun. A late telegram from Chicago states that "business interests of the city have become alarmed

at the constant strikes and labor controversies that have marked the last three months, and are refusing to enlarge their local plants, as many of them planned to do a year ago." A one-million-dollar improvement which was intended for the Frazer-Chalmers plant in that city has been definitely abandoned for this cause.

If this is prosperity, what will adversity be? What fruit will be borne then by the present education in lawlessness which the strikers and their sympathizers are receiving? It is here that the worst feature of the situation lies. For it is true that members of the labor unions are being educated in lawlessness, in the idea that their own will is paramount to the law, and the interests of their unions are paramount to all other interests. In the great Pennsylvania coal strike the law, both in that State and in the national government, was set aside as a thing of no power in the adjustment of proper relations between employers and the working men. In effect that was to teach the labor unions the dangerous doctrine that they can raise issues which can not be settled by an appeal to law; and the point is one which they will not be likely to lose sight of. The whole tendency of strikes, great and small, is toward lawlessness; and the more numerous they become, and the more familiar men become with their accompanying scenes of riot and crime, the more are they educated to hold the law in light esteem. The strength of the labor unions enables their members to foster the spirit of lawlessness without being subject to the risk taken by the individual criminal. As an example of this it may be mentioned that a member of the Pennsylvania militia was prosecuted as a criminal for having performed his duty at one scene of riot during the strike, and only a decision of the supreme court saved him from being sentenced to prison for manslaughter. The influence of the labor unions against this guardian of the law carried everything before it up to the court of last resort.

There is prosperity now; but the day of adversity is coming. When hard times come again, when multitudes are out of work, when the struggle for existence becomes more fierce, and men are thrown into trying conditions which test the soul, will the country then see an exhibition of self-restraint on the part of the working classes? or will it see an outburst of the spirit of lawlessness which will darken the land with scenes of strife and crime? Is it not for the latter result that the working men are to-day being educated? Time will answer the question, and a most unwelcome answer it will be, if we may judge from appearances.

L. A. S.

"THE prudent man foreseeth the evil."

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

A Song of Hope

LORD, every little sparrow finds its crumb
to eat from thee,
And chirps its little chirp of praise
To thee, the Giver of its days,
And bids to-morrow "go its ways;"
And so will I.

Lord, every little daisy lifts its face up
to the sun,
And drinks in of its warmth and light,
And revels in its day so bright,
Without a fear of coming night;
And so will I.

Lord, every little nightingale warbles its
love-song sweet,
Choosing the night to sing to thee
A tender, heaven-born melody,
Sung in the darkness hopefully;
And so will I.

"Songs in the night he giveth," and
listens to hear them sung—
Songs of a tender Father's love,
Songs of a fairer home above,
Songs whispered by that Holy Dove
Who broods o'er all.
—M. T. H., in *The Christian*.

"Repent, and Do the First Works"

MRS. E. G. WHITE

"UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The words fall from the lips of One who can not lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often the light would flicker and go out! But God has not given his church into the hands of men. Christ, the One who gave his life for the world, that all who believe in him may not perish but have everlasting life, is the Watchman of the house. He is the Warder, faithful and true, of the temple courts of the Lord.

"These things saith he that holdeth the seven stars in his right hand." The words are spoken to the teachers in the church,—those entrusted by God with

weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to reveal the precious love of Christ. The stars of heaven are under his control. He fills them with light. He guides and directs their movements. If he did not do this, they would become fallen stars. So with his ministers. They are but instruments in his hands, and all the good they accomplish is done through his power. Through them his light is to shine forth. The Saviour is to be their efficiency. If they will look to him as he looked to his Father, they will do his work. As they make God their dependence, he will give them his brightness to reflect to the world.

Christ walks in the midst of his churches through the length and breadth of the earth. He looks with intense interest to see whether his people are in such a condition spiritually that they can advance his kingdom. He is present in every assembly of the church. He knows those whose hearts he can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord's purpose for them, and Christ takes pleasure in them.

"I know thy works, and thy labor, and thy patience." Christ is acquainted with the history and experience of every one who has accepted him. To his people he says, "I have graven thee upon the palms of my hands." He cherishes carefully every act of love and endurance performed by them.

"And how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." While we should not find fault and accuse, we should never give encouragement to evil. There are those who are vain talkers. Their influence is misleading. Unless they repent, they will be weighed in the balances, and found wanting. Faithful reproof may save them.

"Nevertheless I have somewhat against thee, because thou hast left thy first love." At the first, the experience of the church at Ephesus was marked by childlike fervor and simplicity. An ardent, heartfelt love for Christ controlled the believers. They rejoiced in the love of God because Christ was an abiding presence in their hearts. In sentiment and action they were united. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace came into their lives. They trusted in the Lord. They did not think of hoarding the precious treasures of the grace of Christ. Their highest aim was to win souls to the Saviour. They felt the importance of their calling; and weighted with the precious message of the gospel,—peace on earth and good will toward men,—they called upon all to come to Christ.

Visiting the fatherless and the widow was part of their daily experience. They

kept themselves unspotted from the world. They knew that a failure to do this would be a denial of the Redeemer.

In every city the work was carried forward. Warm, inspired appeals were made, and sinners were brought to the cross. In their turn they felt that they must tell of the inexhaustible treasure they had found. They could not rest until the beams of light which had illumined their minds were shining into the minds of others. Multitudes of believers were made acquainted with the reason of the hope held by the Christians. Precious light was flashed into minds darkened by error.

After a time coldness crept into the church. Differences unworthy of notice sprang up, and the eyes of the believers were taken from beholding Jesus as the author and finisher of their faith. Their love for one another began to wane. The multitudes that might have been convicted and converted by a faithful practice of the truth were left unwarned.

How is it with the church of to-day, which has received such great light? God sees that its members have lost the love for souls which Christ revealed to them when first they saw his unspeakable mercy for the fallen race. Then they could not keep silent. They were filled with desire to give to others the blessings they had received. Thus it is with all who are truly converted. Those who love sinners with the love of God will work the works of God.

Let the church arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the work that he did while on this earth.

The leaven of truth needs to be introduced into society. The means of God's people should be used to carry forward his work in new fields. But many have selfishly grasped for themselves all the means they dared, and have coveted more. Grave evils have sapped the life and zeal and virtue of the church. Let us change quickly, or he who holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks, will say to us, as he said to the church of Ephesus, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." The work that God desires to see done by Seventh-day Adventists is not done. Unless there is a decided change, the people will accept as truth that which is not truth.

A Call to Activity and Zeal

Nigh and afar off the laws of God's kingdom are to be proclaimed. Let the churches arouse. Let the ministers clothe themselves with zeal as with a garment. God says to them, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Anything less than active, earnest service for the Master gives the lie

to our profession of Christianity. Only the Christianity that results in practical work will make an impression upon those who are dead in trespasses and sins. Praying, humble, believing Christians, who show by their actions that their greatest desire is to make known the saving truth that is to test all people, will gather a rich harvest of souls for the Master.

We need to break up the monotony of our religious labor. We are doing a work in the world, but we are not showing enough activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many who are looking to see in us a deep, earnest, sanctified zeal. Legal religion will not answer for this age. We may perform all the outward acts of service, and yet be as destitute of the quickening influence of the Holy Spirit as the hills of Gilboa were destitute of dew and rain. We need spiritual moisture; and we need also the bright beams of the Sun of Righteousness to soften and subdue our hearts.

In times past there were those who fastened their minds upon one soul after another, saying, "Lord, help me to save this soul." But now such instances are very rare. How many act as if they realized the peril of sinners? How many take to God in prayer those they know to be in danger, pleading with him to save them?

Remember that there are those who will perish unless we as God's instrumentalities work with a determination which will not fail or become discouraged. The Lord will provide ways and means for those who will seek him with all the heart. He has in readiness the most precious revelations of his grace to strengthen and encourage the sincere, humble worker. There is no excuse for the faith of our churches being so feeble. "Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate. He dispatches his messengers to every part of his dominion to communicate his will to his creatures. He walks in the midst of his churches. He desires to sanctify, elevate, and ennoble his followers. The influence of those who truly believe in him will be a savor of life in the world. Christ holds the stars in his right hand, and it is his purpose to let his light shine forth through them to the world. Thus he desires to prepare his people for higher service in the church above. He has given us a great work to do. Let us do it faithfully. Let us show forth in our lives what divine grace can do for humanity.

ACHAN's love of gold was greater than his love of God. His covetousness exceeded his patriotism. If the boastful public-spiritedness of many a patriot were investigated, the wedge of gold would be found under the tent floor, and the goodly Babylonish garment in the wardrobe.—*The United Presbyterian*.

The Glories That Do Not Fade

THROUGH all the accomplishments of the human there runs the sad minor strain of continual decay. True it is that all the glory of man is as the flower of the grass. The grass decays, and the winds toy with its fragile fragments. So the glory of man fades and withers, and the tireless winds of time bury it in the débris of other things. Time is busy from dawn till twilight, from twilight till dawn, finding sepulcher for the faded glories of human greatness. Not a state is reared nor a king enthroned but adds to this occupation of the great leveler, Time.

There is an enduring substance; there is a name that will not pass away; there is a glory which shall never grow dim nor wither in the blasts of the ages. These are the things upon which God has placed the seal of righteousness, because they partake of the nature of the divine, and have in them none of the disintegrating elements of the unregenerate human. Everything that partakes of sin, of selfishness, of the purely human, will be cleansed out of the imperishable eternal as the dross from the gold, and the royal seal stamps it to endure. That process makes a man more precious than the golden wedge of Ophir; for even gold is not imperishable, but a man may be. Humanity in harmony with divinity, in tune with the Infinite, by the irrevocable decree of God, must stand forever.

That does not mean the human race *en masse*; but as individuals. Each separate particle of gold must give up every particle of dross that has been clinging to it, or the product is not pure. The gold which can not be separated from the crushed ore to which it clings, goes with the worthless refuse of the grinding. So it is with man. He who can not be separated from his sin must go down with it in the wreck of Satan's conspiracy against God.

In mercy to us God is holding before our very eyes to-day evidences of the transitory, perishable nature of the very best that man has to bequeath to his posterity. Children of to-day clamber over the crumbling ruins of the men of yesterday, ruins of the work of the greatest genius of the past, and are bound to read in them the fact that nothing visible has yet withstood the impartial test of time. All that has depended upon the human has gone down into dust as the touch of the alchemist of age. The fragments of Egypt's glory are whirling to-day in the dust-storms of the desert. The remnants of her idol temples totter and tumble in sight of the children of those who reared them. So with Babylon; so with Greece; and so with Rome. The palace of the Cæsars is glorious no more. Once its polished sides were glorious to look upon; its marble halls were resplendent with ivory and bronze and gold; the wealth of a universal nation was lavished upon its splendid maintenance; in its polished niches stood vases, tripods, and statues of gold and silver; on each side of the porticus was a large library, one Latin and the other Greek; in one of its

spacious halls the Roman senate met from time to time, and there stood the bronze colossus of Augustus Cæsar himself, fifty feet high; between its marble columns were statues of the fifty Danaïdes and fifty bridegrooms in marble on marble steeds; here was a temple of Vesta, dedicated when this Cæsar was made pontifex maximus; and this was but one of the mighty and magnificent buildings that crowned the Palatine Hill. Where is it all to-day?—Slumbering in the same dust that binds the hands and the hearts of the men who planned and reared these time-harrowed testaments to human glory. The same Tiber, Nile, and Euphrates run by these ruins to the sea, and the same God is waiting still for man to recognize his need of him if he would have that glory which fadeth not away.

The Lord has not only taught us this lesson in the crumbling ruins of human glory; he has taught it in his written Word as well. Christ himself tells us, "Without me ye can do nothing." "All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the word of the Lord abideth forever." "The fashion of this world passeth away." Satan offered Christ the kingdoms of this world and the glory of them if he would worship him. Christ knew that any glory outside of God was a glory that could not endure, and he brushed aside the flattering temptation. Would you know the same thing? Then imitate his choice and take the glory that brightens and widens and deepens while the ages roll on. Having made that choice, even though you should be laid away in death, you have the assurance that you will be "raised in glory," bearing "the image of the heavenly." "The God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you." 1 Peter 5: 10. That is a glory worthy the most ardent seeking, a glory as enduring as eternity, a glory to which the fleeting evanescent glories of this world are not worthy to be compared, a glory as free to the peasant as the prince. Share in it—it is your privilege. God is holding out the gift to-day—take it and learn to know the joys of that better world.—*C. M. Snow, in the Signs of the Times.*

Receiving His Own

WHY should not Christ receive sinners? Will a man not receive that which belongs to him, whenever he can get it? Indeed, there is really no question as to receiving; that is shut out by the fact that he will seek for his own. Even so Christ showed how natural it was that he should receive the sinners who flocked to hear him. He was God's representative. "God was in Christ, reconciling the world unto himself." "The Lord he is God: it is he that made us, and his we are; we are his people, and the sheep of his pasture." Ps. 100: 3. Christ is "that great Shepherd of the sheep," "the good Shepherd."

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." How then could it be otherwise than that he should come to seek the wandering sheep? No man having a hundred sheep would say, if one wandered away, "No matter, it is only one," and so make no effort to recover it. If he did so with one, then he would do the same with another one, and still another one, until he would not have one left. Indifference with regard to one shows indifference for all. It is by looking after and guarding the single ones, that he keeps the whole. Therefore by the natural action of a man with his sheep, or of a woman with that which is her dowry, Jesus justified his course in welcoming sinners to himself.—*Selected.*

The World's Crisis Imminent

WM. PENNIMAN
(Concluded)

ADVENTISTS are not the only ones who take the position that the world is not growing better or ripening for the millennium. General Nelson A. Miles says: "There never was a time in the history of the world when so much ingenuity and wealth were devoted to war purposes, and what I have seen does not indicate that the millennium is at hand, when swords will be beaten into plowshares."

Even Talmage, who was a noted optimist, said, a few years ago, that "for the past twenty-five years there had been two conversions, and four backsliders." There are many accessions to the churches, but how many of them are truly converted? Profession is cheap, possession is dear. Many in the different churches, including preachers and learned writers, are compelled to admit the truthfulness of the Word of God that the wicked "shall wax worse and worse, deceiving, and being deceived."

We read of "epidemics of murder" not only in the United States, but in other parts of the world. The following we copy from the Peoria, Ill., *Star*, with the heading, "Murders Common in Chicago:" "Chicago, February 21.—States Attorney Deneen last night told a committee of prominent citizens that murders have become so common in Chicago that the public regards them as little more important than fist fights. There is now on an average about one murder for every week day and two or three for Sunday." Mr. Deneen says further, "So common have they become that the public conscience is becoming dulled, and murders are coming to be regarded with little more importance than fist fights."

It seems that theater going and pleasure seeking are increasing not only in the world, but also in the churches. In a recent issue of a Chicago daily paper (reported from New York, April 4) is a notice of a prize fight at an early hour, not known to officials, in a church altar, witnessed by one hundred and fifty sports who sat in the pews, and when the contest increased in interest, they stood upon

the backs of the pews and cheered the fighters on, who "sprang at each other like bulldogs." The spirit of lawlessness and of lynching is not dead yet, and more especially when the colored man is concerned; and so great is the antipathy in the minds of some toward this race, that they will burn or lynch a negro, and let a white man (?) go scot-free who has committed the same crime. Only a few days ago a negro was lynched, notwithstanding all the earnest protestations of the officials against it, in Joplin, Mo., and the lynchers vented their spite on the whole colored population of the city, burning their houses and driving them from the city.

A recent issue of *The Tribune*, of Oakland, Cal., in an editorial entitled "A Carnival of Crime," says (we quote briefly): "A madness of greed seems to be upon the country. A passion for display and extravagance has flamed up and created a lust for quickly gained wealth. This passion is corrupting womanhood and manhood. . . . We are living too fast, living too loud and luxuriously, and the murders in pursuit of robbery are but incident to sexual demoralization, and other vices peculiar to an age given over to license and materiality."

It is no wonder this is called "the age of murder," when "carnivals of crime" and "epidemics of murder" have been so numerous all over the world.

The "public conscience" of both the church and the world are becoming dulled or callous, not only to crime, but also to great and shocking calamities and loss of life. This is one of the most alarming signs of the times. When the murders and calamities are near at home, they have a little more effect, but in either case they are soon forgotten. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." The Scriptures also say: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." But alas! few give heed to God's warnings.

It is said that one reason for the increase of crime is that the population is increasing. But according to a writer in the *Central Christian Advocate*, of St. Louis, crime is far in excess of the population,—that is, the per cent of increase is far greater,—and one with his eyes half open can see it. Again, it is said we have greater facilities of conveyance and of bringing crime to light than in the past. This is true, yet no doubt very much criminality never comes to light, except to the all-seeing Eye. The same objection is brought up in regard to cyclones,—that now we have the telegraph, which reports these things. The truth of the matter is, twenty-five years ago there were no such calamities as we are now having.

But we must not omit to notice that the cities of our land, and of the world, are becoming more and more like Sodom and Gomorrah. This is doubtless due in a great measure to the flood of intemperance. In the United States there are 140,000 saloons, 150,000 drunkards, 128,000 schools, and 54,000 churches. In-

temperance, or the use of whisky, etc., costs the nation \$1,500,000,000 annually.

In a November, 1902, issue of the *St. Paul Globe*, we find the following statements: "Only a little more than ten months of the twelve are gone, and yet close to a million persons have been swept across the Styx by epidemics, floods, and volcanoes. Early in May a series of eruptions in Martinique and neighboring islands in the Caribbean Sea snuffed out countless thousands of lives. Somewhat later the Yellow River of China overflowed its banks, and tens of thousands of Celestials were drowned like rats in a trap." It is reported that from Jan. 1-7, 1903, the loss by disease, including the Philippine Archipelago, amounts to 600,000 persons.

The editor of the *Christian Standard* alluded to the "Burden of Martinique." What will he say now if he knows that there were earthquakes more or less every month in 1902, excepting March? Eighteen of them were destructive of life and property, many thousands of lives being destroyed besides the thirty thousand at Martinique. But such is the wealth of the world, that if a great city is destroyed, some one of the many millionaires could alleviate the suffering and build it up again better than it was, and not feel the loss.

Again: when we look at the increase of the war spirit, the gigantic guns and other war implements, preparations for war, which are preliminary to the great and final Armageddon battle, is it any wonder that we can look for almost anything to happen in the near future, for volcanic eruptions, earthquakes, tidal waves, storms, floods, fires, famines, pestilences, railroad and mine disasters, and numberless calamities to sweep away the lives and property of the people?

This gospel of the kingdom must be preached in all the world. "It must be done in this generation." "There must be delay no longer." God's people must heed the spirit of prophecy, seek for a true conversion, and when they obtain it, they will have the "indwelling presence," and will then watch and pray, work and give, as never before.

We can not better close this article than to quote the following words of Mrs. E. G. White:—

"We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of the earth will be swept away in the flames. Disasters by rail will become more and more frequent. Confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Let us seek God while he may be found, call upon him while he is near! The prophet says: 'Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.'"

The Sabbath and the State

C. P. WHITFORD

A MUCH agitated subject in religious, political, judicial, and legislative circles to-day is that of the Sabbath question. A large number of well-meaning Christian people sincerely believe that Sabbath legislation is necessary to protect and advance the cause of Christ. Within the past few years eight prominent organizations in this country have committed themselves to the principle that God's will ought to be promoted by civil enactments.

For more than a century all classes have felt secure in the enjoyment of religious freedom,—a heritage from our fathers, firmly grounded, as we supposed, in the Magna Charta of these United States. But what is seen at the present time?—A number of large and influential organizations clamoring loudly at our legislative halls for laws for the enforcement of religious institutions, and especially a day of rest.

The principles wisely framed in the interests of civil and religious liberty, and embodied in our national constitution, are now so lightly regarded that persecution for conscience' sake is already manifesting itself in some parts of our country. Shall the principles of religious liberty on which our government is founded be overthrown?

Is the Sabbath purely a Biblical institution? If so, then apart from the Word of God could there be a Sabbath? Has God committed authority to the state to enact laws compelling people to do religiously that in which they have no faith? Has Congress the right to invade the freedom of religious worship by assuming control of the right of conscience, thereby requiring all to worship according to the dictates of the state?

This movement is no new departure. It is the same old spirit of persecution which deluged the olden countries with blood in the effort to make the civil subservient to the ecclesiastical power. It is a spirit which every true lover of civil and religious liberty should uncompromisingly oppose.

It seems marvelously strange that with the facts of history before the world concerning the evils of religious legislation, any man, much less a body of Christians, should so far depart from the principles enunciated by Christ in Matt. 7: 12—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them"—as to compel others to do that religiously in which they have no faith, and which they have an inalienable right not to do if they choose. By so doing, professed Christians assume control of the rights of conscience, and thenceforth all are required to worship according to the dictates of the state.

It is the divine and the human right, the moral and the civil right, of every person to "worship God according to the dictates of his conscience." All that pertains to the worship of God must be rendered according to the dictates of conscience. Conscience itself is of God, and relates solely to God.

Sabbath observance is due only to

God; because the Sabbath is the Lord's—it is the Lord's day. It must be rendered according to the dictates of one's own conscience: indeed, only thus can it be truly rendered at all. But when there is civil law on this subject, Sabbath observance must then be rendered according to the dictates of the state, and not according to the dictates of conscience. For the state, then, to enact a law respecting the Sabbath observance is to destroy the inalienable right of worship according to the dictates of conscience.

Sabbath means "rest." The Sabbath is the Lord's. It is the Lord's rest. Sabbath observance is "rest" observance, it is the observance of the Lord's rest. "God is a spirit," therefore his rest is only spiritual. Sabbath observance is, therefore, altogether spiritual. But the state is not spiritual; therefore, it can not possibly have to do with spiritual things. The church of Christ is spiritual. It is the church, then, and not the state, to which is committed the conservation of spiritual things in the world. To the church, therefore, and to the church alone, is committed and belongs the promotion and preservation of Sabbath observance. And clearly, therefore, to invite or even admit the state into the realms of Sabbath observance is to invite or admit a union of church and state.

The Song of Moses and the Lamb

HARRY G. LUCAS

THE song of Moses was a song of victory sung by Israel because God delivered them from the hand of their enemies. Through faith in the living God, that great multitude passed through the Red Sea without the loss of one, and stood together on the other shore, peaceful and happy. The Lord seemed nearer to them than he had ever been before; and they marveled at his works and glorified his name. Their enemies utterly perished in the hour of Israel's triumph. Israel's dilemma in being hemmed in from escape by the sea and the mountains, was, through their faith, turned into a glorious victory, while Egypt's momentary triumph ended in total disaster and defeat. Israel saw and acknowledged the great work which the Lord performed upon their oppressors, and they believed him and sang his praises.

The song of Moses and the Lamb will be sung as a song of experience and victory by the one hundred and forty-four thousand who obtain "the victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. 15:2. The nations of earth will array themselves against the people of God at the end, just as Egypt opposed Israel. A decree will go forth utterly to destroy all "who keep the commandments of God and have the testimony of Jesus Christ." At the last moment, God will interpose to save his people, but every soul will be sternly tried, his faith in the living God thoroughly tested, and, through trials and persecutions, he will be prepared to sing

the song of Moses and the Lamb in the kingdom of God. May all who read the song which is here given sing it with the author in that great day:—

We come as victors, Lord, to seek
Thy throne of wondrous grace;
The song of Moses and the Lamb
To sing before thy face.

Thy works, O God, are marvelous,
And great beyond compare;
Thy ways, O King, are glorious,
And just and true they are.

Who shall not fear thee here, dear Lord,
And glorify thy name;
When saints, and men, and angels' word
Thy holiness proclaim?

All nations saw thy judgments great;
Thy face they now behold;
They come to worship at thy feet,
To walk the streets of gold.

"How can we gain an adequate impression as to the numbers of people on the earth now unreached by the message of the gospel? We talk of millions and hundreds of millions, but the figures mean very little to us. They are too vast for us to conceive of them. We are much more impressed by a crowd of twenty thousand which we see with our own eyes. How little conception we have as to the population of China, for instance. Will it aid any one to consider that if its four hundred millions of people should march in single file by a given point, at the rate of three miles an hour, it would take over thirty-four years for the procession to pass? And would it come to an end then?—No! for by the time it had passed, another generation of people would have come on to the stage to continue the endless march. Among these myriads of souls what are the few hundreds of missionaries now sent to them?"

HAVE you noticed that when you have been overtaken in a fault, or have been indulging in some sinful pleasure, you feel less like praying than at any other time? It doesn't seem to you then as if you dared to pray; you feel ashamed to come into the presence of the Lord. Well, fix it in your minds that when you feel least like praying is when you most need to pray. Do not let Satan keep you back from it, by any feeling of shame or unworthiness. You are in the presence of God anyhow, because you can not possibly go from the presence of his Spirit. You can not hide from him; why not then freely confess the sin, and receive forgiveness, that you may stand clear before him, and not with the shamefulness of sin? Our need is our recommendation to mercy. "For thy name's sake, O Lord, pardon mine iniquity; for it is great." Ps. 25: 11. "Good and upright is the Lord: therefore will he teach sinners in the way." "I am poor and sorrowful: let thy salvation, O God, set me up on high." Ps. 69: 29.—*Selected.*

"NABOTH'S vineyard has been the undoing of many a covetous Ahab."

The Secret of Witnessing

THE great secret of witnessing is to become acquainted with the Lord, and to know his sin-cleansing and his keeping power. He who knows this for himself, because he has the Spirit's own testimony, so that he has no need of any human assurance of the fact, can speak with an authority that is impossible to the greatest scholar in the world, who has not that witness. The whole secret of the power of the apostles was that "they had been with Jesus."

Not only will one who has been with Jesus, and who walks with him, be able to witness for him, but he will not be able to keep from testifying. The rulers threatened the apostles with the severest punishment if they persisted in witnessing for Christ, but they said, "We can not but speak the things which we have seen and heard." Acts 4:20. Jeremiah had a similar experience. He was derided and reproached and threatened, and he says: "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20:9. Remember that these men were ordinary men, such as we are. The apostles were fishermen whom the Lord called; and Jeremiah was a timid child until God put his words in his mouth. Jer. 1:4-9.—*Selected.*

An Important Question

S. N. CARNAHAN.

How should we reckon the tithe in order that every church member may have due credit for doing his duty, and not be judged as guilty of robbing God? Perhaps one reason there is not a better showing as to the number of church members paying tithe is due to the fact that many of the members, being minors and having no personal income, are left out of the count, even when their fathers have paid tithe. May this not, too often, be the case with the man's wife also? She may sometimes have some eggs or butter to sell, or may take in some cash for sewing or washing, and pay her tithe out of that, and thus be counted as paying tithe. Some of the boys or girls in the family may pay their tenth out of occasional earnings, and be reported as tithe payers. Or it may be that the younger members, and perhaps their mother also, have had no earnings they could really call their own, and the husband and father paid the tithe, and he only is recorded as doing so. But should not his wife and children, if they are in harmony with the system of tithe paying, be regarded also as tithe payers; for did not they help in the general work about the house and garden, and in caring for the stock, and raising the crops, etc.?

Again: some sister, in full harmony with this duty, may have a husband who is out of the truth, and bitterly opposed to her using for this purpose any of the money he furnishes her. She may seldom have an opportunity to earn any means, and can pay tithe only on this

small pittance. Should not she be recognized as a tithe payer?

Now as to what constitutes a true tithe. This puzzles many. The Bible clearly states that the tithe should be one tenth of the increase. Lev. 27:30. So if a person puts in a crop of wheat himself and markets it himself, the only expense he ought to count out is the cost of seed, and the reaping and threshing if he had to hire them done. The gain, or increase, would be the remainder. Or if a family plants two bushels of potatoes, and raises twenty bushels, they would have eighteen bushels to pay tithe on, even if they kept them all for their own use; for if the Lord gives us our food and raiment, we should pay him one tenth. This is surely his plan (see Gen. 28:20, 22), and it would be well for us to be faithful in carrying it out in the spirit and to the letter (Matt. 23:23; Mal. 3:8-11); and let every member of the family, especially those who are church members, have an interest and be counted in it.

Sin's Fascination

WHEN once a man has done a wrong thing, it has an awful power of attracting him and making him hunger to do it again. Every evil that I do may, indeed, for a moment create in me a revulsion of conscience, but, stronger than that revulsion of conscience, it exercises a fascination over me, which it is hard to resist. It is a great deal easier to find a man who has never done a certain wrong thing than to find a man who has done it only once.

If the wall of the dyke is sound, it will keep the water out, but if there is the tiniest hole in it, it will all come in. So the evil that you do asserts its power over you; it has a fierce, longing desire after you, and it gets you in its clutches. Beware of the first evils; for as surely as you are living, the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second, at a shorter interval, by a more copious third, until the drops become a shower, and the shower becomes a deluge.

The course of evil is ever wider and deeper, and more tumultuous. The little sins get in at the window, and open the front door for the big house-breakers. One smooths the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their sport in the desolate city, "None shall want her mate." "The wild beasts of the desert shall also meet with the wild beasts of the island."

Every sin tells upon the character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in a slimy tangle, like a field of seaweed, so that the man once caught in its oozy fingers is almost sure to drown.—*Dr. Alexander Maclaren.*

Beware of the "little" sins.

Will Come

G. B. THOMPSON

"But the day of the Lord will come." Thank the Lord for this blessed promise. Though long delayed, and scoffed at by thousands, it "will come." The promise is sure. Though thousands of years may have sped by since the Lord gave this promise, it is sure to all the seed.

This blessed promise has cheered the hearts of thousands in their journey through this valley and shadow of death. When worn, tempted, and tried, perchance almost beyond endurance, they have looked ahead to the day when deliverance will come.

To encourage the hearts of the watching pilgrims in Zion the King of the eternal city has placed along their pathway signs as omens of the coming day. In the heavens—in sun, moon, and stars, every place in which a sign could be placed—the Lord has placed a herald of the approaching end. On the earth, in land and sea, and in the air, he has foretold certain conditions which will exist, which, when seen, will unmistakably indicate how far we have traveled on the highway of time, and how near we are to the final consummation. And, further, among earth's warlike nations mustering for slaughter, in society, in a cold, pleasure-loving church, and in the hearts of men, beholding with dread akin to terror, the gathering storm, the Father has placed precursors of the end, which he has before declared "will come," and prophetically indicated how near is the great and glorious consummation. As surely as the railway traveler can locate himself, and know how near he is to the end of his journey by consulting the "time table," so the student of God's Word can accurately determine where we are in the history of the world, and when the last station will be reached in the long, weary journey from paradise lost to paradise restored.

And, bless the Lord, the end is almost here. The waymarks are nearly all in the past. The day of the Lord is almost here. Though the hearts of some may be growing cold, and they begin to say that the end is delayed, it hasteth greatly. Not much longer will the toils and sorrows of earth continue. God's people are almost home. The ship, tossed for six thousand years on the foaming breakers of sin's wild ocean, will soon enter port. The watchman can discern in the distance the land of rest. Though unbelief may thicken about us, let courage and hope spring up anew in the hearts of the watching remnant. The message of the coming King in this generation is no cunningly devised fable. "The day of the Lord will come." The closing act in the terrible drama being enacted on earth will soon close, and the curtain will drop forever. There has been no more solemn or sublime time than this since man was created.

"JOSHUA the spy, was a prophecy of Joshua the conqueror. Faithfulness to God is the finger-board pointing to the front."



A Wholesome Medicine

A WHOLESOME medicine is Cheer,
And Hope a tonic strong;
He conquers all who conquers Fear,
And shall his days prolong.

A happy heart, a cheerful lip,
Contagious health bestow;
As honey-bees their sweetness sip
From fragrant flowers that blow.

Who lives in Love's enchanted hall,
Where Fear nor Sorrow stalk,
The melodies of Peace o'er all
Shall hear, though men may mock.

A thousand years are as a day
To him who trusts the Truth;
Who shuns the path of Error's way,
Attains perennial youth.

Sing on, sing on, forever sing
And hope, despite thy lot;
From heaven thy fervent heart shall wring
The fate thy prayer hath sought.

Let cheerful thoughts prevail among
The sons of men always,
And sighs shall change to Love's sweet song,
And night to golden day.

—Selected.

Early Training

MRS. J. C. BROWER

"MAKING a mistake in the outset of life is like beginning to unwind a skein of silk at the wrong end. It gives infinite trouble, and perhaps it is in a tangle half through, but it often gets smooth and straight before the close. Thus many a man has so conquered himself for duty's sake, that the work he originally hated, and therefore did ill, he gets in time to do well, and consequently to like."—*Dinah Mulloch Craik*.

This has been true of men in secular business. Much more in one whose soul has been enlightened by the divine illumination. And what a satisfaction and joy it is to know that the Lord can make of us "a new creation," and that in him we can turn failure to success, and reproach to praise and benediction.

Yet even though this may occasionally be true, it does not always come about so. For sometimes when the skein of life is more than half unwound, we find ourselves perplexed and hindered by snarls and knotty places that result from beginning things "at the wrong end."

Beginning right! How much it implies! Youth who are taught lessons of self-control and burden bearing naturally acquire strength of character as a result of such training and exercise.

The Lord expresses the thought in the simple declaration, "It is good for a

man that he bear the yoke in his youth." Lam. 3:27. And the blessed crop of good begins to ripen before the skein is half unwound, blessing not only the one who bore the yoke in his youth, but every one who comes within his influence.

Beware of the Little Foxes

F. W. JOHNSON

My heart goes out to all the young in our ranks, who, because of their youth and inexperience, are special targets for the temptations of the evil one. So often, through yielding to appetite, or some other selfish indulgence,—perhaps before they are aware of the seriousness of their mistake,—they are bound by Satan with the cords of a habit which results in the undermining of health of body and mind. And thus early the temple of God is impaired. That temple, which he intended to be pure and sacred, and in all things to glorify its Maker, is broken down, and it will take true repentance and years of right "seed sowing" to undo the effects of these "little sins," as they are often considered. "For whatsoever a man soweth, that shall he also reap." And God's record only will show the power and opportunities for good that were wasted in those lost years. But sadder still is it when the shattered temple early decays, and the grave swallows the promising young life which might have been filled with good influences as far-reaching as eternity.

I have in mind a talented young man, a student in one of our schools. He was a sincere Christian, and had been educated for the ministry. But too late the knowledge came that early habits of impurity, though repented of and denounced, had laid the foundation for disease; and the God-given abilities for good were cut short. Our young friend fell a victim to consumption. He died a triumphant death, falling peacefully asleep in Jesus. But he suffered greatly, and lost his life; his friends deeply mourned, and the world lost one of God's messengers.

I have before me the picture of another,—a bright, kind-hearted youth, one generally loved. He was also a student of our schools. His sin was no uncommon one—indulgence of appetite. Too late he saw his mistake, regretted his disregard of counsel, and strove to correct his errors. Already the relentless hand of disease was upon him; and with unavailing attention and aching hearts, we watched him rapidly fail, and laid his still form in the grave; but not—I rejoice to say—until he had made his peace with God. "For in bright hope

he died." But the possibilities that were before him, the good he might have accomplished, the stars his crown might have borne, God only knows.

One more picture, yet sadder, but too true. A talented, conscientious boy,—but impure thoughts entered, and were harbored in that once spiritual mind, and the good Spirit was driven out. Evil practices deadened his conscience. He renounced God, and took to drink. Later, these evils all cast their blight over his fair young wife. His stony heart was now without natural affection, and he soon deserted her whom he had vowed to cherish, and indulged more deeply in vice and lust. And the end?—I know not. With his mind unbalanced, his constitution shattered, the termination must be speedy and terrible.

O! will our dear youth banish the first impure thought, and shun the beginning of evil as they would the leprosy? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," remembering that "he that soweth to his flesh shall of the flesh reap corruption." But "blessed are the pure in heart [or thought]: for they shall see God."

Country Life

FREDERICK GRIGGS

"THE groves were God's first temples." God speaks to the heart and mind of a child who lives in the country, in a far more positive way than he can to one who lives in the city.

The purpose of God is to bring to himself every child born into this world. In this work he should have the co-operation of parents and teachers. But when we have the children so far removed from the environment in which he particularly manifests himself, obviously the work is much harder. While it is true that many parents are so situated that it is quite impossible for them to have their children in the country, yet it should be the endeavor of every parent, each year, to spend some time with his children away from the bustle and noise, the excitement and over-stimulation, of the city.

The country is the native home of every child, though it is true that many of them do not live in the land of their nativity. The fresh air, beautiful sunshine, and fragrant flowers have a life-giving influence upon the developing child. Aside from this physical effect, there is the additional leading to worship and reverence, given by this same sunshine, fresh air, and flowers.

If the child is taught that the heavens declare the glory of God, and that the sunshine, fresh air, flowers, birds, and rocks are but means that God is employing to speak to them of himself, he can but come to have a reverence for the Creator and Preserver of these wonderful things which bring so much happiness to him.

Power of Unconscious Influences

That which affects us most is that which we receive unconsciously. We receive more from the unconscious influ-

ence and association of our friends than by the direct effort which we may make to imitate them. So it is with the child in the country. As various flowers take from the soil, sunshine, air, and water, just those elements which are needed to produce the particular form of life that they manifest, rejecting all others, so will the child drink in from nature in all its various forms just those ingredients of character which are necessary for his individual needs. This should be qualified, however, by saying that the benefit which he derives or does not derive, will depend largely upon the attitude which his parents and instructors themselves take toward the works of God.

Every one in the world is seeking after pleasure, but few know what true pleasure is. This is due largely to errors in education. True pleasures, those which make up the life of mind, are, after all, the simplest and most unassuming. The man of wealth and leisure may traverse land and sea after happiness, and find it not, unless he takes it with him in his heart day by day. On the other hand, examples are abundant of men who have never been more than a day's journey from home, and yet whose lives are filled with contentment and happiness.

God in Nature

Christianity is the only source of the real happiness and enjoyment of this life, the only place whence one may receive a philosophy that will meet the perplexities and annoyances incident to life, as they should be met. And when one knows that this religion embraces the love of nature, the soul is brought into closer contact with our Creator, and the ability to meet with and overcome the perplexities of life is greatly increased.

These perplexities of life are caused largely by one's thinking of himself. Every one should have some wholesome lines of thought, which will take his attention away from himself, and center it in something else. What better can be suggested as a field of thought than the works of God? They are full of beauty and power, sweetness and grandeur.

But how few people there are in the world who see the works of nature at all, much less see the presence and love of God in these works! It requires education and training to observe the things about us, and to take from these objects the lessons which they are designed to teach us. This education comes to the child who lives in the country, if he has wise teachers, and this education leads him in the path of contentment, because it presents to him lines of thought and action which lead him outside of himself.

It can not be said there is more in the country to attract the attention of the child than in the city; probably there is less. But that to which he does give his attention in the country is wholesome, while in the city, or even in villages, this is not always or generally true. In the country everything lives for the child; in the city everything seems to

live for itself. In this the country teaches —

A Lesson in Unselfishness

For the child the birds sing, the flowers bloom, the bees work. Everything works for the good of something besides itself, and he can but unconsciously learn the lesson of unselfishness.

Further than that, there is also something for him to do with his own hands, in a sense which there is not in the city. Work is one of the greatest blessings which can come to childhood. Those children who learn this lesson early will correspondingly early develop strong characters in which there is much of sunshine and helpfulness; for they have drunk it unconsciously in childhood. Give the child the country, where, unfettered by the trammels of modern civilization, he may be natural.

Do That Which Is Honest

IN these days when business schemes, so unjust, so unholy, are being practiced, when lying and cheating are so common, it means something to "do that which is honest" in all our relations with the world. Again, we are told to "provide things honest in the sight of all men." This means that we are to pay for the things we get. "Owe no man anything," is preceded with, "Render therefore to all their dues," and followed with the statement, "But to love one another."

Getting into debt sometimes seems unavoidable, but usually it is the result of failing to live within our income. Our supposed wants lead us to go beyond the point where we can reasonably expect to pay. By exercising *self-denial* we might be comfortable, and save ourselves and others much trouble by not getting involved in debt.

We can not do as others do. Let us not forget that we are closely watched by the world. Keep your word. Better not promise, than promise and fail. Can we imagine that Jesus Christ ever promised to make a house, a dining-table, an ox yoke, or anything of the kind in a carpenter's line of work, and slighted the job? or failed in doing precisely as he agreed to do in every particular?

Much care should be exercised in *making bargains*. A close spirit should be avoided on the one hand, and an extravagant one on the other. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

It is possible for us to "do that which is honest" in the sight of God and all men, and let us not flatter ourselves that we are following Christ if our dealings with others savor in any way of dishonest practices. It is by *beholding* the pure, unselfish, and upright "*works*" of the children "of light" that unbelievers are led to glorify the Father which is in heaven. Are these works in sight? Let us get just as many as possible before the people. They are as beacon lights to the wrecks floating by.—*The Indicator*.

Fevers

FEVERS are among the most common forms of disease. In general they are not dangerous, considering the great variety of causes by which the body becomes frequently loaded with morbid matter. A fever may be a desirable and useful remedial effort. It is a fire that burns out the impurities of the system, and ought to, as it generally does, leave it in a better state of health than before. Many persons long afflicted with chronic ailments become quite well after having an attack of some form of fever.

The causes of fever are classed as remote and direct. The remote causes are all forms of impurities which accumulate in the body from bad habits; generally from eating improper food, drinking impure water, or breathing air loaded with malaria or other poisons. The direct causes are severe colds or some form of nervous shock.

In a fever, the effort to deplete morbid matter out of the system is mainly through the skin, hence the determination of blood to reach the surface, and a rise of temperature. When the excessive heat of the surface is checked by frequent bathing in tepid water, the extremities kept warm, the head, lungs, and bowels kept at a natural temperature by the application of tepid or cool wet compresses, the sick chamber supplied with fresh air both day and night, and the bed linen frequently changed, death from fever is exceedingly rare, even if there is no other treatment.

We have found the unfermented juice of various fruits an excellent article of food in fever cases, when the food must necessarily be of a light character easily disposed of.—*Selected*.

Avoid Stimulants

THE *Popular Science News* gives the following sensible advice in regard to the use of stimulants:—

"All of the so-called strengthening preparations, which enable a man to accomplish more work when he is under their influence, do this, not by adding units of force to his body, but by utilizing those units of force which have already been obtained and stored away as reserve force by the digestion of his food. Kola, cocoa, chocolate, coffee, tea, and similar substances, which, while they temporarily cause nervous work to seem lighter, do so only by adding to the units of force which a man ought to spend in his daily life, those units which he should most sacredly preserve as his reserve fund. The condition of the individual who uses these articles when tired and exhausted, with the object of accomplishing more work than his fatigued system could otherwise endure, is similar to that of a banker, who, under the pressure of financial difficulties, draws upon his capital and reserve funds to supplement the use of those moneys which he can properly employ in carrying on his business. The result in both instances is the same. In a greater or less time the banker or the patient, as the case may be, finds that he is a pecuniary or nervous bankrupt."

THE WORLD-WIDE FIELD

A Glimpse of "Holy Week" in Rome

CHAS. T. EVERSON

THE week which begins with Palm Sunday and ends with Easter, is, by far, the most important time in the year for the Roman Catholic Church. The multitudinous ceremonies of this week we shall not attempt to describe; we will notice but a few of the more prominent features of this time.

The service of Palm Sunday at St. Peter's church was carried on much the same as this service is celebrated in Catholic churches everywhere, with the exception that a cardinal officiates here. The cardinal, with the aid of a large number of prelates and bishops, blessed the palms and scattered them out to the people, who grasped them with eager hands.

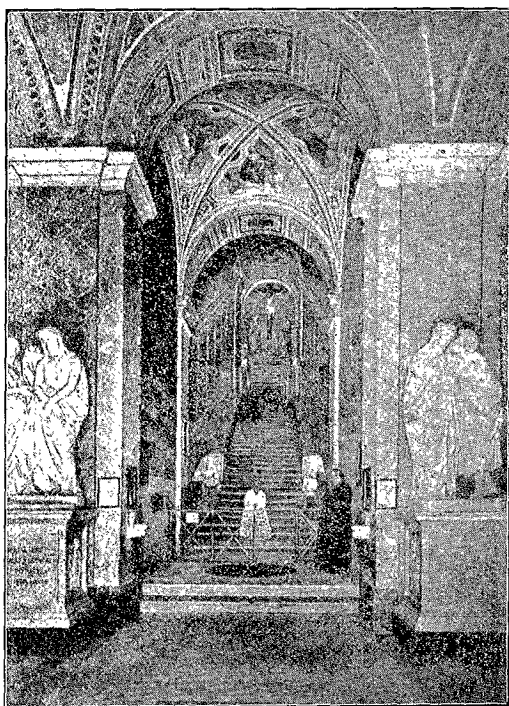
On Wednesday afternoon the doleful service of the Tenebræ, which word means darkness, was begun, and this service was repeated each day, for the three days of Wednesday, Thursday, and Friday. In this service a candlestick containing fifteen candles was given a prominent place at the altar, and at the end of each psalm one candle was extinguished, until at the end of two hours of tedious and unintelligible service the candles were all finally extinguished, except one, which, while still burning, was removed from the candlestick.

After this service of the Tenebræ on Thursday at St. Peter's church, the traditional washing of the papal altar took place, which is performed in this church only. Five canons, passing around the altar, from which the altar-cloths had previously been removed, each in turn poured wine and oil from flasks over the stone slab. Then with the aspergillum, a kind of brush which each carried, they performed the washing of the altar. After the five canons had completed their office, all the members of the officiating company, beginning with the cardinal, walked around the altar, passing over it the aspergillum which each carried in his hand. This part of the ceremony completed, the five canons concluded the service by wiping up the oil and the wine with sponges.

At the close of this ceremony the relics of the church were displayed from the gallery of St. Veronica. They were purported to be the veil of St. Veronica, the spear with which Christ was pierced, and a large piece of the "true" cross. When the people saw the piece of "the true cross," they fell on their knees, and

a marked silence prevailed. They did not know how many pieces of this so-called true cross there are in the world. A leading professor in history has said that if all the wood purported by the Catholic Church to be the true cross could be collected, it would fill a large ship. Paul wished to banish from our minds any such ideas as adoring relics when he said, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

Adoring pieces of the cross, or even worshiping a dead Saviour, will not bring salvation. But we are to look to a Jesus who says, "I am he that liveth,



SCALA SANTA

and was dead; and, behold, I am alive for evermore." A morbid religion has been the result of dwelling on such pictures as *Ecce Homo*, on crucifixes and pieces of the cross. What we need to behold is the One who has all power in heaven and in earth.

On Thursday we witnessed the service of humility as it is performed by the Catholic Church, this being the day that the Romish church has ordained as the one on which the original ordinance was instituted. We saw a cardinal wash the feet of thirteen young students of the priesthood. He had two assistants, one of whom held the basin, while the other held the pitcher containing the water. All the utensils were of silver. The cardinal washed only one foot of each individual. He was girded with a towel. The one assistant poured the water over the foot, while the other held the basin under it to receive the water. The cardinal then wiped the foot and kissed it. This service he performed for each of

the thirteen students. The ceremony was extremely formal, and there was no washing of "each other's feet," as only these students' feet were washed. That completed the service. There was none of that deep moving of the Spirit that I have witnessed at the celebration of this solemn service when it was performed from the heart. With much difficulty the students suppressed their smiles, and the cardinal seemed somewhat ashamed of his work.

On Good Friday we visited the Scala Santa. This is a flight of twenty-eight stairs, said to be the flight of stairs that Christ ascended to Pilate's judgment hall, and they were transferred hither centuries ago. It was while ascending these stairs that Martin Luther heard the voice, saying, "The just shall live by faith," and immediately arose from his knees and went forth a determined apostle of the Reformation. No one is allowed to ascend the stairs except on his knees. Good Friday is the time when most people ascend these stairs; for on this particular day there is an image representing the dead Christ at the head of the stairs. The stairs were so crowded by those who were ascending, that a large number climbed up the sides, which are used ordinarily for the descent. As each one reached the top, he, still on his knees, came to the image of Christ, and kissed it over and over again. On each stair the one ascending is supposed to say a prayer. As we saw them climbing up the stairs and kissing the image, it would not have taken much of a stretch of the imagination to believe that we were in the temple of some idol in the midst of heathendom. We thought that instead of bowing at the image of a dead Christ, how much this people needed to know the power of a living Redeemer.

Nowhere in the history of the early church do we find the Christians making pictures of the cross or using crucifixes, or employing any of these outward forms to aid them in devotion. They dwelt not so much under the shadow of the cross, but in the presence of a Christ that "ever liveth to make intercession for them." Truly they valued his death, and rejoiced that he had won a complete victory. But they gloried most in the fact that their Jesus had all power in heaven and in earth, and that this Jesus was with them always, even to the end of the world. Our Saviour is not in Joseph's new tomb, but on the right hand of his Father in glory.

Rome, Italy.

"THE needs of the home churches and the needs of the heathen abroad can only be met by a revival of personal devotion to God."

Medical Missions at Home and Abroad for January gives the names and locations of three hundred and twenty-eight physicians in the foreign field who hold British degrees or diplomas. The number was but one hundred and sixty-five in 1893, so that it has doubled in a decade.

Bolivia

E. W. THOMAN

BOLIVIA is a republican state in the western part of South America. It extends from Lat. 10° to 23° S., and Long. 57° 30' to 70° 10' West., touching Chile on the southwest, Peru on the northwest, Brazil on the north and east, Paraguay on the southeast, and Argentina on the south. Its area is about eight hundred thousand square miles. The population is about two million five hundred thousand. Since the war between Chile, Peru, and Bolivia, it has no sea coast or ports.

With regard to temperature, Bolivia, almost entirely a tropical region, may claim to embrace all the zones in the world. Each locality has its own peculiar vegetation. Even the arid brows of the Andes yield a coarse grass which forms the favorite food of the llama, alpaca, and vicuna—animals almost as independent of water as the camel. The table-land of Titicaca, which has a



A FAIR ON LA PAZ, BOLIVIA

minimum height of 12,441 feet, produces maize, rye, barley, and wheat.

There are in Bolivia several valleys which produce many kinds of fruit and vegetables. In some places fruits are abundant and cheap. In parts of Bolivia there are immense forests, and other districts where there is pasturage for cattle, but the regions most thickly populated produce very little food for man or beast. Llamas and sheep find food nearly everywhere.

Hitherto, however, Bolivia has been remarkable mainly for its mineral productions. The silver mines of Potosi, after having, on a well-founded estimate, completed the full tale of two billion dollars, are believed to be inexhaustible; while gold, lead, tin, salt, sulphur, nitre, and copper are abundant.

The foreign trade labors under heavy disadvantages. The imports, confined to articles of the highest necessity, are principally iron, hardware, and silks; and the exports, besides the precious metals, are copper, cocoa, barks, skins, tobacco, and articles of native manufacture. The total imports amount to about \$5,500,000 annually, and the exports to \$4,500,000.

Being surrounded by other nations, Bolivia has, since the days of Spanish rule, remained in nearly the same condi-

tion. The authorities, mostly conservative, have done very little to provide the country with roads and other means of communication. It has no railway, except one extending from Ahrdluao its former seaport town, to Oruro, and another in construction between Lake Titicaca and La Paz. Freight is nearly all carried on llama or mule back.

In the larger cities there are persons of good education, but most of the inhabitants know very little of the sciences and arts. Perhaps 100,000 of the population can read. About 1,200,000 are Indians, and of these 300,000 are said to be savages. The mixed people number about 1,000,000, and those of pure foreign blood 300,000. Nearly one third of all the inhabitants understand the Spanish language. The remaining two thirds speak their aboriginal tongues.

Mission Notes

A SEMI-WEEKLY railway service between Paris and Peking, carrying the China mails and connecting the steamship lines to Shanghai, was opened May 1, 1902. From London to Shanghai the time covered will be three and one-half weeks.

IN the province of Hu-peh, China, there are sixty-nine cities, in forty-five of which there is not a single resident missionary. Including lady missionaries and wives of missionaries, there is only one missionary to every two hundred and ninety thousand souls.

LAST October an appeal was made, through the *Missionary Review of the World*, for missionaries to work among the Arabs. A band of Danish missionaries have responded, and the author of the appeal, Dr. Zwemer, says that this in an answer to definite prayer on the day that the article was sent to the *Review*.

CHINA has attempted a census, with the result that she now estimates her population as four hundred and twenty-six million. *The World's Work* says that a considerable area of China is so densely populated that if all the people in the United States proper lived in Texas, forty million more would have to go there before the population would be as dense as it is in the more thickly settled portions of China.

BISHOP FOWLER, of the Methodist Church, thus describes some Japanese Christians in California: "These men go about their daily life in a most prayerful manner. One man asked that he might serve half time in the family where he was employed, that he might give the other half to the study of the Bible and prayer. Having earned enough to do so, he went into the mountains to devote all his time to Bible study and prayer, and so fit himself for Christian work. That spirit has spread throughout the company of Japanese

workers. They go to the incoming steamers to meet their fellow countrymen, take them to boarding-houses, and there win them to Christ. They even sent one of their companions to Honolulu, a graduate of the university, an educated Japanese."

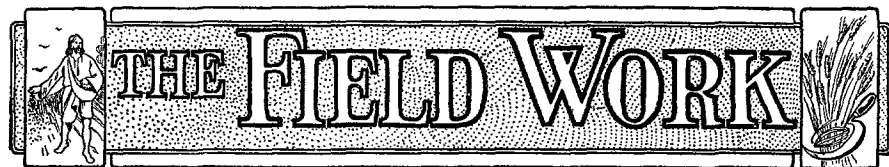
SOME little girls recently received into the orphanage at Aintab, to take the place of boys who had left to earn their own living, did not seem even to know how to play. They would sit all huddled together during the play time, and had to be shown what it was to play. What a poor cramped life theirs was which never suggested to them the thought of playing.

IN China a man is required to mourn three years for the death of his father, one hundred days for the death of his mother, and not at all for the death of his wife. Indeed, a Chinaman would feel disgraced if he showed any sorrow on account of the death of his wife. This tells its own story of life in a heathen country with a civilization thousands of years old.—*Reformed Church Record*.

A CARD received from Miss A. Helen Wilcox, dated at Bombay, India, March 6, noted her arrival in that city. She was expecting to begin work immediately, with health literature. She felt quite sure that the Lord had led even in the time of her sailing from England, as she had the privilege of meeting with some whom she believed the Lord had designed she should meet. We shall probably have reports from her later.

A MASSACHUSETTS physician who has recently been around the world making a study of hospitals and surgical methods, says of medical missions: "The missionary physicians have been the pioneers in disseminating modern medicine throughout the distant East, and in establishing outposts for scientific research. In many of the small laboratories of the missionary hospitals, original work is being done which would be creditable to larger and better-equipped institutions."

A SOUTH AFRICAN paper reports facts to the effect that no less than one hundred and seventy-five Boer prisoners, almost all young men; while confined in St. Helena, Ceylon, India, and the Bermudas, were converted, and have since devoted themselves to life service as missionaries to the heathen. Returning home, they are received by the Dutch Reformed Church, and great preparations have already been begun to assist them to an education that they may be fitted for their work. One congregation has subscribed ten thousand dollars for land and buildings, another has undertaken to support twenty-one students at an annual cost of two thousand five hundred dollars, another to support ten, and so on.



THE FIELD WORK

Colombia

ST. ANDREWS ISLAND.—School was opened January 19, after a four weeks' vacation. We have enrolled thirty-eight regular students, and two or three who are taking special work.

There has been considerable stir here over Catholicism, caused by a priest who recently came here, and is stirring up the Baptist nest. He is now in Old Providence. We have tried to show the Baptists what these things mean, and that the only hope of a successful warfare against Romanism is in a return to the principles of true Protestantism. I feel sure that many see the point on the Sunday question; but their minds are too full of the pleasures of this world to heed what their conscience tells them. I hope that some will be converted before this crisis is past. S. P. SMITH.

India

BOMBAY.—We landed March 30, and obtained a small room at the Y. M. C. A. home for a few days. As a result of our stay at the Y. M. C. A., I took an order for the *Oriental Watchman* from the acting superintendent. He is a fine man, and wishes to know the truth. He is willing and anxious to read. When the first meal was served, we told him that we were vegetarians. He did his best to prepare suitable food for us, and even discontinued the use of meat himself. He told me to-day that he feels much better on a vegetable diet. He was not feeling well when we came.

The hot season is just beginning, and we intend to be quite careful, as it is dangerous for newcomers to be exposed much. It has been quite cool up to the present time, for which we are grateful.

India is indeed a great harvest field, and I am thankful to have a part in this blessed work, although I often wonder how the message will reach the millions of downtrodden natives who are treated more like dogs than souls for whom Christ died. May God give us the Saviour's love for these. That is the only thing that will win, and I am seeking it, for without it there can be no ministry.

A person has to be able to speak some Hindustani before he can get around among the natives, so we are trying to introduce it into the home as we learn it.

There is so much to be done that one hardly knows where to begin. May the Lord hasten his people into the vineyard, that the earth may be reaped, for O, how many pitiful and unsightly scenes are of every-day occurrence here—poverty on every hand, and such filthy places for human beings to live. Truly, "the earth also is defiled under the inhabitants."

There seems to be just two ways in which the natives can be reached. One requires a special study of the language; the other is to bring into the truth those who have already mastered the language. It seems an impossible thing, and it is, from a human standpoint; but how thankful we are to know that we have a God with whom all things are pos-

sible! India needs many workers—workers who realize that in the commission, "Go ye into all the world," the Lord is speaking to them. It means much, and I am glad to be learning the lessons which it brings. May God bless the young people who know this truth, and put such a burning desire into their hearts to reach lost souls that only one thing will satisfy, and that the carrying of the gospel. I expect to remain in Bombay until I canvass for the paper.

W. O. JAMES.

Tahiti, Society Islands

PAPEETE.—Since I last wrote you, I have visited three of the other islands. Our work on Raiatea is progressing. The home on our plantation at Avera is doing a good work for those who are connected with it. Some of the youth are making rapid progress. We hope to see faithful workers go out from this place by and by to fight the battles of the Lord.

We think that good work might be done on the island of Tahaa. There are a few Sabbath-keepers there. We have but one on Huaheine at present.

In Papeete, Tahiti, our health food store and book depository are doing fairly well. If we had a larger oven so we could do more baking, it would be much better. Many of the leading people of Papeete deal with us.

There are several here and at Raiatea who expect to be baptized soon.

In the great disaster in the Tuamotu, where several hundred were killed in a dreadful storm, none of our people were drowned. A number of them had left there a while before. We did not feel the effects of it much here in Tahiti. At Raiatea some damage was done.

I expect to go around the island to Paea next Sunday, and assist the brethren for a few weeks while the church is being built. We expected to begin it some time ago, but the epidemic of measles hindered us. That disease had not been in these islands for twenty-eight years, so when it did come, many took it. Our courage is good in the Lord.

B. J. CADY.

An Educational Conference

A MEETING of the educational superintendents of Lake Union Conference was held at Berrien Springs, Mich., May 7, 8. Among those in attendance were S. M. Butler, of the West Michigan Conference; E. K. Slade, of the East Michigan Conference; Miss Lottie Farrell, of Wisconsin; Mrs. I. J. Hankins, of Indiana; and Miss Mary Cook, of northern Illinois. These workers represent territory in which an active interest is taken in the subject of Christian education. They came from the field thoroughly alive to the importance of this work, and anxious to formulate plans which would tend to place the work on a more substantial basis.

The following are some of the subjects discussed: Plans for the Summer School

at Berrien Springs; How to Reach the Young People and Give Them the Necessary Training to Place Them in the Field as Missionaries; The Circulation of Educational Literature, such as "Education," by Mrs. E. G. White, Vol. VII of the Testimonies, "Living Fountains," *The Advocate*, and "The Bible in Education," by A. T. Jones; The Bible Plan for the Support of Christian Teachers; Conventions for Young People; How to Provide Christian Schools for Isolated Families; Scope of Work for Elementary Schools, Intermediate Schools, and Training Schools, and the Relation of Each of These Schools to the Others; Uniform Examinations for Elementary and Intermediate Schools; Proper Text-books as a Factor in Christian Education; Industrial Work for Elementary Christian Schools; The Duties of Educational Superintendents.

Definite arrangements were made for the summer school, which opens June 24 at Berrien Springs, Mich. As the educational superintendents bear a heavy responsibility, and are to a great degree responsible for the success of elementary school teachers, it was decided that the examinations and the classification of students for the summer school should be in their hands. The superintendents also decided to make arrangements to spend as much of their time as possible in the summer school, giving practical instruction to the students concerning the work in the field and the problems which must be met.

Arrangements have been made for conducting a five days' institute at the beginning of the summer school. This will call together educational superintendents, elementary Christian teachers, representatives from intermediate industrial schools, ministers, and general workers. It was felt that the importance of the educational work demands a study of principles by both teachers and ministers. The program for the institute presents subjects for discussion which are of most vital importance at the present time.

The question of the circulation of educational literature was discussed, the educational superintendents pledging themselves to unite with the Advocate Publishing Company in placing three thousand copies of the book, "Education," before the public during the next few months. They offered also to see that the pamphlet, "The Place of the Bible in Education," written by Elder A. T. Jones, is widely distributed among teachers in secular schools. The mission of the *Advocate* also received attention, and arrangements were made to issue a pamphlet dealing with the subject, "Why Seventh-day Adventists Maintain Separate Schools." This is to be given wide circulation.

A general movement was started looking forward to a more definite work for the young people. Plans were laid for holding young people's conferences, in which a study of the work which young people should do will be made prominent, young people themselves bearing the burden of these meetings.

The superintendents recognized the importance of encouraging definite study on the part of young people,—this to be carried on by correspondence,—and they pledged themselves to exert their influence to start classes among all the churches, the work to be connected with the Correspondence-Study Department of Emmanuel Missionary College.

Appropriations have been made for the erection of cottages in the grove on Emmanuel Missionary College farm. These will be placed at the disposal of summer school students. Christian teachers are recognized as a self-sacrificing class of people, and it is gratifying to know that many of the conferences are planning to meet the traveling expenses of those teachers who attend the Summer Assembly.

Plans were suggested whereby the support of Christian schools will be more uniform. Elder Butler advocated, temporarily at least, the plan now in operation in the West Michigan Conference. According to this plan, each church-member assists in the support of Christian schools. The fund thus raised is held by the conference, and teachers' accounts are audited the same as other conference laborers. By this means Christian education is placed within the reach of all the children within the church, as well as all others; the schools become centers for missionary work, and the burden of support is equalized.

No problem at the present time weighs more heavily upon educational workers than that of the support of schools, and its solution will be the signal for rapid advancement in the cause of Christian education.

We have been told plainly that the first work of the church is the education of its children, and instruction has also been given that every Christian should share in the financial support of these schools. How can we expect the work to prosper until these direct commands are heeded?

Such questions as Conferences for Young People, Text-books, Liberal Support for Teachers, How to Obtain Better Qualified Teachers, etc., will be considered at the institute, held the first five days of the summer school, June 24-29.

A general invitation is extended to all who are interested in the work for children. The educational superintendents of Lake Union Conference will gladly welcome parents, teachers, and workers whose hearts respond to the invitation.

M. BESSIE DEGRAW.

Interesting Facts About the Oakwood School

At the late meeting of the Southern Union Conference Committee in Nashville much consideration was given to the Oakwood Industrial School for Colored Workers, located about five miles from Huntsville, the county seat of Madison County, Ala. As the impression seems to prevail with some that the needs of the school are nearly supplied, the committee thought it duty to state the present condition of the property and work at Oakwood.

Huntsville has a population of about eighteen thousand. There are two railroads and several large cotton mills. Our school is pleasantly situated on a farm of three hundred and sixty acres. On the school grounds are many beautiful oaks, cedars, and other trees. Besides the school grounds, there are about sixty-five acres of timber, which will furnish fuel for many years. The rest of the land is in pasture or under cultivation, except a few acres that are not fenced. The pasture land is too poor for profitable cultivation, and furnishes comparatively little grazing.

The farm is one of the best in the section where it is located. Nearly all the tillable land is level and free from ditches. But a good farm in this section will not compare favorably with a good farm in some parts of the country. In the opinion of Brother S. M. Jacobs, there are about fifty acres of land on the farm that would be called good land in the section where he previously farmed. This good land is not in a body. This causes inconvenience in cultivation; for a crop requiring good land must be planted in patches, leaving, sometimes, both ends of a field to be planted with something that will grow on the poorer soil.

Brother Jacobs reports that under a proper rotation of crops, the land has improved, and it is believed that a still further improvement can be effected. But our brethren must understand that this farm can not be made to produce as much as an equal area of the rich land of the great plains of the West or of the alluvial soil of the Mississippi Valley.

Up to the present, the farm has produced enough to board the school family, with the aid of donations, but no tuition has ever been earned by work on this farm, so that all teachers, as well as the farm superintendent, have been paid by the General Conference or the Southern Union Conference.

Our students are poor, and very few are able to pay any money. The tuition in our school is therefore necessarily free. A charge of only seven dollars a month is made for board and other expenses, and when it is known that scarcely any of the students can pay even this small sum in money, but must be allowed to pay in work, it will be evident that the Oakwood school can not be self-supporting.

A sum of about twenty-five hundred dollars a year is required to pay the workers in this school. It does not seem right to reduce the force, but on the contrary it is imperative that more help be provided to do the work acceptably. The managers are doing the best they can to reduce expense by planting fruit trees, and introducing industries that will render some aid; but for some time to come, the situation must remain practically unchanged.

The Southern Union Conference has the same work to do for the whites that is done in the North, and in addition must maintain separate schools, sanitariums, and churches for the colored people. The tithe in this field is not nearly sufficient for aggressive work among the whites. When this is considered in the light of the statement from the Lord that the burden of the colored work rests equally upon our people everywhere, we can see that it was but just that the Oakwood school was recognized at the General Conference as worthy to receive help from all our people.

Oakwood is the only school we have in which to educate workers, not only for the millions of colored people in the South, but also in the Gulf and Caribbean Islands, in Central and South America, and in far-off Africa. Surely, when these perishing millions are considered, no one will ask us to slacken our efforts in making this one school as efficient as possible.

Not only is money required to pay the teachers of this school, but the buildings are in great need of some improve-

ments. We have no suitable dormitory for the young women. They are compelled to live principally in two large low rooms under the roof, there being sometimes as many as sixteen girls crowded into one room. This state of affairs should not be allowed to continue.

We need a cottage for the principal's family. A furnace must be provided for the schoolroom. Some money should be used in making the water supply sure for the entire year. Bath rooms should be built. Farming implements must be purchased, and the farm put in proper condition. The school has no apparatus, and only an inferior library. These are not all our real wants, but enough has been mentioned to show that we are in pressing need of immediate and liberal help.

The teachers' wages can be paid by purchasing scholarships. Fifty dollars a year will maintain a scholarship. Fifty persons could in this way pay the teachers. Donations of any sum will be received to make improvements. Money should not be sent to any individual, but all sums should be made payable to the business manager of Oakwood Industrial School, to whom all letters should be addressed at Huntsville, Ala., Box 414.

SOUTHERN UNION CONF. COMMITTEE,
BY GEO. I. BUTLER, *President*.

Church Dedication at Cooper, Oklahoma Territory

SABBATH, May 9, the church at Cooper, O. T., was dedicated. The building was once the public school house of the village. It was bought by our brethren at a low price. They remodeled the building, painted it, and seated it for a place of worship. It is truly a neat, clean, and respectable house to worship God in. We could offer it to the Lord with thankfulness. There is no incumbrance upon it. It is located in the vicinity of other German Seventh-day Adventist churches. One of these could be seen from the church we dedicated.

Elder N. P. Nelson, president of the Southwestern Union Conference, Elder H. Haffner, president of the Oklahoma Conference, and the writer conducted the services. The writer spoke first in German, which was followed by a talk in English by Elder Nelson, after which Elder Haffner offered the dedicatory prayer. Three hundred persons were in attendance, and gave good attention to what was said. In the remarks the thought was presented that the church building as a memorial can be an honor to God only when the members are faithful to the Lord in their services. If they are hypocrites, then the house itself becomes a reproach. The Lord could not permit the Jewish temple to stand when the people had turned to idols. It became a reproach to him, so he permitted it to be burned.

The duty of paying a faithful tithe was also presented. Some of the brethren took homesteads in Dakota, which cost them but fourteen dollars. They sold these farms for five or ten thousand dollars. Of the increase above fourteen dollars they never paid tithe. If the brethren within a radius of twenty miles of this place would give an honest tithe, there would be an inflow of ten thousand dollars into the treasury. This tithe ought to be brought in. How much is kept back that really belongs to God!

We called attention to the foreign mission fields and the work of the Lord in these fields. There were many hearty amens. We could see that many are willing to give of their means to help sustain the missionaries in these fields. When I saw the large fields of wheat that promise an abundant harvest, I prayed that our brethren might devote a good share of it to foreign missions. We have but a little while longer to work; soon our work will be done.

We felt especially interested in the young people, of whom there are a large number. We hope that many of them will prepare to work for the Master. There ought to be many to attend our schools. There is room for a large number in the wide harvest field. May the Lord lay the burden of the work upon many of these dear young souls. We felt greatly blessed in our visit to that field. We can truly say that the Lord blessed the word spoken.

F. H. WESTPHAL.

More Teachers and Better Teachers

"THE school will be found to be the means which God has chosen for the regeneration of the world," said Horace Mann, when in the midst of his educational reform in the State of Massachusetts. It stands as a truth to-day. The church is beginning to awake to the fact that it must do its first work, that is, train its children.

We have been preaching the gospel to those who sit in darkness. This is a work of liberation. It is the emancipation proclamation to the world. It corresponds to the work done in the early sixties for the negroes of the South. When those slaves had been liberated, the people thought their duty was accomplished. To-day the South, and the North as well, realizes that the real work of reconstruction was left undone, because the negroes, although free, did not have the advantages of education.

Men are now beginning to spend money and much thought on the subject of the education of the Southern children. The same thing is true in the work of the church ministry. The church has liberated souls from the bondage of sin, and then it has left those liberated souls to themselves. The second generation has grown up worse than the parents, and they are returning to the state from which the parents came. This has been the weakness of the entire system.

The establishment of schools is the only remedy. When the subject of education is approached, the church pleads poverty. The South made the same plea when reproached because the negroes were uneducated. But what has been the result? The South might be far ahead of its present situation had it done forty years ago what it is beginning to do at the present time. The same is true of the church.

"Too poor to maintain schools?" asks Walter Page. "The man who says it, is the perpetuator of poverty. It is the doctrine that has kept us poor. It smells of the almshouse and the hovel. The ability to maintain schools is in proportion rather to the appreciation of education than to the amount of wealth. We pay for schools, not so much out of our purses, as out of our state of mind."

Let us get our minds in the right condition. In the South there has been

a great awakening. The Southern Education Board, composed of many prominent men, is hard at work. It is placing literature in the hands of people all over this country. It receives donations. It agitates an increase of the school tax. It is training teachers. It is making its strongest appeals to vigorous young people to work for the education of the children.

The Seventh-day Adventist Church has also begun to sense the need of the hour. It is organizing for the education of its children. Already a few schools have been started, but there are still within the church thirty thousand children who are unprovided for. Two thousand teachers are needed for these children. Add to this number the hundreds who should be prepared to open mission schools in our cities and in foreign countries. Is it not time to agitate this question?

It is time to issue literature on the subject and spread it broadcast.

It is time to decide on the proper means of support for Christian schools; to raise the taxes, as it were, or to persuade Christians to pay their just proportion.

It is time to train teachers; time for parents to lead their children and youth to decide upon a life work.

What are the churches doing to help young people to prepare for this work? What we should do is plainly indicated in the following paragraphs:—

"As people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women. . . . As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands.

"There is a great necessity of making plans, that there may be a large number of competent workers, and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by its influence and means seek to bring about this much desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work."

There is no question but that hundreds of young people should be preparing to teach the children. The summer offers the best opportunity of the whole year for the training of teachers. Summer schools are held for this special purpose. The Teachers' Assembly to be held at Berrien Springs, Mich., June 24 to August 30, will afford an opportunity for thorough work in the principles of Christian education and methods of teaching in primary, intermediate, and training schools.

Need the thought be further emphasized that now is the time to enter this work, and that delay is fatal?—fatal to the children who should have a teacher, but do not have one because somebody fails to do his duty,—fatal to the one who should teach, but does not; for the opportune time of action comes but once in a lifetime.

"We must have more teachers and better teachers." Why not join the ranks now? E. A. SUTHERLAND.

A Statement Regarding the Disposition of the Battle Creek College Property

At the late session of the General Conference held in Oakland, Cal., the following recommendation was adopted:—

"That the International Medical Missionary Training School Association be requested to deed the old Battle Creek College property to the General Conference Association, to be held by them for the denomination."

During the council meeting of the General Conference Committee held in Battle Creek immediately following the late General Conference, a joint meeting of the Conference Committee, the trustees of the International Medical Missionary and Benevolent Association, and the Trustees of the International Medical Missionary Training School Association arrived at an agreement concerning the College property, which, although not in the form of the action called for by the resolution adopted by the conference, is practically in harmony with the spirit and purpose of the recommendation. It is therefore proper that there be made to the denomination a statement of the reasons for the agreement arrived at in the joint meeting already mentioned; and in doing this, we will make a brief statement of the transactions from the beginning.

For some time previously to the General Conference of 1901, the Testimonies had directed that the Battle Creek College should be removed from the city to a country place, and the College Board had been planning for such a change, and for the sale of the Battle Creek College property. After much counseling together it was agreed that the property should be bought by the International Medical Missionary and Benevolent Association for the use of the American Medical Missionary College for the sum of one hundred and six thousand dollars, which sum was to be raised through the Missionary Acre Fund that had been originated by the Medical Missionary Association. This sum would pay all the debts, amounting to eighty thousand dollars, and yield to the College Association about twenty-six thousand dollars. This twenty-six thousand dollars would enable the College to remove from Battle Creek and establish a substantial plant in whatever place might be chosen.

This price of one hundred and six thousand dollars was the estimate of the value of the property that was made by a committee of brethren who were asked to make an appraisal. And though this appraisal was not at the time official, yet when afterward an appraising board was legally appointed, the report which they made as to the amount that should be paid was exactly in accordance with the estimate which had been made by this unofficial committee of appraisers.

Negotiations had proceeded thus far when the General Conference met in Battle Creek in 1901. In that General Conference the question was brought up and considered in open session before the crowded assembly in the Tabernacle. At that time—April 12—among other things on this subject Sister White said:—

"The light that has been given me is that Battle Creek has not the best influence over the students in our school. There is altogether too congested a state

of things. The school, although it will mean a fewer number of students, ought to be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here,—to get out of the city to the place where the students would not see things to remark upon and criticize; where they would not see the wayward course of this one and that one, but would settle down to diligent study. . . . God wants the school to be taken out of Battle Creek. . . .

"Some may be stirred about the transfer of the school from Battle Creek, but they need not be. This move is in accord with God's design for the school before the institution was established; but man could not see how this could be done. There were many who said that the school must be in Battle Creek. Now we say that it must be somewhere else. The best thing that can be done is to dispose of the school buildings here as soon as possible. Begin at once to look for a place where the school can be conducted on right lines."

Immediately at the close of that talk by Sister White, a few minutes recess was taken till 11 A. M. At eleven o'clock the Conference was called to order, with Elder G. A. Irwin, then president of the General Conference, in the chair. After prayer, the chairman said: "As it was stated before the intermission, we will continue the line of thought of the forenoon. The subjects under consideration are very important,—not only the sale of the book 'Christ's Object Lessons' in the interests of the schools; but also the change of location for the Battle Creek College, getting it into the country where pupils will be away from the many temptations and allurements met with in a place like this. As this is the only time, perhaps, that these points will come up for consideration, it is thought best to continue the consideration of them in this meeting."

After this opening, Elder S. N. Haskell was the first speaker. And after a few words about the sale of the book "Christ's Object Lessons," he said: "But there is another thing I will speak of, and that is the location of the school. I remember the time when the present site was selected for the location of the College here in Battle Creek. I remember also what Sister White then said to her husband, 'Why do you not go up here and buy the fair ground?' The fair ground at that time, if I remember aright, contained fifty acres. Brother White said, 'We have not the money.' . . . When they talked the matter over with Sister White, she always said, 'Get the school on some land outside of the thickly settled city, where the students can work on the land.' I wanted to say that, in view of what Sister White said here; as I was present at the time."

Then after several short speeches about the work with "Christ's Object Lessons," the minutes of the Conference proceed as follows:—

"At this point A. T. Jones spoke as president of the Seventh-day Adventist Educational Society, as follows:—

"You heard the word directly—and it needs no explanation and no sanction—that we should get the College out of Battle Creek, and that we should sell the buildings and grounds in Battle Creek just as soon as possible."

He further said: "This is enough. Why should we hesitate or delay any

longer? The International Medical Missionary and Benevolent Association is ready to enter into arrangements to take the property at one hundred and six thousand dollars. This will pay all the debts, and leave the College with about twenty-six thousand dollars with which to plant itself in another place. Now I ask, first, all you who are members of the Board of Trustees of the Battle Creek College who are present and are in favor of taking advantage of this arrangement, and accepting this offer, and thus moving Battle Creek College out of this city according to the instruction given, to please rise to your feet." The vote was unanimous.

Then Elder Jones said to the stockholders: "Will all you who are stockholders of Battle Creek College, who are present, who are in favor of this movement, and who indorse this action of the Board, which has already been taken, please rise to your feet?" This vote was also unanimous. Then as the whole General Conference delegation was present, Elder Jones said to them: "All the General Conference delegation who approve of this transaction will please arise to their feet." And "the vote to carry out the instruction was unanimous."

Then in addition to all this, since there were present a large number of people of the denomination from almost all sections of the country, the question was extended to all these, so that the voice of the whole denomination, as nearly as it could ever be possible to obtain it, could be had upon the question. Elder Jones, therefore, addressed the whole assembly, and asked all those who agreed to the arrangements in view, and who indorsed the movement, also to rise to their feet. This was also unanimous; so that neither by the Board, nor by the stockholders, nor by the General Conference delegation, nor by the whole congregation, which was largely representative of the whole denomination, was there a single opposing vote, nor dissenting voice. See *General Conference Bulletin*, 1901, pages 213-219.

This course was taken by the president of the Board of Trustees expressly in order that the whole subject might be put forever at rest, by sealing the previous negotiations in such a public way that it would be with the approval of everybody that could be in any way concerned, even to the extent of the whole denomination. The matter was so understood on the part of the highest authority; for in a Testimony dated July 10, 1902, in speaking on this very subject, the following words were said:—

"In the most trying times they took their stand, firmly determined to breast every difficulty, and to free Battle Creek College from debt; also, if it were possible, to move the school from Battle Creek. During the General Conference, the way opened for the school to be moved from Battle Creek, with the full approval of our people. . . . It has been a tremendous struggle for them to advance in the face of great financial embarrassment. They have planned, contrived, and devised in every way, with self-denial and self-sacrifice, to bring the school through, and to free it from its burden of debt. Now they begin to see that the way pointed out was the way of the Lord's leading. This is the lesson that the Lord desires many more to learn."

Soon after the Conference closed, steps

were taken to sell the property and transfer the school to the country, according to the recommendations already quoted. But in doing so, the proposition was modified, and the transaction became somewhat complicated, as will be seen from the following:—

1. In order to effect this sale and transfer, a corporation was formed, known as the International Medical Missionary Training School Association. The constituency of this association is the executive boards of the Michigan Sanitarium and Benevolent Association, the General Conference, the Review and Herald, the International Medical Missionary and Benevolent Association, the Central Educational Association, and the Lake Union Conference. The trustees of the association number six. These trustees are empowered to elect their officers, hold the property of the association, and transact the usual business pertaining to such corporations.

2. The object of this association was to hold the College property in trust, and be responsible to all its creditors for its debts. Its sources of income were the proceeds from the sale of "Christ's Object Lessons" in the Battle Creek College district, and the Missionary Acre Fund from all parts of the United States.

3. The original plan was that the debts of Battle Creek College should be paid by the proceeds from the sale of "Christ's Object Lessons," and that the money required to purchase Battle Creek College for the American Medical Missionary College should be secured by means of the Missionary Acre Fund; but in order that the building of a school at Berrien Springs might not be delayed, a large portion of the money received on "Christ's Object Lessons" was advanced to the Berrien Springs school, with the agreement that all such moneys should be returned from the Acre Fund, and applied on the College debt.

4. The Missionary Acre Fund was turned over by the International Medical Missionary and Benevolent Association to the Training School Association, with the understanding that the Training School Association would deed the property to the Medical Missionary Association as soon as the amount, one hundred and six thousand dollars, agreed upon for its purchase, had been raised.

5. The Training School Association immediately leased the College property to the Battle Creek Sanitarium for the use of that institution and the Medical College.

The details of these transactions not being very fully published, more or less criticism was made by our people regarding the transfer of the property. These criticisms have arisen from a degree of apprehension that has existed regarding the safety of our legally organized institutions and associations. Fears have been entertained that they are not all incorporated upon such a basis as fully to insure them for denominational work under the direction of the body that created them. These fears, and the conditions upon which they are based, as well as the counsel given by the spirit of prophecy, led the General Conference at its last session to appoint a committee of seven, whose duty it is thoroughly to investigate the standing of all our institutions, and make such recommendations regarding any changes that should be effected to make them more secure, as they should deem best. It was because of these considerations that the General

Conference at its last session passed this recommendation:—

"That the International Medical Missionary Training School Association be requested to deed the old Battle Creek College property to the General Conference Association, to be held by them for the denomination."

These considerations were taken into account in the joint meeting of the General Conference Committee and the trustees of the Medical Missionary Association and the Training School Association held in Battle Creek, May 1, 1903, and the following agreement was adopted:—

"1. That the title to the property remain in the International Medical Missionary Training School Association until all the obligations now standing against the association shall have been liquidated.

"2. That the creditors of the International Medical Missionary Training School Association who have not as yet received promissory notes covering the amounts due them, shall receive the same immediately; that the Review and Herald Publishing Co. shall receive an interest-bearing note for the amount due said company, payable Jan. 1, 1904, and that the Seventh-day Adventist Central Educational Association shall receive a note or notes for the amount of equity due said company, said note or notes, however, to be non-interest bearing.

"3. That the International Medical Missionary Training School Association shall proceed immediately to give to the International Medical Missionary and Benevolent Association a written instrument of contract and lease for the Battle Creek College property, the lease to be for the term of twenty-eight years, or, if so desired, until the property has been paid for as herein stipulated.

"4. That the Benevolent Association shall raise a sum sufficient to pay the purchase price of the property by means of the Missionary Acre and other plans, devised, or to be devised in the future.

"5. The Benevolent Association is to pay all taxes, assessments, and expense of repairs to keep the buildings in a reasonably good condition.

"6. That the Benevolent Association is to pay to the Training School Company an amount equal to the interest which the Training School has to pay, as stipulated in the contract.

"7. That the Benevolent Association insure the property for forty thousand dollars, said insurance to be made payable to Training School as its interest may appear.

"8. When Benevolent Association has paid for property, it shall receive a deed in fee simple for the property, to be used for the American Medical Missionary College, and the training of medical missionary workers, and its other purposes.

"9. In case of fire loss, such a reduction shall be made in the purchase price as shall relieve the Benevolent Association from loss after taking the insurance into account, the said reduction to be borne by the unpaid equity."

In all its vital points this arrangement is in harmony with the propositions made at the Conference of 1901; namely:—

1. The International Medical Missionary and Benevolent Association practically becomes the purchaser of the Battle Creek College.

2. The International Medical Missionary Training School Association is created as an intermediary to effect the

transfer, to secure the funds to pay the creditors, and transact all the business pertaining to the transfer. Its trustees will give its notes to all creditors covering the entire liabilities, and also to the trustees of the Berrien Springs school for the twenty-six thousand dollars of equity.

3. The International Medical Missionary and Benevolent Association will place the Missionary Acre Fund in the hands of the Training School Association as its principal resource for meeting its obligations.

4. When the notes mentioned above have been paid, the property will be deeded to the International Medical Missionary and Benevolent Association for the use of the American Medical Missionary College.

Accordingly this committee of brethren—S. H. Lane, P. T. Magan, and A. T. Jones—have entered with good heart into the work of presenting to the attention of our people in all the United States, and even in all the world, this splendid enterprise of the Missionary Acre to purchase the old Battle Creek College property, and so to establish on a good and sure foundation the American Medical Missionary College. Nearly twenty thousand dollars of this debt is due to the Review and Herald Publishing Association, and the payment of this money as soon as possible will be a great help to that institution, especially since its terrible disaster by fire. We therefore ask all our people everywhere to set apart an acre, consecrated to God, the product of which shall be sacredly devoted to this, in every way, noble enterprise. Whenever circumstances make it impossible to set apart an acre, then let such a portion of an acre be set apart as circumstances will allow, and where circumstances are such that it is impossible thus to devote pieces of ground, then we ask that the same purpose shall in spirit be accomplished by devoting a portion of time and labor—three days in a year—the product of which shall, as in the cases of the others, be devoted to this good work.

Come then, brethren, our people all and everywhere, let us, in the name of the Lord and by his good Spirit, arise and devotedly build, each "over against his own house," and all unitedly, in this noble enterprise.

A. G. DANIELLS,
J. H. KELLOGG,
I. H. EVANS,
S. H. LANE,
A. T. JONES,
P. T. MAGAN.

Current Mention

—Cyclonic storms in Iowa, Minnesota, Kansas, and Oklahoma, May 23, caused the death of seven persons and injured many others, besides doing immense damage to crops and buildings.

—Press reports state that Europe is waiting on the next Russian move in the Balkans, and that the crisis in Bulgaria is growing more acute. The situation in Macedonia is no better.

—The Presbyterian creed has been revised by the adoption of eleven amendments to its articles, at the General Assembly at Los Angeles, Cal., May 22. All the changes made were by a nearly unanimous vote. The customary reso-

lutions against Sunday desecration were passed by the Assembly.

—The city of St. Hyacinthe, Quebec, was visited by a disastrous conflagration, May 20, which destroyed several industries and two hundred houses, leaving a large portion of the population homeless. The loss amounts to \$400,000.

—A report from The Hague says it is stated that the Hotel Vieux Doelen will be purchased as a part of the site for the peace palace which is the gift of Andrew Carnegie. The site is the best at The Hague. The price is \$300,000.

—A report from the Philippines states that a large district in the city of Manila was swept by fire, May 20, two thousand houses being destroyed, at a loss of \$1,000,000. Eight thousand natives, men, women, and children, are homeless, and are being fed and sheltered by the municipal government.

—Opponents of Socialism report that it is growing with alarming rapidity in Germany, the Socialist vote in 1898 having reached the high total of 2,300,000, while at the present time the leaders of the Conservative, National-Liberal, Anti-semitic, and Agrarian parties have deemed it necessary to combine their forces to stay Socialism's further advance.

—While the inhabitants of New York City and Philadelphia were suffering from heat, which in the former city caused eight deaths and numerous prostrations, May 20, a furious blizzard was raging in Montana, accompanied by a temperature of several degrees below zero. Sheep were abandoned to their fate, and it is estimated that 900,000 perished, causing a monetary loss of several million dollars.

—A Salt Lake City dispatch states that a special grand jury, the second to be called together since statehood was granted Utah in January, 1896, was sworn to-day. The present grand jury is composed of four non-Mormons and three Mormons. It is probable that the polygamy question, revived since the election of Reed Smoot to the United States Senate, will come before the grand jury for investigation. The Utah law provides that an indictment requires the votes of at least five members of a grand jury.

—Recently the Rev. T. J. Moody, a Presbyterian pastor of Newburg, Ind., was elected town clerk, and one of his first cares as a city official was to issue an order for a rigid enforcement of the Sunday law. All places of business were closed, and drug stores were permitted to sell only on the order of a physician. A report states that "the merchants of the town, who have been accustomed to keep open on Sunday, are greatly offended at the action of the minister and clerk. In a sermon Sunday the Rev. Mr. Moody said he knew the Lord was with him in his move, and stated that if closing the town up tight on Sunday killed the town, it would be the best thing for society and the community at large."

—Clergymen of Elizabeth, N. J., are determined to put a stop to Sunday baseball in that city, and to this end have secured the co-operation of Justice Van Sickel, who recently charged the grand jury to indict the heads of the police department if the latter neglected to enforce the Sunday observance

statutes. Accordingly the police assembled at the ball grounds the following Sunday, where a crowd of 8,000 persons had assembled to witness the game, and arrested the players as soon as the first move in the game had been made. The statute under which the arrests were made relates to the suppression of vice and immorality, and defines Sunday as the Sabbath. We have not learned the outcome of the prosecution.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

Good Prospects in the Southwest

THE following items are taken from an interesting letter just received from Brother Nordyke, manager of the Pacific Press Branch at Kansas City:—

For the week ending May 8 a company of three canvassers in Texas took orders for "The Desire of Ages," the value of which was \$560. That is certainly a good week's work. As soon as the Keene camp-meeting closes, there will be about twenty canvassers at work in Texas. A small canvassers' institute has just closed at Afton, I. T., in which four new canvassers have been trained to work with "Great Controversy." There are about thirty canvassers now at work in the Oklahoma Conference, and about forty in the State of Kansas.

The canvassing work, both as to number of workers and book sales, is in an increasing and satisfactory condition in Colorado.

During the past few weeks the canvassers in Kansas have been taking so many orders for subscription books that the president of that conference, Elder McReynolds, beginning to feel uneasy as to whether the books could be supplied promptly from the Kansas City office, called at our office to investigate, and was thoroughly satisfied on this point.

The outlook for the canvassing work both in the West and in the Southwest is quite encouraging this spring, and we look for a largely increased sale of subscription books this year.

A canvasser in Colorado, working for "Thoughts on Daniel and the Revelation," in one week recently took orders to the value of eighty-four; and he is a beginner. Another canvasser for "Home Hand Book" in the same State took six orders as the result of seven calls.

A Precious Experience

SOMETIMES one good experience in the canvassing work outweighs by far all the trying experiences we meet.

A few days ago a canvasser was reading to a family some of the precious thoughts from "Christ's Object Lessons," when the man (not knowing who published it) inquired what the canvasser thought of the Seventh-day Adventists.

The canvasser replied that he was one himself. The man said, "I can not help it if you are; the Adventists are doing wrong in working when everybody else is worshipping."

"Of course it is a fact," said the canvasser, "that the keeping of the sev-

enth day will not save anybody, but obedience does save; and I love the Lord, and really want to do the Lord's will in everything."

"Will you not come back for dinner and talk this over?" asked the man. The canvasser accepted the invitation, and immediately after dinner he was asked to prove from the Bible that Saturday is the Sabbath at the present time. He replied, "I do not wish to argue over this matter, but if you will get your Bible, I shall be glad to study it with you."

After two hours' study together in a good spirit, the man told his wife that he would like two of those books; so they ordered "Christ's Object Lessons" and "Best Stories."

Before leaving, the canvasser read a portion of Scripture, and offered prayer. He arose from his knees feeling that God was indeed near, and went on his way rejoicing.

Space will not permit to tell of the many precious experiences that have come to my knowledge of late. But they show the importance of the message which says, "As you visit the people, tell them that you are a gospel worker, and that you love the Lord."

"While you should not force doctrinal points upon the people, you should be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear."

"The Bible abounds in practical lessons, which the canvasser may safely present. If he can by this means impart a knowledge of practical religion, he will be feeding the people, who need just such precious food."

E. RUSSELL POTTER,
General Agent of Manitoba.

The Canvasser's Capital

MANY of our canvassers, when beginning their field work, are possessors of but little more than their canvassing outfit and a firm conviction that the mission before them is worthy of the best efforts and the greatest sacrifice that man can make in order that perishing souls may hear God's message of mercy and love.

To all who thus go forth, God says, "I know thy poverty, but thou art rich;" and to every man, however poor he may appear, God has committed a treasure, which, if rightly used, will prove an almost inexhaustible source from which may be drawn, in abundance, means, knowledge, and true happiness; but which, if allowed to lie idle, or if used carelessly, will be certain to bring disappointment, weariness, and discontent, utterly unfitting the holder for the place of usefulness God would have him fill. The name of this treasure is TIME.

Our monthly reports show continually how important it is that we, as workers for God, recognize that our time belongs to him, and that the right or wrong use of our stewardship affects the cause in which we labor, and possibly the salvation of souls, as well as our own best interests.

The reports show that many of our workers are putting in excellent time, and making the most of every opportunity, and their reports are always filled with precious experiences that speak of courage and hope. But they also show that "much more efficient work can be done in the canvassing field than has yet been done," and that if every worker

would make up his mind to put in five full days every week, our present output of books would be almost doubled. Such a sowing of the good seed would speedily strengthen the cause, and bring prosperity to our agents and tract societies.

"Success is not the result of chance or destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort;" and while it is true that there are difficulties and obstacles all along the way, it is equally true that to the one who, with faith in God, makes the most of time and opportunity, every difficulty, instead of being a stumbling-block and a cause of discouragement, becomes a source of strength and a means of a richer and deeper experience in God's power to give us the victory and success in our work.

J. M. JOHANSON,
General Agent of Australasia.

Summary of the Canvassing Work Reported for April

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
New York	6	308	\$616 35
New England	2	31	120 50
Pennsylvania	11	297	952 25
Vermont	2	55	49 05
West Virginia	2		322 95
Southern Union Conference			
Georgia	2	99	176 90
Tennessee River	7	449	489 75
Alabama	3	94	178 10
Florida	2	33	40 85
Cumberland	4	139	207 00
Carolina	4	103	149 20
Louisiana	2	30	34 60
Lake Union Conference			
Ohio	12	141	742 50
Indiana	7	74	365 00
Wisconsin	3	58	149 85
Northern Illinois	2	87	127 65
Southern Illinois	9	375	655 65
West Michigan	4	30	65 25
Superior	3	58	313 50
Northern Union Conference			
North Dakota	1	53	146 50
South Dakota	4	15	52 00
Minnesota	9	220	278 10
Central Union Conference			
Colorado	12	235	497 25
Kansas	29	1,133	1,678 90
Missouri	13	309	865 35
Southwestern Union Conference			
Texas	7	386	847 45
Arkansas	2	30	59 50
Pacific Union Conference			
California	5	155	254 75
Utah	1	46	217 75
Western Washington	7	84	368 95
Western Oregon	1	10	27 55
European General Conference			
Great Britain	70	1,667	2,433 41
Germany		1,764	4,402 46
Denmark	13		287 23
Africa			
South Africa	12	398	2,107 76
Australasia			
Australia	62	1,003	4,819 82
South America			
Brazil	7		150 35
Summary			
A. U. C.	23	691	2,061 10
S. U. C.	22	947	1,276 40
L. U. C.	40	823	2,419 40
N. U. C.	14	288	476 60
C. U. C.	54	1,677	3,041 50
S. W. U. C.	9	416	906 95
P. U. C.	14	295	869 00
E. G. C.	83	3,431	7,123 10
Africa	12	398	2,107 76
Australasian U. C.	62	1,003	4,819 82
South America	7		150 35
Grand Totals	340	6,969	\$25,251 98



Money Received on the Missionary Acre Fund

NAME	AMOUNT
R. B. Dunks.....	\$ 3 00
Mrs. Julia Mosley.....	2 40
Mrs. M. E. Cudney.....	3 40
A. W. Smith.....	25 00
Eliz. Kinney.....	1 00
Virginia Conference.....	50
Mrs. Mary Morris.....	1 00
H. B. McConnell.....	6 00
Clark G. Hamp.....	10 00
Mrs. E. A. Phillip.....	1 00
J. D. Phillips.....	5 25
Mrs. Ella Grover.....	2 00
Mary R. Lineberger.....	1 00
Gustave Morel.....	21 60
Henri Morel.....	21 60
Mrs. Morel.....	4 51
Iowa Conference.....	101 60
Ellen Cornish.....	75
Effie Cornish.....	1 25
Arthur Cornish.....	1 50
A. L. Cornish.....	1 50
S. T. Shafer.....	6 77
Mr. & Mrs. W. W. Brown.....	4 50
F. B. Luckey.....	5 91
F. W. Manchester.....	8 00
Mrs. Marie Carston & children.....	5 00
Mrs. Metta Swartout.....	1 00
Aubert Swartout.....	1 00
Florence Swartout.....	1 00
Ella Sanford.....	50
C. C. Whatley.....	1 00
Robertson Barker.....	3 00
J. A. Cash.....	4 50
W. R. McMIndes.....	9 50
Mrs. H. M. Stick.....	10 00
L. W. Scovel, wife, & daughter.....	3 00
Upper Columbia Conference.....	55 00
California Conference.....	1 50
West Washington Conference.....	8 25
J. D. Grimes.....	1 03
Mr. F. Kingsbury.....	1 00
Mrs. Belle Davis.....	1 00
Hugo Otto, Mary & Louise Schneppe..	5 00
Carrie & Kate Irwin.....	4 00

EUROPEAN UNION CONFERENCE

South England, Portsmouth. May 29 to June 7
Denmark..... June 9-14
Norway..... June 16-21
Sweden..... June 23-28
German Union, Friedensau..... July 2-12
German Switzerland..... July 15-19
French Switzerland..... July 21-26
North England..... July 31 to Aug. 9

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

The Camp-Meetings in Iowa and the Two Dakotas

As these meetings are rapidly approaching, and as I have written two articles already concerning them, it will not be necessary that I should write a long article. It has been a great disappointment to me that appointments have been made for Iowa and Minnesota so that it will hardly be possible for me to attend the latter. This is personally a matter of deep regret to me, as I had hoped to meet many old friends in that State where I had so often met with them in the past. But it is very difficult for a man to be in two different places at the same time. For many years, in fact as far back as camp-meetings have been appointed, Iowa always had her meeting in the first week in June, sometimes beginning in the very last days of May, and the Minnesota meeting has come a week or two later. As Iowa is my old home State, my friends urged me to come, and I agreed to do so. I must be at that meeting. I have heard nothing from the Minnesota Conference. So, much to my regret, I shall not be able to go to Minnesota. But I shall go to South Dakota, from which urgent invitations have been sent; then to North Dakota. Wisconsin has her meeting in August, so I shall not be able to attend. Doubtless other favored laborers will attend these meetings. I request all who attend the meetings where I shall be present to bring the good old large book of "Hymns and Tunes." That collection is a great favorite with me. No other can supersede it in my affections. The music is a very important feature of our work. The good old Advent hymns have the right ring in them for my edification.

And now, brethren and sisters, let us all come up to the great convocations. Let us get a little of the spirit of consecration seen in olden times. Think of all Israel coming up from ten to one hundred miles on foot, and returning the same way, and doing this three times a year. I have not forgotten the man in Kansas who came four hundred miles with a team in order to attend the camp-meeting, and he went away about the happiest of any man on the ground. And another couple, a man and his wife, with a lad beside them, tramped over the mountains of North Carolina on foot, a hundred miles each way, and were more than paid for it. Indeed, they seemed about the happiest people on the ground.

The great trouble with our people oftentimes is their indifference to such occasions. Because they interfere with money making, their ease and physical comfort, they do not attend. This is a great, yea, in many cases a fatal, mistake, which some are making. Let us have this year an old-fashioned camp-meeting. I want to see all my old friends of the cause, and become acquainted with a host of others. Will the Lord Jesus "come up to the feast," do you suppose? Will he not meet with us? He says, "Lo, I am with you always, even unto the end of the world." "Where two or three are gathered together in my name, there am I in the midst." He never tells us any falsehoods. "Heaven and earth shall pass away, but my words shall not pass away." He ever lives to bless and help his people. He loves them "as the apple of his eye." He longs to meet with us to bless, and to save us to all eternity. The only reason why many of us are lukewarm, indiffer-

ent, worldly, carnal minded, and hanging on the brink of ruin is that we do not feel the importance of making the proper use of the means of grace God offers us, the means of grace at our command. His power is already placed within our reach, only we will not reach out for it. Seek it as for hid treasures; hunger and thirst for it. The whole fault is our own. "Ye will not come to me, that ye might have life," he tells us. We are right on the brink of the eternal world. O, how few realize it! But the very ones who specially need the camp-meetings, who are spiritually perishing for the blessings that camp-meetings will give them, are the ones who will most likely stay away. But I must not say more here. But come to the meetings, and you will be likely to hear much more. God lives and reigns. He is the same God that opened and congealed the Red Sea for his people to pass through dry shod; that piled up the waters of Jordan, backing them up miles away for his people to pass over. He longs to help us, and give us the victory. Come to the camp-meetings, and see if he will not mightily help us in this time of great spiritual dearth. GEO. I. BUTLER.

Northern England Conference Address

THE office and headquarters of the North England Conference and Tract Society are now located at 176 Melbourne Road, Leicester, England. This will be our permanent address. C. H. CASTLE.

Missionary Cooks

THERE is an excellent opportunity just now for two competent young men to enter the Chicago Branch Sanitarium to secure a training as missionary cooks. Address David Paulson, 28 Thirty-third Place, Chicago, Ill.

Absent Members, Notice!

THE Lapeer Seventh-day Adventist church desires to hear from the following-named persons: Rosania Smith, Abby L. Gray, Louisa Hoffman, Ann Beebe, Harrison McConnell, M. A. Cummings, Henry F. Ripson, Ester A. Ripson, Ida M. Keith, Fanny Artress, Frank Artress, Walter Welch, Francis Welch, Jeanette Roney, Monroe Lucas, Hulda Lucas, Ellen Martin, Elizabeth Draper, Margret Artress, Nellie Vanderlip, David Mair, Louie Midler, Mable Cowels.

It will be necessary to drop from the church record the names of persons failing to report. Address Geo. C. Bessette, Lapeer, Mich.

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.—Sabbath-keeping man to work on farm for six months or longer. No objection to man and wife without children. Please state experience and wages. Address H. C. Otter, Howard, S. D.

WANTED.—Experienced bookkeeper with practical knowledge of stenography. State experience, salary to start, give references with first letter. Address Food Company, 2817 Bryant Ave. S., Minneapolis, Minn.

FOR SALE.—I will sell my pretty home at San Fernando for less than the improvements cost. Handsome 8-room cottage, barn, tool house, and chicken houses. Close to Adventist college, public school, and churches. Nearly 4 acres in bearing olives and oranges, large variety of bearing deciduous fruit trees, berries, grapes, ornamental trees, flowers, etc. Place is fenced with wire netting. Address F. J. Barr, Box 143, Fernando, Cal.

WANTED.—The Sanitarium wishes to correspond immediately with one who is expe-

NOTICES AND APPOINTMENTS

Camp-Meetings for 1903

ATLANTIC UNION CONFERENCE

Maine..... Sept. 3-13
New England..... Aug. 27 to Sept. 7
New York..... Aug. 27 to Sept. 6
Pennsylvania, Kingston..... June 4-14
Vermont..... Aug. 20-30

CANADIAN UNION CONFERENCE

Ontario, Berlin..... June 18-28
Maritime, Fredericton, N. B.....
..... May 29 to June 8
Quebec..... August
Newfoundland..... September

LAKE UNION CONFERENCE

Wisconsin, Oshkosh..... Aug. 12-24

NORTHERN UNION CONFERENCE

Manitoba..... July 1-8
Minnesota, Stillwater..... May 29 to June 7
North Dakota, Carrington..... June 23-28
South Dakota, Madison..... June 10-21

CENTRAL UNION CONFERENCE

Iowa, Colfax..... May 28 to June 7

SOUTHWESTERN UNION CONFERENCE

Arkansas..... July 17-27
Texas..... July 29 to Aug. 9
Oklahoma..... Aug. 13-23

PACIFIC UNION CONFERENCE

Upper Columbia, Pendleton..... May 14-24
Western Washington, Centralia..... May 21-31
Western Oregon, Salem..... May 28 to June 7

rienced in handling milk and making creamery butter. Applicants will please send letters of reference and state what experience they have had in the business. Address Sanitarium, Battle Creek, Mich.

Publications Wanted

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

Mrs. M. E. Coffin, Doyle and Overton Bldg., Santa Rosa, Cal.

Mrs. S. Clement, Gentry, Ark., periodicals, tracts, and *Good Health*.

Florence Welty, Nederland, Colo., *Signs, Instructor, Little Friend*.

Bert Cool, Murdocksville, Pa., *REVIEW, Signs, Instructor, Life Boat*.

Herbert Crippen, L. Box 240, Alamogordo, N. M., periodicals and tracts.

A. R. Songer, Birdell, Ark., continual supply of periodicals and tracts.

J. W. Buckland, Box 236, Great Bend, Kan., *REVIEW, Signs, Instructor, Life Boat, Little Friend*.

Address

THE permanent address of Elder J. H. Rogers is 406 Cornwell St., Los Angeles, Cal.

The address of Elder G. C. Tenney is now Sanitarium, Battle Creek, Mich.

Obituaries

DALLAS.—Died at his home in New Market, Ind., May 5, 1903, Mr. John L. Dallas, aged 67 years, 11 months, and 12 days. He leaves a wife and two sons to mourn his death. Words of comfort were spoken by the writer.

A. W. BARTLETT.

LOOMIS.—Died at Chama, N. M., May 7, 1903, Truman Loomis, aged 88 years. Brother Loomis had been a Christian for over sixty years. He had been identified with this people for forty-five years, and was ever active in the work. The coming of our Lord has been his constant theme for a long time. Words of comfort were spoken by the writer, from Ps. 116: 15. MALCOLM MACKINTOSH.

ALGER.—Died at Fitch Bay, Quebec, Canada, May 7, 1903, of valvular heart trouble, Caroline Elizabeth Alger, wife of Martin N. Alger, aged 78 years, 10 months, and 28 days. Sister Alger accepted present truth about seventeen years ago, and remained a firm believer in the message unto the close of her life. She rests in hope. Funeral services were conducted by the writer.

H. E. RICKARD.

HENDRICKS.—Sister Caroline Elizabeth Hendricks was born in Germantown, Ohio, Aug. 30, 1846, and died April 26, 1903. She accepted the Sabbath and kindred truths under the labors of Elders Morrow and Rosseau, at Leavenworth, Kan., about twelve years ago, and remained an earnest and consistent member of the Seventh-day Adventist church of Leavenworth till the time of her death. She sleeps in Jesus, and we expect to see her when he comes to gather his children home. She leaves a husband and three children. Words of comfort were spoken by the writer, from Job 14: 14, 15. E. H. CURTIS.

EVANS.—Died at her home, in Wood River, Neb., April 5, 1903, of tumor of the brain, Martha J. Evans, aged 50 years, 8 months, and 10 days. About three years ago she transferred her membership from the Christian Church, with which she united in early life, to the Seventh-day Adventist church at Shelton. Funeral services were held in the Presbyterian church, and immediately after the services the remains were taken to the Wood River Cemetery, where interment took place. Brother Evans and the bereaved relatives have the sympathy of the community in this hour of sorrow. T. A. EVANS.

JOHNSON.—Died at the home of her only surviving son, Brother N. M. Johnson, of Tivoli, Minn., May 12, 1903, Sister Parne Johnson, aged 94 years and 22 days. She was born in Troy, N. Y., April 20, 1809, her maiden name being Parne Manley. She was married at an early age to George Johnson. Eleven children were born to them, only two of whom survive the mother. Sister Johnson became connected with this message in 1851, and died in the full hope of a part in the first resurrection. Funeral services were held in the Tivoli schoolhouse, from the words of Job 14: 14. We laid her to rest in the cemetery near by, to await the call of the Archangel. M. B. VAN KIRK.

BOYCE.—Died at her home near Zumbro Falls, Minn., May 14, 1903, Effie Mae Boyce, wife of Fred Boyce. She had suffered over a year with consumption, the last few weeks requiring constant care. Sister Boyce was born at Hyde Park, Minn., March 25, 1867. She accepted the Seventh-day Adventist faith under the labors of Elders W. A. Alway and W. A. Sweeney, and was baptized May 19, 1894. She leaves a husband, three children, her mother, four brothers, and two sisters to mourn. She was loved by all who knew her, and many who came to the funeral service could not enter the church for lack of room. We feel sure that Sister Boyce will come forth in the first resurrection. F. A. DETAMORE.

GOODLIFF.—Died in New York City, May 4, 1903, of pulmonary tuberculosis, Brother A. T. Goodliff, aged 35 years, 3 months, and 18 days. Early in life Brother Goodliff united with the Dutch Reformed Church. In the winter of 1896 he and his wife attended the series of meetings conducted by Brother E. E. Franke and O. O. Farnsworth, and April 5 of that year they became charter members of the first Seventh-day Adventist church ever organized in New York City. He fell asleep in Jesus, with bright hope of the resurrection unto eternal life. His wife, mother, and many other relatives are deeply grieved by their loss, yet they sorrow not as those who have no hope. Funeral services were conducted by the writer, assisted by Elder E. E. Franke. J. E. JAYNE.

BOOTH.—Died at Brooklyn, N. Y., May 5, 1903, of heart failure, Sister Lenora M. Booth, in the seventy-eighth year of her age. Sister Booth was born near Rochester, N. Y., Dec. 25, 1825. In 1842 she was married to Geo. Booth, and settled at Syracuse, N. Y. In 1885 the writer began holding Bible readings at their home, and a little later she and her daughter accepted present truth, and united with the Syracuse church. After the death of her husband, which occurred in 1889, Sister Booth moved to Brooklyn, N. Y., but her first love for the Syracuse church and scenes connected with it kept her from taking a letter, and she remained a much loved member of that church till the close of her life. For some time prior to her death she had suffered severely at times with neuralgia of the stomach, and with weak heart. Two days before she died she was down to dinner, but was taken ill suddenly in the evening. Her physician was called, also a nurse, and treatments were given. A few minutes before the end came, the doctor had hopes of her speedy recovery, but she seemed to have a clear understanding that she could not live. Suddenly, without warning, as one dropping to sleep, she closed her struggles of threescore and eighteen years, and was at rest. Brief services were held at her home, where remarks were made by the writer from one of her favorite texts, John 14: 1-3. The next day she was taken to Syracuse, and the funeral was held in the mission rooms at Harrison Place, where, with her husband and other members of her family, she had enjoyed so many Sabbaths. Elder S. B. Whitney officiated. She was laid to rest in Oakwood Cemetery by the side of her husband. She leaves one son and three daughters to mourn their loss. A. E. PLACE.

HOWE.—Died at Battle Creek, Mich., April 17, 1903, suddenly by accident, Addison Howe, aged 51 years and 20 days. He was a son of Franklin Howe, of Orange township, Ionia

County, Mich. The whole family accepted the message for our time about the year 1859. At the age of twelve years, Addison was baptized by Elder Joseph Bates, and maintained a Christian life, and was a faithful member of the church till the day of his death. He had an abiding love for the Sabbath-school, and was an earnest and successful laborer in this department of the Lord's work. He fell at his post of duty, and though without warning, he was prepared. He leaves his beloved wife and three affectionate children to mourn their loss, but they mourn not without hope. Burial in Oak Hill Cemetery. I. D. VAN HORN.

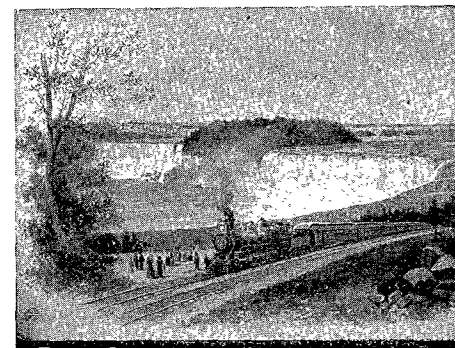
EVANS.—Mrs. Emma Ferry Evans, wife of I. H. Evans, was born at Ovid, Mich., March 17, 1862. She was converted at the age of thirteen, and joined the Baptist Church. When twenty, she united with the Seventh-day Adventist church of Ovid. In 1882 she attended the Chicago Bible school, and afterward engaged in Bible work in Chicago, and in Flint, Mich. In 1887 she was united in marriage to I. H. Evans, and joined him in his ministerial labors. Sister Evans had been in poor health for nine years. Her death was caused by disease of the heart, ensuing upon an attack of *la grippe*. She fell asleep in Jesus, May 14, 1903. Since the birth of her first child, Sister Evans had devoted her service to her home and family, but the influence of her consistent Christian life has been a positive factor for good in a large circle. The funeral service was held May 17, in their little country home, near Ovid. A large gathering of friends testified to the esteem in which Sister Evans was held, and to sympathy with the husband and three children left to mourn so deep a loss as that of a faithful wife and godly mother. Her parents and a sister also survive her. Sister Evans was laid away in the Ovid cemetery to rest for the "little while" that now remains until the Lord shall come. W. A. SPICER.

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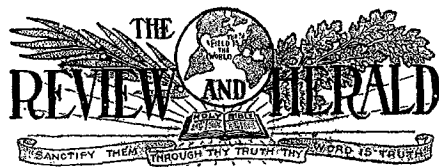
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BATTLE CREEK, MICH., MAY 26, 1903

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

MONDAY evening, the 18th, the property of the Battle Creek Sanitarium was again visited by fire, the Sanitarium stables being consumed, and one human life sacrificed. Thirteen horses which were in the building were burned to death. Two men were in the building when the fire started, one of whom succeeded in making his escape. The remains of the other, a man named J. B. Paul, were found after the flames subsided. The fire is believed to have been of incendiary origin.

THE Secretary of State's Report on Vital Statistics has been received for the year 1900. The slow appearance of these reports is largely due to the delay in making returns of births under the present law. The Michigan registration law for deaths is considered one of the best in the country. Under it there were registered 33,884 deaths for the year, corresponding to a death rate of 14 per 1,000 population. The number of births enumerated was 43,699, probably not more than two thirds of the number that occurred. There were 23,295 marriages and 2,418 divorces in the State during the year. Any one desiring a copy of the report should notify the Secretary of State, at Lansing, Mich.

AN illustration of the confusion and strife which are ever ready to spring out of an alliance of the church with the state, is furnished just now by the "British Church Discipline" bill which is under consideration in Parliament, its purpose being to curtail the power held by the bishops of the state church. There is a great deal of opposition to the measure, which passed the House of Commons by a majority of one vote. If the bill is passed, the bishops will no longer have the power to veto an action brought against a clergyman charged with violating a church law according to the thirty-nine articles of the prayer book, and such action can be brought against a clergyman by a layman. A split in the church is threatened when the attempt is made to control the "high church" prelates in this way by the arm of Parliament. Sir William Harcourt, who champions the measure, says that if laymen are not given their rights in things ecclesiastical as well as civil, the church had better be disestablished.

SHOULD our ministers sell books? See next week's REVIEW for an answer to this interesting question.

WITH what is said on another page by a French writer regarding the menace to this country from the growth of the papacy, it is fitting to note also the following prediction made by Archbishop Quigley in the course of a recent address at Chicago, concerning the length of time which would be required to make the United States a Catholic nation:—

Since I have seen the Western parochial schools, I have come to the conclusion that in fifty years, if things go on as I see they are going at present, the Catholic Church will actually own the West.

I have had the opportunity to see a few of the churches and schools in the diocese, and I have gained some idea of what a magnificent Catholic city Chicago is. Since I came here, I have visited Joliet, and in that city I visited one of the parochial schools. It was the first time I had seen a parochial school in the West.

Within twenty years this country is going to rule the world. Kings and emperors will soon pass away, and the democracy of the United States will take their place. The West will dominate the country, and what I have seen of the Western parochial schools has proved that the generation which follows us will be exclusively Catholic. When the United States rules the world, the Catholic Church will rule the world.

The people of the East do not know of the importance of Chicago in the West. The Catholics know that Chicago is one of the great Catholic centers of the world. In fifty years Chicago will be exclusively Catholic. The same may be said of Greater New York and the chain of big cities stretching across the continent to San Francisco.

It has never forced itself on me—this conviction—as it has since I have been in Chicago. I am simply overcome by it.

To All the Church Elders in the United States and Canada

IN this number of the REVIEW is a statement to the Seventh-day Adventist denomination, relative to the Battle Creek College property, the American Medical Missionary College, and the Missionary Acre Fund. This statement is conjointly issued and signed by A. G. Daniells, J. H. Kellogg, I. H. Evans, S. H. Lane, A. T. Jones, and P. T. Magan. It sets forth, clearly and squarely, the whole situation concerning the Battle Creek College property, the Medical College, and the Missionary Acre Fund, and makes an appeal in behalf of all of these. It should be read by every Sabbath keeper.

Next Sabbath, May 30, has, by agreement, been set aside as the Missionary Acre Sabbath. On this day our people everywhere will have opportunity to study the goodness of God in giving to

this church the medical missionary message for the world. A special reading has been written for the occasion by Elder A. T. Jones. This has already been mailed to every church elder in the land. This reading is one of the best we have ever seen on the subject. It strikes a new and blessed trail of thought. It contains much fresh, spiritual truth on the subject, "His Saving Health," and our relation to the carrying of this message to the world.

Therefore, next Sabbath, everywhere throughout the country, let our brethren and sisters meet and study the life-giving message of "His Saving Health." It will cheer and revive every soul. It is good tidings to the meek, the binding up of the broken-hearted, the proclaiming of liberty to the captives, and the opening of the prison to them that are bound, both spiritually and physically. And crowning all of these, it is, in verity, the proclamation of the "acceptable year of the Lord."

As this truth waters our souls, let each one consecrate to God a portion of the first fruits of that part of the earth of which Heaven has made him steward, or a portion of the fruit of his daily toil.

All contributions to the Missionary Acre Fund, and for the purpose of securing the old Battle Creek College property to the American Medical Missionary College, and through it to give the message of "His Saving Health" to the world, should be sent to Prof. P. T. Magan, Berrien Springs, Mich.

Offering Four Times as Large in Des Moines, Iowa

"DURING the first four months of 1902 the Des Moines (Iowa) church paid \$22.20 in First-day offerings. About the first of this year the envelope plan with weekly collections was adopted, and the offerings now average about five dollars a week, or nearly four times the amount given last year. This is a forcible evidence of the value of the envelope plan."

Similar experiences are reported from other churches. No church elder should fail to introduce the envelopes for collecting the offerings.

IN answer to some who have taken exception to a recent decision by California's attorney-general against the use of the Bible in public school exercises in that State, *The Independent* observes that "what the opinion of the attorney-general of California has barred from the public schools is not the Bible, but the regular reading of it as a religious exercise. For reference it can be as much in the school libraries as a dictionary, and for literary study it can as well be used as Shakespeare's plays. But very properly all religious exercises that might excite conflict are excluded."