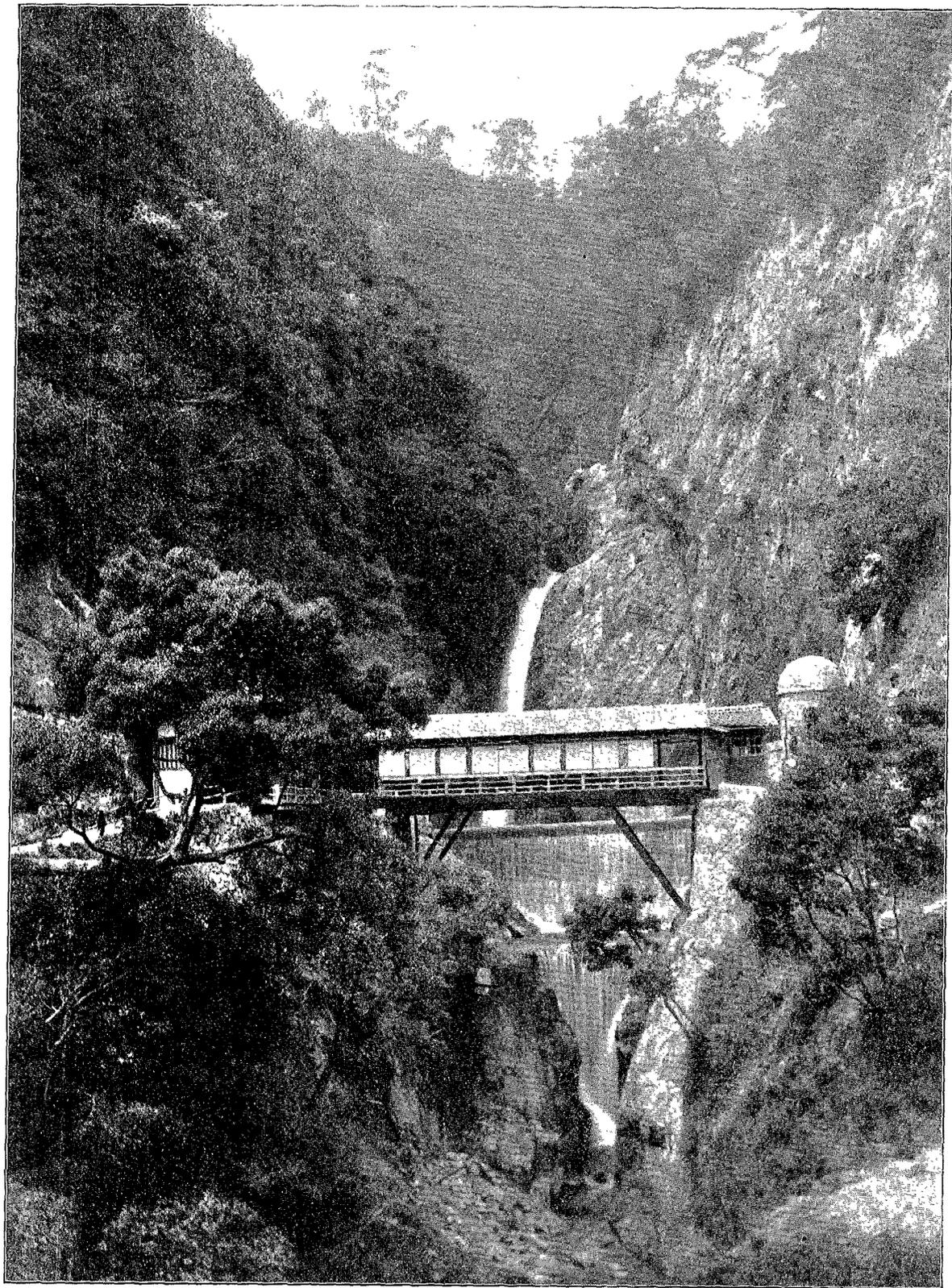


The Advent *And Sabbath* REVIEW HERALD

Vol. 80

BATTLE CREEK, MICH., TUESDAY, JUNE 9, 1903

No. 23



NUNOBIKI WATERFALL, KOBE, JAPAN
("Outlook for Medical Missionary Work in Japan," page 15)

Publishers' Page

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

The Life and Epistles of St. Paul

BY CONYBEARE AND HOWSON

Bound in cloth, 12mo, \$1, postpaid

Our "Sketches of the Life of Paul," being out of print, we offer the "Life and Epistles of Saint Paul," by Conybeare and Howson, as a substitute. This book will prove to be of great value in the study of the present Sabbath-school lessons.

Prophetic Charts

We have a series of prophetic charts, seven in number, each of which is finely lithographed on muslin. These charts are large—31 x 44 inches. And instead of crowding everything into one chart, each line of prophecy is illustrated on a separate sheet. This serves to keep the mind of the listener upon the subject under consideration. The lecturer will find the charts well adapted for large audiences. The Bible worker, also, can use them to good advantage.

Number one, of the series, shows Nebuchadnezzar's image, standing three feet high, appropriate colors distinguishing the four nations.

Number two presents the four beasts of Daniel 7.

The ram, and the he-goat with the notable horn between his eyes, dwell together peaceably on the third chart.

The central part of the next sheet is occupied by the sanctuary, showing the position and the proportionate size of the two apartments; and the table of showbread, the golden candlestick, the altar of incense, and the ark, overshadowed by the cherubim, all stand in their respective places. Above and below the sanctuary are diagrams explaining the different sections of the twenty-three hundred days.

The space of another chart is divided between the seven-headed, ten-horned dragon of Revelation 12, and the leopard beast and the two-horned beast of Revelation 13.

Number six: The three angels of Revelation 14, flying one after the other, in the midst of heaven, shed their light over city and country, land and sea, dispelling the gross darkness which covers the earth.

A ten-commandment chart, the regular retail price of which is \$1, completes the set.

Sold only in unbroken sets.

But few of our workers are familiar with the merits of these charts. We quote from a letter just received from one who has secured a set of these charts:—

"The charts received. I am very much pleased with them. I feel sure that if our laborers generally were acquainted with this series, they would prefer them to any other charts on the prophecies."

The special price of the set, postpaid, is \$2.50. The regular price is \$4.

Order of the Review and Herald Publishing Company, Battle Creek, Mich.

Education

BY MRS. E. G. WHITE

321 pages, beautifully bound in three-color cover design; price, \$1.25.

Education in its entirety, covering all phases. Especially prepared for parents, teachers, and students. Excellent for all classes. The great principles of Christian education are clearly set forth, and invaluable counsel for the education of the youth is placed within the reach of all.

In answer to the question, "What is education?" and in defining its source, we quote a few sentences from the first chapter of the book:—

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.

"The Source of such an education is brought to view in these words of Holy Writ, pointing to the Infinite One: In him 'are hid all the treasures of wisdom.' 'He hath counsel and understanding.'"

Order of the State Tract Societies, or of the Review and Herald Publishing Company, Battle Creek, Mich.

The Place of the Bible in Education

BY A. T. JONES

248 pages, in paper and cloth bindings, 25 and 75 cents, postpaid.

One of the new books just out. An excellent volume to study in connection with "Education." Its chapter divisions are as follows:—

Christian Education; The World's Education; The Essentials of Knowledge; The Secret of the Great Apostasy; The Greek or "Scientific Method" Today; The Separation of Christianity and the State; The Bible's Right to Supreme Place in Christian Education; The Education of Daniel; What Was Taught in the Schools of the Prophets; The Study of Wisdom; The Study of Knowledge; The Study of Science; The Study of Mental Science; The Study of Moral Science; The Study of Physical Science; The Study of Physical Science—Anatomy; The Study of Physical Science—Healing; The Study of Physical Science—Physical Culture; Literature, History, Law, Logic; The Failures of Popular Education.

Order of the State Tract Societies, or of the Review and Herald Publishing Company, Battle Creek, Mich.

Desire of Ages

BY MRS. E. G. WHITE

This is an intensely interesting and instructive volume on the life of Christ, magnifying the truth that "God was in Christ, reconciling the world unto himself."

In the hearts of all mankind, of whatever race or station in life, there are inexpressible longings for something they do not now possess. This longing is implanted in the very constitution of man, by a merciful God, that man may not be satisfied with his present conditions or attainments. It is God's design that this longing of the human heart should lead to the One who alone is able to satisfy it. The desire is of him, that it may lead to him, the fullness and fulfillment of that desire. That fullness is found in Jesus, the Christ, the Son of the eternal God. "For it was the good pleasure of the Father that in him should all fullness dwell." "For in him dwelleth all the fullness of the Godhead bodily." And it is also true that "in him ye are made full" with respect to every desire divinely implanted and normally followed.

It is the purpose of this book to set forth Jesus Christ as the one in whom every longing may be satisfied; to present the love of God as revealed in his Son, the divine beauty of the life of Christ, of which all may partake, and not to satisfy the desires of the merely curious, nor the questionings of critics. Even as by the attraction of his own goodness of character Jesus drew his disciples unto himself, and by his personal presence, by his sympathetic touch and feeling in all their infirmities and needs, and by his constant association, transformed their characters from the earthly to the heavenly, from the selfish to the sacrificing, from small-hearted ignorance and prejudice to large-hearted knowledge and love for the souls of all nations and races, even so it is the purpose of this book so to present the blessed Redeemer as to help the reader to come to him face to face, heart to heart, and to find in him, even as did the disciples of old, Jesus, the Mighty One, who saves to the uttermost, and transforms to his own divine image all those who come unto God by him.

The "Desire of Ages" will interest all classes, for they were all represented in the various individuals who received help and encouragement from the great Consoler while he was here upon earth. This book should be in every home in the land. If you do not have it, secure a copy now, and after you have read it, loan it to your neighbors. A thousand canvassers should be selling it. Read what is said in the Silent Messengers department concerning the success that is attending the efforts of those who are engaged in its circulation. It contains nearly 900 pages, and is sold at the following prices:—

Popular edition, thin paper, narrow edges, cloth, plain edges.....\$2 50
Cloth, marbled edges..... 3 50
Cloth, gilt edges..... 4 25
Library, marbled edges..... 5 00
Full morocco, gilt edges..... 7 00

Order of the State Tract Societies, or of the Review and Herald Publishing Company, Battle Creek, Mich.

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.

Vol. 80.

BATTLE CREEK, MICH., TUESDAY, JUNE 9, 1903.

No. 23.

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

ISSUED EACH TUESDAY BY THE Seventh-day Adventist Publishing Assn.

Terms: in Advance

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

No extra postage is charged to countries within the Universal Postal Union.

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

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

Editorial

Feeding on the Word

THERE is only one way of sustaining life, and that is by eating. No talk about food, however interesting it may be, will take the place of the actual taking of food. And the one provision which has been made for sustaining both the physical and the spiritual nature is the Word of God. This will be clear from a brief study of the question. It is plain that the original diet of man, as described in Gen. 1:29, was seeds and fruits. But these are simply the word of God in material forms, adapted to the physical system and its power of appropriation. "The seed is the word of God." He who eats the original diet eats the word of God. The physical system is able to appropriate the word in this form, and by it to be built up and strengthened. In the same way the mind is able to appropriate the word in its immaterial form, and by it to be built up and strengthened. It was therefore no mere figure of speech which the prophet Jeremiah used when he said, "Thy words were found, and I did eat them: and thy words were unto me a joy and the rejoicing of my heart." In the light of these principles, the teaching of Christ, who was himself the Word of God, becomes simple and clear: "I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. . . . As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me." "The words that I have spoken unto you are spirit, and are life." Christ the Word is our life. Of him we

must partake. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." We must take time to eat the good food which the Lord has provided for both the physical and the spiritual nature.

Hands Toward Heaven

WHEN Israel fought against Amalek, "it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." In order to make victory sure, "Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side," and Amalek and his people were discomfited. There is a gospel lesson in this experience. The hands uplifted to heaven were an expression of dependence upon the God of heaven for the help needed in the battle. The advantage which the enemy gained when Moses was no longer able to keep his hand uplifted to heaven emphasized the weakness of the flesh unless energized by divine power. The final discomfiture of Amalek when the hands of Moses were continually extended toward heaven, set forth the certainty of victory for those who depend upon divine power. These things were written for our learning. We are wholly dependent upon the power of God in the conflict with evil. "Without me ye can do nothing." But when we avail ourselves of the abundant power offered through the gift of Jesus, there is the certainty of victory. "I can do all things through Christ which strengtheneth me." In these closing days of the great controversy we need the fullness of power in the daily experience. We must keep our hands extended toward heaven.

The Hour of Trial

JUST before the coming of Christ there is to be "the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." This is the final test of the church. The result of this trial determines the destiny of those who pass through it. Only the fullness of the grace of Christ will be sufficient for this experience. Only a faith which appropriates the complete provision of the gospel will meet the de-

mand of this time. But just this fullness which is needed is provided in the threefold message which is sent to the church in this generation. The final message prepares the church for the final experience. In this last generation the direct issue is concerning the commandments of God. The question to be settled is whether we will receive the seal of God or the mark of the beast, whether we will observe the true Sabbath of the Lord or the spurious sabbath of the papacy. Here is where the whole controversy will center in this closing generation, and the threefold message is to make this clear to the world, and also to reveal the all-sufficient grace for successfully meeting this test. Only those in whose hearts the law of God is written, through the ministry of our High Priest in their behalf, will be able to reveal that law in their characters during the hour of trial. "Because thou didst keep the word of my steadfastness, I also will keep thee." "I will put my laws on their heart, and upon their mind also will I write them." "So shall I observe thy law continually forever and ever."

"In the Beloved"

GOD made man a little lower than the angels, but man fell much lower by his sin. Now he is far separated from God, but he is to be brought back again. Jesus Christ came to do that work; and in order to do it, he came, not where man was before he fell, but where man was after he fell. This is the lesson of Jacob's ladder. It rested on the earth where Jacob was, but the topmost round reached to heaven. When Christ comes to help man out of the pit, he does not come to the edge of the pit and look over, and say, Come up here, and I will help you back. If man could help himself up to the place from which he fell, he could do all the rest. If he could help himself one step, he could help himself all the way; but it is because man is utterly ruined, weak, and wounded and broken to pieces, in fact, perfectly helpless, that Jesus Christ comes right down where he is, and meets him there. He takes his flesh, and becomes a brother to him. Jesus Christ is a brother to us *in the flesh*; he was born into the family.

"For God so loved the world, that he gave his only begotten Son." He had only one Son, and he gave him to us. "Unto us a child is born, unto us a son

is given." Sin has made a change even in heaven; for Jesus Christ, because of sin, has taken upon himself humanity, and to-day he wears that humanity, and will through all eternity. Jesus Christ became the Son of man as well as the Son of God. He was born into our family. He did not come as an angelic being, but was born into the family, and grew up in it. He was a child, a youth, a young man, a man in the full prime of life, in our family. He is the Son of man, related to us, bearing the flesh that we bear.

Adam was the representative of the family; therefore his sin was a representative sin. When Jesus Christ came, he came to take the place in which Adam had failed. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." The last Adam is the man Christ Jesus, and he came down to unite the human family with the divine family. God is spoken of as the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Jesus Christ, the Son of the living God, came himself to this part of the family, that he might win it back again, that there might be a reunited family in the kingdom of God. He came and took the flesh of sin which this family had brought upon themselves by sin, and wrought out salvation for them, condemning sin in the flesh.

Adam failed in his place, and by the offense of one many were made sinners. Jesus Christ gives himself not only for us, but to us, uniting himself with the family in order that he might take the place of the first Adam, and as head of the family win back what was lost by the first Adam. The righteousness of Jesus Christ is a representative righteousness, just as the sin of Adam was a representative sin; and Jesus Christ as the last Adam, gathered to himself the whole family.

Jesus Christ, in taking the place of Adam, took our place completely, in order that we might take his place. He took our place with all its consequences, and that is death, in order that we might take his place with all its consequences, and that is life eternal. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." He was not a sinner, but he invited God to treat him as though he were a sinner, in order that we who were sinners might be treated as though we were righteous. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." The sorrows that he bore were our sorrows, and it is actually true that he did so identify himself with our human nature as to bear in himself all the sorrows and all the griefs of all the human family. "He was wounded for our transgressions, he

was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." What was bruising to him was healing to us, and he was bruised in order that we might be healed. "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." There was no sin in him, but the sins of the whole world were laid on him. "Behold, the Lamb of God, that beareth the sin of the world." "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Whether a man repents or not, it is true that Jesus Christ has borne his griefs, his sins, his sorrows, and he is invited to lay them on Jesus Christ. If every sinner in this world should repent with all his soul, and turn to Jesus Christ, the price has been paid. Jesus Christ did not wait for us to repent before he died for us. "While we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Christ has died in behalf of every single soul; he has borne the grief and carried the sorrow; and he simply asks us to lay it on him, and let him bear it.

Every one of us was represented in Jesus Christ when the Word was made flesh and dwelt among us. We were all there in Jesus Christ. We were all represented in Adam after the flesh; and when Jesus Christ came as the last Adam, he stepped right into the place of the first Adam, and thus we are all represented in him. He invites us to step into the spiritual family. He has formed this new family of which he is the head. He is the new man. In him we have the union of the divine and the human.

In that new family every one of us is represented. "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." When Melchisedec went out to meet Abraham returning from the spoil, Abraham paid to him a tenth of all. Levi was still in the loins of his father Abraham, but inasmuch as he was a descendant of Abraham, what Abraham did, the Scripture says that Levi did in Abraham. Levi, who descended from Abraham according to the flesh, had not been born when Abraham paid tithe, but in that Abraham paid tithe, he paid tithe also. It is exactly so in this spiritual family. What Christ did as head of this new family, we did in him. He was our representative. He did not become simply a man, but he became flesh, and every one that should be born into his family was represented in Jesus Christ when he lived here in the flesh. You see, then, that every one who connects himself with this family is given the

credit for doing in Christ all that Christ did. Christ was not a representative outside of him, disconnected from him; but in this spiritual family, every one who should afterwards be born did what Christ did, as Levi paid tithe in Abraham.

All humanity was brought together in the divine head, Jesus Christ. He suffered on the cross. Then it was the whole family in Jesus Christ which was crucified. "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died." What we need in our experience is to enter into the fact that we did die in him. But while it is true that Jesus Christ paid the whole price, bore every grief, was humanity itself, yet it is also true that no man receives benefit from that except he receives Jesus Christ, except he is born again. Only those who are twice born can enter into the kingdom of God. Those who are born in the flesh must be born again, born of the Spirit, in order that they may really be in Christ.

The work of Christ is to bestow the character of God on us, and in the meantime God looks upon Jesus Christ and his perfect character instead of upon our sinful character. The very moment that we empty ourselves, or let Christ empty us of ourselves, and believe on Jesus Christ and receive him as our personal Saviour, God looks upon him as indeed our personal representative. Then he does not see us and all our sin. He sees Jesus Christ, and we are accepted in the Beloved.

The Presbyterian Creed

If press announcements are correct, the Presbyterian Church has changed its creed. The change was accomplished by vote of the general assembly at Los Angeles. The vote in favor of the change was almost unanimous.

It is announced that the Presbyterian confession of faith "no longer compels belief in the old doctrines of Calvin," on "predestination" and infant damnation; and that from this time henceforth the creed will teach "that God's decree hinders no man from accepting the offer of salvation made through Jesus Christ, and that no man is condemned except by his sins." All who die in infancy, the new creed says, are saved.

Nine other changes in the creed have been made, but these two are the most important. The subject of divorce and remarriage was considered at some length by the assembly, and a report was adopted which forbids Presbyterian clergymen from performing a marriage ceremony between parties either of whom has been divorced on other grounds than those recognized as valid by the church, and pledging the influence of the church to an endeavor to secure such State and

national legislation as the church believes will correct the divorce evil.

The Presbyterian Church is certainly to be congratulated on having shaken itself free from even a pretense of belief in the dreadful doctrines in question; for that such doctrines are not really believed by the people of this day, there can be little doubt. No more God-dishonoring doctrine than that of the damnation of infants to an eternal burning hell could possibly be conceived. And next to this, and almost equal to it in atrocity, is the doctrine of an eternal burning hell for adult sinners,—the doctrine that there will be a part of God's universe where sin, sinners, and inconceivable suffering will eternally exist. Such a doctrine is diametrically opposed to the explicit Bible statement, "God is love."

Would that the Presbyterian Church, and all other churches as well, might advance to the point of freeing themselves from the unscriptural doctrine of immortality for sinners. Man was created to live forever, but he was created righteous; and it is the express purpose of God that only the righteous shall live forever. The very first thing that was done by God after the fall in Eden, was to send angels to guard the tree of life, lest man, who had become a sinner, should eat of its fruit and live forever. "The wages of sin is death," and when the final settlement is made between God and man, no sinner will fail to receive the wages due him.

No soul is by nature immortal. Life and immortality have been brought to light through the gospel (2 Tim. 1:10), and only through the provisions of God's grace will any person receive them. Those who reject the gospel are cut off from immortality. To say that man is naturally immortal is to rob Christ of a portion of his glory. To say that there will be an eternal hell is to say that sin will eternally exist, which is to deny God's universal sovereignty. God will have a clean universe, where only love abounds; for he is love.

A creed is an unfortunate thing for any church, because it tends to supersede the Word of God. The church is bound by its creed, the Bible is interpreted in harmony with the creed, and a barrier is erected which shuts off progress in receiving a knowledge of the truth, and brings the church to a standstill in the pathway of divine revelation. It would be much better for the Presbyterian Church and other churches if they would throw away their creeds, which have been demonstrated to be faulty, and study the Word of God, free from the bias of tradition and preconceived opinions. Sincere prayer, the Word of God, and the enlightenment of the Holy Spirit are the only things that count in an understanding of the truth which is unto salvation.

I. A. S.

"We Must Advance on Our Knees"

"WE must advance on our knees," cried Neesima, one of the earliest of Japanese Christians, by whom God wrought a noble work. Missionary triumphs have ever been fought out in prayer. Doors have been opened, and barriers as real as the walls of Jericho have fallen down before that weapon, "all-prayer," which Bunyan's pilgrim had to wield even more constantly than he handled sword and shield.

Now we, with the mightiest work ever given to men, with this very generation only in which to do it, must advance on our knees. The very certainty of the triumph of the message may, if we watch not, lead us to feel that we need only go on in the even tenor of our way, doing what we can and keeping busy in God's cause, while we wait to see him finish his work.

Not so; if we triumph with this message, we must, every soul, know of the labor and the travail by which Heaven is at last to triumph over sin and Satan in this generation, and to win a people from every tribe and tongue. Jesus has laid upon the heart of every believer the burden of this harvest time: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

To Our Workers Abroad

First, let me pass the word on to our fellow workers in other lands. You face the needs daily that wring from your hearts the cry for more help, more laborers to enter the untouched fields where millions upon millions are waiting for us. Let us not look primarily to the Mission Board, or even to the home churches, for the laborers or the means by which to advance the work. Come face to face with God with your burden of need. Lay out the wide-open fields before him. Plead their needs in detail and in definiteness before him, even as Hezekiah spread out Rabshakeh's letter before the Lord in the temple. Press the need that well-nigh crushes your hearts before the Lord in daily prayer. It is a time when we may expect great things from God, and he wants us to ask for the things we know to be according to his will. And pray that God may roll the burden of the great fields upon hearts in the home churches.

To the Believers at Home

Thank God that by prayer you may accomplish definite results in every part of the wide harvest field. Paul was in Asia, hard pressed, almost despairing of life. But the victory came; and he wrote to the church in Corinth, across the waters in Europe, that they had helped him conquer by their prayers to God for him. The Holy Spirit, by whom Paul wrote the letter to the Corinthians, knew ex-

actly how these prayers in Corinth had helped in Asia, accomplishing actual results.

As you read reports from the workers in the fields, will you not pray for the workers and the fields by name? Spread the needs before God as Hezekiah did that letter. It was well said that Sir John Patteson gained a great victory in family prayers when he ceased praying for "the absent member of our family," and began to pray for "John Patteson, missionary bishop," who later gave his life in the South Sea Islands. Our prayers may easily become general and scattering, whereas the needs we should bear before God are very specific. We are to give the Lord no rest, he tells us, till he makes Jerusalem a praise in all the earth.

When Moody went to England, years ago, he found the Cambridge students unapproachable. The wall of indifference was as adamant. He called a meeting of Christian mothers. They spent the time praying specifically for those Cambridge undergraduates. The next day the blessing came, and a great work was done.

The China Inland Mission, in its early history, had calls from just seventy places where it seemed the cry for help must be answered. The workers began definitely to pray God to send the workers and the means by which to supply those seventy stations. Within three years seventy-six workers and the necessary means were supplied.

Let us pray definitely in behalf of the harvest fields and the workers at home and abroad. We may pray in faith, for the set time is come, and the angel reapers are hovering over the world-wide harvest.

W. A. S.

God's Way Versus Man's

As reported in the *Chicago Record Herald* of June 1, a Methodist clergyman of that city, Rev. Clarence Abel, addressed these words to his Sunday congregation, on the subject of the duty of voting:—

I would have every Christian man go to the polls to-morrow, as much from a sense of Christian duty as he would go to a prayer meeting, and record his ballot as an act of worship before the great God of justice and truth.

The trouble with this sentiment is that it does not take account of the fundamental principle of Christianity, that man must be in everything a co-worker with God. An election contest, as a general rule, simply offers a man an opportunity to be a co-worker with a political party. The candidates for office are nominated not by the Lord, but by the party leaders. The Lord has nothing to say about it. God is not thus left out of account where Christian duty is concerned.

God has his ways of working, and his

agencies, but they are not those of the politician. They are of his own devising, not of man's. God's agencies are spiritual, man's are not. What men often seek to do through politics and legislation, God purposes to do through the gospel. God's agencies alone can reach the fountain head of the stream of evil which pollutes the earth, and therefore they alone are effectual for a true reform. At the polls Christ's followers are mere voters, in a hopeless minority. But as co-workers with God they are the salt of the earth. Politicians—"Christian politicians" especially—proceed on the idea that the world can be reformed. God's work proceeds on the idea that the world can not be reformed; that it is doomed to perdition, and that the only thing that can be done is to save people out of it. Man's methods and schemes to establish righteousness in the earth will fail, but God's will succeed. God's idea is the true one, and all others are wrong and futile.

The Almighty is not in partnership with any political party. His organization on earth is his church, and through that he purposes to accomplish the overthrow of evil and the establishment of righteousness in the earth. But let it not be forgotten that the methods and agencies for this work are such as he alone, and no man nor party, has devised, and such as he alone controls.

L. A. S.

Note and Comment

ONE of the greatest matters of state, if not the greatest, now pending in the republic of France, is that of the projected separation of church and state. A bill providing for the separation is now before the French Chamber. The author of the bill is M. de Pressense, the Protestant son of a distinguished Protestant father. It is believed the bill is regarded with favor by a majority of the Chamber, among whom is the premier, M. Combes. The measure has the support of the anti-clerical press.

The bill as published in the Paris *Temps* begins with a religious bill of rights, next nullifies the Concordat, or century-old compact between the state and the Catholic Church, pensions some of the clergy, makes the police responsible for the orderly character of public worship, declares most of the cathedrals, churches, and pastoral residences state property, and suppresses the stipends of the clergy. In refutation of the idea which clerical papers advance that church and state can not be separated without great disaster, the author of the bill points to the United States as an example of a country where the full separation of church and state has proved to be to the advantage of each. And this affords an illustration of the truth that

the United States is a world power by virtue of the influence of its principles and institutions upon other nations, which, if maintained, would accomplish far greater results in the world than could be effected by the nation's military prowess.

If Protestant and republican government fails in the United States, the death knell of free government will be sounded, not merely here, but throughout the world.

AN announcement which perhaps is of little or no importance, yet which suggests possibilities of great consequence, is the following, which was printed in a Chicago daily of June 2:—

A union labor church is to be established in Chicago. At least W. B. Cook, of 314 West Monroe St., who writes to *The Examiner* with the appended cognomen of "Max O'Rell," and who is self-styled "The Labor Preacher," declares so. And Mr. Cook, or the Rev. Mr. Cook, says that this new church will be built strictly upon union principles. First of all, the "Rev." Mr. Cook will secure union headquarters. The building must be erected by union tradesmen and furnished by union clerks and furnishers. The pastor must be union labeled, and the congregation will be compelled to show the union card at the door of the edifice. From union labeled prayer books and hymn books the supplications and chants of union tongues will rise, and union buttons will be the symbol of the church. The choir will be paid the union musicians' wage scale, and the contribution basket collectors will wear the card. Those are some of the requisites to the ideal state from the religious standpoint as judged by the "labor preacher"

It is a well-known fact that workingmen to-day are for the most part not in sympathy with the methods and institutions of modern orthodoxy. If the union labor movement should enter the field of religion, it is not impossible that it might assume an independent form, such as is outlined in the report given above.

THE anti-saloon league of Springfield, Mo., has given notice that henceforward in that city "all barber shops, fruit stands, drug stores (except for the sale of medicines), cigar stores, candy stores, and ice-cream rooms" must be closed on Sundays; otherwise the proprietors of the same will be prosecuted.

It seems strange that an anti-saloon league should think that its work as such extended to the closing up of stores and other places of legitimate business. The Sunday law of the State is, of course, the avenue through which the anti-saloon league has wandered away from its legitimate path. The league is attacking the saloon through the Sunday law, and to be consistent it must enforce the law against all business to which it applies. It is the nature of a Sunday law to put no distinction between the good and the bad. Its objection to the

saloon is not because the saloon is an evil place, but only because it is kept open on Sunday. Let the saloon only observe Sunday, and the Sunday law has nothing to say against it. Tacitly, it sanctions the institution.

We submit that this is not the proper ground of objection to the saloon. Would it not be far better for the anti-saloon league of Springfield, and for every such league, to oppose the saloon on the ground that it is an evil thing, intrinsically so, every day in the week,—a natural enemy of law and order, peace and prosperity, in the community, and therefore to be treated as an outlaw? Why throw around such an institution the sanction of law, by enacting a law which it can observe, and thus claim to be law-abiding, and yet carry on its evil business six days in the week? We wish every anti-saloon league would seriously consider these questions.

FROM the following, which is printed in the *Scientific American* of May 30, it would appear that in this country at least it is becoming increasingly unsafe to travel by the ordinary means of conveyance. Under the heading "Railway Horrors Versus the 'Horrors of War:' An Appalling Record," the *Scientific American* says:—

In a recent editorial on the subject of the alarming increase of accidents on our railroads, we called attention to the fact that the railroad companies seemed to place a very cheap estimate upon life, as evidenced by the fact that no special measures were being taken to check the rapid growth of fatalities among railroad passengers and employees. We have before us a government publication whose figures present incontestable evidence that the charge of negligence is well founded. According to Accident Bulletin No. 6, published by the Interstate Commerce Commission, the number of passengers killed in train accidents during the months of October, November, and December, 1902, was 266, and of injured, 2,788. Accidents of other kinds, including those sustained by employees while at work and passengers getting on and off cars, etc., bring the total number of casualties up to 12,811. Of these 938 were killed and 11,873 injured; from which we see that at the close of last year our railroads were killing people at the rate of 3,752 a year, and disabling them at the rate of 47,492, a rate of 51,244 deaths and injuries in a single twelve months. Now, these figures are surely sufficiently shocking in themselves; but we can better appreciate their meaning if we compare them with the casualties in some specified instance of the universally admitted "horrors of war." During the whole of the Boer war, which lasted about three years, the total number of casualties (killed, wounded, died of disease, and invalided home) in the British army was 27,732, of whom 5,727 were killed in action. The Boer losses, if we exclude the number of prisoners taken, were not so numerous as those of the British; but even if we allow that they were approximately equal, we find that the whole

number of casualties of British and Boers, throughout the three years, was only about equal to the total number of railroad casualties in the United States, supposing, that is, that the rate shown in the last three months of last year were to prevail for the whole year. Judging from the daily record of accidents during the first three months of 1903, this rate has not only been sustained, but has greatly increased.

ACCORDING to two of the most prominent Russian writers, Tolstoi and Garki, says *The Independent*, the recent Jewish massacre of Kishinef came as a result of the instruction given by the Russian Church and state. The Russian autocracy, adds *The Independent*, is at present "the greatest existing menace to the peace and welfare of the world. The world will breathe easier when perhaps a revolution shall give a good degree of popular government to Russia."

But popular government is not in the ascendancy in the world to-day. Two republics have but recently been blotted out in South Africa, a war of conquest has been successfully waged in the Philippines, Finland is being crushed by the czar, and during this same period of time only one new republic has been established in the earth—the so-called republic of Cuba, which, as is well-known, is really a dependency of the United States, the latter country having a naval station on each side of the island, and virtually exercising a protectorate over it. The spirit of the times is not such, either here or elsewhere, as tends to the exaltation of the doctrine of individual rights.

Not many years ago certain men of prominence in the orthodox churches, seeking an escape from the awful dogma of an eternal hell for those dying in sin, invented the doctrine of probation after death. This doctrine, which met with quite general acceptance, has been slightly amplified by a Methodist minister of Cleveland, Ohio, who at a recent meeting of Methodist clergymen declared his belief, says the *Cleveland Daily World*, that repentance and salvation are possible in hell itself. It was a discussion of the subject "Post-Mortem Probations" which drew forth this extraordinary declaration. The report states that it gave rise to a "heated discussion, which was only terminated by the time limit."

Such a doctrine, which, as may be noted, approximates closely to the Catholic dogma of purgatory, shows to what lengths even the best minds may wander from the truth when from any cause the plain testimony of the Scriptures is discarded. Man is not immortal, and knows nothing after death. So says the Word of God. Eccl. 9: 5, 6; Ps. 146: 3, 4, etc. Extinction will be the lot of those who die impenitent. Rev. 20: 9, 14, 15;

21: 1. Believe these plain statements of revelation, and there is no need of new and extraordinary doctrines to reconcile the fate of the wicked with the idea of the goodness of God.

THE recent barbarous massacre of Jews at Kishinef, Russia, and the continuous story of the woes of Finland under Muscovite oppression, inflicted with a settled purpose of crushing out Finland's national life, call attention to a fact seemingly strange in this twentieth century—that of a returning tide of despotism which threatens to submerge the earth. We have become accustomed to think that the tide was setting the other way,—that the worldwide movement in favor of civil freedom, in which the United States has led the way, was certain, under the example and influence of this great nation, to continue with increasing force. But no previous convictions, however settled, can stand before the daily accumulating evidence that the spirit of oppression is becoming more and more dominant in many quarters, while the spirit of regard for the rights of the weak is but little seen, either at home or abroad. Russia, a despotism controlled by the Greek Church, is spreading out over the northern part of the Eastern hemisphere, on one side grasping China, and on the other crushing Finland, preparatory to an attack on Denmark, Norway, and Sweden. Slowly also, but surely, she is moving downward upon India.

And what of the great world power which dominates the Western hemisphere—the United States? What attitude is it assuming with regard to the principles and institutions of civil freedom? Do the past few years of its history show a rising regard for the principles of the Constitution and the Declaration of Independence? or do they show the contrary? Has not much been said by American statesmen about this nation having outgrown those documents? Has not much been said and done to lower the estimation in which those bulwarks of liberty are held by the American people? Is there not much evidence, also, of a change of the national sentiment and attitude toward the weaker races of mankind? Is there not increasing evidence of a division of race against race, and also of class against class, which can only lead to the oppression of the weak by the strong?

These questions must be answered in the affirmative, and such facts compel the conclusion that the tide of affairs in this twentieth century is setting here, as in Europe, toward a return to the oppression from which it was hoped the world had happily escaped, or was about to shake itself free. But freedom is the gift, not of man, but of God; and while

man changes, God remains the same,—a refuge for all the oppressed, and a sure foundation for the hope of a coming day when perfect freedom shall be over all the earth.

"SHALL the Fifteenth Amendment be repealed?" inquires *The Independent* (N. Y.), having in view the recent legislation and court decisions, and other manifestations of public sentiment in certain sections, contrary to the results intended to be secured by that part of the national Constitution. In answer to the question, *The Independent* says that this amendment (which confers on the negro the right of suffrage) will not be repealed; that all talk of such a thing is foolish, since a repeal of a part of the Constitution "would require, first, a two-thirds vote in favor of it by both houses of Congress; then it would have to go to the States, and be ratified by the legislatures of three fourths of them. The negative vote of twelve States would defeat the proposition."

The Independent's opinion is probably correct; the Fifteenth Amendment to the Constitution will not be repealed. It will remain a part of the great document which is fundamental in this government. But its provisions will be nullified by legislation, by court decisions, and by public sentiment. This is already being done, and the process will go on so long as the existing racial antagonism continues. When a part of the Constitution is repealed in public sentiment, it matters little whether it remains a part of the printed document or not.

THE schemes of men can not be welded on to the provisions of divine grace.

AN uncharitable spirit is an absolute nonconductor to the current of God's grace.

So long as you refuse to hear the Lord, you can not complain if the Lord refuses to hear you.

THE current of God's blessings will flow into our hearts only so long as we allow it to flow out again to others.

THOSE who exert the greatest influence in the world for good are not always those who make the greatest stir over their work. God is in the "still, small voice."

You may talk about the Word of God, say that you believe it, and that you believe it will save those who believe it; but you can never live by that Word until you partake of it. "Thy words were found, and I did eat them."

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 praiseworthy, think on these things." Phil. 4:8.

Safe in Christ

HE who in Christ abideth dwelleth at home,
To those that mansion hideth no harm can come;

Christ all the wanderers guideth with a good shepherd's care,
Where the still water glideth, where the green pastures are.

He who for Christ forsaketh love's clinging ties,
Who for his Saviour maketh the sacrifice,
Such his compassion taketh to share his Father's breast,
And the tired pilgrim waketh in his eternal rest.

He whom the Saviour healeth hath lost all pain,
Whoe'er for mercy kneeleth ne'er asks in vain;
He who his Lord confesseth, though else unknown,
The Saviour loveth, blesseth, calleth his own.

He life and peace receiveth through Jesus' name;
He whom the Lord forgiveth, who shall condemn?
To him whom Christ delighteth sorrow and joy are sweet;
The bliss his smile uplighteth shall never fleet.

— Anon.

The Sin of Evil-Speaking

MRS. E. G. WHITE

It is not God's plan that reports regarding the work of his servants shall be passed from one to another. My brethren, when some one comes to you with an accusation against a fellow worker, say to him, Have you gone to the one you are accusing, in the way in which Christ told you to go? If you have not done this, I am not at liberty to listen to what you have to say about him.

Hear what Christ has said regarding this matter: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And he said again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

O, how much time is worse than wasted by evil-speaking! Because of this sin, not half is accomplished that might be accomplished. Men and

women become mischief-makers for Satan, and going to this one and that one, place in their minds the leaven of evil, prejudicing them against a brother or a sister, who, they say, has done wrong. The thoughts of those thus influenced are misdirected, their peace is disturbed, and their confidence in their brethren is weakened. Those who do this evil work are departing from Christ, to follow one who is teaching them to love and make a lie. Whatever their position in the service of God, they are dishonoring him. All their qualifications and capabilities, however commendable they may apparently be, will not supply the deficiency resulting from the lack of Christlike love.

Those who think and speak evil of their fellow laborers, opening the mind to false reports, and taking up a reproach against their neighbor, grieve the Spirit of God, and put Christ to open shame. I feel so saddened, so discouraged, by the thought that God's servants are willing to listen to and circulate hearsay. I know that the Holy Spirit will not co-operate with those who, by their criticisms, their evil surmisings, and their hard-heartedness, are helping Satan. God says to them, "Thou hast left thy first love. . . . Repent, and do the first works; or else I will come unto thee quickly." I will not bear long with your perverse spirit, which leads you to cherish envy and evil surmising. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Do not these words, so plain and decided, call for serious thought and earnest study on the part of every one who claims to believe the Word of God? "Thou hast left thy first love." And the dryness and coldness of heart are revealed by a lack of that Christian courtesy, that kindness and tenderness, which is seen in the life of the true Christian.

On one occasion, on his way from Bethany to Jerusalem, Christ passed a fig orchard. He was hungry, "and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon." The tree presented an appearance of fruitfulness, but upon searching its branches, from the lowest bough to the topmost twig, Jesus found "nothing but leaves." It was a mass of pretentious foliage, nothing more. Today Christ comes to his people, hungering to find in them the fruits of righteousness. But many, many, have nothing but leaves to offer him. They have left their first love, and upon them has fallen spiritual blindness, hardness of heart, stubbornness of mind. They pray to God, and present Bible truth to the people; for they are in the habit of doing so; but they have lost that which would make their service acceptable. How blind they are! how defective their service! Boastfully they say, "I am rich, and increased with goods, and have need of nothing." But God says to them, "Thou art wretched, and miserable, and poor, and blind, and naked! I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed,

and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Will God's people accept this reproof? Let them beware of remaining in their present condition; for time is fast passing, and the work that ought to be done is not done. How unlike Christ we are in word and spirit, and in our attitude toward one another! His gentleness should make us "kindly affectioned one to another with brotherly love; in honor preferring one another." As a people who have had great light we stand before God under condemnation unless we fulfill the Saviour's purpose for us, holding fast to him, and allowing him to send through our religious experience a warm current of unselfish love. When we do this, our spiritual strength will show that we are living in close connection with the Life-giver. We shall impart grace for the grace that we receive.

A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ come faith, and an unselfish interest in those around him. The selfish desire to be first is quenched. There is no hatred in his thoughts, because there is no hatred in his heart. He has the faith that works by love, and purifies the soul. The refining influence of the Saviour's life refreshes and invigorates his spiritual life. By his loyalty to his brethren he shows that he realizes the value of souls. He can pray with the spirit and with the understanding also. His zeal, his stanch adherence to principle, his devotion to all that is pure, honest, just, and of good report, make him companionable, and helpful to those with whom he associates.

Such men are of value with God. If they continue to put their trust in him, they will grow more and more like him. One day they will see God, who declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

The Church of Christ a Religious Liberty Society

The Principle Stated

R. C. PORTER

THERE was a time when the universe was so united that when the voice of Christ was heard, "the morning stars sang together, and all the sons of God shouted for joy." Christ, the Creator, was the leader of the hosts of the created in this joyous spirit of unity, and it was his delight to lead them on into deeper depths and higher heights and broader fields of increasing and ever-widening joys. As their minds expanded in the contemplation of the greatness of his goodness, they would still find unfathomable depths of unexplored wisdom and knowledge awaiting their study. This would ever give them delightful opportunity of development and increasing joy throughout unceasing ages. But one of the number standing near the throne of God became discontented with his position in the great plan of the Creator. He wanted a higher place. No

higher place unoccupied in the universe was to be found. If therefore he was to occupy a higher place, it must be sought at the expense of forcing some other being from his position. There was no higher position except that occupied by the Creator, so he said, "I will be like the Most High." This was the introduction of the spirit of desire for supremacy. The principle upon which it was based was self-exaltation and disregard of the rights of others.

So long as all members of the great family of God acted in the sphere which they were fitted to occupy, each respecting the rights of others in the sphere of their calling, there was perfect unity throughout the universe. When this principle was violated, the cord of harmony was broken.

This lesson gives us the key to the discord that reigns in our planet to-day. It was not God's plan that discord should exist. This is an intrusion, suffered for a time, until the universe should study and choose between the plan introduced by the Lord, and that introduced by one who, becoming dissatisfied with his position, and wanting a higher place, became his adversary.

The original plan left every man free. His right of choice to continue in his God-appointed place through loyalty to his Creator, or seek another place, disrespecting the rights of others, was not denied him. There was no force in God's plan, but the restraining influence of his own Spirit of good will toward all men.

From this lesson we shall be able to draw some fundamental principles that will aid us in our study of the church and its work. Soon after the creation of man the enemy came to him with his counter principles, which he offered in a most pleasing way. He sought to convince man of the superiority of his views for man's happiness over God's plan for him. Man accepted the gilded bait, and learned too late that it brought sorrow, not happiness; discord, not unity; and bondage in place of greater freedom. God did not immediately banish Satan, nor set aside the plans which Satan claimed contained the principles of increased happiness, but he gave them time to prove their own character by actual test. In this we see the wisdom of God. He is not arbitrary, but desirous only of the happiness of his creatures. Though he is King of kings and Lord of lords, with power sufficient immediately to banish Satan and his principles from this field of test, he will not do this until they have had a fair trial. This, then, is the one world where these principles are permitted to operate, to test their power to give happiness.

The one thing God still maintains, and holds within his own right, for all men, while this test is being applied by the adversary, is that every man shall be at liberty to choose how long he wishes to follow Satan's plan for his happiness. The moment he wishes to return to God's original plan for him, the Creator holds it to be his right to make that choice, and pledges all power in heaven and earth, at his command, to return to him.

God's principles, the Christian's plan of character, are found in the twentieth chapter of Exodus. The power of restoration to these principles is the Lord Jesus Christ. Rom. 7:24, 25. The question to be settled is whether a life in the Spirit of Christ brought into harmony with the principles of the law of God, teaching man to reverence God and love his fellow men, brings misery or happiness, debauchery or bliss, death or life. If a life at one with Christ and God brings peace and happiness, what principles are responsible for all the ills and woes of life about us? What principles bring sin and shame, infamy and wretchedness, murder, unchastity, and all sorts of violence?—These must be the fruits of Satan's plan.

The Organization of the Church

In order to preserve the principles of heaven's plan for humanity in the world where Satan was permitted to test his principles, the church of Christ was established. All of God's work is organized. The flock of geese, the swarm of bees, the blade of grass, the flower, the tree, the ebbing and flowing tide, and the starry heavens, declare that God is a God of order. When there were but two human beings in the world, he organized the family, and established the home. When the work further developed, he organized the church in the wilderness. In the organization of the church, Moses was chosen by the Lord as its ruler, or elder and prophet. Acts 7:35-38. Aaron was its priest. Christ was the leader in the pillar of cloud by day and the pillar of fire by night. Ex. 13:21, 22. There is another name applied to Moses in his official relation to the people of Israel, which is too liable to be overlooked; that name is "deliverer." Acts 7:35. His work was not to be that of official manager merely, but it implied service of the highest character. It suggests in the most impressive manner the thought of liberator, or one who frees people from bondage, and makes them a free people. Moses in his official capacity was called to this very work. His was not a position of honor to himself, to be served by the people for his own pleasure or profit; but a position of service for the people, that they might be liberated from religious despotism, and be free men in Christ Jesus. The first request the newly appointed church officers were directed to make in behalf of the church of Christ after they were placed in their official positions, was to the official head of the state, Pharaoh, ruler of Egypt. That request was not of the nature of a plea for toleration, but a demand from Christ, the head of the church, to the state to release the church from its bondage, and restore to it its freedom in the service and worship of God, which was its God-given right. The command of the Lord was definite and uncompromising as to the rightfulness of his claim. It reads: "Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go,

and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain." Ex. 9:1-3.

One object of the organization of the church was unitedly to withstand the tendency of the state toward religious control of the consciences of men. The church therefore from its very inception was a religious liberty society. The scripture just quoted, a command from Christ, the head of the church, speaks in no uncertain manner of the right of the church to freedom of choice in religious matters. What is true of the right of the church is equally true of the right of every individual member of the church. And what is true of every individual member in the church is equally true of the rights of man whether in or out of the church. Hence, religious freedom, the right of choice in matters of religion is here proclaimed by Christ, the head of the church, for mankind. Earthly kingdoms have their sphere, but they have no rightful jurisdiction in this realm.

(To be concluded)

Riches Versus Poverty

MARY MARTIN MORSE

IN these days of mad rush and greed for gain and gold, how few believe in Solomon's doctrine: "Better is a little with righteousness than great revenues without right." Prov. 16:8. The great object seems to be the "revenues," right or wrong.

How few believe the words of inspiration: "Better is little with the fear of the Lord than great treasure and trouble therewith." Prov. 15:16. Most persons are willing to run the risk of the "trouble," if they can but grasp the "treasure." From the daily press comes abundance of evidence that this statement of the wise man is given no credence; that in the fearful risk to secure earthly "treasure," trouble, incident upon transgression of just law, has taken the culprit with iron hand.

In how many instances a woman's vanity and false ambition are responsible for the sad results! If she had believed the Master's words, "The life is more than meat, and the body is more than raiment," the "trouble" might have been avoided. To many the adorning of the body and the gaining of "the meat that perisheth," are made paramount to the true life.

Real prosperity lies only where the blessing of God can rest. "The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thy hand unto." Deut. 28:8. But this is conditional, as are most promises. "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments," etc. Deut. 28:1. Who values the "five loaves and two fishes" more highly, depending upon the miraculous power of divine increase, than the visible abundance that seems so desirable? Who would prefer the humble home, and noth-

ing "save a pot of oil" responsive to the infinite power, than the massive mansions of the millionaires with their unlimited appointments?

It is not riches, but "trust in riches," that God frowns upon. I knew a woman who was surrounded and supplied with plenty, yet who every waking moment suffered untold agonies of imagined poverty, and thus she died.

The complaint of the Socialist to-day is that the few possess the millions, the many live in want. Do not poverty and riches, to a great extent, lie in mental conditions, and within individual control? "The earth is full of thy riches. So is this great and wide sea." Ps. 104: 24, 25. If our minds were rightly trained to see the "riches" in earth and sea and sky, of which the world is "full," we would enjoy far more, and suffer less. Is not a nature that can appreciate the wonders of the deep in their manifold representations, and the earth filled with bursting bud, springing blade, and bending blossom,—a mind that, while it can not reach, can see and appreciate the infinite love and wisdom that have formed and that uphold all the inhabitants of the stellar spaces,—is not such a nature far richer than the one that fails to see God in all his marvelous manifestations of beauty, and can simply count its millions? A child may be able to count one hundred, and see nothing but the numbers; another may see in each number representing one hundred that which speaks to his consciousness of beauty, blessing, beneficence, until one hundred seems too small by far to enumerate all that his mind suggests.

Then there are the "hidden riches" (Isa. 45: 2, 3) that await the searcher's eye, but elude the careless passer-by. Men undergo great hardship to mine the yellow metal that stands for the world's wealth, but how few realize that at their own door lies a mine of beauty priceless in value. "Hidden riches," indeed! but readily accessible to those who have eyes to see, and ears to hear.

"If riches increase, set not your heart upon them." In the setting of the heart upon them—not in the riches—lies the danger. The "love of money"—not the money—is the snare to be avoided. Are you quite sure you are willing and ready to assume the responsibility of wealth? Said Peter Cooper in later life, "The happiest days I ever saw were when my wife and I kept house in one room."

To so educate the mind that one can see wealth in numberless forms—many of them minute—of natural beauty by which we are surrounded,—is not this capacity riches? Alas that so many eyes are holden that they do not see! He who the balances evenly holds, has meted out more equally than the recipients recognize. How foolish would be the one who held the key that unlocked millions, too penurious to use, or permit to be used—a "dog in the manger." Vastly poorer is he who, possessing the "open sesame" to the coffers of the universe, perishes without partaking. Physical starvation is said to produce great suffering, but heart starvation has never been told in words.

"Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briars from our way."

Liberty

G. W. MORSE

"LIBERTY is a solemn thing; a *welcome*, a JOYOUS, a GLORIOUS thing, if you please, but it is a *solemn* thing." So wrote Horace Mann.

The exercise of free moral agency is fraught with momentous consequences beyond the power of human language adequately to describe. Eminent scientists tell us that the utterance of one word will set the pulsations of the atmosphere in motion, until within twenty-four hours every part of the planet has become affected. This illustration gives us a slight intimation of the weighty responsibilities that are dependent upon the exercise of liberty. Hereby can we grasp something of the meaning of those words of the Saviour, "A little leaven leaveneth the whole lump."

That which we say and do goes even farther than this mundane sphere; it takes hold upon the celestial world. The beginning is small—simply an exercise of will-power. We decide, instantly it may be, to utter a word, or perform an act: behold the result!

Away up among the Alleghany Mountains there is a spring so small that a single horse on a summer's day could drain it dry at one slaking of his thirst. It steals its unobtrusive way among the hills, down the valleys, along the meadows, till it finally spreads out into the broad and beautiful Ohio River. Thence it stretches away a thousand miles, leaving on its banks more than a hundred prosperous cities and thousands of cultivated and highly productive farms. Thence it unites with the mighty Mississippi, and stretches away for twelve hundred miles farther, until it flows out into the emblem of eternity. This mighty highway of commerce bears upon its heaving bosom myriads of powerful vessels going to and fro with their thousands of human beings and almost unnumbered tons of freight. It is one of the greatest tributaries to the ocean that exists on the globe. Obedient only to God, it will continue its majestic flow till the end of time. So with a word, an act, of our free moral agency. It is a tiny rill, a rivulet, a babbling brook, a noisy stream, a mighty river, an ocean, and as boundless and fathomless as eternity.

The eternal destiny of millions may be affected for weal or for woe by our voluntary act. We send our words and acts forth to traverse the paths of earth and heaven, and they are heavily laden. They are freighted with the joy, light, and glory of salvation, or with the elements of destruction.

We play upon an instrument of limitless capacity, and the vibrations of the chords that we strike encircle the earth and resound in heaven. These vibra-

tions ring with the glad pæans of redemption's song, or with the dirge-like notes of the knell of despair and death.

And now comes to us a reflection of a most startling character. It is this: Some day there will be handed to us this million-page volume of our writing, and we shall be told to read it. There we shall find faithfully and accurately recorded the immortal results of the exercise of our free moral agency. Upon those burning pages we shall find all of thought, word, deed, and condition that we have written with the pen of liberty; yea, MORE, the growth, the development, the great ocean of consequences, will be there also, carried out by the recording angel.

O, how much we shall find there that we shall vainly endeavor to disown! How much that we shall wish to mark, "Take out," and send the volume back to the compositor for correction. But it can not be. Our life-records are "lead in the rock forever," so far as any power that we possess for their effacement is concerned. There is only one means in God's universe whereby those pages, black with the records of infamy, can be made white. The crimson stream of Calvary alone can cleanse them. And O—stupendous thought—if we neglect to have the precious blood applied until the day that we are called upon to read that volume, it will then be forever *too late*, and the book of our own writing will crush us in eternal oblivion.

These are a few glimpses, dear friends, of what is meant by the exercise of liberty. Say you not that it is a solemn thing?—Indeed it is. As we reflect upon the indescribable possibilities of the exercise of this heaven-born gift, and realize something of the terrible responsibilities that come with it, there comes to us a desire to hand it back to the loving Father, and we cry in horror and anguish, "O Father, the gift is too great; it is more than I can carry; take it back with its unmeasured weight."

But the Father will not take it back, nor will he arbitrarily interfere with us in the exercise of the free moral agency that he has bestowed upon us.

Yes, liberty is a solemn thing. And yet, what do we see? Many a youth foolishly longs for the time when he will be free from parental control—when he will have his liberty. And countless numbers exercise their liberty with a carelessness and never-mind sort of air that is alarming. Instead of this, it would seem as if all would be most anxious to enjoy parental protection as long as possible. Could they catch a few glimpses of what liberty means, they would be extremely loath to set sail in a craft of their own steering. Ah, no, they would want father and mother to share with them, all through life, the responsibilities of their free moral agency. And the unconverted? what a fearful position they occupy, going on, from year to year, alone in the world, carrying the responsibility of liberty. Little do they realize how much they need to connect with God's family on earth, where they can enjoy the fellowship of love and burden-bearing. Little

do they realize that their only safety is to stand in the liberty wherewith Christ hath made them free.

What can we do with our liberty?—We can hedge it about with divine truth. We can build about it strong bulwarks gathered from the Rock of Ages. We can catch the keynote of the angelic choir, and strike the chords in harmony with that. We can take up the strains of that sweetest of songs, "On earth peace, good will toward men," and weave them into the pattern of our lives. Then, indeed, will liberty be a *welcome*, a joyous, a GLORIOUS thing.

Present, Practical, Personal Gospel

A. J. HARRIS

"GREAT peace have they which love thy law: and nothing shall offend them." Ps. 119: 165.

Prominent in this text is the expression that "nothing shall offend them." Without this characteristic in the life, present, practical, personal gospel would be a failure.

The attribute mentioned in the text lies within reach of every soul upon the earth. One requirement only is demanded; namely, to love the law. This is acquired simply by allowing the Author of the new covenant to write it in the heart. This law written in the heart promotes action along with the word spoken.

Of the medical missionary work as "practiced gospel," we were only recently told by the spirit of prophecy that "by the ministry of the word the gospel is preached: by medical missionary work the gospel is practiced."

This gospel is not confined alone to the preacher, the doctor, or the nurse. To do so would limit its scope, power, and effect; for Paul says "it is the power of God unto salvation to every one that believeth," and in Matt. 10: 7, 8, the command, given not merely to titled preachers, or skilled physicians, or trained nurses, but to all disciples is: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

When the Saviour went away, he committed to every believer the work of reconciliation, the gospel; and I am persuaded that the home is the first field of labor; for in its neglected sphere lies the primary evils that have made practical gospel work so necessary at this time.

To speak a kind word is as essential as to do a kind act. Proper discipline and teaching at home prepare the way for a good Sabbath-school, a good church school, a good church; and especially for good behavior in the house of God.

A few practical illustrations will suffice here. A well-behaved child will speak to the observer of the home training. A child trained in the home to observe family worship will not sit stolid in his chair while prayer is being offered

at the church; neither will he remain in that position while the songs of praise are being offered. And this same rule will apply in all the walks of life.

Paul speaks about giving offense, thus: "Giving no offense in anything, that the ministry be not blamed." 2 Cor. 6: 1-10. As surely as the love of God's law protects us from becoming offended, so surely will it protect us from giving offense. A well-trained mind in the home, will not be forgetful at the house of God. If God dwells in the home by daily invitation, that home will be a sacred home, made so by his presence. How much more is the house of God a sacred place! If this could be realized, even in a small degree, the familiar scenes so carelessly indulged in would immediately cease. The habit (for it is nothing more) of going out and in, and to and fro, during the service, is seen in many places. This is not always due to sickness, or an irregularity of the system, but more often to the state of the mind, to the effects of early training. Why should not every parent, and officer of the church, rally to the defeat of the enemy in this great evil?

But another offense that would shock the sense of the darkest heathen is many times passed by without protest. We see placards all along the streets, in street cars, railroad trains, at every public station: "No Spitting on the Floor. The offender, if found, will be prosecuted." If this pernicious thing is an offense to man, especially a well-bred man, what must it be to the Master, in his own house, where he has appointed to meet his people?

How many mothers would take pains to invite into their homes a second time a person who would deliberately spit on the floor, or tear up slips of paper and scatter them around, or take out his knife and cut the books or chairs, or cut sticks and scatter them, or perhaps pick up a book and break back the cover or tear out a leaf or two, or a part of a leaf? Yet this is done in God's house, and with God's property.

Loud talking and visiting is a common occurrence. The standard of conduct is down, trailing in the dust. Compare this state of things with Isa. 58: 13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Children sent to church, or brought there, are allowed to wander around outside during the hour of service. At the tabernacle services anciently, during the hour of service when the priest was officiating, every soul was in the attitude of worship. Should it be less so now in this closing hour of time?

Is it not time to call a halt, and all rally to the support of practical Chris-

tianity in deportment, searching our hearts first, and then our homes, carrying it into the house of God? Then shall no man offend his brother, and especially the blessed Saviour. Father, mother, brother, sister, children, shall we not band ourselves together into a vigilance committee, and see that offenses of the class spoken of shall forever be suppressed? And let this be our first step toward the present, practical, personal gospel.

Consolation

W. R. PATTERSON

O weary souls by sin oppressed,
Seek the world's Redeemer now!
Look from thy labors, seek his rest;
Before his loving scepter bow.

He now invites just such as thee
To come and seek his face;
To seek in him sweet liberty,
And test the power of grace.

Go lay thy heavy burden down,
His easy burden bear.
Thy sin and weakness humbly own,
Sure thy confessions he will hear.

Though through tribulations sore
His loving hand shall lead thee,
His promised Spirit evermore
Shall tenderly watch and keep thee.

The Holy Spirit

THE Spirit of God which moved upon the face of the waters was the Holy Spirit, whose existence is thus made known to us in the very beginning of the Bible. The Holy Spirit united with the Father and the Son to create the world, as he still unites with them to save each soul,—three glorious persons in one only God over all, blessed forever.

We are here taught that, although soon after, the plants, the animals, and man, with all the wonderful works of creation, sprang from the earth and the waters, yet it was not the earth and the waters which produced them by any virtue or power in them,—it was the creating Spirit who prepared them, and caused them to spring forth.

How beautiful and significant is the expression, "The Spirit of God moved upon the face of the waters." The Hebrew word translated "moved" refers to the movement of the wings of a bird as it hovers over the nest.

What more beautiful emblem could be found in all nature to signify the life-giving creative power, than that of a bird hovering in silence over the lifeless egg from which a beautiful and graceful creature will soon burst forth—bright and gay as the peacock, pure as the swan, dazzling our eyes with its beauty, like the humming-bird, or charming our ears with sweet sounds, like the nightingale?—*L. Gausson.*

"THE Lord God has 'a great fish' for every Jonah who runs away from duty. But the fish saved the prophet, and the prophet saved the city! Our punishment for sin may prove a blessing to ourselves and others."



The Corner Cupboard

THE corner cupboard long ago
Was in a nook I used to know,
A farmhouse kitchen, neat and clean,
Upon whose window-sill were seen—
Fragrant in memory to-day—
Some pots of musk and fuschias gay.

That cupboard still remains to me
A landmark in my history!
For in my childhood, many a time,
Upon my high chair I would climb,
And, opening the door with care,
Survey the household treasures there!

In an old teapot there was hid,
Although I dare not lift the lid,
A precious hoard,—a sum no doubt
To my young mind past finding out,—
Which, I have heard my mother say,
Was kept against a rainy day.

Here, too, a Dresden shepherdess
With dainty grace held back her dress,
So full of pride she could not choose
But gaze on her fine buckled shoes,
Regardless of her shepherd swain
Whose lofty look concealed his pain.

Mirrored upon a polished urn,
It was a marvel to discern
Two cheeks, a nose, a pair of eyes,
Now dwindled, now of monstrous size,
Yet big or little, faint or clear,
My only portrait many a year!

The plates and saucers here displayed,
The cups in shining rows arrayed,
Tinted with leaf and blossom, told
In pageantry of blue and gold
Of state occasions, birthday joys,
And tables packed with girls and boys!

Those hours long since have passed
away,

Yet in my memory they stay!
And in the kitchen, neat and clean,
Upon his chair a child is seen,
Still pleased and eager as of yore
The corner cupboard to explore!

— J. R. Eastwood.

Service for the Sick

As a practicing physician, the writer is often impressed with the lack of consideration given to details in dealing with the sick. Florence Nightingale is fond of relating her pleasurable sensations when flowers were first brought into her room, after a severe and protracted illness.

Those of us who are well can not appreciate the importance of trivial matters to an invalid. He who sees the flowers every day in the garden forgets how beautiful they are; but the convalescent, who has gazed at bare walls for weeks and weeks, sees a marvelous beauty in the things of nature. How often have we noticed the smile of pleasure at feeling the fresh air of out of doors blowing on the cheeks of the surgical patient

for, perhaps, the first time since the operation.

With recovering health, the tray and the contents of its dishes become of great importance. A tray should be covered with the cleanest of cloths. Every dish should be scrupulously clean, and arranged in as dainty a fashion as possible. The serviette can be folded in various ways, but avoid sameness; a rosebud laid upon it will add much to the pleasure of the patient. In each dish there should be a small amount of food only. Thick slices of bread or toast, large dishes well filled with fruit or pudding—these are out of place on a tray. Nothing will more quickly take away the appetite than a lack of daintiness. It is always essential that hot dishes should be served hot, and cold dishes cold. Lukewarm soup or beverage is nauseating to most people.

A well-arranged tray should be beautiful to look upon, and its contents should be perfectly wholesome, and adapted to the wants of the patient. It must be served with a cheery smile and a kind word of encouragement.—*Selected.*

Water

M. E. CADY

COULD we get along without water?—No! it is just as necessary as light, heat, and air. We could live for a short time without any one of these things except air; but this we must have in our lungs every moment, in order to sustain life. There is not a time when the lungs do not have some air in them.

A person could live for several hours, and even for several days, without water; but he would finally die. Plants will live for some time without water, but you have noticed that in a time of drought, the leaves curl up and wither; and if it continues, they die. In studying geography, we learn that three fourths of the earth's surface is covered with water.

The Creator causes the water in the seas and oceans to be lifted up and carried over the land surface. As it drops down upon the earth in the form of rain, it develops what we call brooks, creeks, and rivers. These flowing streams empty into the ocean, so that the water returns again to its original place. The water travels in a circle. This truth is told us by the wise man when he says, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again."

What is the purpose of the Creator in having the water travel in this circle?—That the earth may be watered, so it will

bring forth vegetation. This vegetation constitutes food for men and for the lower animals.

It is also necessary that water should be taken into the body, in order that it may be kept in a healthy condition. What becomes of this water? Does it build up the body? If not, what is its use? Physiologists, who have studied the subject carefully, tell us that water is not a food, and does not change its form while in the body. As nearly as can be ascertained, the use of water in the body is to keep it cleansed and lubricated. Nearly three fourths of the body consists of water. It enters into all the tissues and into the blood; in fact, it circulates through the entire body, carrying particles in it which are to be thrown off as waste matter. Water is taken in at the mouth, but it is thrown off at every point of the surface of the body.

If we carefully examine the skin, we shall find that it contains many little glands, or ducts for conveying the water to the surface. The water, when separated from the body by the process of sweating, or perspiring, is not pure, but is filled with poisonous matters that have been taken up by it, while on its journey through the body.

We see, therefore, that the *business* of water is to keep the body well cleansed, so that each part may do its work without interruption.

Water is also a valuable agent in restoring health. It is used by the skilled nurse, in many different kinds of baths. That which is good for us when we are in health is the best thing to restore us when we are ill. Let us see that we drink good, pure water; for impure water is the cause of many diseases. I will give you a simple test, by which you can determine whether the water you are drinking is fit for use: Place the water to be tested in a small, clean bottle; add a pinch of sugar. Leave the bottle uncorked in a warm place. If the water appears cloudy within two days, it is not fit to drink.

The Influence of Sunshine

J. H. KELLOGG, M. D.

SUNSHINE is the mightiest thing in the world. Scientists have advanced the idea that it is really the sunshine that turns the earth; that the impulse of the sun's rays striking upon the earth is the cause of its rotation upon its axis. At any rate, it is certain that sunshine is the motive power which sets in operation nearly all the forces of life as well as many of the physical processes which are continually going on upon the face of the earth.

It is the sunshine that enables the little seed to sprout and germinate in the earth, and send up its stem into the air, and its rootlets into the soil, gathering from the air and the soil the elements out of which it builds its trunk, its flowers, its leaves, and its fruit. The sun shining upon the leaves of the plant sets up a process of digestion similar to that which takes place in the human

stomach—a process by which carbonic acid gas is taken in, and the carbon organized into woody structures, into starch and sugar, and the various elements which compose our foods.

If you visit the greenhouse, you will notice that the gardener goes about among the flowers from time to time, moving the plants, and turning them toward the sunlight; you will observe that the plants turn their faces toward the glass, so as to catch as much of the vitalizing influence of the sunshine as possible. The sunflower follows the sun over the arch of heaven all the day long, and catches its last rays at night. Indeed, the behavior of some flowers in reference to the sun is so precise that they constitute a floral clock, and it is possible by looking at the face of the plant to tell exactly what time of day it is.

It is the sunshine that paints the flower with scarlet, blue, and various other colors. These colors are simply a few extracts from the sunlight; for the sunbeams have all the colors in them; it is from this source also that the green leaf gets its color. In the same manner the cells of the skin are stimulated by the sunshine to make pigment, or coloring-matter, and thus the skin is said to be "tanned" by exposure to the sunlight. Freckles are caused by an unequal distribution of this coloring-matter, or pigment. This pigment does not come from the wind; it is not painted on, but is manufactured by the living, active cells in the skin, through the action of the sunlight. So the cells which make the muscles, nerves, etc.—those which make bile in the liver, and in fact all the cells,—have their activity quickened under the influence of sunshine. Just as the little polyp is awakened by the sunshine, so the little cells of the skin and of the rest of the body are awakened by its influence.

Another interesting thing about sunshine is that it not only develops and stimulates human life, and animal and vegetable life, but it is destructive of parasitic life. There is one class of plants that do not flourish in sunshine,—the fungi, mushrooms, etc., which grow in the shade; they love the darkness, and grow under leaves, logs, and stones. You have observed that where a large tree overhangs the roof of a house or barn, a great mass of moss and other fungi is very apt to be found growing on the roof in the shadow of the tree. Mildew and mold are found on garments which have been hidden away in a dark room. Molds grow on the damp walls of a dark cellar, and on the under side of a board lying on moist ground. These are parasites which attack to destroy—and there are parasites which attack human beings.

All those germs which are fatal to human beings are destroyed by the sunshine. These germs get into the body, where they are hidden from the sunshine, and then attack us; but they can not live in the sunlight. If we spend a large part of the time out of doors, where the sun can shine upon us and through us, the germs can not flourish.

The sunshine illuminates our bodies just as the whole hand is illuminated by the electric light. When we stand out in the clear blaze of the sunshine, there is not a corner of the body that is not penetrated by it.

If I Knew

If I knew the box where the smiles are kept,

No matter how large the key,

Or strong the bolt, I would try so hard

'Twould open, I know, for me.

Then over the land and the sea, broadcast,

I'd scatter the smiles to play,

That the children's faces might hold them fast

For many and many a day.

If I knew a box that was large enough

To hold all the frowns I meet,

I would like to gather them, every one,

From nursery, school, and street.

Then, folding and holding, I'd pack them in,

And, turning the monster key,

I'd hire a giant to drop the box

To the depths of the deep, deep sea.

—*The American Jewess.*

How to Keep Well

It is so much easier to keep well than to get well. The world is full of people, both men and women, who, like the woman in the Bible, have suffered many things of many physicians. They run after patent medicines, they fill up sanitariums and infirmaries, they catch at Christian science, faith healing, and anything else that offers the least hope of relief from their ailments. Yet the majority of these people need never have been ill if they had only followed nature's simple laws of health in the first place.

The body is a wonderful machine, so built as to do its work with the least possible wear and tear, and full provision has been made for the resisting of exposure and the repairing of accidents. The body will take care of itself, heal its own wounds and repair its own breaks, if given half a chance.

A few simple rules, learned when young and firmly adhered to through life, will keep one well in the face of ordinary hard work and mental strain, and recovery from accidental exposure and unexpected strains will be short and rapid.

The first of these rules is, Eat plain, simple, well-cooked food at regular hours. There are a hundred and one diseases which make people lifelong invalids, that are caused simply and solely by irregular habits of eating. Eating at irregular hours may overstrain the digestive organs, and bring on all kinds of ailments of the stomach. To get into the habit of eating just enough and no more, at regular hours, of plain food, in reasonable variety, is the way to steer clear of these troubles.

Cleanliness is an important factor in the protecting of the health. Like any other machine, the body needs to be kept clean in order to work well. The daily bath should not be neglected, but of almost equal importance are clean sur-

roundings. Ventilation is another important matter. To sleep in impure or insufficient air will cramp the lungs, vitiate the blood, and generally unfit the body for its next day's work, while continued sleeping in a poorly ventilated room will soon permanently weaken the lungs and heart, and make one the prey of almost any kind of germ. Have air in your sleeping-room, if you have to break a window to get it.

Exercise and rest must be alternated. The rule of giving eight hours to work, eight hours to eating and recreation, and eight hours to sleep is a good one. If you are robbed of one or two hours' sleep one night, make it up the next day or the next.

Of course one must have daily exercise in the fresh air. Accustom yourself to all kinds of weather, and go out every day, rain or shine. Walking is a good exercise, provided it is not all on a level. Going up and down hills gives variety to the scenery, and calls different muscles into play. An occasional run is healthful. The bicycle is all right, provided it is not overdone, and the rider sits up straight, not curving the spine.

The method of dress must have its share of your sensible consideration. In winter it should be warm, but not too heavy, and in summer cool enough to be comfortable. Clothe all parts of the body with equal thickness, and hang all the weight from the shoulders, and you have the ideal healthful dress. The tight corsets, heavy skirts, and insufficient covering on arms and shoulders, have made many a woman an invalid, and must be discarded by those who value their health. I do not quite believe that tight corsets and heavy skirts hung from the hips have killed as many women as the tobacco and drink habits have men, but they have certainly gone a considerable way toward it.

Health can be cultivated. We should value our good health when we have it, be enthusiastic over it, and talk about it, that others may be helped by it. While you are young, lay the foundation which will give you strength to withstand the attacks disease may make upon you in later years.—*Eva Kinney Miller, in Christian Work.*

The Banana as a Food

THE banana, notwithstanding certain prejudices to the contrary, is among the most valuable and nutritious foods. Primitive man in tropical countries is said to have subsisted mainly upon this fruit, and the savage of the sea islands owes to it his physical power. The claim is made and supported by reliable authority, that bananas contain all the essential elements of nutrition, and that, if necessary, life can be sustained by an exclusive diet of this fruit. What has not been generally known is the fact that the banana is a developed tropical lily, from which by ages of cultivation the seeds have been eliminated, and the fruit greatly expanded.—*Selected.*

SIMPLICITY of diet is a much-needed reform in the world to-day.

THE WORLD-WIDE FIELD

Life and Customs of the Bolivians

E. W. THOMAN

THE inhabitants of Bolivia are known as the most Catholic people in the world. They are in a state described in 2 Kings 17:32-34. They are regarded by the world as Christians, but most of them know no more about the true God, and Christ the Saviour, than did the Athenians who built an altar "to the unknown God." They are what only Romanism can produce—ceremonialists, ostentatious, and fanatical ritualists. Popery has so bound them that they hardly dare think about their salvation for themselves. They look at the priest not as one "who opposeth and exalteth himself above all that is called God, or that is worshiped;" but as one who "as God sitteth in the temple of God, showing himself that he is God."

By nature the Bolivians are a meek and long-suffering people. Were this not the case, they would not endure the tyranny of the priests as they do. True, they once cast out the Jesuits, but the other Romanist orders are still a terrible plague to these poor people. In Bolivia the so-called lower class live only to support the priest and the lawyer—another terrible plague.

Not having had many comforts, the people are satisfied with the bare necessities of life. Their food is of the cheapest that can

be obtained. Meat, frozen potatoes (which they call "chuncho"), maize, barley, and some other kinds of grain, and in some places a little goat's milk and cheese, form their principal diet. They are great lovers of "aji" (red pepper), and drink much "chicha" (a beverage made of maize), especially on feast days. Men and women alike smoke tobacco. Another vice peculiar to the Bolivians is the use of coca, which is chewed like tobacco. The effect is nearly the same, but by long and continuous use it makes the mouth very black, and the teeth fall out or become black.

The dress of the native is peculiar, differing in various parts of the country. The cloth is home-made woolen goods. Many of them are beginning to wear sandals, and a few have shoes. The shoes of the women are of two kinds. The working class wear a low shoe with a single sole of equal thickness throughout. But those having more means use

shoes with very high heels. The women's dresses are generally short, reaching within about eight inches of the ground. On feast days they dress expensively, and appear very fantastic.

The dwellings of the Indians are only huts of one room. Here they cook, eat, sleep, wash,—the latter is done but seldom. The walls of the huts are of sun-dried bricks; the roofs are of straw. The same hole in one side of the hut is generally used for door, window, and chimney. At night this opening is closed with a skin to keep out wind, rain, and cold. They make very little use of lamps or candles. Unless they are drinking,



BOLIVIAN INDIANS IN GALA DRESS

they go to bed early, and rise early. They are very lazy, however. As their needs are few, they are satisfied with little.

The Bolivians can hardly be said to have a business. They usually have very little to sell. Women with four or five pounds of potatoes will sit on the street plaster, or dust, as the case may be, all day, waiting for a customer. And so they do with other things. Many do not make five cents a day. On special market days some streets have three rows of merchant women their entire length—one in the center, and one on each side. These all sit on the ground, while the purchasers and others go between. What is sold by hundreds might be sold by twenty. They sell but little, and expect a large profit.

The Philippines

It is reported that the Philippines is truly a wonderful field. Nothing like

it has been seen in the history of modern missionary effort. The eagerness of the people to hear the gospel is at once a delight and an embarrassment. The hunger for reading-matter, hymn books, etc., is actually pathetic. Bible portions can not be made as fast as they are wanted. Every page printed goes at cost price as soon as it is dry from the press.—*Selected.*

Self-Supporting Work in Porto Rico

MRS. A. M. FISCHER

FOR the benefit of a number that have written, asking questions in regard to self-supporting work in our field, I wish to make the following statements:—

We have two seasons, the rainy and the dry. The rainy season begins about May, and closes in December, the rest of the year constituting the dry season. The temperature ranges from sixty degrees to ninety-eight degrees, but the sun, during the middle of the day, is very hot all the year round. It is well to bear in mind that we have the tropical sun to contend with. During the rainy season the nights in some parts of the island are very warm. This is largely due to the fact that many of the houses are built with few facilities for ventilation. To those who have been accustomed to plenty of fresh air, it is trying indeed to be shut in behind barred doors and windows, with only a few port-holes for ventilation. This is not true of all the houses, but of the majority.

While we have many things here with which to contend that we do not have in the States, yet the same things do not exist alike in two States in the Union. Those who are thinking of coming to Porto Rico must prepare themselves for anything.

Some have asked if their children could live here. I wish to say that children from the States seem to live here as well as they do there. People live and die in Porto Rico just as they do in the United States.

Now in regard to self-supporting work. In the first place, trucking, or gardening, is always open to the missionary. There is a good market for vegetables. Poultry raising is another enterprise that would pay well. The dairy business is a good one, as it is almost impossible to buy good butter here now. Land can be secured for thirty dollars an acre and upward, and is on the rise. Then the man who desires to branch out on a larger scale may export and import fruit. There is also an opening for broom factories, as broom corn grows rank. Bees also do well here.

In regard to the canvassing work, I will give the financial statement of a young Bible agent. In twenty-eight days he sold for cash thirty-three dollars' worth of Bibles. Nothing can be done by taking orders. All of the work must be by cash sales. This may seem small to many of our canvassers, but when we stop to consider that about seventy-five per cent of the people can not read or

write well enough to understand (aside from their own names, or perhaps a few words), we can readily see that some interest is being manifested in the Word of God.

The people are kind and hospitable, but quick to resent an injustice practiced upon them. To one who has become familiar enough with the language to make himself understood, they are very friendly and sociable. Of course we all know that when people can not understand each other, naturally there seems to be a restraint upon each one. In my experience with the people, both poor and rich, I find the kindest of feelings existing, and a willingness to be very friendly. As I become better acquainted with their customs and their language, I find much of the prejudice, which existed at first, being overcome.

I am convinced that in order to do good work with them we must live among them. Not that it is necessary for us to adopt their customs, as many do, but to seek by our life and example to lift them up. I am not alone in this opinion. Others who have spent years here, working to benefit the people, spiritually and socially, say the same thing.

As our only object should be a missionary one, we should never for one moment swerve from principle and truth. Every word and act is being watched by the people. They are quick to see a point, and draw their conclusions accordingly. Do not let any one think that we have an inferior race of people with which to labor in presenting the truths for this time. It is true that they have been kept under Spanish Catholic rule for over four hundred years, and we know what Catholicism does for its people and countries when it has full control; but to the credit of the people I must say that many of them at heart have long resented this rule.

Some have written asking in regard to the number of Sabbath-keepers here. As far as I know, the workers here are the only ones that are keeping the Sabbath. There was a sister who came from Antigua and made her home in San Juan, but I have failed to find her through correspondence.

Practically no work had been done until our arrival in June, 1901. Only those of us who have been here can realize the need of faithful laborers. It seems too bad indeed that this field, lying so near our home field, has been deprived of the privilege of hearing the last warning message. Surely the blood of souls must rest upon our garments for neglecting this work so long.

May God help us to fill the place he designs us to, and may the words of the prophet Ezekiel not apply to us: "And I

sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." Eze. 22: 30.

Mayaguez, Porto Rico.

Outlook for Medical Missionary Work in Japan

S. A. LOCKWOOD, M. D.

Most mission boards ceased some time ago to send medical missionaries to Japan, because there is now a large number of well-trained Japanese physicians, and this number is being augmented each year by the graduates of the medical department of the Imperial University and other well-equipped medical schools. Some of the physicians who came here as missionaries years ago, are now in private practice among the foreigners, some have returned home, and some have devoted their time to other branches of missionary work.

Nevertheless, we were convinced soon

Where and how to begin work for these people whose language we did not understand were questions not easily answered. One thing above all others seemed necessary, and that was to acquire the language as soon as possible. The Lord has blessed us in this work, and though what we have done is only a beginning, we are of good courage that we shall be able to master it in time.

Tokyo being the Mecca for Japanese from all parts of the empire, it was thought best at first to begin our work here. Dr. Kumashiro, a member of our church, came from Nagasaki to work with us; but in spite of the fact that a diligent search was made throughout the city of Tokyo, no suitable place for establishing offices and treatment rooms could be secured. Twice we thought the matter almost settled, but the landlords refused at the last moment because no sick people were wanted on their premises.

In February letters began to come to us from some of the foreign residents of Kobe, four hundred miles southwest of Tokyo. There seemed to be so many persons there who were interested in sanitarium work, and who wished to consult us, that we visited the city, in company with Elder Field, early in March. We found the interest even greater than we had estimated it to be. Both among the missionaries and among the business people, there were many who were quite well acquainted with the good work done by the Battle Creek Sanitarium, and who expressed themselves in no uncertain terms concerning their desire to see established in Japan an institution where they could be treated in the same manner as at that institution.

Among others, we met a Methodist missionary who had but recently returned from a year's visit to his home in America. Now his health has failed, and he is again obliged to return to the United States. He told us that if he had not disposed of his household goods, he would place himself under our care, for he felt sure that we could help him. He said, "Why, doctor, there are scores of people here in Japan, in Korea, and in North China, who would be glad to come to you if you had a place to receive them." "Succeed?—You can not help but succeed unless you are determined not to;" and similar remarks were heard from others.

Kobe is called the "Sanitarium of Japan" by many of the foreigners who have visited that place, and when we examined the natural advantages which it offers, it seemed that God had guided us to the place of his own choosing. It seemed incumbent upon us to do some-



BIBLE-SELLING IN THE STREETS OF JAPAN

By permission of the American Bible Society

after our arrival in Japan that we had not been mistaken in supposing this to be a field where medical missionary work is greatly needed. To be sure, there are numerous hospitals in the large cities, and physicians not a few, but in the work which we came to represent, we find ourselves practically alone.

The W. C. T. U. is doing a good work, but as far as we are able to learn, the Japanese physicians are doing but little to educate the people concerning the evils resulting from the use of alcoholic beverages and tobacco, and other health-destroying habits. The Japanese government passed a law three years ago prohibiting the use of tobacco by minors. Yet many manage to evade this law, and when they become of age, there is scarcely a man or woman who does not use it. The dietetic habits of a large number of the people are such that it is a marvel the race still exists. It is not a marvel that seven tenths of the population suffer from digestive disorders.

When we consider that the majority of these people are yet in heathen darkness, can it be said that the day has passed in Japan for medical missionary work to be needed?

thing toward providing a place where we could answer the appeals being made by these people, and we began to search for a building. This time our search was not in vain. A good property near the northern edge of the city was placed at our disposal, if we wished it after the first of June, and after careful consideration it was thought best by all the brethren on the committee to lease this house and grounds for a time.

The house has been used as a private boarding-house during the last five years, and with a few changes it will be admirably adapted to our purpose. Besides having offices and treatment rooms, we shall be able to accommodate several patients in the building. Dr. Kumashiro and several Japanese nurses whom we have in training will go with us to Kobe, and through them we hope to accomplish something for the Japanese people, even before we know the language. We are thankful for these evidences that God is going before us, and our daily prayer is that we may be faithful light bearers in this dark land.

Fetishism on the Congo

In parts of Central Africa there seems to be slight knowledge of a Supreme Being before whom men should bend in awe, and from whom they can expect protection and other blessings. But the African in those places has realized, in some small measure, his need of something to care for him when he is asleep, and to guard him against foes, some of which are beyond the range of his senses, and from surrounding dangers which he can not define. These feelings give rise to a host of protectors, made and sold by the medicine man or witch doctor; and to these helpful fetishes are added others by means of which the owner hopes to wreak his vengeance on enemies beyond the range of his weapons and ordinary powers.

Fetishism provides a substitute for God. It introduces another protector and helper, and this delusion of the evil one has been used by him to stop a craving that otherwise might have led to the true God; for it provided a false sense of rest and security, and seemingly left no need unsatisfied. A fetish is not an idol, nor is it the likeness or symbol of a god, but it is supposed to be either the abode or receptacle of an impersonal power, or of a something indefinable by the native mind, but which we would classify as a spirit. The fetish may be some natural object, as a rock or a tree. On the lower Congo one large rock is known as fetish rock. The fetish may be an insect, a reptile, or other creature. I was personally acquainted with a fetish goat. Crocodiles are frequently said to be fetishes, and they are generally such as have brought this distinction on themselves by their success as man-hunters.

The origin of fetishism is hidden in the remote past, but in the Congo region of Africa the system was strengthened and in some ways directed by Roman Catholic influence. Soon after the dis-

covery of the Congo by Portuguese navigators in the fifteenth century, priests were sent to lead the heathen Congoese into the true light, and for many years they seemed to labor successfully, till they took upon themselves too great power. Then the native chiefs, finding that their places were being usurped, arranged to cut off the white man's work, root and branch, and when they had carried out their plan, the mission was at an end. Nothing was left of "the church" but ruined buildings, and uncertain memories stored in the minds of the destroyers. But fetishism, though triumphant, was greatly influenced by memory of customs introduced and things taught by the priests, although they and all their converts had perished.

Once I saw a rude portal of upright stakes and crosspiece joining them above, with a little bundle suspended from the center of the upper part. On close examination I found that the posts and top piece had been sprinkled with blood, and that the small parcel hanging above the path contained the head, feet, and some blood of a chicken. The purpose of the whole thing showed some shadowy connection with the teaching of the long past, for the incident took place before modern missions and teaching had influenced the natives. The rude doorway was put up by the medicine man over the principal entrance to a village. The sprinkled blood and the little bundle formed a charm, or fetish, to prevent the entrance of an evil, destroying power into their hamlet.

Near the coast the fetishes are frequently found in grotesque human form, rude images made chiefly of wood. In the interior these are infrequent, and in some places quite unknown. This probably has its origin in the worship of the images of the saints under the old priestly teaching. In another place a crucifix was found in use as a very powerful fetish.

There are yet other special fetishes that help in detecting thieves, and in pointing out those guilty of witchcraft. Others are tied on fruit trees and placed in gardens, having power of themselves to punish robbers. Should any of these fetishes seem to fail in the performance of its duty, the native does not consider the failure a proof of the uselessness of the system. He concludes that he has an enemy who by means of a still stronger fetish has brought this evil on him.

May God grant that soon the African may have his mind filled with the knowledge of a loving, all-powerful God, so that he with us may joyfully sing, "God is our refuge and strength, a very present help in trouble;" and then instead of desiring the destruction of his foes, he will love and pray for his enemies. — *Baptist Missionary Magazine*.

CHRIST actually meant prayer to be the great power with which his church should do its work, and the neglect of prayer is the great reason the church has not greater power over the masses in Christian and in heathen countries.

Nothing but intense, believing prayer can meet the intense spirit of worldliness, of which complaint is everywhere made. Intercession is the most perfect form of prayer: it is the prayer Christ ever liveth to pray on his throne. God's giving is inseparably connected with our asking. — *Andrew Murray*.

Are Missionary Meetings Dull?

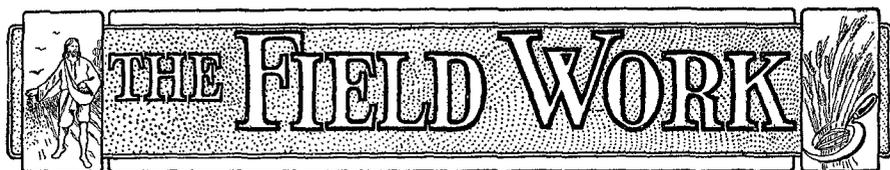
MISSIONARY meetings dull? — Well, we should say not. Long? — Not half long enough. Wearying? — Rather a tonic, which braces our muscles, and strengthens our spiritual nerves, and sets the blood bounding, and puts us in a glow. "Is life worth living?" asks the woman of the world or the half-hearted Christian. Come out into the kingdom of God and see. When we learn what he is doing with the degraded Filipino, the prejudiced, custom-bound Chinaman, and the darkest African, we want to live to see his work finished. We want to live and work in order to give, to have a hand in this movement. We want to live in order to pray, and so hold up the hands of those heroes and heroines who are doing this magnificent work. We want to live just now and here, to watch with joyful reverence God's majestic march among the nations, and to see in glorious anticipation the speedy coming of his kingdom. You don't feel any of this thrill of enthusiasm? Get on your knees, and if you have never got further than being a member of a Baptist church, ask to be baptized by the Holy Spirit into the membership of the kingdom of God. — *Helping Hand*.

What a Medical Mission Did

HERE is one illustration of what is accomplished by medical missions. A wealthy and influential man at Swatow, China, became interested in the medical missionaries' labors, and he often gave them rice tickets for the benefit of the poor patients. Then his wife became very sick, and the missionaries treated her. The man said, "I should like other women to be treated as my wife has been," and he gave two thousand dollars to start a hospital for women. Next he saw the advantages of a Western education, and offered the missionaries ten thousand dollars to start a Chinese school where Western learning could be taught. His last step was to destroy his idols, and apply for Christian baptism. — *Selected*.

"ROBERT MOFFAT once said, many years ago, but the truth is as true now as it was in Moffat's day, 'It is not keeping expenses down, but keeping faith and enthusiasm up that gives a clear balance sheet.'"

It was a wonderful thing when Stanley in nine hundred and ninety-nine days crossed the continent of Africa; it is a more wonderful thing that a quarter century later sees a chain of missions across that same road, the last to be established immediately. — *Exchange*.



THE FIELD WORK

The End of the Way

BY THE LATE JOHN SPOONER

My life is a wearisome journey,
I'm sick of the dust and the heat,
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay;
All the toils of the road will seem nothing
When I get to the end of the way.

There're so many hills to climb upwards,
That I'm often longing for rest;
But He who appoints me my pathway
Knows what is needful and best.
I know in his Word he has promised
That my strength shall equal my day;
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All his people have been dearly purchased,
And Satan can never claim such.
By and by I shall see him and praise him,
In the city of unending day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble steps have been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day;
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Saviour himself has said
"Come."
So when I am weary in body,
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty,
There are cordials for those who are faint,
There are robes that are whiter and purer
Than any that fancy can paint;
Then let us try to press hopefully onward,
Thinking oft through each weary day,
The toils of the road will seem nothing
When we get to the end of the way.

Virginia

A LOCAL State meeting was held at New Market, Va., May 15-20, in connection with the meeting of the Executive Committee of the Virginia Conference. Elders H. W. Herrell, Lee S. Wheeler, B. F. Purdham, A. C. Neff, and T. H. Painter were present, and assisted

in the services. A number of the brethren from the surrounding counties and the immediate vicinity were in attendance. The meeting was held in the new opera house, and there was a good attendance of those not of our faith, and some interest was manifested. There was preaching every night and on Sabbath and Sunday. Instruction was given in church, Sabbath-school, and health and temperance work. Sister B. F. Purdham, secretary of the Sabbath-school department, read an article on the "Home Department of the Sabbath-school." Mrs. A. M. Neff read a paper on "The Object of the Sabbath-school," and C. D. Zirkle on "The Danger of Formalism." Elder Wheeler gave a talk on the "Consecration of Teachers." A number took part in discussing points brought out in the papers.

Bible health and temperance received attention. Scriptures were read, and also extracts from the Testimonies, showing the requirements of the Lord concerning our health—the preservation of our bodies as temples of the Holy Ghost, and how this may be attained by following God's original plan in eating, drinking, and in all that we do. Brother C. V. Woods gave instruction in the preparation of foods.

We believe the meetings were all profitable, and that good will result. Although we have been passing through great financial stress, and are still greatly limited in our means, it was arranged to run two tents before the camp-meeting—one at Alexandria and one at Lynchburg. The camp-meeting was appointed to be held from July 31 to August 10, the place to be determined later. As this conference will be assisted the present year in meeting its heavy indebtedness, we believe that our people will rally, and that the work will move forward as never before. To this end we invite the prayers of God's people, and also ask that they help with their means to support the work and carry it forward in all parts of the "Old Dominion."

R. D. HOTTEL.

British Honduras

BELIZE.—I arrived here last Sunday afternoon, May 17. I had a pleasant voyage. I find Elder Goodrich faithfully at work here, quite alone, yet of good courage and firmly trusting in God. There is quite an interest being awakened in the truths of the third angel's message. Elder Goodrich is carrying on a series of studies in Bible prophecy, covering the investigative judgment, the cleansing of the sanctuary, and the nearness of Christ's second coming. The message is given with power. I have never seen more attentive or interested audiences; and the hearty "amens" from many voices tell how eagerly the truths are received.

We have been laying plans with reference to the establishment of the medical missionary work and the advancement of other interests in this field. There is a sailing vessel just in from Utila, which will return about the last of the

week. I have seen the captain, and arranged to go with him to the Bay Islands.

I am of good courage. I am anxious to see the cause of truth advance in Central America. May the Lord bless the Mission Board in their deliberations at all times, and open the way for them to get more laborers out into the needy fields soon.

A. J. HETHERINGTON.

West Coast, Africa

SEKONDI.—All are well at present, but this week all have been sick except myself and the baby. But though we have been away from Cape Coast Castle only six days, I can see a difference for the better in the general condition of the family.

This evening I was talking with a black man who is with the principal chief of this country, and he tells me that the chief is very anxious to have a school and mission at his village, which is the principal native town on the new railroad. The king lives about eight miles away, but the chief seems to be the business manager of the native government. I shall see him soon, and will know his mind better, but the man said the chief was exceedingly anxious for the school. If the Lord opens the way to enter, I hope we shall be able to do so. This place to which we have moved is about five hours' walk from that village.

This mission trip has been the hardest fight with the devil, since the day I left home in Keene, that I ever made. And the battle is not nearly over yet. The battle is so long and worrying that I almost despair; but I remember that the battle is not mine, but the Lord's, so I say, "Lord, I am ready to go on." Pray for us.

D. U. HALE.

Jamaica

MONTIGO BAY.—For the past three months I have been endeavoring to give the last message of mercy to the people of Montego Bay. From the first, large congregations have attended the meetings. Services were held every night, and we visited and held Bible readings during the day. A lively interest was awakened throughout the town. I sold over seventy-five dollars' worth of books and tracts, and soon some began to obey the blessed present truth.

A fierce opposition was aroused. The other churches of the town—seven in number—united in their efforts against our work. A house-to-house canvass was carried on by our opponents, who warned the people not to go near our tent, telling them we were false prophets, preaching from a strange Bible, and that God would visit terrible judgments upon those who came to listen to us. Those who persisted in attending were threatened with excommunication.

But the Spirit of God was striving with many, and the people continued to come. The increased interest and the earnestness with which the people searched the Scriptures to find out whether these things were so, enraged the enemies of the third angel's message.

A series of union meetings was held for five nights in succession, at which the passions of the people were appealed to, and strong efforts made to excite the people to prejudice against us.

Three great anti-Adventist demonstrations were held in the open air, and

the people were urged by the excited and angry clergymen to aid themselves of me. Thursday, May 7, was selected as the day when the final blow was to be struck, and the voice of the Adventist preacher silenced in Montego Bay.

But we knew the work was the Lord's, and that "the angel of the Lord encampeth round about them that fear him, and delivereth them." We never felt any fear, although excitement ran high for a few days, and many times I was insulted in the streets.

We sought the Lord constantly for wisdom, and trusted in his power for safety. And like the church in the time of Peter and John, we said, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may preach the word." The Lord heard our prayers, and gave us the victory. The great storm raised by the enemies of God's truth spent itself without doing us any harm, and a great calm now follows. The people are more interested than ever. Truly they "can do nothing against the truth, but for the truth."

Sixteen souls have publicly acknowledged Christ, and taken their stand for the commandments of God and the faith of Jesus. Others are just trembling in the balance. A sister has given a good lot upon which to build a church.

The little company which has come out amid such bitter opposition can all give a testimony which has a clear ring of love and faith, and I believe each one has his face set Zionward with a determination to go straight through into the kingdom. Praise Jehovah.

J. H. STRICKLAND.

Bermuda

HAMILTON.—Your hearts will be cheered, as ours have been, when you learn that we had a new Sabbath-keeper last Sabbath—the lady mentioned in my last letter. She rejoices in her new-found truth. It seems that she has long been praying for God to send her light. She has taken a firm and decided stand for the Sabbath truth, for which I feel to praise the Lord. It is only his power that will enable people to cut loose from the world, and take their stand for the truth of God.

Mrs. Morrow's health seems to be returning. We both feel to praise God many times each day for this delightful climate; and at the same time for the privilege of doing something to advance his cause in the earth while regaining our health.

JAMES A. MORROW.

Quebec

MONTREAL.—Returning home from a trip of one hundred and fifty miles, visiting isolated and lonely French Seventh-day Adventists, I have only words of courage and cheer to write. Personally, the truth is more real and glorious to our souls than ever. The good reports from the General Conference and through the REVIEW, of the progress of the message, have given us much comfort. I am seeking always to have that daily experience with God which will give the right ring to my testimony.

I was much blessed in my work here this winter. Not so much has been done in the way of selling books, as in Bible readings and health lectures. I met bitter opposition from some ministers. There are many people who acknowledge

the truth, but it seems as if French Protestants are in as deep ignorance of the Bible as the Catholics are. In many Catholic homes I am received as well as among Protestants, and with no more prejudice.

A year ago the husband of one of our French sisters was working very hard to discourage her from attending the services and from keeping the Sabbath. I went to see him many times, but never discussed doctrinal points, but talked of the passing events fulfilling the prophecies and confirming the truthfulness of the Scriptures. I loaned his wife "Great Controversy," and now he likes to have her read it to him. He is not the same man. Among Catholics there are some who are reading in spite of the priests' protests.

There are many perplexing phases to the work here. We have no hall to which to invite people to attend meetings, and it seems like only a drop in the bucket, going from house to house, giving tracts. I tried very hard to sell large books, but without success, on account of the high price of coal, the strikes, etc., but mostly on account of the priests. Elder Ostrander and two English-speaking Bible workers were with us till the first of March, but now only two lady workers and myself do house-to-house work. One lady and two girls, sixteen and eighteen years of age, have taken their stand for the truth. Many are convicted, and some of them are seeking to arrange their business so as to keep the Sabbath. How much is being done only God knows.

We hold meetings Sabbaths and Sundays, and also give Bible readings to interested parties, so it leaves very little time to canvass. My wife is doing some nursing, but her strength will not permit her to do much.

I love the people and the work here. Some who keep the Sabbath are suffering great persecution and trials, and need encouragement. Some of these who have recently accepted the truth need our special care and instruction, that they may be established.

EMERY P. AUGER.

West Michigan Conference

A COUNCIL meeting of the ministers and conference committee of the West Michigan Conference was held in Berrien Springs, May 12-14, to consider the work of the coming summer.

The advisability of holding a general camp-meeting was fully considered, the consensus of opinion being that it would be better to expend the necessary money and energy needed properly to equip a large camp-meeting in this conference in opening up the work in new fields by tent work. Different localities were mentioned where there appear to be good openings. W. E. Videto, who has been holding meetings in Big Rapids, with some interest, thought it would be a help to the work in that place if a tent could be located there. After some consideration of the subject, it was decided to have a local camp-meeting held there from June 12-21.

Brother Fred Brink then spoke of Barryton being a favorable opening for a tent. He has been laboring there, and some have taken their stand for the truth, and he thought the work should be carried forward through the summer by a tent effort. Brother W. D. Parkhurst mentioned several places in his

district, among them being Union City, Cassopolis, and Niles, which are favorable openings.

It was thought a tent company should consist of two ministers and an organist, and two small tents be given to each company.

The tent companies consist of the following persons:—

1. Fred Brink and R. E. Tefft.
2. W. D. Parkhurst and W. H. Heckman.
3. M. B. Miller and W. C. Hebner.
4. R. E. Harter and W. E. Videto.

The two tent companies consisting of Fred Brink, R. E. Tefft, R. E. Harter, and W. E. Videto are to make all arrangements for, and have charge of, the local camp-meeting at Big Rapids.

The school work is to receive special attention by the superintendent, and a good summer's work is planned for.

New York

THE following recommendations relating to the progress of the cause in the Empire State were passed at a meeting of the State conference committee in Buffalo, May 20:—

"That Brother O. L. Stillman's request for a general meeting at his home be granted, to be held June 13 and 14.

"Much time was used in considering the question of the location of the intermediate school of which Brother Carr is to have charge, and it was finally referred to a sub-committee, with power to act, consisting of the following persons: S. H. Lane, H. W. Carr, A. O. Burrill, F. H. Hicks, O. F. Bowen, and H. D. Bowen.

"That the request of Elder Meleen for an assistant of his own nationality in caring for the tent, etc., be granted, and meetings begin as soon as the weather will permit in Jamestown, as providence may indicate.

"That Elder L. T. Nicola be assisted by his family in a tent effort in the vicinity of his present field of labor, according to his request.

"That Elders Raymond and Hyatt unite in a short tent effort in Elmira, and for a second effort they locate farther east in unworked territory, either in Delaware or Otsego Counties.

"That we consider favorably the advisability of holding a camp-meeting at Binghamton the present summer.

"That a general appeal be made for the fund to assist worthy persons in obtaining medical and surgical assistance at our sanitarium, and that some Sabbath about July 4 be set apart for such offering.

"That Elders De Vinney and Cottrell labor in a new field south of Albany.

"That Elder Ball, assisted by Brother E. A. Raymond, continue the work at Gloversville.

"Dr. Satterlee gave a very encouraging report of the workings of the Buffalo Sanitarium. Since January 1 the institution had been operating upon a self-supporting basis. Two nurses are in training, and doing very acceptable work. The financial standing was reported as follows: *Receipts*. Donations, \$803.21; total earnings, \$1,420.01; miscellaneous, \$139.31; total, \$2,452.53. *Expenditures*. Property, \$1,016.87; rent, \$215; expenses, \$1,134.24; cash on hand, \$86.42; total, \$2,452.53. There are no debts contracted. A new electric-light bath is being constructed. This report pleased the committee much."

Dedication of the New Sanitarium

THE dedication of the new sanitarium at Battle Creek was celebrated in interesting and appropriate services, Sabbath, Sunday afternoon and evening, and Monday afternoon and evening, May 30 to June 1.

The first service of the series was held Sabbath at eleven o'clock. It was a meeting of the whole Sanitarium family for the purpose of, first of all, dedicating *themselves* anew to the Lord in the service to which he has called them in the medical missionary work. Elder G. C. Tenney preached the sermon. The sermon was followed by a consecration meeting, in which physicians, nurses, and helpers, with confession and devotion, solemnly and feelingly dedicated themselves anew to the service of the Lord. It was recognized by all that this was in reality the most important part of the dedication of the institution; that the dedication of the building would be a very small thing without the truer and more vital dedication of the lives of the workers in the building. This was a good meeting.

Sunday afternoon was the time of the dedication of the building. The leading men of the State of Michigan had taken a deep interest in the matter for weeks before. The governor of the State had sent personal invitations, over his official signature, to the governors of the other States, to be present and participate in the exercises. The auditor-general of the State of Michigan had personally written, and published in a number of the papers of the State, an excellent account of the Sanitarium and its work, and an announcement of the dedication. The railroads gave a four days' excursion rate.

The day was ideal for the occasion. The services were held in the open air, in front of the building. A platform had been erected on the broad driveway in front of the main entrance, which was occupied by the speakers. The driveway on each side was occupied by the Sanitarium family; the first floor of the columned front was occupied by the singers; and the broad approach, with all the lawn in the front, to the street, and even across the street, was crowded with the thousands of visitors.

The governor of the State could not be present himself, but sent one of his secretaries to speak for him. The auditor-general was present and presided. Congressman Gardner was present and spoke. The mayor and leading citizens of Battle Creek were present and took part. Professor O'Shea, of Wisconsin University, and Professor Scott, of Michigan University, were present and spoke. These all counted themselves glad to honor the principles and the work that are represented in the building that was being dedicated. Letters or telegrams of good will, or of regret that they could not be present, were received from the president of the United States and members of his cabinet, from governors of States, and many others.

Sunday evening was a union service of the churches of Battle Creek, in the Tabernacle. The pastors of the Methodist, Presbyterian, and Episcopal churches were present and spoke. The pastor of the Baptist church, being prevented from coming, sent a good letter. Professor Barnes's trained chorus and musicians rendered excellent selections of music.

Monday afternoon there was a reunion

of old patients in the sanitarium parlor. Many words of heartfelt gratitude and praise to God for health restored, and for knowledge of how to live so as to retain it, were spoken by those who had enjoyed the benefits of the institution in the old buildings; and hearty Godspeed to the same blessed work in the new and better building.

The exercises were brought to a close Monday night with a health banquet, in which not less than two thousand visitors participated.

From beginning to end, though there were such crowded assemblies, the services and exercises of the three days proceeded without a single accident, or a single annoying or even unpleasant incident of any kind. Everything passed off smoothly and most pleasantly, and was quietly but thoroughly enjoyed by all, as a Christian service; and a most excellent impression was made upon all, as to what a Christian celebration can be.

A full report of the details of the dedication, description of the building, etc., will be published in the August number of *Good Health*, of which an edition of two hundred and fifty thousand will be printed. It is hoped that our people throughout the United States will help to place it in the hands of the people. And when the leading officials of the State take such an interest in the principles and work committed to us, as has been done in this matter, surely all of us who are of the church itself, and who stand for these principles and this work in the world,—surely we of all people can with good heart take an interest and do all that is possible to spread abroad the knowledge of it to all people. Please let orders be sent in by the thousands for the August number of *Good Health*.

ALONZO T. JONES.

Dedication at Bethel, Wisconsin

SUNDAY, May 24, the new meeting-house at Bethel, Wis., was dedicated. About three hundred and fifty people were comfortably seated in the new house, and enjoyed the services. There was a general meeting of the conference workers at Bethel, May 21-26, so about all the ministers and other conference workers were present at the dedication; and of General Conference workers there were present P. T. Magan and A. T. Jones. As the Woodland Academy is at Bethel, and as the school was still in session, the students of the school had the benefit of the services of evenings and Sabbath and Sunday; and also had the benefit of the visits, in the school exercises, of the conference and general workers. The educational work, as well as the other branches of our work, was considered in the meetings. Woodland Academy is a success, and is another excellent demonstration of the wisdom of getting our schools far away from the cities in country places where students and teachers can till the ground and engage in mechanical and other industries.

The dedicatory sermon was preached by Elder A. T. Jones, and the prayer was offered by Elder Wm. Covert. For the average meeting-house, this house is the best arranged for room, convenience, ease of speaking, etc., that I have ever seen. It is built in the form of a Greek cross, the spaces 50 x 60 feet the longest way. It has two wide entrances, and an ante-room. It has also what I have never seen before in any of our average meeting-houses—a neat little room con-

nected with the pulpit platform, in which are a mirror, washstand, bowl, pitcher, water, and hooks for coat, hat, etc., for the use of the minister: a place where the minister before standing in the pulpit can arrange his toilet. Every minister can recollect many occasions when he has arrived at the place of meeting only after a long trip, with soiled hands, disarranged hair, and dusty face; and for lack of conveniences for washing was compelled to stand and speak and conduct services in the name of the Lord, in this uncomfortable and unbecoming condition. How refreshingly welcome at such times would have been just such a dainty little place as is this minister's room in the Bethel meeting-house! May its number be mightily increased in the land!

The house is well built, with a high basement, and is furnace heated. It cost, complete, \$2,500. And the work was so economically done that a practical builder present, said that he would not want to take a contract to duplicate it for less than \$3,200. The same plan can easily be adopted on a smaller scale. And I would recommend to all our churches that are contemplating building, that they communicate with Elder Wm. Covert, Bethel, Wis., with reference to the plan of this house that they have built at Bethel. I am sure that for economy of space, material, and expenditure, and for excellence of arrangement, this plan will be found well worthy of consideration by all.

The meetings in connection with the dedication of the Bethel house of worship were a blessing to the church, to the school, and to all visitors present.

The blessing attending this meeting was only a part of that which is attending the work throughout the whole State. At the general meeting there were presented calls for baptisms to be attended to in *twenty-six* separate localities in the conference. And the number of persons waiting for baptism in these places is about one hundred. And many of these in places where the ministers have not been especially working. From this meeting the ministers go to visit these localities and baptize these waiting ones before the tent work begins; as the tent season is late this year on account of wet and cold weather.

In the conference this year there will be five tents operated, besides considerable work to be done in halls and school-houses in localities where there are now good interests, and from which there are urgent calls.

Thus may it be in all conferences in the United States and the whole world.

ALONZO T. JONES.

THREE additions were recently received by the church at Lincklaen Center, N. Y.

TEN souls, of whom seven are heads of families, have been added to the Sabbath-keeping company at Highmore, S. D., under the recent labors of Brother E. G. Hayes.

THE International Tract Society office in Cape Town recently received an order from a native up-country for sixty copies of "Steps to Christ" in Kaffir, and the same number in Sesuto, and sixty copies of "Coming of the Lord" in both Kaffir and Sesuto. This native had used our literature before, and knew what it was.

Current Mention

— The city of Racine, Wis., was visited by a \$400,000 fire, May 31.

— Ninety thousand textile workers in Philadelphia went out on a strike, June 1, closing 553 mills.

— The burning of a government pawn shop at Naples, Italy, June 2, caused a loss of \$2,200,000.

— President Roosevelt has returned to Washington from a 14,000 mile trip, during which he made 265 speeches.

— Five men were killed and five others wounded in a battle between cowboys in Cheyenne County, Kan., June 3.

— Chronicle tables show 76,625 fires in the United States last year, against 80,379 for 1901; property loss, \$161,488,255.

— Pope Leo has refused to see President Loubet of France when he comes to Rome if his visit is made as the guest of the king of Italy.

— East St. Louis has organized a citizen patrol, headed by the mayor, to fight the flood, rescue those in danger, and protect property.

— Chicago families lose \$100,000 weekly through wages being paid by check, says Mr. E. W. Chapin, of that city. The checks are nearly always taken to saloons to be cashed.

— A million people are reported to be on the verge of starvation in China, and ten thousand children of these unfortunates have been sold by their parents for food.

— A British steamship foundered off the harbor of Valparaiso, Chile, June 2, during a severe gale, and seventy of those on board were drowned, seventeen others succeeding in reaching the shore.

— The American navy is to be increased by the construction of five new battle-ships, three of which will have a displacement each of 16,000 tons. The cost of each of the latter will be over \$4,000,000.

— Pope Leo's health is reported to be again in a critical condition, the pontiff being much of the time in a comatose state, and showing no desire to take his customary trips through the Vatican gardens.

— The twenty-first international Christian Endeavor convention will be held in Denver, Colo., July 9-13. Railway rates of one fare for the round trip are expected to be made from all parts of the country.

— A collision between railway trains of the Santa Fé line, near Stilwell, Kan., June 4, caused nine deaths, and injuries to a larger number. The trains were using the Missouri Pacific tracks on account of the Kansas floods.

— The death list of those drowned in the flood at Kansas City, Mo., and Kansas City, Kan., and Topeka, Kan., is estimated to be about ninety, the victims at Topeka numbering about forty. No accurate estimate of the property loss has been made.

— The Sny levee, on the Illinois shore of the Mississippi opposite Louisiana, Mo., was broken by the river flood, and 5,000 people living in the section which

the levee protects were forced to flee for safety. Damage amounting to millions of dollars was done to the rich farming district inundated.

— The Hargis-Cockrell feud in Breathitt County, Ky., which is attracting so much attention, dates back to the Civil War. Fresh outbreaks of assassination are feared in spite of the militia guarding Jackson, which is now the center of trouble.

— A Pacific Ocean cable has been laid between Manila and the island of Guam, and on the completion of the cable between Guam and Honolulu the United States government will have a trans-Pacific cable connecting this country with the Orient. This will be the first cable to be laid across the Pacific.

— A renewal of the anthracite coal strike in Pennsylvania is threatened, a dispute having arisen over the interpretation of the nine-hour clause in the award made by the coal strike commission. Evidently the peace secured by the commission does not rest on as stable a basis as was supposed.

— Fast and reckless automobiling is very much in public disfavor in England. A London dispatch states that "Sir Ralph Payne Gallway's suggestion that the public be allowed to go gunning for automobilists has attracted general notice in England, and is even seriously approved by some."

— The famous Ferris wheel which was built at Chicago for use during the World's Fair, was recently sold to a junk dealer in that city for \$1,800. The construction of the wheel cost \$362,000. Bonds to the amount of \$300,000 are outstanding against it, besides a floating debt of \$100,000.

— Citizens of Mount Kisco and New Castle, N. Y., were much excited over numerous incendiary fires which have recently been set in those towns, and petitioned Governor Odell for assistance to put an end to the outrages. A reward of \$1,000 was offered for the arrest and conviction of the culprits.

— The strike epidemic has spread in Chicago to dining-rooms and kitchens in hotels and restaurants, and a number of such establishments are "tied up" as a result. At the Chicago Beach hotel, one of the most prominent in the city, the women guests decided, after holding an indignation meeting, to do the work themselves.

— Two new sections have recently been added to the penal code of the State of New York, the purpose of which is to suppress discrimination on the part of labor unions against members of the national guard. Any such action by a labor union is made a misdemeanor, and is liable to punishment as such.

— Twelve lives are reported lost in a flood which swept away the town of Pacolet, S. C., the evening of June 6. The flood was caused by a cloudburst. The great cotton mills of Spartanburg and Clifton were destroyed. The property loss will reach \$2,000,000, and thousands of persons were thrown out of employment.

— The nearest approach to a solution of the problem of aerial navigation has been effected by an air-ship constructed for the Le Baudy Brothers, of France,

which on a recent trial covered a distance of twenty-five miles, half of which was against a strong wind, in about an hour and a half, carrying two men. The ship was at all times under perfect control.

— The Pennsylvania supreme court has given a decision sustaining a judgment of the lower court which refused to grant a charter to the "First Church of Christ, Scientist," of Philadelphia. The ground upon which the refusal is chiefly based is the conviction that the doctrines of Christian Science are a menace to the public health.

— Another dreadful massacre is reported from European Turkey, the village of Smerdash, south of Lake Presba, being the scene of the outrage. Three hundred houses were burned by the Turks, and two hundred persons, mostly women and girls, were slaughtered. The remainder of the inhabitants fled, and are in the mountains, without food or shelter.

— Forest fires, due to long drought, have been raging in the woods throughout New York State, Long Island, and parts of New England, and Canada, and many villages in Maine and the province of Montreal have been destroyed. The property loss will amount to millions of dollars. The smoke of the burning forests obscured the sun and produced a yellow twilight over a vast section of country centering around New York City.

— The worst cyclone ever known in this country, measured by its results, visited Gainesville, Ga., June 1. The storm was of very short duration, but in the few moments of its fury one hundred and twenty-five residents of the place were killed or mortally injured, three hundred more were hurt more or less severely, four hundred buildings were destroyed, and fifteen hundred people left homeless. The damage to property amounts to \$600,000.

— New evidence that Russia and Japan are preparing for war comes by steamer from the Orient to Vancouver, British Columbia. Japan is sending soldiers into Corea in the guise of settlers, it is said, and Russia has converted Port Arthur into a huge military camp. Russian officers in Manchuria friendly to the Chinese have earnestly advised the latter to return to China with their families until after the war, which they assert will extend over the whole of southern Manchuria and Liao-tung.

— Another antitoxin serum cure for consumption was announced at a recent meeting of the Newark, N. J., board of health, by Dr. Herman C. H. Herold, who stated that researches had been conducted for some time by himself and two other physicians, which had resulted in the production of a serum believed to be efficient as a cure for consumption in many cases. Forty-three physicians had, he stated, used the serum during the past year, treating one hundred and fifty patients, of whom seven had fully recovered, and many others were making progress toward recovery.

— Facts which have become known concerning the eruption of the Santa Maria volcano in Guatemala last year show that the disaster to the surrounding region was much greater than was reported at the time, the real news having been suppressed by the Guatemalan gov-

ernment. The second city in size in the country, containing 60,000, was utterly destroyed by the eruption and an earthquake, which occurred April 18, 1902, with what dreadful loss of life is not known. To-day the city is deserted, showing only a mass of ruins rising from volcanic ashes six feet deep.

—An Indianapolis telegram makes this statement relative to a move for Sunday law enforcement in that city: "Mayor Bookwalter to-day [May 21] instructed the superintendent of police to notify merchants who make a practice of running seven days in the week that if they did not obey the law, he would prosecute them. The mayor's instructions were the result of a call from a committee of the Protective Association of Retail Clerks. Communications from twenty organizations in the city were read, which said the members were ready to stand by the 1,500 members of the association."

—A theory to account for the prevalence of murder and suicide in sections of the country at this time has been announced by the United States weather observer at La Crosse, Wis., says a dispatch from that place. The theory is that the evil condition of things is due to the weather. The low barometric pressure, he states, produces a morbid, morose disposition, which leans naturally toward crime and murder. The theory is needed in La Crosse to account for four murders and a score of lesser crimes, which, says the dispatch, have been perpetrated in that vicinity within two weeks. One of the murders was committed by a man aged sixty, upon his neighbor, aged seventy-eight. A different theory accounting for present-day crime, and we think a truer one, is set forth in the Word of God.

—Experiments which have recently been conducted for the first time in this country, by Professor Lyon, of the physiology department of Chicago University, show that the heart of a dead animal can be made to beat the same as during life, and that without the aid of any artificial stimulus. In Dr. Lyon's laboratory the visitor may see dogs' hearts in glass jars, pulsating in the normal manner, and driving blood through tubes into the extracted lungs of the animal from which they were taken. Blood from which the fibrin or coagulating element has been removed, on being forced into the heart of a dead animal, causes it to resume its beating; and if the blood is properly aerated, the pulsations will be kept up indefinitely. Such facts seem to emphasize the Scripture statement, "The blood is the life."

—Brother B. R. Nordyke, manager of the Kansas City branch of the Pacific Press, sends the following description of the situation there caused by the flood, as it affects the traffic and the mails: "Mails go out from here now via boats and steamers, but they do not take anything but letters. Books and papers are held at the post-office here until the railroads can get into the city. We are pretty closely shut in. Steamers now ply between Kansas City, Mo., and Kansas City, Kan., charging each passenger fifty cents to cross the river. It is still raining, but the Missouri River has gone down eighteen inches in the past thirty-six hours. It now stands at 33½ feet above low-water mark, and 12¼ feet above danger line. But the citizens are

of good courage, and refuse all outside aid. Kansas City is feeding thousands of refugees from Kansas and near-by Missouri towns. The city has called on the United States government for 500 more tents and 2,000 more blankets, but no rations, as Kansas City is determined to feed all needy at its own expense. The city is under martial law, and has enacted a \$500 fine now for overcharges in prices of meals, bread, meat, or groceries. Armour is furnishing boat-load after boat-load of beef and pork free to the relief committee for the benefit of the needy. The governor of Missouri caused all saloons to be closed here indefinitely. Soldiers are patrolling the streets. There is still five feet of water running through the union depot here, and it will be a month or six weeks before it can be used again. We are of good courage, our stock of books is in warehouse, safe and dry, and we are ready for business as soon as the government and the express companies will take packages. It will be two or three weeks before all the railroads can take freight. One freight line open to the South, the Kansas City Southern for Arkansas and Texas, and the Missouri Pacific Railway are trying to take mail and passengers to St. Louis, but no freights. They expect the high waters at St. Louis to close up this one line soon now, but we still have the steamers."

Silent Messengers

Our Books, Tracts, and Periodicals

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

Tell the Glad Story Again

TELL the glad story of Jesus, who came, Full of compassion, the lost to reclaim; Tell of redemption through faith in his name:

Tell the glad story again!

Tell the glad story where, sad and oppressed,

Many in bondage are sighing for rest; Tell them in Jesus they all may be blest:

Tell the glad story again!

Tell the glad story with patience and love,

Urging the lost ones his mercy to prove; Tell them of mansions preparing above:

Tell the glad story again!

—*Julia Sterling.*

Duties of a Church Tract Society Librarian

1. It is his duty to act as business agent for the church in its missionary work.

2. He should keep the records of the missionary meetings, should assist the leader in planning the programs and in devising methods of work.

3. He should keep the accounts of the tract and missionary society, receive the collections for missionary work, order all supplies from the State secretary, distribute them to the members ordering them, and collect payment promptly for them.

4. He should conduct a steady correspondence with the State secretary, laying before him the plans on which his society is working, and the visible re-

sults of the work; should lay before his society plans which the State secretary may suggest to him, and do all he can to co-operate in the general lines of work which it may be desirable to carry forward.

5. He should not consider his duty done until he has every member doing active missionary work, either missionary correspondence, loaning of tracts, selling papers, tracts, or small books, doing Christian Help work by nursing the sick, feeding the hungry, and caring for the unfortunate, visiting the hospitals, or in other ways.

Children may keep missionary fowls, eggs to be given to the sick or sold; may have flower gardens, to provide flowers for the hospital and sick; vegetable gardens, products to be sold.

The librarian should study the church roll, and become acquainted with the qualifications of the members, so as to be able intelligently to assign each member some line of work which he can accomplish. The isolated ones should not be neglected, but should be instructed in some work which their circumstances will permit them to do.

"The Kindness of Some Friend"

"*The Signs of the Times* has come to me the last year through the kindness of some friend. I suppose some one who knows my fondness for religious reading has paid for it. I tried early in the year to ascertain who had sent it, but was unable to do so. I am an old lady, seventy-five years of age, and in poor health. I can not afford to take it again, but would like to very much, and it may be that the one who is sending it will continue to do so."

Such letters as the preceding are often received, and show how much such gifts are appreciated. We have just received a letter from a gentleman who is not an Adventist, but who is so pleased with the *Signs* that he encloses subscriptions for six of his friends. Dear reader, is not this a work you can do?

H. H. HALL.

Scatter Our Publications

It is certainly well pleasing to the Lord to have the work of the gospel carried on in a systematic and well-balanced manner. All branches of this great work need attention, and not a single branch should be neglected. A very important work is that of getting our publications before the people, and yet how few are engaged in this grand work!

We are told that if there is one work of more importance than another, it is that of getting our publications before the people, and it seems strange that so few are engaged in this work. But we have a cheering message to the effect that "the canvassing work is to be revived." We should praise the Lord for this, and take courage.

During this year, 1903, there should be scores in every conference selling these books containing the message of the soon-coming Saviour. The world is to be warned, and the Lord expects his people to accomplish this work. We can not afford to disappoint him. The call to-day is, "Go work in my vineyard,"—work for souls, spread the light of truth everywhere. Will you not respond to this call, and take hold of this

work at once? You could not be a recruit for a better work, and the wages are sure, the reward most sweet and blessed.
E. T. RUSSELL.

Qualifications of a Canvasser

THE Spirit of the Lord has indicated to us that "the canvassing work properly conducted is missionary work of the highest order." Therefore one of the first qualifications of the canvasser is—

1. Conversion. He should possess a missionary spirit.

"Since canvassing for our literature is a missionary work, it should be conducted from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to give light to the people." "Canvassers need to be daily converted to God, that their words and deeds may be a savor of life unto life, that they may exert a saving influence. The reason why many have failed in the canvassing work is that they were not genuine Christians. They did not know the spirit of conversion. They had a theory as to how the work should be done, but they did not feel their dependence upon God."

2. A spirit of self-sacrifice.

On this point the spirit of prophecy says, "Lift up the standard, and let the self-denying and the self-sacrificing, the lovers of God and humanity, join the army of workers. Let them come, not expecting ease, but to be brave and of good courage under rebuffs and hardships. Let those come who can give a good report of our publications, because they themselves appreciate their value." "We should not labor with the expectation of receiving our reward in this life, but with our eyes fixed steadfastly upon the prize at the end of the race." "Men and women are wanted now who are as true to duty as the needle to the pole,—men and women who will work without having their way smoothed and every obstacle removed."

3. Good address.

"Canvassers need self-culture and polished manners, not the affected and artificial manners of the world, but the agreeable manners that are the natural result of kindness of heart and a desire to copy the example of Christ." "Well may he consider how he may best arrest the attention; for his manner of presenting the truth may decide the destiny of the soul. . . . Therefore it is dangerous to do careless work in dealing with minds." "If this truth is inwrought in the soul, it will manifest itself in the countenance and demeanor in a calm, noble, self-possession and peace which the Christian alone can possess."

4. Energy and courage.

"Many who engage in the work of canvassing are weak, nerveless, spiritless, easily discouraged. They lack push. They have not those positive traits of character that give men power to do something.—the spirit and energy that kindle enthusiasm. The canvasser is engaged in an honorable business, and should not act as though he were ashamed of it. If he would have success attend his efforts, he must be courageous and hopeful."

5. Self-improvement.

"The canvasser should not rest satisfied unless he is constantly improving. He should make thorough preparation, but should not be content with a set form of words. He should give the Lord a

chance to work with his efforts, and impress his mind." He should cultivate thoughtful, caretaking habits,—habits of industry and discretion,—by making of himself all that is possible for him to become. "When his laborers do the very best they can, God does for them what they can not do for themselves." "The means of improvement are within the reach of all. . . . Those who are doing this work from right motives are doing an important work of ministering. . . . Their minds are enlarging, their manners are becoming more refined. They should place no bounds to their improvement, but every day be better fitted to do good work."

6. Sound principle.

As the agent is intrusted with funds of the society, and is to a certain extent his own business manager, it is essential that he be fortified with sound business principles. He must be honest with the office, honest with the people, honest in working his territory.

The Spirit of the Lord tells us: "The work is halting because gospel principles are not obeyed by those who claim to be following Christ. The loose way in which some canvassers, both old and young, have performed their work, shows that they have important lessons to learn. . . . The tract and missionary societies have been deeply involved in debt through the failure of canvassers to meet their indebtedness. Canvassers have felt that they were ill-treated if required to pay promptly for the books received. . . . Yet to require prompt remittal is the only way to carry on business."

7. Prayer. He should be a man of prayer.

"Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive embellishments in the world. If the workers would turn their attention to that which is true and living and real; if they will pray for, believe for, and trust in, the Holy Spirit, his power will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you."



Money Received on the Missionary Acre Fund

NAME	AMOUNT
R. S. Owen.....	\$25 00
Kansas Conference.....	7 70
Joseph Maurer & family.....	9 00
F. M. Millican.....	5 35
J. L. & E. H. Locke.....	8 00
Friends of the cause, Jefferson, Ohio..	4 70
Elizabeth Franks.....	5 00
O. D. Phillips.....	5 00
L. M. Witter.....	2 44
Southwestern Union Conference.....	23 00
Miss Irma Christiansen.....	2 12
Mrs. J. A. Miller.....	50
Mrs. S. D. Stone.....	3 12
Mrs. R. E. Abbott.....	1 00
John De Young.....	10 00
L. J. Lindstrom.....	5 10
H. C. Leffingwell.....	5 21
J. T. Chestnut.....	6 25
T. S. Parmelee.....	60
S. S. Koldingnes.....	7 00
Lyman Fox.....	4 85
S. C. Fairchild.....	7 00
Wm. Atkinson.....	6 00

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
- Virginia.....July 31 to Aug. 10

CANADIAN UNION CONFERENCE

- Ontario, Berlin.....June 18-28
- Quebec.....August
- Newfoundland.....September

LAKE UNION CONFERENCE

- Wisconsin, Oshkosh.....Aug. 12-24
- Michigan (U. P.) and northern Wisconsin, Menominee, Mich... June 25 to July 5
- Northern Michigan.....Aug. 27 to Sept. 6

NORTHERN UNION CONFERENCE

- Manitoba.....July 1-8
- North Dakota, Carrington.....June 23-28
- South Dakota, Madison.....June 10-21

CENTRAL UNION CONFERENCE

- Nebraska, Grand Island.....Sept. 3-13
- Nebraska, Hot Springs, S. D.....June 23-30

SOUTHERN UNION CONFERENCE

- Tennessee River Conference, Hazel, Ky. July 16-27

SOUTHWESTERN UNION CONFERENCE

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

PACIFIC UNION CONFERENCE

- Northern Montana, Armington... June 19-28
- Eastern Montana, Billings.....July 17-25,

EUROPEAN UNION CONFERENCE

- 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.

Michigan Upper Peninsula and Northern Wisconsin, Notice!

THE camp-meeting for the Upper Peninsula of Michigan and for northern Wisconsin will be held at Menominee, Mich., June 25 to July 5, preceded by a workers' meeting, beginning June 22.

We hope all our brethren who can possibly do so will attend this meeting. This will be the first camp-meeting ever held in the Upper Peninsula of Michigan. There will be services in three languages,—English, French, and Swedish.

More will be said later relative to rates on the railroads, etc. Those desiring tents will please write to Elder M. W. Lewis, Menominee, Mich., immediately.

E. R. WILLIAMS,
Supt. Superior Miss. Field.

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.—Position on farm in northern Indiana or southern Michigan. Address Perry Carter, Correct, Ind.

WANTED.—To correspond with a capable man who understands wood working machinery, with view to employment. Address J. Warren Wright, 33 Grand River Ave., Detroit, Mich.

WANTED.—Employment among Seventh-day Adventists, by a man who understands farm work, saw-mill work, and common carpenter work. Address Ralph H. Brown, Leonardsville, N. Y.

WANTED, AT ONCE.—Several good, strong Seventh-day Adventist girls not under seventeen years of age, to wait tables in vegetarian restaurant in Los Angeles. Address Manager Vegetarian Restaurant, 319 West Third St., Los Angeles, Cal.

WANTED.—To rent a farm of not less than 80 acres in northern Ohio, southern Michigan, or northeastern Indiana, for three or five years. Must be in good cultivation, and near a church and church school. Address M. S. Baldwin, Mendon, Ohio.

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

Address

The address of H. J. Farman is Randolph, Vt.

Boston Gospel Tent

The Boston field gospel tent will be located this summer near Malden Square, Malden, Mass., on Eastern Ave., midway between Main and Ferry Sts., or about one minute's walk from either street. The tent can be reached from all points in and about Boston for a five-cent fare. The meetings will begin Sunday, June 14, at 7:45 P. M., and will be continued every evening except Saturday. There will also be a service every Sunday at 2:30 P. M. K. C. RUSSELL.
71 Wyoming Ave., Melrose, Mass.

Publications Wanted

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

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

Mary A. Brain, Morrilton, Ark., *Signs, Review, Life Boat*, tracts.

Mrs. M. E. Coffin, Doyle & Overton Bldg., Santa Rosa, Cal., current publications.

N. B. Jenkins, Blythewood, S. C., *Signs, Good Health, Life Boat, Instructor, Little Friend*.

Fannie Fine, 321 Front St., Knoxville, Tenn., *Instructor and Little Friend* for a large colored Sunday-school, which has no papers.

Obituaries

COLBURN.—Died at Almena, Mich., May 24, 1903, Mrs. Silvia R. Colburn, aged 59 years, 8 months, and 24 days. Sister Colburn experienced religion during the closing days of her life, and died with the peace of God in her heart. A large assemblage of friends and neighbors gathered to hear the words of consolation offered by the writer, from John 14: 1-3. M. N. CAMPBELL.

ALBERT.—Jennie G. Albert, nee Ecker, died May 1, 1903, aged 27 years, 1 month, and 15

days. From young girlhood Jennie had loved the truth, and we trust that she will have a part in the first resurrection. She left a husband and one dear boy, her babe being buried in her arms. A large congregation of sympathizing neighbors gathered to hear words of comfort from the writer. D. E. LINDSEY.

HILDRETH.—Sister Elburga Hildreth, wife of John D. Hildreth, was born in Norway, and died in Brooklyn, N. Y., aged 23 years, 8 months, and 23 days. She was a canvasser for the books containing present truth. She longed to live that she might do more for others. She chose as her funeral text the words, "In everything give thanks." We can not sorrow as those who have no hope; for we know that she will soon hear the voice of the Life-giver. * * *

EMMERSON.—Died at his home in Newburg, Ore., May 14, 1903, of a complication of diseases, Clarence Emmerston, aged 21 years, 8 months, and 7 days. He died as he lived, at peace with his God. The object of his life was to please the Lord and to be a blessing and a help to his parents. His father and mother mourn the loss of their beloved son, but not without hope. The funeral services were conducted by the writer, assisted by the Baptist minister. JOHN M. COLE.

ROBINSON.—Ina Randall was born near Battle Creek, Mich., Nov. 20, 1880, and died of consumption, May 17, 1903, aged 22 years and 6 months. She was married to Everett Robinson, July 3, 1896. Her husband, with two little children, deeply grieves the heavy loss. She was six years a Christian, and a member of the Adventist Church. Patient and peaceful in her life, she manifested the same in her sickness and severe suffering up to the day of her death. Burial was made in Oak Hill Cemetery. I. D. VAN HORN.

ARMAN.—Died at her home in Lakefield, Mich., May 16, 1903, Margaret Arman, aged 66 years and 8 months. She was a Christian from early childhood, and for the last forty years a faithful member of the Seventh-day Adventist Church. She is survived by her husband, two sons, four grandchildren, two brothers, and three sisters. She was a kind and loving mother, a faithful wife, and was loved by all who knew her. The funeral services were conducted by the Rev. C. W. Seel-hoss (Methodist), of Merrill, Mich. * * *

REESE.—Died at St. Luke's Hospital, Jacksonville, Fla., May 8, 1903, of typhoid pneumonia, Sister Mary Edna Reese, aged 28 years. She was sick only eleven days. When the truth was presented to Sister Reese, she gladly accepted it, and was soon after baptized, and united with the Seventh-day Adventist church of this city, of which she remained a faithful member until her death. She died with a bright hope in the first resurrection. The blow falls heavily upon a devoted husband and two children. Her work has been faithfully done. CHAS. P. WHITFORD.

ESTES.—Died in Clinton, Me., May 19, 1903, of pneumonia, Sister Sarah Estes, in her eighty-first year. Sister Estes accepted present truth about seventeen years ago, and was a member of the Canaan church. She was very firm in her belief of present truth, and although deprived of meeting privileges, always seemed of good courage in the Lord, and looked forward to his coming with joy. She leaves a son and a daughter and numerous other relatives to mourn their loss. The funeral services were conducted by the writer, in the Methodist church, assisted by the pastor of the church. Sermon was based upon 1 Thess. 4: 18. P. B. OSBORNE.

DUNBAR.—Died at Dunbar, Neb., May 10, 1903, of heart failure, Sister A. E. Dunbar, aged 73 years, 1 month, 11 days. Sister Dunbar was born in Fintona, County Tyrone, Ireland, March 30, 1830. In 1840 she came with her parents to America, and they settled at Stratford, Canada. She married John Dunbar, Sept. 11, 1851. They came west, located at Dunbar, Neb., in 1856, where they have resided ever since. She was the mother of

twelve children, eleven of whom survive her. The last day of her life, which was Sabbath, was one of her best days. She took a special interest in the Sabbath service, expressing herself happy in the Lord. Her death came very suddenly. Her husband, aged eighty-three years, and very feeble in body and mind, wandered from home at the close of the Sabbath, and was found late at night mired in the creek. He was brought home in a critical condition; but was restored. As soon as Sister Dunbar saw her companion in such a pitiable condition, she sank down in death; the shock being too great for her weak heart. The blessed hope of the resurrection was preached to a large company, from 1 Cor. 15: 26. DANIEL NETTLETON.

NEILSEN.—Mrs. Becca Neilsen, nee Fristad, was born March 29, 1872, in Norway. Her parents moved to this country a few weeks later and settled near Pigeon Falls, Wis. She was brought up in the Seventh-day Adventist faith, and was baptized at the Tomah camp-meeting when about fourteen years of age. Her life was that of a consistent Christian, always manifesting a remarkably quiet and pleasant disposition. She was married to Elder N. P. Neilsen, Feb. 23, 1898. She died at Grand Junction, Colo., of tubercular meningitis, May 25, 1903. She leaves a husband, father, mother, three brothers, and three sisters to mourn their loss. Being affected with tubercular trouble, she had gone from Wisconsin to Colorado with the hope of getting relief. For a time she seemed much improved, but suddenly the disease took a fatal turn, resulting in death within a few days. The funeral services were held at Poysippi on Sabbath, May 30. Brother H. P. Anderson conducted a short Danish service early in the morning at the house; and the writer conducted services at the church at 11 A. M. John 11: 25, 26, was used as a basis of the lesson on the subject of the resurrection and the Christian's hope. Elder J. C. Nielsen also spoke a short time in Danish at the church. WM. COVERT.

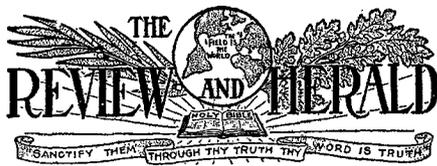
Boston

Boston, the Metropolis of New England, is commodiously situated on the Sea Shoar. 'Tis a large and well ordered Town, and hath been chosen as the meeting, place of the National Educational Association in July. The Excursion Rate over the Michigan Central, The Niagara Falls Route, is open to the Publick. Delightful Side Trips. Send 2c for Boston Booklet.

For Information apply to

L. D. HEUSNER,
General Western Passenger Agent,
119 Adams Street, CHICAGO.

SOLID THROUGH TRAINS
BETWEEN
CHICAGO, BUFFALO, NEW YORK and PHILADELPHIA
"VIA BATTLE CREEK."
Also to BOSTON via the important business centers of CANADA and NEW ENGLAND.
For Information, Time Tables, etc., apply to any Agent of the Company, or to
GEO. W. VAUX,
Asst. Gen. Pass. & Tkt. Agt.
CHICAGO.



BATTLE CREEK, MICH., JUNE 9, 1903

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

Word from the Iowa camp-meeting at Colfax states that notwithstanding the almost continuous rains, the campers are all of good courage, and an excellent meeting is in progress. The camp-ground being high and rolling, the camp is kept reasonably dry. Much attention is being given at the meeting to the educational work, and a vote has been passed to establish an industrial school at Stuart, where citizens have donated property worth \$3,000. A report of the meeting will be given later.

JAPAN is one of the most beautiful portions of the earth. Its plains and valleys, with their rich foliage, its hill slopes and forest-clad heights, its mountain peaks, towering above ravines noisy with waterfalls, with many other charms, give it a claim worthy of consideration. Our first-page cut gives us a glimpse of one of its most attractive spots, the Nunobiki Waterfall at Kobe, the city where our medical work has been established. That which appeals to us far more than the beauty of Japanese landscape, is the fact that precious souls are finding in God's Word new life, and in its Author the One altogether lovely.

WHAT do these things mean? This is a pertinent question in this country to-day, when the papers are filled with the accounts of disasters by flood and fire and storm. Such occurrences force this question upon the minds of many who experience their effects, or who read the published accounts, and Seventh-day Adventists should be on hand to improve the opportunity presented to give to the people the answer to the question which our literature contains. Why should not a special effort be made at such times to sell our literature to those to whom God's voice thus speaks in warning?

MUCH prominence is given by the Chicago *Inter-Ocean* of June 5 to statements made by Marshall Field of that city, the world's greatest merchant prince, regarding the meaning of the present labor disturbances. If not soon stopped, he declares, these disturbances will end the present period of prosperity, and will inaugurate a reign of lawlessness. To an *Inter-Ocean* reporter he said:—

Certainly, the weakest point in the government of the country to-day, and the one that is destined to bring us the greatest trouble, unless we have imme-

mediate change, is the lax enforcement of law. The trouble is that the young people of the land are growing up to have no respect for law and order; and why should they have when they are not made to respect it? There is nothing we need in this country so much, I repeat, with reference to the labor question, as an enforcement of law. I know of my own knowledge that we would have had a much greater increase in manufacturing industries in Chicago during the past five years had it not been for labor troubles in Chicago.

The Offering for July 4

ARRANGEMENTS have been made for an offering to be taken Sabbath, July 4, for the work in Australia.

It needs no argument to convince any one who is at all familiar with the work in this important field that the laborers there are in great need. They have started various enterprises and institutions, all of which require more or less ready money. Droughts, hard times, and a small constituency limit their possibilities in raising money in that field; yet, perhaps, but few fields have ever been blessed with a people who have made greater sacrifices for the cause than our brethren in Australia have done.

Ten thousand dollars is called for by the Australasian Union Conference for their work the coming year. The General Conference Committee has voted that all of the July donation be consecrated to the work in that field. In order that we may have a liberal contribution on this occasion, we must lay our plans at once to secure the amount that each of us shall give.

The world will spend millions on this very Sabbath for pleasure and selfish gratification. Eating, drinking, gambling, dancing, and racing will be the program for the day. How fitting it is that God's people hold their means sacred, and at the very hour of these public amusements, with prayer and the song of praise ascending from their humble places of worship, seal their devotions with their thank offerings!

God loves a cheerful giver. Not only the large donations of the rich, but also the willing sacrifices of the poor, are acceptable to him.

Read carefully the articles in the REVIEW AND HERALD as they appear each week concerning the work in Australia, and give as God inclines your heart. May we not have a liberal donation, Sabbath, July 4, for this needy field?

I. H. EVANS.

Special Christian Endeavor Sentinel

THE *Sentinel of Christian Liberty* of July 9, will be a number of particular value for circulation among that large society of earnest young people known as The Young People's Society of Christian

Endeavor. Their International Convention will be held at Denver, Colo., July 9-13, and this makes the present an opportune time to work, not only among the delegates, but also among the members of the society, said to be nearly four million, who will not be able to be present.

Topics Considered

This special Christian Endeavor Number of *The Sentinel* will contain articles discussing the principles of True Christian Endeavor, and Christian Citizenship, which will, in a kindly, helpful way, point out where and how our endeavor should be put forth for Christ.

In order to secure the hearty co-operation of all who are interested in placing these principles of truth in the hands of Endeavorers everywhere, we offer this Special Christian Endeavor Number at the following very low prices:—

10 copies.....	\$ 15
25 "	35
50 "	70
100 "	1 25
1,000 "	10 00
5,000 " or more, per 1,000...	8 00

Order of *The Sentinel of Christian Liberty*, 11 West Twentieth St., New York City, or of your conference tract society.

To Those Who Have Money to Loan

THE readers of the REVIEW will remember that in the issue of May 26 an elaborate statement appeared relative to the present status of the Battle Creek College property, the American Medical Missionary College, and the Missionary Acre Fund. In this statement is a provision that the Review and Herald Publishing Company should receive a promissory note for all the money due that institution on the old Battle Creek College account. This note has already been given, and is for something over nineteen thousand dollars.

The amount due the Review and Herald by the Battle Creek College was formerly over fifty thousand dollars, but large payments have been made during the last year or two, which have cut it down to the present figure. The note for nineteen thousand dollars is due Jan. 1, 1904. If paid at that time, the trustees of the Battle Creek College property receive the benefit of a reduction in the account, of over six thousand dollars. If the note is not paid at that time, this reduction will not be allowed.

As it will be impossible to pay off by means of donations the entire amount of nineteen thousand dollars, and at the same time take proper care of other creditors, some money will have to be borrowed with which to pay off a part of the account due the Review and Herald. This will not be increasing the debt, but will simply be making an exchange of obligations.

Therefore we ask those who may have money to loan at a low rate of interest, and who are disposed to loan it to us, kindly to correspond with the undersigned, at Berrien Springs, Mich., and we shall be glad to give further information relative to the security, and negotiate for the money.

P. T. MAGAN.