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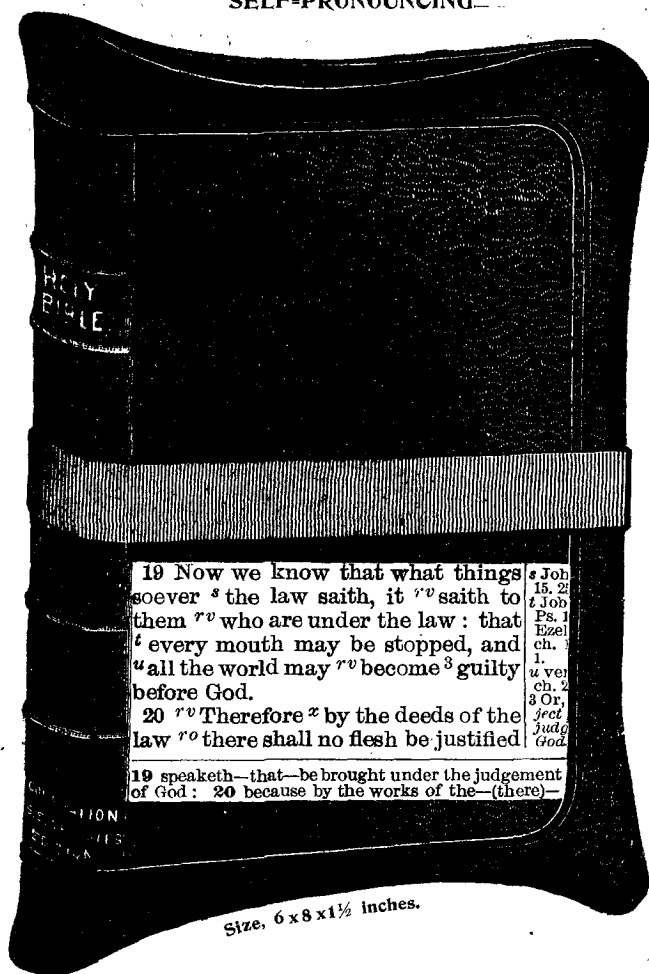
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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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Faith which was once delivered
unto the Saints"

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Editorial

The Pauline Gospel

IN his salutation to the church at Rome the apostle Paul opens to us the essential truth of the gospel which he preached. He declares it to be "the gospel of God, which he promised afore through his prophets in the Holy Scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." We need to give careful attention to what is here set forth; for it lays open to our view the very heart of the gospel. It is "the gospel of God . . . concerning his Son." That Son was born of the flesh, and thus became the Son of man. As the Son of man he lived and labored, suffered and died. But by his resurrection from the dead he was authoritatively declared to be the Son of God. The essential truth of the gospel is thus seen to be that the man, Jesus of Nazareth, was the Son of God,—that God has manifested himself in flesh in the person of his Son, Jesus Christ, in fulfillment of the promise made through the prophets of the coming Messiah. The gospel then, as taught by the apostle Paul, is the good news of God manifest in the flesh, even "in the likeness of sinful flesh." This is the provision which God has made for our salvation. To believe the gospel is to believe in this provision as a present fact,—that God is manifest in the flesh. Each believer lets this be true in himself through faith's appropriation of God's gift of himself to the flesh. Each individual must accept this truth for himself, and yield himself to the indwelling of God through

the Spirit. "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." This is the gospel of God manifest in the flesh.

The Only Gospel

God has provided only one way of salvation for all peoples in all ages. There was not one plan devised for the Jews, and then another for the Gentiles. God manifest in the flesh is the one gospel for both Jew and Gentile. "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." And when the devout Simeon saw the child Jesus, he recognized him as God manifest in the flesh, and said: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel." "The Father hath sent the Son to be the Saviour of the world." This is the gospel of "Immanuel . . . God with us." "If any man preach any other gospel unto you, . . . let him be accursed."

The Everlasting Gospel

THIS gospel of God manifest in the flesh is "the everlasting gospel" which is to be proclaimed in the last generation to prepare the way of the Lord. And in order that it may be proclaimed effectively, so as to meet the special need of the last generation and save a people from all the perversions of this time of great deception, the Lord has given to us in the Scripture the exact setting in which this gospel of God manifest in the flesh is to be presented. The prophecies, especially those found in the books of Daniel and the Revelation, disclose the condition both of the church and of the world in the last days. In the time just before the destruction of the world by fire we learn that it will be as it was in the time of Noah, just before the destruction of the world by water. Then "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And we also learn that in that same time

Satan will work "with all power and signs and lying wonders," and professed Christians will have a form of godliness, but will deny the power thereof. To the world thus under the power of Satan, and to the professed church which is without the power of godliness, must be proclaimed with a loud voice "the everlasting gospel" of God manifest in the flesh, that gospel which is "the power of God unto salvation to every one that believeth." But in order to meet the demands of this generation, it must be proclaimed in the very way in which inspiration has indicated that the final proclamation of this truth must be given. This means that the gospel of God manifest in the flesh, which was typified in the earthly sanctuary and its services, must now be taught from the standpoint of the heavenly sanctuary and its services. This will bring the world face to face with the hour of God's judgment and with the law of God as the standard of the judgment, and will then offer to them the gospel of God manifest in the flesh as the only basis of confidence in this time of judgment. It will show that Babylon is fallen, and that any form of Babylonish worship—either of the beast or of his image—will bring upon the worshiper the unmingled wrath of God. And this is the third angel's message.

The False Gospel

THERE is a counterfeit gospel in the world. It appropriates the names and terms of Christianity, but it denies the essential truth of Christianity. The true gospel is God manifest in sinful flesh, condemning sin in the flesh. The counterfeit gospel is sinful flesh claiming all the blessings and privileges of God manifest in the flesh, but without the experience. This false gospel finds its culmination in the papacy as the result of "the falling away" foretold by the apostle Paul, when the man of sin should be revealed. But the false gospel is also found in apostate Protestantism, that image of the papacy, which denies in experience, if not in express statements, the real gospel of God manifest in the flesh. As a result of all this departure from the truth, the people of this generation are largely left without the power for victory over sin, and are carried captive by Satan at his will. This is the gospel which was taught by the Pharisees in the time of Christ. "We have

Abraham to our father." This is the gospel of the flesh and of self-righteousness. It often appears under the guise of great zeal for the commandments of God, but it is always the fleshly interpretation of the commandments, which is the same as tradition. It is simply man's measure of God's character with only man's power with which to reveal it, and this is no defense against sin. It is certainly time that we should know that we are proclaiming the true gospel of God manifest in the flesh, and that we ourselves know this true gospel as an experience. It is so easy to pervert the true into the false by substituting a mere form for the thing itself. This is our danger. "Many talk of the truth, they preach the theory of the truth, when the melting love of Jesus has not become a living, active element in their character. This is an age of almost universal apostasy; and those who claim to hold advanced truth mislead the churches when they do not give evidence that their character and works harmonize with divine truth." Beware of either accepting or teaching the false gospel. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Heaven's Gift to Man

How shall we express what God has given to us? When he gave his Son, he gave the most precious gift of heaven, and he gave him never to take him back again. To all eternity the Son of man will bear in his body the marks that sin made; forever he will be Jesus Christ, the Saviour, and our Elder Brother. That is what God has done for us in giving his Son to us.

This union of the divine and the human has brought Jesus Christ very near to us. There is not one too low down for Jesus Christ to be with him. He identified himself completely with this human family. In the judgment when the rewards and punishments are meted out, he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Jesus Christ looks upon every one of the human family as his, and when humanity suffers, he suffers. He is humanity, he has joined himself to this family. He is our head, and when in any part of the body there is a throb of pain felt, the head feels that throb of pain. He has united himself with us, thus uniting us with God; for we read, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, *God with us*."

Jesus Christ thus united himself with the human family that he might be with

us by being in us, just as God was with him by being in him. This purpose he expressed in the words of his prayer for his disciples: "And the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and *I in them*." John 17: 21-26. And as he was ascending, his last words to his disciples were, "Lo, I am with you alway, even unto the end of the world." By being in us he is with us alway; and that this might be possible, that he might be in us, he took our flesh.

This also is the way in which the holiness of Jesus works. He had that holiness that he could come and dwell in sinful flesh, and glorify sinful flesh by his presence in it, and that is what he did, so that when he was raised from the dead, he was glorified. His purpose was that, having purified sinful flesh by his indwelling presence, he might now come and purify sinful flesh in us, and glorify sinful flesh in us. He "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. 3: 21. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he, might be the first-born among many brethren." Rom. 8: 29.

In this idea is bound up the whole question of predestination. There is a predestination; it is a predestination of character. There is an election; it is an election of character. Every one who believes on Jesus Christ is elected, and all the power of God is behind that election that he shall bear the image of God. Bearing that image, he is predestinated to all eternity for Christ's kingdom, but every one who does not bear the image of God is predestinated unto death. It is a predestination of God in Jesus Christ. Christ provides the character, and offers it to any one who will believe in him.

Let us enter into the experience that God has given Jesus Christ to us to dwell in our sinful flesh, to work out in our sinful flesh what he worked out when he was here. He came and lived here that we might through him reflect the image of God. This is the very heart of Christianity. Anything contrary to it is

not Christianity. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4: 1-3. That can not mean simply to acknowledge that Jesus Christ was here and lived in the flesh. The devils made that acknowledgment. They knew that Jesus Christ had come in the flesh. The faith that comes by the Spirit of God says, "Jesus Christ is come in my flesh; he dwells in my flesh; I have received him." That is the heart and life of Christianity. The difficulty with the Christianity of to-day is that Christ does not dwell in the hearts of those professing his name. He is an outsider, one looked at from afar, as an example. But he is more than an example to us. He made known to us what God's ideal of humanity is, and then he came and lived it out before us that we might see what it is to be in the image of God. Then he died, and ascended to his Father, sending forth his Spirit, his own representative, to live in us, that the life which he lived in the flesh we may live over again. This is Christianity.

It is not enough to talk of Christ and of the beauty of his character. Christianity without Christ dwelling in the heart is not Christianity. He only is a genuine Christian who has Christ dwelling in his heart. And we can live the life of Christ only by having him dwelling in us. He wants us to lay hold upon the life and power of Christianity. Do not be satisfied with anything else. Heed no one who will lead you in any other path. "Christ in you, the hope of glory," his power, his indwelling presence,—that is Christianity. That is what we need to-day, and there are hearts that are longing for that experience, and who will recognize it when it comes. Recognize Jesus Christ, and let him dwell in you. By following where he leads, we shall know what Christian experience is, and what it is to dwell in the light of his presence.

Science Affirms a Creator

THE claim so much put forward by atheists, that science is opposed to the teachings of Christianity, was recently emphatically denied by the most eminent scientist of Great Britain, Sir William Thompson, otherwise known as Lord Kelvin. In an address given at the University College, London, Lord Kelvin said that modern science, so far from being opposed to Christianity, is in thorough accord with it. A part of the report of his speech made by the London *Times* is as follows:—

Science positively affirmed creative

power. Science made every one feel a miracle in himself. It was not in dead matter that they lived and moved and had their being, but in the creating and directive power which science compelled them to accept as an article of belief. They could not escape from that when they studied the physics and dynamics of living and dead matter all around. Modern biologists were coming once more to a firm acceptance of something, and that was a vital principle. They had an unknown object put before them in science. In thinking of that object they were all agnostics. They only knew God in his works, but they were absolutely forced by science to admit and to believe with absolute confidence in a directive power—in an influence other than physical, dynamical, electrical forces. Cicero had denied that they could have come into existence by a fortuitous concurrence of atoms. There was nothing between absolute scientific belief in creative power and the acceptance of the theory of a fortuitous concurrence of atoms. Was there, he asked, anything so absurd as to believe that a number of atoms, by falling together of their own accord, could make a crystal, a sprig of moss, a microbe, a living animal? People thought that, given millions of years, these might come to pass, but they could not think that a million of millions of millions of years could give them unaided a beautiful world like ours. They had a spiritual influence, and in science a knowledge that there was that influence in the world around them. . . . Let no one, he urged, be afraid of true freedom. They could be free in their thought, in their criticisms, and with freedom of thought they were bound to come to the conclusion that science was not antagonistic to religion, but a help for religion.

Lord Kelvin supplemented this report in the *Times* with the following statement:—

In your report of a few words which I said in proposing a vote of thanks to Professor Henslow for his lecture "On Present-day Rationalism" yesterday evening in University College, I find the following: "Was there anything so absurd as to believe that a number of atoms, by falling together of their own accord, could make a crystal, a sprig of moss, a microbe, a living animal?" I wish to delete "a crystal," though no doubt your report of what I said is correct. Exceedingly narrow limits of time prevented me from endeavoring to explain how different is the structure of a crystal from that of any portion, large or small, of an animal or plant, or the cellular formation of which the bodies of animals and plants are made; but I desired to point out that, while "fortuitous concurrence of atoms" is not an inappropriate description of the formation of a crystal, it is utterly absurd in respect to the coming into existence, or the growth, or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of creative power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers which we saw around us grew by mere chemical forces. He answered: "No; no more than I could believe that a book of botany describing them could grow by mere chemical forces." Every action

of human free will is a miracle to physical and chemical and mathematical science.

These words of England's most eminent scientist have caused a great stir in scientific circles in that country. One man of note in making reference to them said: "Lord Kelvin, in effect, wiped out by a stroke of the pen the whole position won for us by Darwin." Darwin denied the necessity of a Creator.

Real science is truth, and Christianity is truth, and neither of these can be wiped out by the stroke of a pen. Christianity is, itself, the highest science.

L. A. S.

Note and Comment

WHILE sections of the West have suffered almost incalculable damage from floods the past few weeks, a vast section bordering the Atlantic coast has during the same time suffered almost as severely, as regards property loss, for the want of rain. The provinces of Quebec, Ontario, New Brunswick, and Nova Scotia, Newfoundland, the northern and southwestern parts of Maine from Augusta to the New Hampshire line, the eastern part of the latter State, large tracts in eastern and western Massachusetts, several thousand acres in northern Vermont, the Adirondack region in New York, Long Island, and a large tract in eastern New Jersey, comprise the territory affected by the drought and the fires. Giving an estimate of the property loss incurred in this section, the *Chicago Tribune* says:—

Over this great area, embracing millions of acres of timber land, the fire has swept away not only the standing trees, involving immense losses for the lumber companies and manufacturers, but ruining many farms, and destroying hundreds of farmhouses, schoolhouses, shops, and mills, and in some cases completely wiping out small villages adjacent to the woods. The losses by fire may be roughly estimated as follows: in Canada, \$5,000,000; in New England, \$5,000,000, to which Maine contributes \$3,000,000; in New York, \$2,500,000; in New Jersey, \$2,000,000. This estimate includes only the losses on timber land. Adding to it other losses, such as buildings and business property, the total probably will reach \$20,000,000, which is about the average of annual losses from forest fires in the whole country. This is not the whole extent of loss the East has suffered. It is estimated by the Massachusetts board of agriculture that the drought has occasioned losses in New England of seventy-five per cent on hay and forage, cereals, vegetables, live stock, and live stock products amounting to more than \$70,000,000.

Estimating the agricultural losses in New York and New Jersey, there probably will be a total loss from fire and drought in this fire area of a round hundred million dollars.

THE *Chicago Tribune* of June 9 closes an editorial on "The Revival of Sectionalism" by saying: "It is a serious thing to contemplate that this country is liable, unless care is taken, to be run again into factions hating each other. And the saddest thing about it is that we seem to be going backward instead of forward. Eight, six, four, and two years ago the North and South were far more friendly than they are to-day."

The explanation is that "intensity is taking possession of every earthly element," and the spirit of strife and not of peace, is in the ascendancy. These are the troublous times of earth's last days.

THE possibility of the spread of the plague in the earth by an organized effort of men, devoting themselves to the purpose of introducing it and facilitating its ravages in large centers of population, is one that the public have not contemplated in their forecast of future events, yet it is one which, according to reports from one of the storm-centers of Europe, they have now to face. We have become accustomed to rely with much assurance upon the protection from this source of danger afforded by modern sanitary science; but what assurance of safety can be felt when deadly disease germs become a weapon of warfare against mankind in the hands of desperate men. A London dispatch says:—

A dispatch to the *Daily News* from Sofia reiterates the story published a few days ago that the Macedonian revolutionary leaders threaten to use Indian plague bacilli to cause an outbreak of that disease, if their demands are not conceded. The inception of this plan is ascribed to Boris Sarafoff, the notorious Macedonian leader. The correspondent says that the threat will certainly be carried out within a few days after the rebel chiefs issue a final warning.

The *Sophiska Vedomosti*, a newspaper published in Sofia, which supports the Macedonian cause, prints a long, sympathetic article on the subject, in the course of which it justifies such actions of vengeance as the explosions at Salonica, and predicts the future destruction of banks, commercial houses, railways, and other property owned by European capitalists.

Dealing with what it describes as the terrific means contemplated by the Macedonian patriots to secure their aims, the paper says that a supply of bubonic bacilli sufficient to spread death and panic in Constantinople, Salonica, and many other places has been in readiness for a long time.

In the dirt of Constantinople and Salonica the plague germs once set free would multiply by millions. The sultan would take flight, and his palaces, built with the blood and tears of Bulgarian laborers, would be deserted. The plague would demoralize the Turkish army and disperse it. As for the Macedonians they may save themselves as their fathers always did when a plague visited the land. They will take refuge in the

mountains, while the Turks in the towns fall victims to the disease, or seek safety in flight to Anatolia. In the mountains the Macedonians can subsist for a long time on their flocks of sheep and goats, and can even grow corn without venturing into the plague-stricken plains.

Who can say that this deadly menace, now threatened against the Turk, will not ere long be seized upon by those who war against society and civilization, as a more secret and more deadly agency than dynamite and the like weapons which they have heretofore been accustomed to use?

CONSIDERABLE press comment has been occasioned by the failure of the civil authorities in an Illinois town to prevent a recent public lynching which took place there, or to take any steps to punish those responsible for it after its occurrence. The reason given for this attitude on the part of the authorities is that the law and its agencies were powerless against the strong public sentiment justifying the lynching.

This affords an illustration of a very important truth which is often not taken into account in the calculations of those who would reform the world by law. There is something back of the laws which men enact, something of more consequence than the statutes, in maintaining peace and order in society; and that something is public sentiment. And public sentiment, by which the laws of the land are generally supported, is the result of the inborn sense of right and wrong and love of justice which all persons have to a greater or less degree, as an inheritance from the law of God, which was originally implanted in the human heart. The restraining power, which maintains the degree of peace which the world enjoys, is not the laws which men have enacted, necessary as these are, but an agency which looks back to the wisdom and power of the Creator. It is a spiritual agency proceeding from and directed by God himself.

In the seventh chapter of Revelation a picture is presented of four angels standing on the four corners of the earth, holding the four winds whose blowing upon the earth would fill it with commotion and strife. Peace is preserved only because the winds of strife are held by these agencies of heaven.

The power of God is continually exercised to repress the earth's volcano of evil, through the influence of his Holy Spirit. The Spirit of God is continually working upon men's hearts, continually flooding over the troubled waters of earth's nations and peoples and tongues. But God's Spirit will not always strive with man. The time will come when his spirit with its restraining influence will be withdrawn, and then the pent-up volcano of human carnality, inspired and

directed by Satan, will burst forth in uncontrollable eruption, and all the laws upon the statute books will be powerless as straws to stay its fury. Then will the earth be filled with strife and violence, and every evil passion will assert itself unrestrained.

In the events of to-day, when law and government are swept aside by the passion of the mob, we may see already the beginning of the end. Only through God and his spiritual agencies which are at work in the earth can effective work be done in the establishment of peace and righteousness. By and by, when the four angels let loose the four winds, those who have put their dependence on human enactments will experience a sad disappointment, for which there will be no remedy.

A PITTSBURG, Pa., dispatch stated that that city was facing a building trades lockout involving 30,000 men of all crafts, which was not on account of any dispute between workmen and their employers, but was because two labor unions, the stone-masons and the bricklayers, were having a quarrel with each other. The bricklayers demanded that the stone-masons join their union; the latter refused, claiming the right to have an independent organization. As but little if any business could be done by either party while the quarrel continued, building contractors gave notice that all building operations would be suspended until the contending labor factions could come to an agreement. Thus it appears that the industrial peace of the country is liable to be disturbed not only by disagreements between labor unions and employers of labor, but by disputes between the labor unions alone.

SPEAKING to the graduating class of Vassar College, Hon. Whitelaw Reid touched as follows on the subject of the menace to society from the divorce evil, which he hoped the influence of educated women would be able to check:—

When higher ideals do return, the powerful influence of educated women surely will array, as never before, the best of their sex in compact, resistless phalanx against a social evil, alarming, degrading, or demoralizing, which steadily has become almost too common to provoke surprise—the transformation of marriage from a sacrament of God into a thoughtless and headlong business or social arrangement to be dissolved almost at pleasure. Six hundred and fifty-four thousand persons divorced in this country in the last twenty years! Such is the deplorable record on which Roman Catholic and Protestant clergy are already appealing for a union of all moral agencies to resist this downward rush of the multitude.

BROTHER N. B. EMERSON, of Topeka, Kan., sends us the following pen picture of the situation caused by the recent

flood in that city, of which he is a resident:—

TOPEKA, KAN., June 5.

At twelve o'clock, May 29, it was very apparent that great danger was threatening our city. I was standing on the bridge across the river when the warning was given that the bridge was liable to go at any time. I, with many others, got off the bridge, and watched the swelling stream. The water kept rising until the entire river valley was covered, which is five miles wide.

North Topeka, a city of ten thousand inhabitants, was covered with water before midnight, all the way from three to fifteen feet deep. I was awakened at half-past two Sabbath morning by the screaming and crying of men, women, and children. I dressed and went to a telephone and called up the police headquarters, and told them that I feared the people were needing help in North Topeka, but I soon found that they were doing all they possibly could to relieve the sufferers. As I stood on the bank of the river, and saw the men in their boats bringing that throng from trees, house-tops, anywhere they could be found, I felt that we were indeed living in strange times. That statement made by the spirit of prophecy that "whole cities shall be swept away," surely is true. In all this confusion it seemed very sad to hear men swearing and cursing God for this terrible calamity, and as never before I have been made to understand Rev. 16:9-11. When I see that so few people are willing to stop and talk about these things from a Bible standpoint, I can see more clearly how many will feel when the plagues fall. I can see more clearly what that statement from the pen of the servant of God means, that we should get out of the cities as soon as possible. As I meet our own people in the city of Topeka who are driven from their homes, and see the anxiety depicted upon their countenances, it makes me very sad.

Up to this writing there are some of our brethren and sisters from whom we have not even heard. My own dear boy was over in the valley, and I did not know that I should ever see his face again, but I read and meditated upon the ninety-first Psalm, and took him with all the faith I could to God. I have not seen my son yet, but I have received a note from him saying that he is all right.

While it seems that all the land on the river valley is covered with water, my own little home has escaped being flooded.

One young man, nearly frantic about his father and mother, persuaded a skilled boatman to undertake a trip through the valley in search of his parents. My son and a neighbor boy had rescued them Friday evening, and they, with all others who could do so, went to the hills. My boy had just returned to our home Sunday afternoon in time to see the boatman. We haven't heard from him since.

No pen can describe the scene, no tongue the distress. Thousands are driven to the hills, to return to nothing but mud.

In view of my many friends and acquaintances in different parts of the country who will be interested to hear from us, I have written these few lines for the REVIEW.

General Articles

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

Prayer

WHEN prayer delights thee least, then learn to say,
Soul, now is greatest need that thou shouldst pray.

Crooked and warped I am, and I would fain
Straighten myself by Thy right line again.

O come, warm sun, and ripen my late fruits;
Pierce, genial showers, down to my parched roots.

My well is bitter; cast therein the tree,
That sweet henceforth its brackish waves may be.

Flowers from their stalks divided, presently
Droop, fail, and wither, in the gazer's eye.

The greenest leaf divided from its stem
To speedy withering doth itself condemn.

The largest river from its fountain head
Cut off, leaves soon a parched and dusty bed.

All things that live, from God their sustenance wait,
And sun and moon are beggars at his gate.

All skirts extended of thy mantle hold,
When angel hands from heaven are scattering gold.

—Trench.

God's Purpose for His People

MRS. E. G. WHITE

PAUL writes of Christ: "And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

Paul could not speak to the Jewish converts as plainly as he desired regarding the mystery of godliness. Because of their spiritual weakness, their lack of perception, he could not utter the truth, which, could they have heard aright, with intelligent comprehension, would have been to them a savor of life unto life.

The fault was not with their instructors, but with themselves. They were dull of understanding. Abundant advantages had been given them. They could have increased in understanding regarding Christ, his work, his power to save to the uttermost all who come to him. But they had not pressed onward and upward, improving their opportunity

to learn more and still more of the Saviour. Because they had not received in faith the truths imparted to them, their memory was weak. They could not retain in their minds the truths essential to success in character-building.

The apostle calls their attention to their fault in this respect, which had become their spiritual infirmity. Their misconceptions gave them an indistinct view of Christ's power to make his people a praise in the earth.

How exactly their condition represents the condition of many of the people of God to-day, who have had every advantage, every privilege, and who, feeling the burden of God's work, ought to be saying with the whole heart, Here I am, Lord; send me. But in the place of being teachers, as they might be, they themselves can not bear the plain application of the Word of God. They do not discern the value of Bible truth. They are not a strength to the church. Had they thoroughly consecrated themselves to the Lord from their first reception of the truth, surrendering themselves unreservedly to him, and obeying the call, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," they would have walked in the companionship of Christ, learning his lessons, receiving his divine impress. They would have recognized the claims of Christ, and would not have been half Christians and half worldlings, but whole-hearted Christians, believing and practicing the word, enlightened continually, not dwelling on vague generalities, but proclaiming Christ as the Lamb of God, that taketh away the sin of the world.

Many who should be far advanced in Christian experience give evidence that they have forgotten the first principles of Christlike service. They are but children in the things of God. Their greatest desire is to carry out their own plans, while plans that the Lord lays before them they declare can not be followed.

In the most definite terms the Lord through Moses set before his chosen people his purpose for them, and the conditions upon which they would be prospered: "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments,

and the statutes, and the judgments which I command thee this day, to do them."

God calls for men whose hearts are warmed by the love of Christ. He will choose workers from among those who are willing to hear his voice and obey his words. Their capabilities may be limited, but they are loyal; and loyalty is of far more value in God's sight than mere knowledge.

God calls for earnest, high-principled men. He will use such men in his service. But he will separate from his work the lukewarm, worldly minded, self-exalted ones. Those who have buried their talents will be replaced by men who will put into wise circulation the means God has placed in their hands. Learning lessons of Christ, these workers will combine patience with diligence. Christ's work will be done. His servants will erect plants in every place in which they can find an opening. On the missionary ground next to our doors,—in the cities around us,—monuments to the truth will be established. By unselfish effort the work of God will be bound off. Humble, devoted laborers will find ways of reaching those who have not had an opportunity to hear the truth.

God's Word outlines the work that we are to do. In all parts of the world the gospel is to be preached. God calls for volunteers to engage in his work. The canvassing field is in need of recruits. Those who engage in this work in the spirit of the Master will find entrance to the homes of those who need the truth. To these they can tell the simple story of the cross, and God will strengthen and bless them as they lead others to the light. The righteousness of Christ goes before them, and the glory of God is their reward.

My brother, my sister, it is not enough to fold your hands, and say, "I am in the light." Are you walking in the light? Is the genuineness of your profession demonstrated by practical, earnest endeavor? He who works for Christ makes steady advancement. He is the doers of the Word who will be justified before God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

To walk in the light is to walk uprightly, perfecting holiness in the fear of the Lord. The path of obedience is the path to heaven. Following it, we follow on to know the Lord. He who walks uprightly walks surely. The law of God is in his heart, and his steps do not slide. He stands firm in Christ.

There should be constant growth in spirituality, in righteousness, in sanctification. Every faculty of the being is to increase in usefulness. The mind is to be closely united with the mind of the Redeemer, that when Christ, who is our life, shall appear, we may appear with him in glory.

The Christian pilgrim does not yield to the desire to rest. He moves steadily forward, saying, The day is far spent, the night is at hand. This is his motto: "Not as though I had already attained

either were already perfect: but I follow after. . . . I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

My Lord Delayeth His Coming

G. B. THOMPSON

SOMEWHAT recently, in conversation with a gentleman, he said, "Do you believe that Mr. — believes that the Lord is coming soon?" I replied that he was a member of the church, and had been for several years, and says that he does. He said, "I know that he is a member of the church, and for a number of years has professed to believe in the soon coming of the Lord. He has talked it everywhere, but I do not believe that he believes what he professes. His actions do not so speak; for he already has more of this world than he can really use, and instead of lessening his earthly possessions, as I think a man should who believes what he professes to believe, he is adding on farms, and accumulating in other ways. For one, I do not believe he really believes in the coming of the Lord."

This conversation called forcibly to my mind the words of the Saviour in Matt. 24:48-51. After giving the signs in the sun, moon, and stars which are to appear as omens of his second coming, he gives some warnings and exhortations to those who will be living at that time, and says, "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Here is a servant who says, not with his lips, but "in his heart," that the coming of the Lord is delayed. What is really in the heart is revealed in the actions. We may say we believe the coming of the Lord is near, yet if in our heart we do not really believe it, our actions, what we do, our manner of life, will show what is in the heart.

The Lord is coming in *this* generation: and the generation which is to witness this momentous event is already hoary with age. Have we been saying that we believed this, yet in *actions* denying it, will our neighbors who are watching us are coming to the conclusion that we do not believe what we profess? Let us prayerfully ponder this question. Suppose you have a neighbor who informs you that he is going to move in a short time to a distant State, yet when you meet him, the principal theme of his conversation is about the place where he lives, and he says but little about his prospective new home. You see him buying more furniture to fit up the home where he is, and from time to time he adds more acres to his farm. He con-

tinues to increase the size of his dairy, and buys new and expensive machinery to operate the farm. Would this look as though he expected to move? In seeing all this would you really believe that "in his heart" he was actually intending to emigrate to another State? — Hardly. Well, it is the same with us. Though we may say we expect the Lord to come soon, and that the destruction of all things earthly is at hand, yet if we keep adding to our earthly treasure, and fastening our hold more firmly on worldly things, our neighbors and friends will correctly conclude that while we say we believe the Lord is soon coming, yet "in our heart" we do not believe it.

How is it with us? Does our faithfulness in spiritual things testify to the world that we believe our dear Lord is soon coming? Are we as faithful in attending Sabbath meetings, prayer meetings, and annual convocations where God's servants meet to seek for strength, as we should be? Are we as faithful as we were years ago? Is our zeal in missionary work such as to impress the world with the fact that we firmly believe that the Lord will come in this generation? Are we sacrificing to extend the work in foreign lands, as those should who believe that the probation of all the world is soon to close? Surely, the time has fully come when every plan and purpose in life should reveal that we are citizens of a heavenly country, and that we expect in a little while to move to that heavenly land.

The Church of Christ a Religious Liberty Society

R. C. PORTER

(Concluded)

AFTER the church, by the judgments of God, was released from the bondage of the state, and was sent forth on her mission in the earth, further development of the work of organization became necessary. Moses's father-in-law suggested that a distribution of responsibility was essential to the preservation of Moses's health and the prosperity of the church. His suggestion was that if "God command thee so," "thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." All great matters were to be brought to Moses for consideration; but all the smaller matters were to be decided by them. Ex. 18:17-24.

It seems that the men here called rulers were called elders in Num. 11:16. Moses did not arbitrarily appoint these men; but held a conference with the people, and said to them, "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." The people concurred in the plan, saying, "The thing which thou hast spoken is good for us to do." Deut. 1:13, 14. The principle of individual rights in church government is here respected. The church officials would do nothing affecting the

companies of thousands and hundreds and fifties and tens over whom rulers were to be placed, without the consent and co-operation of the people whose right it was to have a voice in their selection.

Thus the principle of individual liberty proclaimed to the state touching rights of conscience in matters religious is here recognized as the fundamental principle of unity of action in the government of the church. In like manner this principle was adhered to in choosing deacons for the church: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Also in sending contributions to Jerusalem, "Whomsoever ye shall approve them will I send." A failure to recognize this principle in church government is sure to result in disunity.

Realizing that many chosen to be rulers were liable to consider their position as one giving them authority, rather than as requiring them to be ensamples to the people of the principles of righteousness in judgment, Moses gave them this solemn charge: "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it." Deut. 1:16, 17.

Moses, being a prophet, was in direct touch with Christ, the head and all-wise counselor of the church in the disposition of these difficult matters. This plan of organization carried out according to the charge given by Moses was designed to bring perfect co-operation throughout the body, from highest to lowest. Free speech and a candid hearing were to be given the small equally with the great. This was God's plan of church organization. It embraces the fundamental principles of individual liberty in organization, which is the only basis of liberty.

Where difficulty arose, no one, because of official position or social standing, was to be favored in hearing the cause of the differences. But an honest and righteous decision was to be rendered in the fear of God, as if standing in his immediate presence. This was Christ's organization of his own church for service in the former dispensation. How marked is the contrast between this and any other organization extant at that time. The Lord designed that in the organization of the church should be seen the pure principles of individual liberty manifested in a perfectly organized and united body for more effective work in the earth.

After this organization was completed, God met with them, and gave them his law, which was to be the crowning act of preparation for their becoming a light to the world. Love to God and love to man was to be the basic principle of all their relationship with one another and with the world. If this relationship was as perfect as it was their privilege to enjoy, nothing could cause disunity among

them; for "great peace have they which love thy law: and nothing shall offend them." It is lack of love that spoils the peace of the church, and gives or takes offense that causes trouble. So in preparing this newly organized church for successful operation, the Lord gave it the law of love, which he so well knew was all important in its equipment to make its influence a light to the world.

In the organization of the church the ministry were not to ask the people for a creed to present in their teaching; but they were to take the Word of God and bear it to the people whether they would hear, or whether they would forbear. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." A higher tribunal than man was to hold the ministry to a strict account if unfaithful in their calling. Eze. 33:8. Aaron, listening to the people in the church in his ministry, instead of presenting to them fearlessly the word of God, made a golden calf for them to worship in place of God, in the very face of the Lawgiver at Mt. Sinai. Ex. 32:1, 2. For this great wickedness God would have destroyed him and the people had not Moses stood in the breach. Ps. 106:19-23.

Its Plan of Operation

The plan laid by the Lord for the church is unquestionably practical and operative if rightly followed. One essential element in the successful operation of the plan is revealed in the first chapter of Ezekiel. The object lesson used to illustrate it is a view of the Lord's organization of the universe from his own throne in practical operation. "And their appearance and their work was as it were a wheel in the middle of a wheel." So well organized is God's great family, that it operates like machinery; yet "the living creatures ran and returned as the appearance of a flash of lightning," without collision or friction with any other of the living creatures. How was this possible? The spirit of the living creature was in the wheels. "Whithersoever the Spirit was to go, they went, thither was their spirit to go."

In studying the plan of operation of the church organization, too much can not be said of the importance of every church-member's being controlled by the one Spirit which proceeds from the Head, which is Christ. If all are under the control of this Spirit, whither his Spirit is to go, they will go. There will then be perfect unity of action.

Christ came to earth, and put this plan to test. He was not an arbitrary leader of the church while here, but a companion and fellow laborer with the brethren in church work. He sent out the seventy "into every city and place, whither he himself would come." Luke 10:1. When they returned and reported their work, he thanked God and rejoiced in spirit. He followed in his labors where they had been, not to criticize them or their work, but to preach the gospel to the poor, as it was written: "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and

recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "And all bear him witness, and wondered at the gracious words which proceeded out of his mouth." This was a great encouragement to them in their work.

In the church in his day he organized no confederacy to enforce his wishes in the plans of the church work or selections of church officers. His gentleness, forbearance, pity, and faithfulness in his relation to his fellow disciples, were his testimony concerning how the church was to be operated.

A shortcoming Judas was not harshly dealt with, nor a backsliding Peter summarily set aside. The Master sought with all his heart to save them. Matthew 18 he authorized the withdrawal of the hand of fellowship from erring ones who could not be recovered by faithful labor, but instructed that labor as for the heathen should be continued for their restoration. The organization was never to lose sight of its mission to save a lost world, and never to forget that its primary manifestation of the Spirit of loving service must appear in the home and in the church.

The organization was not to become so vindictive in its working that it would restrain Peter from going to labor for the Gentile Cornelius, when the Spirit so directed him, or prevent Paul from going over to Macedonia under the direction of the same Spirit, or prevent Philip from leaving his field of labor to join himself to the eunuch's chariot, when the Spirit so directed. On the other hand, the Spirit of Christ, which controls his church, does not ignore organization, but proceeds in harmony with counsel, as seen in the council at Jerusalem. This Spirit cometh from above, and "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

One most essential thing this Spirit brings to each member of the church is the grace of humility. "In honor preferring one another." Where this Spirit truly exists, there will be no strife for supremacy. The highest calling in the church of Christ is to be a humble child of God, not to occupy official position. A man may occupy official position, and be very deficient in Christian experience, and find at last when Christ shall write up his people that "there are last which shall be first, and there are first which shall be last."

Christ has taken the responsibility of declaring through the prophet Isaiah: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." The key that unlocks this desirable situation, and brings it into possession of the church, is also given. "That saith unto Zion, Thy God reigneth." This is the keynote of unity in church government. Confidence in God to bring to pass his pleasure in the church increases confidence in the brethren. Less confidence in self always follows increased confidence in God. In-

creased confidence in God always gives increased confidence in our fellow men. The Spirit of God is incomparably more potent to adjust difficulties and direct aright in the work of the Lord, than all combined human effort. Human hands must not take hold to steady the ark where the divine Spirit is controlling the work.

In the last message (Rev. 14:6-12) the church is directed to "worship him that made heaven, and earth, and the sea, and the fountains of waters." How bright the prospect before the church for complete unity of action when she heeds the instruction in the fullness of its meaning. Then shall her watchmen know, as Joshua and Caleb of old, that God has charge of his work, and will complete it according to his promise. They were discouraged when Israel turned their backs upon the promised land to wander in the wilderness; but they were in love with their brethren and did not part company with them. When they finally headed in solid phalanx for the land of promise, these men of faith were in the front ranks of the homeward march. The antitype of that joyful day is just at hand. The watchmen are soon to see eye to eye. The world is soon to know that the church of Christ are his disciples because of their love one for another. The earth will then be speedily lightened with the glory of God, and the mystery of God will be finished.

When Jesus comes, he will find his church which he established upon the principles of gospel liberty, "not having spot, or wrinkle, or any such thing." It will be absolutely "without fault before the throne of God," waiting for his return. In his righteousness alone this is attainable. God lives and reigns, and as surely as he has spoken the word, we shall soon see this happy condition in the church of Christ. This will be attained when each member comes into the right relation to right principles. "And every man that hath this hope in him purifieth himself, even as he is pure."

Worshipping Externals

D. H. KRESS, M. D.

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

"And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment." This gives the simple narrative of how, through a little maid, this

mighty man of valor was induced to go to Samaria, to a man of God, to be healed of his leprosy. When he arrived and stood at the door of the house of Elisha, Elisha sent a messenger unto him, saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away."

Naaman was disappointed in the simplicity of the remedy to be employed in his restoration. He was a man of wisdom, therefore reasoned as many men of wisdom reason to-day, as men naturally and logically reason. He said, If there is any virtue in water as a remedial agent, "are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel [which was undoubtedly true]? may I not wash in them, and be clean? So he turned and went away in a rage." And his servant—who evidently had confidence in God—said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child."

It is evident that God does not want us to deify remedies employed by him in restoring and healing. Of this there always exists the greatest danger. There is no virtue or healing power in the remedial agent employed. The healing virtue is found only in God. "I am the Lord that healeth thee!" The so-called remedies found in nature—air, water, pure food, etc.—are the means God has chosen through which to convey this healing to man; and while he is not confined to these, it is unwise for man not to recognize them. It is God's presence, however, and not the water, nor the external applications made, that restores to health. There always has been, and always will be, danger of mortals worshipping the visible, and saying, "These are thy gods."

People to-day go to places the waters of which are supposed to possess certain virtues. They see only the water. Anciently they flocked to the pool of Bethesda for healing. At the pool Christ healed the man who had been an invalid for thirty-eight years, without asking him to step into the water, that the people might see that the virtue is not to be found in the water, but in him. In his presence there is healing.

The serpent lifted up in the wilderness God employed in restoring health to many people; but the people who were restored saw Christ, not the serpent of brass. Afterward, that lifeless piece of brass became an idol, a god, and was itself worshiped by the people. When the people no longer saw Christ, but only the piece of brass, the Lord suffered it to be demolished. Hezekiah "brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan," that is, a piece of brass (margin). That is

really all it was, merely a piece of lifeless brass. It was worshiped, and no doubt some still affirmed that they were healed by it.

Because of this weakness on the part of man, God has to veil his glory, and truth has to be cradled in a manger, associated with no outward display. "The kingdom of God cometh not with observation," or outward splendor. John said, "There standeth one among you [externally no different from other people standing by], whom ye know not." "Had they known, they would not have crucified the Lord of glory." He came without outward display. "He came unto his own, and his own received him not." Many were searching for truth at that time. The Saviour himself said to them, "Search the Scriptures; . . . they are they which testify of me." Some searched the Scriptures, not as learners, that they might know the truth, but as teachers they searched for material to sustain and build up their wrong, exalted views and conceptions of his coming. True, they were expecting the Messiah, and they are still expecting him. Their Messiah has not yet come.

Confidence in externals proved their ruin. They were looking, as many do to-day, for glorified instead of crucified truth, looking toward the throne instead of the manger. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." The great stones of the temple, the mammoth buildings, the great organs and choirs,—these are the things that appeal to the people to-day; so they say, "Who is like unto the beast? who is able to make war with him?" The worship of externals is merely beast worship, nothing more or less. The one who depends upon outward display, upon externals, is a beast worshiper. "And all the world wondered after the beast." "All that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb."

Virtue is not found in externals. It was not in the garment that was touched by the woman who was healed. The garment only concealed the virtue. The Saviour said to those who were in danger of worshipping the externals, "It is expedient for you that I go away: for if I go not away, the Comforter will not come." Paul said, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more [after the flesh]." Worshipping the flesh, the external, the visible, accounted for their very bitter disappointment when he was crucified: their hope in him whom they thought would deliver Israel was gone. But truth is eternal, and can never perish; for God is eternal. Had their confidence been in truth, in God, they could never have sorrowed as those that had no hope, though heaven and earth should have passed away with Christ after the flesh. The invisible things are *eternal*. God reveals his character, but conceals his glory. "Verily thou art a God that hidest thyself."

The Second Coming of Christ* What Does It Mean to This World?

WE are taught by the grace of God to look for the glorious appearing of our Lord and Saviour. This appearing will not be in a hidden manner, else it could not be spoken of as appearing. Webster defines the word "appearing" as the act of coming into sight; the act of becoming visible to the eye; a thing seen; an appearance in the sky; personal presence; exhibition of the person. Christ then will *appear*, will be *visible* to every eye. Rev. 1:7. "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that . . . we should live soberly, righteously, and godly. . . . Looking for that blessed hope, and the *glorious appearing* of the great God and our Saviour Jesus Christ." Titus 2: 11-13.

The second coming of Christ has been spoken of by all his holy prophets. "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of *all his holy prophets* since the world began."

On an average, one verse in every twenty-eight in the New Testament speaks of the second coming of Christ.

Enoch understood the coming of Christ, for in Jude 14 we read that he prophesied of the coming of the Lord with ten thousands of his saints. All the generations from Adam to Enoch had the privilege of hearing the message of Christ's coming directly through Enoch; for Adam lived nine hundred and thirty years, and from creation until the birth of Enoch was six hundred and twenty-two years, so Adam lived three hundred and eight years after the birth of Enoch. Then Methuselah was born three hundred years before Enoch's translation, so he had a chance to hear directly from his father. Methuselah lived until the year of the flood, and Shem, the second son of Noah, was born ninety-seven years before the flood; hence he had the message from Methuselah. Both Abram and Isaac had the privilege of hearing it from Shem; for Abram lived one hundred and fifty years, and Isaac fifty years, contemporaneously with Shem.

Abram looked for a city whose builder and maker is God. The message of Christ's second coming, which was given by Enoch, had to pass through only two individuals, Methuselah and Shem, to reach Abram and Isaac. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

Job's hope was in the coming of Christ at the latter day. Job 19:23-27:

* Paper by Miss Maud Rowland, of the Detroit (Mich.) Bible Training School.

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Christ himself has promised to come again and receive unto himself all those who believe in him. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3. This is a beautiful promise, and in Christ's own words.

Another statement is recorded in Acts 1: 9-11. Jesus was talking with his disciples, and when he had finished speaking, he was taken up, and a cloud received him out of their sight. And it was then, as they stood looking steadfastly toward heaven, that two angels appeared to them and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This must have been a blessed assurance to them to know that he would come again. After being so closely associated with Christ, I believe it was a disappointment to the disciples when he was taken from their midst, but when the promise was given them that he would come in the same manner as they had seen him go, they must have rejoiced. So also should we rejoice as the promise is handed down from generation to generation and by all the holy prophets to us.

The last Bible prophet describes Christ's second coming: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1: 7. This, then, agrees with the text in Acts 1: 9-11. A cloud received him out of sight, and when he comes, it will be with clouds.

(To be concluded)

Plain Dressing

A YOUNG Christian woman a while ago started to go to Kansas. On the way the conductor of the train sat down opposite her, and politely asked: "Why do you dress so plain?" She inquired what his motive was in asking this question. He replied that his wife always talked about the necessity of women dressing plainly, while he did not see any reason for doing so. The young lady looked at him and said: "Why do you wear this special uniform?" He replied: "Because I serve the Rock Island Company, and comply with its

orders in wearing it." "So do I," was the quick reply; "I have joined the church of Christ, and am in the service of my Master, whose orders I must obey in my dress, according to 1 Tim. 2: 9, where he states that women shall adorn themselves in modest apparel."

Let Christian women put on this uniform, and save time, money, labor, strength, and even life itself.—*Selected.*

Trust

THOUGH Thou slay me, I will trust,
Thou art God, but I am dust;
Though thou grieve, thy grace I'll prove,
I am loveless, thou art love.

Though thou seem to turn away,
I will nearer to thee stay;
Though thy silence wound me sore,
I will follow thee the more.

Though thy face I can not see,
Well I know 'tis turned to me;
Though the clouds exclude its light,
Well I know its beams are bright.

Though the children's bread denied,
Still I linger by thy side;
Though thy fullness thou refuse,
Still the crumbs I may not lose.

Any sorrow I can bear,
Save the sorrow of despair;
Anything thou ask'st resign,
Save the bliss of being thine.

Nothing that mine eyes can see
Shall disturb my faith in thee;
Love to wait can well afford
For the leisure of the Lord.

—*Selected.*

God's Help in Tribulation

"HE was with the wild beasts, and the angels ministered unto him." Mark 1: 13. It was a meeting of extremes—the wild beasts and the angels. Two ends of the ladder of creation rested on the Son of man. His human nature had never been so lowly, never so near the ground. He was experiencing what we all at times experience—a sense of the desert. The sheen had faded from the waters of Jordan; the dove had departed; the crowd had deserted; again, as in his infancy, he was with the beasts of the field. Yet it was now again that the angels came. It is always in his depression that I read of the angels coming—in the manger, in the wilderness, in the garden.

Why do they come in his depression? Because there is a virtue in depression?—Nay, the reverse—because there is a danger in it. God will not let me have a cross without the alabaster box; he fears the effect of unqualified pain on me. There is not in all his providence a night without a star. He plants a flower on every grave, and that flower is the boundary line beyond which grief can not go.

Therefore it is, O Father, that I do not die. I could not have lived with the wild beasts if the angels had not come. I have often marveled that I did not die in the desert. When I saw it from afar, I said, "I could not live there." Yet I

have passed through, and my life is preserved. The moment I entered the desert, I felt a nameless strength. It was thy nameless angel, O Father—the angel that struggled with Jacob to keep him standing when he fain would fall. So would I have fallen, but for thy nameless angel. Thy strength passeth understanding. It was not that my anticipation of the desert proved false; it was as bad as I expected it to be. If I had been left to myself, I should have groveled on the ground. But the nameless Hand upheld me, the undefinable Peace supported me.

It was an *incomprehensible* peace. It came where it had no right to be. By all the laws of nature I ought to have fallen; the gravity of the whole earth was dragging me down; wherefore did I stand? It was thy veiled arm that held me, O Peace irrational, O Strength invisible, O Rest inexplicable, O Power that movest through shut doors, I have lived by thee! Thy staff in the valley, thy rose in the desert, thy star in the night, thy crown in the cross, thy bells in the snow, thy voice in the storm, thy print in the wounds, thine angel with the beasts of the field—it is *they* that have comforted me.—*George Matheson, D. D.*

Begin the Day With Prayer

EVERY day should be commenced with God. The busiest and best man in Jerusalem was wont to say, "In the morning will I direct my prayer unto thee, and will look up." "I will sing aloud of thy mercy in the morning." Daniel, too, saluted his God with prayer and praise at early dawn. We begin the day unwisely, and at great risk to ourselves, if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on his clothes, should also put on his spiritual armor. Before the day's march begins, he should gather up a portion of heavenly manna to feed the inner man. As the oriental traveler sets out for the sultry journey over the burning sands by loading up his camel under the palm tree's shade, and fills his water flagons from the crystal fountain which sparkles at its roots, so doth Christ's pilgrim draw his morning supplies from the exhaustless spring.

Morning is the golden hour for prayer and praise. The mind is fresh. The mercies of the night and the new resurrection of the dawn both prompt a devout soul to thankfulness. The buoyant heart takes its earliest flight, like the lark, toward the gates of heaven. One of the finest touches in Bunyan's immortal allegory is his description of Christian in the Chamber of Peace, who "awoke and sang" while his window looked out toward the sun rising. If even the stony statue of old heathen Memnon made music when the first rays of the dawn kindled on its flinty brow, surely no Christian heart should be dumb when God causes the outgoings of the morning to rejoice.—*N. Y. Evangelist.*



The Mother's Prayer

STARTING forth on life's rough way,
 Father, guide them;
 O, we know not what of harm
 May betide them!
 'Neath the shadow of thy wing,
 Father, hide them.
 Waking, sleeping, Lord, we pray,
 Go beside them.

When in prayer they cry to thee,
 Do thou hear them;
 From the stains of sin and shame
 Do thou clear them;
 'Mid the quicksands and the rocks
 Do thou steer them;
 In temptation, trial, grief,
 Be thou near them.

Unto thee we give them up;
 Lord, receive them;
 In the world we know must be
 Much to grieve them,—
 Many striving oft and strong
 To deceive them.
 Trustful, in thy hands of love
 We must leave them.

—William Cullen Bryant.

A Few Hygienic "Do's"

L. RUTH MERRITT, M. D.

1. REMEMBER that every organ, every fiber of your being, was made for a purpose. Then guard them *all* from harmful practices, and use them *all* as God intended.

2. Breathe pure air. Use all your lungs in breathing. Practice deep breathing daily. Many of us go about half dead, because we are not getting our share of the breath of life. We cram our living engine full of fuel, shut off the draft, and wonder why we lack energy.

3. Drink pure water. Soft water is preferable. Hard water is as injurious to mucous membrane as it is to the skin. Boiling will improve hard water, and will destroy bacteria. This takes a little time and trouble, but so does typhoid fever, which often takes away a life. Distilled water is best.

4. Eat pure food. Make a careful study of diet, and eat what is best adapted to your case, *heartily*, as unto the Lord, and not unto men. Don't eat everything set before you just to please yourself or the one who prepared it.

5. Keep the blood pure. Keep poisons out of the system. Don't eat them, drink them, breathe them, smoke them, chew them, absorb them, swallow them, or think them. Keep the eliminative organs in good condition by proper care.

6. Keep your surroundings sweet, clean, and cheerful. Be cheerful yourself. "A merry heart doeth good like a medicine." Enjoy your work, whatever it is, and do it with your might. Call nothing drudgery which falls to

your lot to do, if it is needful. Don't wear your strength away and waste your time in needless work. Let the sunshine enter your heart and life.

7. Take time to rest. Whatever your work, divert your mind from it at times, and let it dwell upon something else that is good. Specialties are a necessity, but they bring insanity when carried to extremes. Do whatever you do as unto the Lord, and never go beyond your strength for fear of what some one may say or think.

8. Read and practice Isaiah 58.

Home Sanitation

SANITATION means healthful living. To live in a state of ideal health requires ideal conditions.

Few of us possess these ideal conditions. All of us wish for them. Many of us are striving after them, but with vague notions of the road leading to success in the undertaking.

To start right, one must begin with the house foundations, consider the site, and this, whether it be a public or a private building.

The house should be built on the highest point of ground available. For even if it be on the side of a hill, if other buildings are still higher up, the health of the household is sure to be injured by the impurities filtering down through the soil and the air to the level of the dwelling. But we can not always choose the site. We rent or buy or inherit houses which are unfavorably located. Then it is that the earnest home-maker must "buckle on her armor."

She must make it her duty to understand what constitutes perfect drainage, and personally superintend the work of making or reconstructing drains.

If the house stands too low, and water is in the cellar during rainy seasons, the drain ditches must be dug deep, and if not connected with city sewers, must open into a cesspool at such a distance from the house as to prevent contamination of the air or the water supply. Glazed pipes are safest for conducting water from the house to the cesspool.

The "vitrified" pipe connecting this with the kitchen sink should be carefully cemented to the sink pipe. None of the plumbing about the house should be enclosed. If leakage occurs, and dangerous gas escapes, it may be easily detected.

The old plan of building closets about the sink was unsanitary to the last degree. They were always damp and ill-smelling, no matter how careful one might be, and quite too handy for old stove cloths and wet brushes. Our thoughtful woman examines her house

drain pipes in a novel way. If she suspects a leak, she pours an ounce or two of peppermint essence into the sink and the stationary wash bowls. If the leaks exist, the penetrating odor of the peppermint reveals them at once, and the plumber is called.

An excellent way to clean and disinfect pipes is to put a tablespoonful of dissolved lye (concentrated) into each vent at night, and flush the pipes thoroughly with scalding water in the morning. This removes any grease that may have accumulated about the joints or bends of the pipes. Followed by another flushing with copperas water, they are well cleansed and disinfected.

If the house is in the country, and the cesspool a necessity, have it cleaned often. All the undissolved "waste" can be used for fertilizing, and the water can be drained off by several pipes, so as to enrich a piece of crop land or meadow, or by one pipe into a flowing stream. This last method, however, takes an unfair advantage of fishes and children who own the stream, and have their natural rights.

The closet outside should also be connected with the cesspool by glazed pipes, besides having a drawer which is on small wheels, and which can be drawn out often,—once a week in the warm months,—and the contents mixed with fresh earth and applied as a fertilizing medium to any part of the garden or field where it may be most needed. If a box of fresh dry soil is kept in the closet, and a few shovelfulls thrown into the box every day, it will prevent odors, and make the labor of emptying it less disagreeable. In addition to this, in the hot months copperas water should be used freely. It is odorless, cheap, and effective.

If the cellar is damp, dig deep drains on two sides of it, and connect these with the main drain leading to the cesspool. The floor should be carefully cemented, and the ceiling and sides whitewashed several times in the year. See to it that there are windows opening out on opposite sides to insure free circulation of air.

Be sure that all your vegetables and fresh fruits are in boxes or barrels, and standing on platforms raised from three to six inches from the floor. Never allow any refuse vegetables or fruit in the cellar, not so much as a decaying cabbage leaf.

Sprouting potatoes and turnips in the spring are dangerous. They should be carried out and aired in the sunshine, the sprouts broken off, and then returned to the cellar in fresh dry boxes or barrels.

This foundation "story" of the house should be swept every week, and aired all the time, except in freezing weather. The milk safe is the best place for butter and eggs, as well as milk, but no other food should be kept there. A smaller cupboard with wire doors or sides could be placed at the foot of the cellar stairs, if you have no refrigerator, where cooked vegetables and other foods could be conveniently kept.

Canned fruit and jellies should have

the coolest place in the cellar, and be kept in a dark cupboard. It will save time and handling if it stands in front of a window, that the light may strike the jars where you open the doors, and reveal fermenting fruit or anything that needs attention.

If the house is furnace heated, the cellars for furnace and coal should be separated from the cold storage portions by a solid brick or stone wall. Unless your cellar is nine feet high, or nearly so, the platform for the furnace should be laid about two feet below the surface of the floor, to give the upward stand to the heating pipes so necessary for the best conveyance of hot air to the upper rooms.

If the house has steam heat or hot water, this precaution is not necessary.

Is the home in the city or a village with a system of water works? Then of course the water supply is not under control. But it can be improved after reaching the house by boiling or filtering, or made absolutely pure by distilling.

Small stills can now be procured, which are attached to the teakettle, and each day's supply of drinking water prepared at very small expense. People do not drink enough water; that is, the grown people. Some are afraid of the live germs, and dislike the flavor of them cooked. Boiling water renders it rather flat to the taste, but if cooled in the refrigerator, it is drinkable. The filter removes the coarser impurities, but not the germs. The only absolutely clean water is distilled; of this one is not likely to drink too much. It should not be taken with the meals, but between them and at bedtime. It would save innumerable doctors' bills if every one would drink two quarts a day, and so bathe the inner man, greatly to his advantage. It promotes digestion by dissolving and carrying off waste from the system.

If the water supply at the schoolhouse is not above suspicion, have a pasteur filter on every floor, and be sure that the janitor has a conscience and washes the cylinders each day. It is amazing to see the amount of awfulness that collects on one of these cylinders in the course of twenty-four hours.

And the children drink so much! It is appalling to consider how careless we are as to what sort of water they drink.

Then they all drink from one cup. This is unsanitary and unnecessary. Many times their little mouths are impure from want of cleanly habits or from disease. Small collapsable cups, say of aluminum, could be made, which would not be expensive, and these should be as much a part of a child's school outfit as his lead pencil and his spelling-book.

If no cup is chained to the filter, he would learn very soon not to forget his own.

The dainty ones would carry their cups in little linen or chamois cases, but even if carried in the pocket with the inevitable strings and marbles, it would be better than the cup promiscuous.

If schoolhouses or private homes have not been built with an adequate or up-to-date system of ventilation, much can be done on sanitary lines by adjustable win-

dows and open fireplaces. A window open two or three inches from the bottom and pulled down as far from the top creates a good circulation of air and occasions no draught, while a fire, even a little one, in an open grate gathers all the cold air from the floor, and equalizes the temperature of the room, besides carrying off many of its impurities.

If the fireplace was not built with the house, it can be added afterwards, either by bringing the chimney down inside or building one outside at an expense in no way commensurate with the good it accomplishes, whether one considers it from a physical or an ethical standpoint.

The joy-giving, health-promoting open fire would really not cost so much as we pay each year for doctors and drugs to cure quite preventable diseases.

All these things are for women to think and act upon. They are peculiarly woman's province.—*Katherine Ames, in American Mother.*

How to Keep Cool When the Weather Is Hot

DAVID PAULSON, M. D.

THE cold season affords a favorable opportunity to tune up the system and to develop physical stamina, and at the same time, owing to its chilly rains and more or less sudden changes of temperature, the chances to contract acute colds, influenza, pleurisy, pneumonia, and tuberculosis are increased tenfold.

The summer time is nature's opportunity to burn up the various cinders and clinkers, and other waste products that are lodged in the system, and to inaugurate a general cleansing and renovation of all the tissues. At the same time the debilitating effect of the heat often lays the foundation for nervous prostration, and tempts many a weak mortal to resort to various artificial stimulants, which soon prove to be both a snare and a delusion to him.

The temperature created within by the food we eat, has more to do with our bodily comfort or discomfort than has the surrounding atmosphere.

Careful observations have shown that nine tenths of the prostrations from heat are among those who are trying to subsist upon an unnatural and an unwholesome dietary, and who are indulging in liquor and tobacco; while those who are eating thoroughly dextrinized grain preparations, luscious fruits, and the nourishing nut preparations, are discovering that such food is conducive not only to coolness of blood, but also to calmness of spirit.

Another means of being comfortable when others are uncomfortable is to take liberal installments of winter during the summer. This can easily be done by frequent cool bathing. It is impossible to conceive of a person being overcome by heat while camping in a tub of cold water, or even while wrapped snugly in a sheet which had been wrung out of cool water.

On the hottest day of last summer a patient in our Chicago Branch Sanitarium began to have symptoms which in-

dicated that she was being prostrated by heat. She was immediately placed in a bath at a temperature a few degrees below that of the body, and cloths wrung out of ice-cold water were put around her neck and upon her head; in a few minutes she was perfectly comfortable. Her dinner was served to her under these unique circumstances. She remained in the bath several hours, and by that time the cool evening breezes had made the atmosphere so comfortable that she returned to her room. While others had been sweltering from the extreme heat, she had been enjoying the equivalent of a spring climate; as a result, she felt refreshed and invigorated.

During the hot season all should, as far as possible, take some form of cold bath in the morning and evening; if the heat is very oppressive, and prostration is threatened, one or more may be taken during the day. It is a little inconvenient to carry out this suggestion, but it is more inconvenient to have thousands of funerals in summer which never would have taken place if those whose lives were thus uselessly sacrificed had only been willing to use the same amount of good sense and judgment in reference to caring for themselves that they exercised in the management of even their ordinary business affairs.

Where Lies the Blame?

A FARMER drove up to our mill door with a load of wheat. He had a fine team of horses, but he, alas, was a sickly, meager-looking creature. Now, as he handed out the sacks of grain, he chanced upon a basket well filled with golden apples.

Forthwith he gave the precious fruit to the miller, saying, in grievous tones: "Never do apples pass my lips without subsequent suffering; take them, and may they deal better with you than with me. I have no pleasure in food; all alike causes distress and bitterness."

"On what do you dine, friend?" asked the miller.

"Salt meat, sausage, eggs, pancakes, pickles, and white bread form the chief part of my dietary, but the water is bad where I live. The only way for me to have better health is to sell what I have and move away."

But the miller, noticing his sleek-looking horses, remarked: "And do your horses partake of the same water?"

"Indeed, they take no other," the farmer made answer.

"Tobacco is a daily indulgence with you?" said the miller.

"O, yes, I couldn't live without my pipe."

"But your horses seem to thrive on the water which injures you. If they used the tobacco you do, if they lived on your diet, would they thrive, or would the water sicken them too?"

The farmer changed his diet, and left off using tobacco. Strange to relate, the water agrees with him to perfection, and he eats apples with impunity.—*St. Louis Magazine.*

"HEALTH is wealth."

THE WORLD-WIDE FIELD

A Wheelbarrow Trip in Honan, China

J. N. ANDERSON

DURING a visit to our mission station in the province of Honan, it was decided to make a short journey to a small city about twenty miles distant, where an interest to hear the truth had been awakened. Our only practical means of conveyance was a Chinese wheelbarrow, which is to Central China what the railroad is to America. It is no uncommon sight to see a train of twenty-five or thirty barrows, loaded with freight or passengers, slowly wending its way along the narrow, rough, and crooked roads of China. Thus communication is kept up between villages, cities, and even remote parts of this section of the country. South China has sampans and sedan-chairs, while in the north mules and carts take the place of wheelbarrows.

Our first step was to secure a wheelbarrow outfit, which was a little difficult, it being Chinese New Year, a period of about three weeks at the beginning of their calendar year, during which time all the people as far as possible give themselves to holidayism and vacation, so much so that nearly all the wheels of activity are brought to a standstill. But money has its magnetic power in China, as elsewhere, so our desired barrow was forthcoming when the chief driver was promised twelve hundred *cash*, worth about sixty cents United States currency, but a stiff price for the trip, which required two days, going and returning.

In general, the Chinese wheelbarrow is like that of the United States, but in point of size the latter is a mere dwarf. It has a frame built upon it large enough to accommodate two persons, with their hand luggage and bedding so distributed as to afford a very comfortable place on which to sit or lie, as inclination prompts. The propelling power is of course human Chinese brawn, under favorable conditions augmented by large sails. Behind is a Chinaman with a large strap passing over his shoulders and attached to the handles, balancing and supporting the load, while in the front is a second man working between handles similar to those behind, balancing and guiding. He, too, has a strap passing over his shoulders and hitched to the body of the barrow, answering to traces, with which the load of four or five hundred pounds is lifted forward.

This, let it be remembered, is first-class wheelbarrow accommodation, a real luxury as compared to second and third. Second class affords less room and speed, the conveyance being smaller, and the propelling power consisting of one man, or, at best, with a boy or cheap man in front, pulling with a rope. The third class differs from the other two chiefly in that it is what we would call a mixed train, carrying both passengers and freight—men, women, or children on the one side, with an equal weight of dried fish, poultry, pigs, or produce on the other.

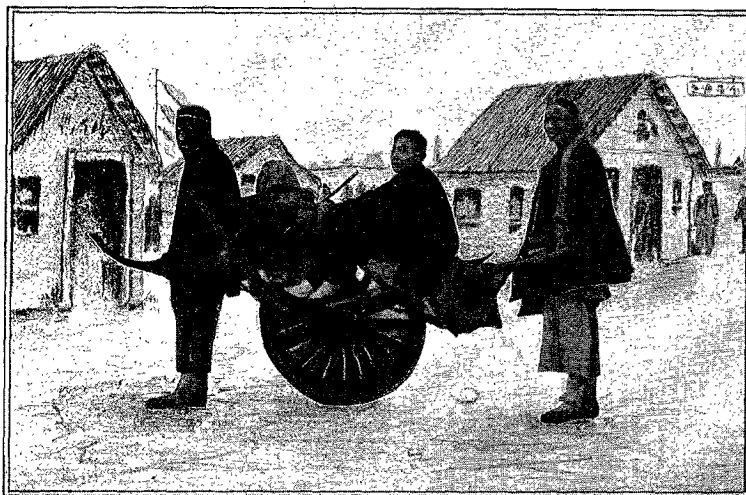
As stated, ours was first class, which combined both speed and comfort. Thus provided, we—Mr. Pilquist and the writer, accompanied by four native be-

outer garments, they set themselves to their task. With some reluctance I was persuaded to mount the wheelbarrow with Mr. Pilquist as a balancing factor. As I have before stated, passengers may either sit or recline, and as the latter seemed most convenient, we took to that. The coolies bent their backs to their burden, and the load moved forward.

As the Chinese never lubricate their barrows, a groaning, creaking noise is made with every revolution of the wheel, which I almost imagined had a softening influence on the jars and jolts occasioned by the wheel bumping over stones and rough places in the road. Thus we were provided with a species of music gratis, which, though somewhat unpleasant and monotonous, served to neutralize other even more distracting features. If one is endowed with the right kind of nerves, or with no nerves at all, it acts with a soporific effect, inducing rest and sleep. I must add that the Chinese omit the oiling element from principle; first, because the groan of the wheel, according to their belief, puts to flight the evil spirits which may be—indeed, are sure to be—skulking about; and in the second place, it is economy in the matter of money, if not of muscle. If the readers of this paper could hear and feel the ghostly groans of these wheelbarrow trains, it might not be so very difficult to believe that evil demons might be either frightened or disgusted into precipitate flight.

But, to resume, our journey progressed well. The barrow proceeded at the rate of about four miles an hour; meanwhile I felt myself growing drowsy as I lay stretched in the warm, genial sunshine; and despite these adverse conditions lost myself in sleep. It was only for a moment, when, with a vigorous jolt of the wheelbarrow, I was suddenly and abruptly brought back to the world of sense and consciousness.

Regardless of my rude awakening, the men with steady and firm pace urged on along the tortuous road, here and there turnpiked, varying in width from four to seven feet. It was about as crooked as one can imagine, and this is neither accidental nor incidental. These same evil spirits are believed to travel in a straight line, hence all roads and paths are made devious and tortuous in order to confound the invisible monsters. The same is true of hedges; and even houses are so built that the spirits in seeking to enter are liable to strike their rectilinear heads against some opposing object; which, although it never results fatally, yet so confuses them that in bewilderment they beat a hasty retreat in the same straight line. This is another illustration of how the Chinese bulldoze, browbeat, and bribe their multiform devil, who, by the fear and terror he inspires, becomes the veritable god of the Chinese.



TRAVELING BY WHEELBARROW IN CHINA

lievers—proceeded on our journey across the country, which is beautiful even in February, this great plain beginning at the southern border of this province, and stretching away to the northeast for hundreds of miles, far beyond Peking.

The day was bright and clear and warm, not unlike the sunny April days in Michigan and Wisconsin. It was spring in this part of China, and while very little spring work had yet begun, the rich, garden-like fields, cut up into small crazy-quilt patches, were green with wheat and peas, which are sown in the fall, and harvested about the end of May. Whatever else may be said of the Chinese, one thing is certainly true—they know how to till the soil.

After a short, brisk walk out of our city, across the river, and past many nestling villages, which, as a rule, surround a Chinese city, we found ourselves on the main road leading to the place of our destination. Here our train made its first halt, which was instantly improved by the barrow drivers, who took a few whiffs at their pipes and drank a cup of weak tea, whereupon, removing their

After a ride of about five miles, we reached a small wayside inn, near a massive, well-constructed stone bridge over a small stream. As is common in China, large, engraved slate slabs fixed in brick columns set forth the name and merit of the man or men who by their liberality and public spirit caused the construction of the bridge. All such matters as bridge building, constructing and repairing roads, receive no attention from the government, but depend on private enterprise. Here our train halted, and we alighted simultaneously, lest our car be capsized. The drivers again filled their pipes, and quietly seated themselves for a smoke on some wooden benches, under a straw canopy provided for just such travelers as we. The rest of our company, except myself, who had not learned the art of improvising a sorghum mill, bought with two or three *cash* apiece, a stalk or two of sugarcane, with which, like true Chinamen, they revived their flagging energies.

A short rest, and again we moved on. This time two others had their turn at the soft seats, or more properly beds, on the wheelbarrow. The next halt was for *tiffin* in a small village. It was about half way. After satisfying our appetites, some time was spent in distributing Gospels among the people who gathered about us; although a copy of any one of the four Gospels was offered for about one-fourth cent, few felt able to purchase. Some, of course, are not able to read.

We reached our destination about 4 p. m., and were at once ushered into humble but comfortable quarters, which had been specially prepared to receive us in the event of our returning with the messenger who had been sent out by a small company of earnest inquirers after truth with the request that a gospel teacher come to instruct them. Without delay the native evangelist who accompanied us sent out his card—a slip of thin scarlet paper bearing the three characters of his name in a perpendicular line down the center—to a number of his friends who hold official positions in the city. Many callers came in response, and they circulated the announcement of a gospel meeting to be held that evening.

When the evening service was opened, the people came in to the number of fully two hundred, or until the standing room was occupied. It was a motley crowd of men and boys, with a few venturesome women, who were admitted because the gathering was in a private house. There were the poor and the rich, docile peasant clad in wadded garments of blue cotton, and dignified mandarins in rich silks and soft furs. All alike listened with rapt attention while the evangelist gave a short sermon on The Commandments of God Versus Traditions of Men. Brother Pilquist followed with an exhortation, after which the evangelist in a most touching and striking manner related his own experience in accepting the gospel message, urging as a final argument that if God could save him, he certainly was able to save these his friends. Early the

next morning the chief mandarin of the city sent his card with an invitation for us to call at his *yamun*, where we were received with true oriental hospitality. He, in common with many other leading men of the place, expressed the desire that a gospel mission be opened in their city.

The Chinese may be far behind the Western world in mechanical invention, science, and art; but as to their need of Christ and appreciation of his gospel of salvation when once it has appealed to their darkened minds, they are on an equal footing with ourselves.

Canton, China.

Two Years in Alaska

A. M. DART

It will soon be two years since we came to Alaska to proclaim the truth of the third angel's message. In some respects the results of this labor are not the most gratifying, yet we can see that much has been accomplished. We have seen some fruit, and a most encouraging feature is that in every effort prejudice has been broken down in a marked degree.

In several respects, we find this a hard field in which to labor. Churches of different denominations are established in every place, and prejudice against our work is just as marked as in California, and efforts against us by the leaders of the churches are equally as great. Work with the unconverted is hard; for their minds are entirely taken up with the procuring of gold.

Alaska is fast developing. During the last session of Congress the securing of public lands under the homestead act was made possible, and with her vast resources in the fishing and mining industries, the latter of which is probably in its infancy, and in some places promising results in an agricultural way, without doubt Alaska's population will rapidly increase. The people to whom God has entrusted the greatest truths ever given to mortals should certainly establish memorials for him in this land.

After carefully and prayerfully watching the trend of affairs in the different towns where we have preached the message, I can say without hesitancy that the best possible means of reaching the people in Alaska is by health restaurants and sanitarium treatment rooms. In the different places where we have been, we have tried to enlighten the people concerning health principles. We have given health dinners, and have sold about seventy-five dollars' worth of health foods to those who became interested through our efforts to make known their value. We could have sold much more had we always been supplied with them. The people in Alaska will give attention to the principles of healthful living, even more quickly than those in the States; for here a vast amount of canned goods is used, and meat is shipped from below, making the question, "What shall we eat?" more of a problem than where the inhabitants eat the products of their own country.

Sanitarium treatment rooms would be appreciated here. The population largely consists of people with no home; these get sick with *la grippe* and other diseases, and their homeless condition would add to their appreciation of sanitarium treatment. At Juncan, where we labored last winter, on one occasion—of course this was an exceptional one—fifty dollars a week was offered for a nurse; but in every place we have been, I have noticed that good nurses have been in demand.

I can speak most encouragingly of the place the message occupies in the minds of business men and the unconverted generally where we have labored; and among professed Christians prejudice has been removed in a marvelous way. Brethren, this will be a help in establishing an institution, and in these things rather than in the number who have accepted the message, I am encouraged in our work here.

At Skagway last Thanksgiving day I was invited by the Protestant churches to participate with them in union services. I was asked upon the rostrum, and was assigned a part in the services. A donation was taken up for the poor, which amounted to about twenty dollars. This was divided among the ministers, for each to use as he saw fit. I received five dollars as my portion. I am well aware that the leaders of these churches were not favorable to my presence, but we had been invited to the homes of some of their most prominent members to study the Bible with them, and they had listened attentively and had received favorably the precious truths for this time. These circumstances placed me there in spite of the leaders.

We are now at White Horse, Yukon Territory, about one hundred miles from the coast. The interest at this place is not encouraging, but we have done what we could, and hope for some results.

Most of the time since we came to Alaska, my wife and little girl have disposed of a club of twenty-five *Signs* each week, and we have sold books at every place visited.

As workers we are alone in this field, and we ask the prayers of God's people that with meekness, heavenly wisdom, and increasing faith, we may pursue our labors.

In about two weeks we expect to put our few effects in our own boat (which will cost thirty or thirty-five dollars), and take a four-hundred-mile ride down the Yukon River to Dawson. This is a very pleasant trip this time of the year, and is sometimes a little exciting, but attended by no particular danger.

The Oldest Medical Mission in the World

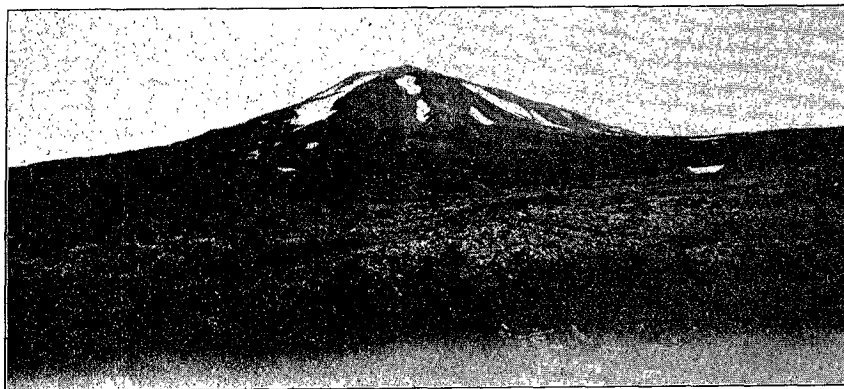
THE command to "begin at Jerusalem" was literally observed by the early promoters of medical missions. A medical mission was established in that old city as far back as 1824, and the number of out-patients who visited the English Mission Hospital for Jews at Jerusalem was 12,255, not including dressings

to wounds, sores, etc., which numbered 11,880. The in-patients numbered 879. Many sick Jews had to be refused for lack of room. The patients came from Cairo, Alexandria, Damascus, etc., as well as from Jerusalem. The new hospital which is being built will have forty beds,—fifteen more than the one used at present, which was built in 1832. So still walks through the old city, over which he wept, for which he prayed, in which he worked and died, the Great Healer, working through the branches of himself—"the Vine."—*Selected.*

Mountains of Iceland

DAVID OSTLUND

IN some parts of the country the mountains are fifty-seven hundred feet above the level of the sea. As the snow limit is about twenty-five hundred feet above the sea-level, it is believed that there must be large masses of eternal



MOUNT HECLA, ICELAND

snow. These great masses are called "*jöklar*." They cover a great deal of the surface, by some estimated at about fifty thousand square miles. The largest of these is called Vatna Jökull, and is in the southeastern part of the island. It covers an area of nearly thirty thousand square miles, and is the largest field of snow in Europe. Its highest point is fifty-eight hundred feet. Out from this great snow field extend other smaller fields, down toward the lower part of the island.

From this some of our readers may think it must be very cold, and a very undesirable place in which to live. But this is a mistake. By scanning the map, it will be seen that Iceland is almost surrounded by the Gulf Stream. This makes the climate very much milder than a person would suppose it to be. The summer is not warm, but the winters are not much colder than in the northern part of America.

The mountainous part of Iceland contains many volcanoes, though only a few of them have been active for the last one thousand years; but that they were at some time active, many of the craters give abundant evidence; and by digging in the soil, there are found in many places layers of ashes several inches in thickness, which can not be explained in any other way than that they were thrown there by volcanic action. From the time that Iceland was first settled, there have been no less than eighty-six

eruptions, and of these thirteen occurred in the nineteenth century.

The best known of these volcanoes is Hecla, about five thousand feet high, situated in the southern part. In the last thousand years there have been twenty-one eruptions from this volcano, the last two in the nineteenth century (1845 and 1878). Among other volcanoes, we might mention Katla, with twelve eruptions, the last two in 1823 and 1860; Eldeyjar, with ten eruptions, the last two in 1830 and 1879; Krafla, with four eruptions between the years 1725 and 1729; and Kverkfjöll, with three eruptions—one in 1717, one in 1867, and another in 1873.

The following from the Abbot Arngrimur Brandson (1361) describes graphically the volcanic eruptions on the island: "Some mountains in this land throw out terrible fire and great rocks, and the sound of the explosions can be heard over the whole land; and some-

times these eruptions are accompanied by such darkness that people in the summer time, in the middle of the day, can hardly see their own hands. In the ocean south of the land these eruptions have formed a great mountain, and another has disappeared which had been made in the same way."

Seydisfirdi.

Australia's Need

G. C. TENNEY


THE details of the situation in Australia, in consequence of the great drought through which the country has been passing for some years, portrays a dark picture. The rainfall of Australia is always an uncertain factor, although a very necessary one in the prosperity of the country. Through all these years of dearth there have been isolated showers here and there in most parts of the afflicted regions. In some portions of the country the effects of the drought have been only partially felt. In some cases tolerably good crops have been realized, especially in the narrow regions bordering immediately on the coast. But as a whole, the country has been for six or seven years deprived of even its small normal allowance of moisture, and it has been gradually becoming more and more arid and desolate. Gradually the pasturage has disappeared, and the cattle, sheep, and horses have been more and more closely pinched, until actual

starvation and death have overtaken millions of the dumb creatures dependent upon the care of man, while men were utterly unable to save them from their unfortunate fate.


A brother said to me, "I can bear any privation as far as it affects me, but when I go out among my cattle, and the poor, starving creatures huddle about me and follow me around, begging for food, it breaks my heart." One of our canvassers drove in a sulky past a place where a half dozen starving calves were standing. They smelled a little feed he had along for his horse, and followed him, crying for food. When he returned at night, the calves lay along the road dead, each one having followed as far as life held out. I could describe at great length heart-rending scenes of desolation and destitution, but it is not necessary thus to appeal to a Christian people.

I am informed that in most, if not all, parts of the country refreshing rains have now fallen. Whether the relief is permanent or temporary, it is not possible to predict. But we hope that by this time the suffering animals, as many as are left, are being fed. The sufferings of the people are being met by philanthropic efforts. But the wants of the cause of truth must be met by its special friends. Under ordinary circumstances, the work in Australia would not only be self-supporting by this time, but prosperous. In no country in the world would our dear people more gladly respond to the call of duty toward other parts of the world. It is a great grief to our brethren and sisters there that they must be receiving so much from abroad, when it is in their hearts to impart to others. They realize that it is more blessed to give than to receive, and would be most happy to share that blessedness. I have no doubt that in his own good time and way God will bring about the opportunity for Australia to return to his cause that which has been so lovingly bestowed upon them by their unknown brethren across the sea. From an intimate personal knowledge, I can testify to the sincerity of their devotion to the cause. Nowhere on earth is the precious truth we cherish more appreciated than in those countries which lie at our antipodes. May God bless them and help them, and may it still be in the hearts of God's people on this side to support the weak, and not to please themselves.

THE following tribute to medical missionary work appears in a letter to the public press, calling attention to a day of intercession for foreign missions: "Medical science can be used, and is increasingly used, as miracles were once used, to prove to those to whom we are sent that we have in our hands a gift of God which may be made a blessing to men. It tells of God's love, it attracts people from far and near, it impresses those who receive it with the fact that the man or woman through whom it is imparted may also have a message from God on spiritual things. The time has come for resolute forward action."



THE FIELD WORK



West Africa

CAPE COAST.—At the present writing we are all well. All but the baby have been sick with fever. I am only able to be up now, but think that I shall be able to begin work soon.

I am glad to report a profitable visit to Sekondi. I went up to see Brother Hayford at his camp in the bush. While there, I saw a place where I am quite sure we could have as good health as anywhere in Africa. It is a very high hill, and has a spring of pure, clear water flowing out of the side about half way down. I was told by the natives that there are no swamps near. It is not in any village, and we have no interest among the villages near by. It is a part of the coast that has been neglected by the other missionary societies. It is also easy of access to any part of the colony. It is about twenty-eight miles to a station. It is healthy, and I shall be able to stay indefinitely on the coast. I do pray that the Lord will supply his grace that we may be found at our post here when the Lord comes.

Brother and Sister Hyatt have decided to remain in Cape Coast, and he will go on with Bible work. Some are requiring baptism, and I will leave him to finish up the instruction and get them ready. One old man who has been a worker in the Wesleyan Church for years is asking for baptism. He had been using tobacco for forty years, but the last time I saw him, I talked with him regarding its use. He told Brother Dolphijn this morning that he had used none since I told him about it. I want to baptize him before I go to the bush.

Until we can get more natives who are consecrated and can speak the message in the native language, Bible work will be almost our only means of reaching the natives among the towns where they have had missions for years.

By having my family in the interior, it will not only cut down my expenses, but will give me a place to which to go for rest and quiet and a place to gather a few native children and have a school for their training.

D. U. HALE.

Mexico

AFTER spending two months in Mexico, I attended the General Conference at Oakland, going from there to Nebraska.

The Lord prospered us in disposing of our small home there, and May 7 my family and I left for Mexico. We had a pleasant journey, and reached Mexico City, May 11. We were kindly entertained by the brethren till we could find a suitable house.

This is a large field, with about 13,500,000 people, who are either superstitiously attached to the Roman Catholic Church or else indifferent or opposed to all religion, having seen the iniquity of the church, and knowing no other religion.

Spanish is the legal language, and is used throughout the republic, as English is in the States. There are twelve In-

dian languages spoken by different tribes, which in the aggregate number about twelve million people. These Indians alone present a great field of labor for the missionary, and as yet but little has been done for them.

At present we have two churches in the republic, with a membership of about sixty. The larger part of the missionary effort put forth by our people in this country has been in establishing and equipping the sanitarium at Guadalajara; as a result we have an institution there which will accommodate forty or fifty patients. It enjoys quite a good patronage, and at present is self-supporting. We also have a dispensary for the treatment of the poor at a nominal price, or free if they are unable to pay anything. A monthly health journal, *La Salud (The Health)* is published at the sanitarium, and it has a large field of usefulness before it.

In this country the "right arm of the message" is destined to play an important part in breaking down prejudice and giving us access to the people. We must open up medical and Christian Help work in all the large cities of the republic as rapidly as possible, thus increasing our sphere of influence.

The evangelical work in this field has been limited to the circulation of our literature and the holding of Bible readings. Our missionary paper, *El Mensajero de La Verdad (The Messenger of the Truth)*, has a circulation of about two thousand a month, about one half of which is to paid subscribers.

Those who have worked with the paper have met with good success in securing subscriptions, and some who have taken the paper became so interested that they have secured additional subscriptions, and thus the class of interested readers is slowly being increased. We have been crippled by a lack of tracts in the Spanish, but Professor Caviness has translated the recent tract on the coming of Christ, also tracts on other essential phases of the message.

A colporteur of the American Bible Society who has been thirteen years in Mexico has accepted the truth, and as his wife is in hearty sympathy with him, they add materially to the strength of our work. He is still in the employ of the society, and is doing good work selling Bibles and talking with the people.

Recently, while traveling in the interests of our paper, two of our workers found a young man who had been trained for a priest in the Catholic Church, but seeing the iniquity in that church, he turned away from it, and through reading "Steps to Christ" gained a Christian experience. He knew nothing of us as a people, and coming in contact with the missionaries of another denomination, he affiliated with them, and began preaching in his native town. As a result of his labors, a congregation has been gathered, and a chapel built. This man welcomed our brethren, and gladly studied the truth with them. He also opened his chapel and gave opportunity for them to speak to his people. He expressed himself as

ready to accept the truth presented to him, and we believe he will be a great help in building up the work.

Our experience teaches us that there are honest souls in Mexico who will receive the truth, and who, because of their lifelong knowledge of the language and ways of the people, will be the most efficient instruments in carrying the truth to their fellow countrymen.

Like all other great, unworked fields, Mexico presents many difficult problems to the missionary, but relying on him who said, "Lo, I am with you always, even unto the end of the world," we believe all problems will be solved. Our work is crippled for lack of means, and we are praying that the Lord will move on those whom he has made stewards of his bounty to give liberally, that the work may be carried forward now while the doors are open.

GEO. M. BROWN.

England

LONDON.—Our school here has just closed, and the students are scattered all over Great Britain, most of them in the canvassing field. Brother and Sister Jensen are laboring in Southampton, Brother and Sister Nethery in Scotland, Brother and Sister Marchus will go to the North England Conference until they hear definitely about Africa. The Bond brothers go to Ireland, Brother Shafer goes to Wales, Brother Bates and Miss Scoggins go to the Sanitarium at Caterham, and Mrs. Asay goes to Leicester. They all did good, substantial work right up to the last day of school. The Spanish master was especially pleased with the progress made by the Bond brothers. He told me they had done the best work of any students he had ever had in England.

The outlook for the next year is very encouraging. There has come in a real spirit among the young people here in England to make any sacrifice in order to obtain an education. Our finances are in good shape. We came out at the end of the year with all our bills paid, and some money in our treasury. We were able to add a little needed apparatus during the year—some books, a fine skeleton, teacher's desk, and some portable blackboards.

We appreciate the interest which our friends in America have shown in our school.

H. R. SALISBURY.

Chesapeake Conference

THE fourth annual session of the Chesapeake Conference was held according to appointment in Baltimore, Md., May 11-18. In addition to the conference laborers, Elder H. W. Cottrell, president of the Atlantic Union Conference; Elder H. C. Basney, of Maine; Prof. F. Griggs, of South Lancaster Academy, and Bruce Walters, representing the Pacific Press of New York, were present to assist in the different phases of work connected with the whole gospel of truth.

While there was not a large delegation from the churches, those present entered heartily into the work of the conference. A spirit of seeking God was manifest from the beginning, and the Lord showed himself ready to meet his people with blessing and refreshing. Those services which were especially set apart for seeking God proved to be indeed wit-

nesses to the truth that he is found of those who seek him. The meetings of Sabbath, May 16, were such as to bring joy and gladness to many. Hearts were moved by the Holy Spirit, and the social service that followed a practical discourse by Elder F. W. Mace was one not soon to be forgotten by those present. Nearly all in the large audience took part in bearing witness to the great love of God and their love for his truth and work. Some who had been in the background renewed their covenant with God, while all seemed filled with renewed courage to go forward to the triumph.

The resolutions that were passed were of a practical nature, touching the responsibility of paying the full tithe to the Lord in order that there may be means to carry forward the work to a speedy triumph; also that every family should have the REVIEW in order that all may keep pace with the advancing work. The canvassing work, and the circulation of *The Signs of the Times* as a means of bringing the truth before the people, were especially emphasized.

Two new churches were received into the conference; and the reports showed that during the conference year about one hundred and seventy-five united with the churches in the conference. Most of these came in by baptism. Financially the conference has prospered. The laborers have been paid each month, and at the end of the year there was \$702.32 in the treasury, so that the records showed a gain of \$1,600 during the year.

The conference was thus in a position to invite Elder H. C. Basney, of Maine, to labor in the conference, which he decided to do. One additional Bible worker was also employed.

At the closing meeting on Sunday evening Brother F. H. Seeney, a Moor, from Cheswold, Del., was ordained to the gospel ministry by the laying on of hands, Elders H. W. Cottrell and O. O. Farnsworth officiating.

Elder O. O. Farnsworth was again elected conference president, and H. S. Weaver secretary and treasurer.

O. O. FARNSWORTH, *Pres.*

H. S. WEAVER, *Sec.*

Brazil

RIO JANEIRO.—The sad news of the destruction of the Review and Herald publishing house came as a solemn message to us. Although it was then six weeks after the fire, we could not but assemble for prayer to God to sustain our dear brethren in their distress and affliction. As we bowed in prayer, we remembered the many employees, and asked the Lord if there were any among the many whom he could use to his glory here in Brazil, to put the burden upon the right ones to come here.

We have a new native brother here in Rio de Janeiro who has a great burden to spread the truth he has found, among his people. But what can he do with hardly any publications? He is working with our paper. We believe the Lord raised up this dear brother to take the place of our Brother Blumhofer, whom we lost through death. We should pray for several to take his place, but we must have something more to put into their hands than simply our small monthly paper and a few small tracts.

We do sincerely hope that steps will be taken without delay to aid the Brazil Conference to get out a few such books

as "His Glorious Appearing," in the Portuguese language. We have a small publishing fund of about three hundred dollars, but this will not reach much further than to print a few tracts. Our plan is to issue a series of small tracts; first publish the matter in our paper, and then, the type being set, have it printed in tract form, and in this way the tracts will be less expensive.

The work in Brazil is onward. All our workers are of good courage, and the Lord is with us, which is evident from the fact that precious souls are being saved, who in turn are working for others. Our tithe and offerings have greatly increased, which is another evidence that the blessing of God is with us. And, further, we rejoice to see the presence of God with us to help in establishing our tract society work on a strictly cash basis. We expect a more healthy growth of the work in all its branches during this year.

A. B. STAUFFER.

The North England Conference

I AM sure that our brethren and sisters in America will be glad to know that the Lord is blessing his work in England. For some time I have been wholly engaged in general work among the churches and companies, and in attending general meetings. I will not attempt to give a report of each visit, but will simply mention one case, that you may know how the Lord is working here.

Several weeks ago I spent Sabbath and Sunday with one of our churches. Friday evening I spoke, and at the close of the service two young men remained to speak with me. Learning that we were to have baptismal service the following Sunday evening, they asked to be baptized. We accordingly arranged for a Bible study Sunday morning at half past ten o'clock. They were both present, and we took up a study on the law of God and the necessity of perfect obedience to all its precepts. They assented to this, but knowing that they were not keeping the Sabbath, I asked them if they observed the fourth commandment. They said they did. I asked again, "But do you keep the seventh day as the Sabbath?" They quickly responded, "We do." "But," I said again, "do you keep the Sabbath on Saturday?" They said, "No, Saturday is the sixth day." They seemed perfectly honest in the thought that Saturday was the sixth day and Sunday the seventh. I was soon able to convince them that they were mistaken in this; and as they left, I placed some tracts in their hands for them to read, asking them to return to me at 2:30 P. M., when we would continue the study.

They returned promptly, and one of them said that he was thoroughly convinced that Saturday is the Sabbath, and that he had decided to keep it. He was expecting to be confirmed in the church of England that same evening, and the clergyman called upon him to see about the matter just before he returned to me in the afternoon. I asked him if he did not think it would be well to wait a few weeks before being baptized, and in the meantime study the truth more thoroughly, then if he still wished baptism, I would gladly return and baptize him. He said, "But suppose I should die before you could return, what then? No; I do not wish to wait. Tell me all the truth now, and I will obey it at once." I asked him if he was aware that to keep

the Sabbath would probably mean the loss of his position. He said, "I have been a soldier for many years, and have faced death for my country and king, and now I stand ready to die for my Saviour; I will be obedient." I could no longer refuse him baptism, but presented the different points of the faith to him, and he gladly accepted all, and that evening I led him down into the watery grave. As he came out, his face was lighted with holy joy. The next morning he went to his master and told him his decision, but instead of being dismissed, he was continued in his position as before. He has since been faithful in his obedience to the truth. The other young man drew back when it came to obedience to the Sabbath, and did not wish baptism under such conditions.

Many similar cases have recently come to my notice, and it is with great joy that we carry the truth to these hungry souls. The only difficulty that we have to meet is the scarcity of laborers and means to answer the many urgent calls for some one to come and teach the people the way of life. By this I do not mean that the evil one is not at work here as in other parts of the world; for he is exceedingly active. Mormon teachers are pressing into almost every city and village, and are urging their deceptive doctrines upon the people. Many other false teachings are spreading with marvelous rapidity. Seeing the great readiness of thousands of people to receive the truth, and the intense activity of the enemy in his efforts to turn the hearts of the people away from the truth, we are driven to the Lord with the earnest prayer that he will quickly send forth more laborers into his vineyard, and that the people of God may just now place *all*—their means as well as themselves—upon the altar of consecration, that it may be used to save the many who are ready to perish.

We are very thankful for the liberal contribution of two new tents to this conference—one forty-foot tent, by a friend in California, and one forty-by-sixty-foot tent by the Northern California Conference. If the Lord wills, in a few days tent meetings will begin in Manchester, Hull, and Leicester. Strong tent companies have been organized for each of these cities, and we ask the prayers of God's people that success may attend all these efforts.

E. E. ANDROSS.

Georgia

THE readers of the REVIEW will be interested no doubt in the progress of the work in the great Southern State of Georgia. About two and a quarter million of people are here waiting to be warned by the closing message. We have only one ordained minister, besides myself, working among the white people of this State and only one minister laboring for the colored people. April 19 we organized our first colored church in Georgia, to be known as the Second Atlanta Church of Seventh-day Adventists. About thirty colored people are keeping the Sabbath, fifteen of whom were organized into a church.

Through the labors of Brother J. T. Eaton several have become convinced of the Sabbath and other points of our faith. Two of these men are planning so to arrange their work in the fall that they can keep God's holy day. The wife

of one of these men is keeping the Sabbath, on account of which she is suffering great persecution from her father and mother.

Our work in Savannah has not produced great visible results. Two souls have been baptized, and others are interested. But who can place an estimate on the value of one soul? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Such love is too wonderful for my comprehension.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty."

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

H. F. COURTER.

The Upper Columbia Camp-Meeting

THE Upper Columbia camp-meeting was held in Byer's Grove, Pendleton, Ore., May 14-24, as had been previously appointed. The conference was held in connection with the camp-meeting, and was the twenty-third session since its organization. There were those upon the ground who had attended every session of the conference since it was organized, and it was the universal statement of such that this was the best camp-meeting they had ever attended. There was a steady growth in interest from day to day, and at no time was there any special flight of feeling, but from the study of the Word new truths were brought out, and it was remarked by many that they had received something that would be a help to them after returning home, as they knew better how to study the Bible, and how to appropriate the truths it contains to their own individual lives.

The laborers from abroad were Elders Knox, Prescott, Shultz, and Snyder. Professor Prescott conducted a Bible study each afternoon, dwelling at considerable length upon the necessity of each having a new experience in the work; it is necessary for each one of us—ministers as well as people—to have a living connection with heaven from day to day, that we may be prepared properly to carry on the work at this important time of the message. There were one hundred and six tents pitched on the ground, yet the meeting was not so well attended as it had been in former years; but those who did attend were earnest and anxious to receive all the good they could.

There has been a steady increase in the finances of the conference, and the tithe this year amounted to more than seventeen thousand dollars. After settling all claims against the conference, there was left in the treasury more than three thousand dollars, fifteen hundred of which was very freely donated to the General Conference to carry on its work. The brethren heartily entered into this move, and many expressed a wish that it might have been more, but were thankful that they could do even that much.

The Upper Columbia Conference feels a deep interest outside of its own territory, and during the past two years has helped in sustaining laborers in Africa

and British Columbia, and in sending canvassers to England. It will still continue to assist in the work in British Columbia until they are able to carry on their work alone. If the tithe should continue to increase as it has done during the past two years, which has been about seven thousand dollars, the conference will be able not only to carry on its own work, but also to render help to the General Conference from time to time as it may need it. One thing of special encouragement is this: the college has been educating young men and women for the work until this season a number of young men were licensed to go into the field to improve their gift as ministers. On account of the work with "Christ's Object Lessons," which took the entire laboring force of the conference the past year, but little was done in new fields. Yet three new churches were organized, with a membership of sixty-two. The work with that book is not yet finished, but the laborers this year will all go into new fields. The thought that soon the work will be finished, and the faithful will meet the Saviour in peace, was kept before the brethren during the camp-meeting; and those who accepted the truth in the early days of the message, and have grown old, and thought perhaps they might pass away before the Lord would come, had their hopes revived.

The conference voted to discontinue the large camp-meetings, closing the conference year December 31, and as soon after as arrangements could be made, the conference would convene, at which the business would be transacted, officers elected, and instead of one large camp-meeting, several camp-meetings might be held in smaller places.

The work of education is one of special interest to this conference, and steps are being taken to hold teachers' institutes in Western Oregon, Montana, and the Upper Columbia Conferences this season, in order to give the church school teachers a better training for the work of teaching Christian education. Professor Lewis, president of the college, will visit all the camp-meetings in the district, and labor in the interests of the college. A teachers' institute will be held following the camp-meeting in Western Oregon, which a number of the teachers from the college will attend. The institute in Upper Columbia will be held later in the season, probably at College Place. A number of young men and women who have been in attendance at the college for the last two or three years, have gone into the work this season, and it has been a source of much encouragement to parents to see that they can send their young people to the college, and have them trained for a place in the work. We look forward to the coming year with bright hopes, and trust a full attendance will be seen.

The sanitarium work has had a prosperous year. Dr. Yarnell, Sister Morrison, the matron, with several others from the institution, were on the ground, and were kept busy almost the entire time, in the interests of the sanitarium work. The institution has been quite successful the past year in training a class of young men and women who will be a credit to the work as they go out into the field to carry out the principles that underlie the medical missionary work.

As the laborers go into the field the coming season, they will make a special

effort to look after those who need treatment, and encourage them to have the benefits of the sanitarium for a few weeks or months, and in this way it will become more widely known, its influence will be felt, and a greater patronage secured.

Steps are being taken to place the canvassing work on a better foundation, and the prospects are that quite a number will enter the field the coming season. The placing of our publications in the hands of the people is a work of great importance at the present time. We ask our churches everywhere to correspond with us if they know of any one of their number who has gained an experience through the sale of "Christ's Object Lessons" who might be interested in canvassing for our larger publications, and steps will be taken to encourage all such to enter the field at the earliest possible moment.

The laborers have gone into the field with bright prospects before them, looking after interests that have been created through the sale of "Christ's Object Lessons," and we shall hope and pray that success may attend every effort put forth. Dear brethren and sisters, remember these laborers in your prayers this coming season, that God may add to their numbers, and give them fruits worthy of their hire. A. J. BREED.

Missionary Work in the School at Cooranbong, Australia

[THE description of the missionary enterprises of our school in Cooranbong will be read with special interest just now when attention is being turned toward the needs of Australia. We are indebted to a private letter written by Sister Hattie Andre, one of the instructors in the school, to Elder G. A. Irwin, while he was in America, for this article.]

On each Wednesday, from ten to eleven o'clock, one hour in the school is devoted to a missionary meeting. The officers of this meeting are students, and most of those taking part are students. This is a part of the regular school program. Our students are all expected to be present, and we seek as far as possible to give each something to do as frequently as we can. This we think is a good training for the youth, and it gives them experience in literary lines as well as in missionary work.

Just now we are making an effort toward supporting foreign missionaries in some of the islands or in China or India. The faculty have subscribed twenty pounds, and the students are seeking in various ways to raise as much, or more. Of course most of them are poor, and have but little if any ready cash. Brother Davis has volunteered to pay twelve pounds ten shillings to the students who will clear one acre of land on the school farm, thus helping the school, and at the same time helping the boys to earn their money to help support a missionary. Other boys are earning money by chopping wood. Besides this they are planning a missionary garden, the proceeds of which they will use in helping support a missionary.

There is also some talk of a missionary garden for the girls. The girls are making useful articles of various kinds, which they sell to the people in the neighborhood and to the shops in Sidney. The little children of the preparatory

department are also arranging for a missionary garden. The little articles that they are making this year they sell, and for the first half of the year use the money to help the work in Queensland; for the last half they propose to help the Burmese work in India.

In the Sabbath-school we are also inventing every way we can think of to train the students for Sabbath-school and missionary workers. We have organized a Sabbath-school normal class. There are seventeen young men in this class. For half an hour before the teachers' meeting each week special instruction is given in the best methods of teaching; and then on Sabbath one of the members of the class teaches the class, and all the other members hold themselves in readiness to teach any class in the school whose teacher may be absent for the day. In the afternoon two or three of them go to the home of an aged brother and sister who can not attend service, to study the lesson with them. Two others go to another family to hold a Sabbath-school and Bible study. Two others go to Mandalong to hold meetings with some people there. Besides these, other visits are made, and papers and tracts are distributed in various places. Several of the girls go to Dora Creek and hold children's meetings. Some go to Martinsville also. On Sunday, two of the boys, with either Brother Chaney or Brother Fulton, go to Awaba to hold meetings; and Sunday night Brother Fulton takes two of the boys and goes to Martinsville. He is now planning to hold a regular series of meetings to bind off the work in that place. The plan is for him to take two young men with him, having previously instructed them, to assist in the service. Perhaps all three of them will take some little part in the service each evening. This is the plan that I have longed to see carried out. I think that in our schools there should be a minister who can associate with the boys and teach them how to do actual work. And this Brother Fulton takes real pleasure in doing. Brother Fulton is also doing his best to get the church to work. They are considering the matter of supporting a missionary in some foreign field.

With all this work, you can imagine how busy we must be; but we are all happy in it, and praise the Lord for some humble part in his work. The spiritual condition of the school is the best that I ever have known it. The students all seem to realize that they are here for a purpose, and are putting forth their best effort in the right direction.

Nebraska

McCook.—Though I am not able to be out in the field, I am enjoying manual labor, and the outlook is good for me to take up the work again this fall.

Our company of believers here are growing in grace and in knowledge of the truth. Last Sabbath, May 30, we had the privilege of having Elders Nelson and Whalen with us. We organized a church of seventeen members. Four of them joined by letter, the rest on profession of faith. Just as the sun was setting, we buried two dear souls in the river by baptism.

Church officers were elected. Also a building committee was appointed to take steps to erect a church this sum-

mer. Two hundred dollars was offered toward it by one brother.

The Lord willing, we expect to do some work here as soon as our meeting-house is finished. Our courage is good in the message. GEO. H. SMITH.

Indiana

CORRECT.—I have lately returned from Albia, Iowa, where I have been laboring for a few months. I gave the third angel's message to the people there, and as a result many were led to believe and confess the truth, and there were a number of accessions to the church.

I have held two meetings at a school-house near Correct, Ind., preaching the same message, and there seemed to be great interest manifested to hear, but as it was the busy season for the farmers, they desired that I postpone the meetings till after corn planting, saying that then they would be glad for me to hold a course of meetings in their city, which I expect to do.

ALONZO. CARTER.

Preparation for the Assembly

A GLIMPSE in the grove on the Emmanuel Missionary College farm would arouse your curiosity. Conventions or summer assemblies are popular in the world. There is scarcely a profession that does not hold its union meetings some time during the season. Chautauquas and summer schools for teachers are the order of the day, because it is a recognized fact that those who are giving their very lives for the education of children, for nine months in the year, need recreation and some strength-renewing diversion during the vacation.

If teachers of the world need this, do Christian teachers, who have cast themselves into this great furrow of the world's need, teachers with their long hours, scanty pay, and poor accommodations, need any less the inspiration that comes from the gathering together of large companies interested in this same great cause? Of all our workers, surely none need it more than these; and so Emmanuel Missionary College has dedicated its grove as a permanent assembly ground for Christian teachers.

At the last meeting of the Lake Union Conference, Committee an appropriation of about three hundred dollars was made for the erection of cottages for those who attend the summer school. Last year the teachers at the summer assembly lived in tents, which had been loaned by various conferences. Such favors cannot be asked every year, and teachers will appreciate the interest manifested in their welfare by the Lake Union conference in its appropriation.

The Wisconsin Conference has voted to erect four cottages in the grove. Bethel Academy will put up one, and several friends of Christian education have arranged for other cottages. These cottages are very plain, wooden structures, which will accommodate four students apiece. They cost \$37.50, and are built by students now attending Emmanuel Missionary College. Seven of these cottages are nearing completion. That is the interesting feature of the grove at this time.

Although such substantial evidence has been given of the good will of the friends of Christian schools, a sufficient number of cottages to accommodate all

the students of the summer school has, by no means, been arranged for.

There are churches which have expressed a desire to put up a cottage which they will name, in which the students that they send to the school, or others whom they may designate, will find a pleasant home for the summer. We have thought that, without doubt, there are other churches which have not known of this opportunity to help the cause of Christian education that would be glad to be represented by a cottage in the grove. I feel sure that there are persons who, when they read this, will want to donate the price of a cottage. Those who desire to learn more about this may correspond with the president of Emmanuel Missionary College.

From our summer school young people go out to the churches all over the land, and we want to make it possible for them to get all they can during their stay here. We want them to be comfortably located, and then as they breathe the fresh air and work in the soil, and as they study the truths of God, they will become strong to labor for your children.

This assembly reminds one of the annual gatherings of the Jews at Jerusalem, which meant so much to that people. Their national unity depended largely upon these convocations. Let our young people, especially the teachers and those who hope to be teachers, to whom we have a right to look for enthusiastic work, and those who are friends of this movement, bear in mind the preparation that is now being made for the summer's work. E. A. SUTHERLAND.

One Great Need in the South

DURING the past few days the undersigned has been studying the needs of the work in the Southern field. He has looked at the question not only in the light of the real situation as it exists at present, but also in the light of what the Spirit of God has been telling us should be done.

The South is a peculiar field in many ways. Public effort does not produce the results that personal contact with the people does. The people are inclined to move slowly, and it requires more than a series of discourses to bring them to a deciding point. This characteristic, in some respects, is excellent, as it shows that they are not a changeable people. But our business is to bring before them the truth in such a way that they will see that it is the truth, and accept of it, and be saved through it. One of the most successful ways of doing this is by the circulation of our literature. When one reads himself into the message, he has the opportunity of weighing every point, and considering it carefully. Past experiences have demonstrated that this is the most successful way of laboring. About three years ago, when attending the camp-meetings in the South, we asked for an expression at the various meetings in regard to the manner in which the people had first heard the truth, and we found that over half of them had first received it from the canvasser. And had we space, we could mention whole companies that have been raised up almost exclusively through the efforts of the faithful, consecrated canvasser evangelists.

The spirit of prophecy tells us that but little can be done without this; and again, "This is the very work the Lord desires his people to do at this time."

In the light of these truths, there certainly should be many fold more canvasser evangelists in the Southern field to-day than there are. Think of the possibilities before us in this work, and then think that to-day only about eighteen or twenty canvassers are at work in the whole Southern Union Conference. Who is responsible for such a situation? Let each one answer. A thousand canvasser evangelists are needed *now*. We hope to see scores of our people come to this field and help us at this time. It is a good field. We would be glad to speak of this point if we had space. The Spirit of the Lord says it is the "most fruitful field." Again, "All who enter the work in the South may be sure of God's special blessing attending them."

We believe there are many of our people who will be glad to enter the Southern field this year. All such will receive a most cordial welcome. We shall be glad to correspond with any who are interested in that work, and to give any information within our power regarding the South. Address the writer at 1025 Jefferson St., Nashville, Tenn.
I. A. FORD.

Current Mention

—A report from Amsterdam states that Queen Wilhelmina is ill, her symptoms being thought by some to indicate tuberculosis.

—Three deaths from bubonic plague at Callao, Peru, and four at Pisco, were reported last month. At Lima, also, there were a number of suspicious cases, which were isolated.

—Swarms of flies and other insects were reported to have appeared in the city of New Bedford, Mass., June 8, covering houses, barns, sidewalks, fences, etc., and hanging in clusters from the limbs of trees, like a swarm of bees. The cause of the strange visitation is a mystery.

—The flood which devastated portions of Topeka and Kansas City, after sweeping down the Missouri River to East St. Louis, inundated that city, and occasioned similar scenes of destruction of property and loss of life. The crest of the flood passed the city, June 11. No estimate of the extent of property loss or of the number drowned has yet been made.

—The king and queen of Servia were assassinated in the royal palace at Belgrade, together with two of the queen's brothers, the premier, minister of war, and a number of the king's guards, June 11. The crime was the outcome of a political conspiracy to overthrow the reigning dynasty, and place the head of a new dynasty on the Servian throne. The conspirators, who were led by officers of the army, have proclaimed a provisional government, after placing on the throne Prince Peter Karagevitch, who is subservient to Russia. The European powers have assumed an attitude of neutrality.

—It is reported from Pottsville, Pa., that the anthracite coal-mining companies are planning to keep the miners steadily at work during the dull summer months, and store hard coal in enormous quantities. More than 10,000,000 tons are to be accumulated, and this supply is not to be touched when the fall trade sets

in, but will be allowed to remain as a reserve in case of strikes. The companies will then be able to supply the public with coal for some time whenever the miners suspend work, and will not be caught unsupplied, as they were last year. The miners, it is also stated, will probably attempt to limit the production so as to prevent the accumulation of any surplus.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

The Life Worth Living

LIFE is only worth the living
When 'tis always spent in love;
And to him who thus is giving
Cometh blessing from above.

Oft we see the life God giveth
Spent in serving self alone,
While the souls for whom Christ liveth
Sit in darkness far from home.

Let us then so live that others
May gain strength and hope and
love;

For we all are only brothers,
Drawing life from God above.

—E. W. Jensen.

Seed Thoughts for Agents

THE Lord only asks us to do what we can, but we never know how much that is until we try.

If you put off the Lord's work till a convenient time, you will very likely never begin to do it.

The very thing which we naturally dislike to do, may be asked of us by our Heavenly Father. Cross-bearing is not pleasant, but profitable.

The Lord does not choose nor accept laborers according to the numerous advantages which they have enjoyed, or according to the superior education which they have received. The value of the human agent is estimated according to the capacity of the heart to know and understand God.

The closer we keep to Christ, and the more meek and lowly and self-distrustful we are, the firmer will be our hold on Christ, and the greater will be our power, through Christ, to convert sinners; for it is not the human agent that moves the soul. Heavenly intelligences co-operate with the human agent, and impress the truth upon the heart.

Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands, to be channels of light, our means of doing good will never be exhausted. We may draw upon his fullness, and receive of that grace which has no limit.

All who surrender themselves up to God in unselfish service for humanity are in co-operation with the Lord of glory. This thought sweetens all toil; it braces the will, it nerves the spirit, for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sym-

pathies, they help to swell the tide of his joy, and bring honor and praise to his exalted name.

Let canvassing evangelists give themselves up to be worked by the Holy Spirit. Let them, by persevering prayer take hold of the power which comes from God, trusting in him in living faith. His great and effectual influence will be with every true, faithful worker.

As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so he will bless the faithful canvasser.—*Missionary Worker*.

The Canvassing Work

WE are living in a time when a great work is to be done. There is a famine in the land for the pure gospel, and the bread of life is to be given to hungry souls. There is no better opportunity to do this work than that offered to the consecrated canvasser. Thousands of books containing the precious light of present truth should be placed in the homes of the people in our large cities.

Canvassers are needed to take up the work of carrying these silent messengers of truth to the people,—canvassers who feel a burden for souls, and who can speak words in season to those who are seeking for light. Some may say, "I am not a minister; I can not preach to the people." You may not be able to preach, but you can be an evangelist, ministering to the needs of those with whom you come in contact; you can be God's helping hand, working as the disciples worked; you can ask those you meet if they love the Lord Jesus.

The Canvasser an Evangelist

The canvassing work is a work of great responsibility, and it means much not only to those who are engaged in it, but to the people for whom they labor. Let the canvasser remember that his work is evangelistic in its nature, and that God wants those whom he meets to be saved. Let him keep his heart under the influence of the Holy Spirit. Let him keep the Bible near him for reference, and when an opportunity presents itself to speak words of truth, let him pray for grace to speak wisely, that to those to whom he speaks his words may be a savor of life unto life.

The canvasser should make every effort in his power to let the light of truth shine forth in good works. In his discharge of duty he should shed about him the fragrance of Christian courtesy, improving every opportunity to perform acts of helpful service. He should educate himself to speak distinctly and impressively. He should learn daily in the school of the great Teacher. Christ will surely help those who hide in him, depending on him for strength.

MRS. E. G. WHITE.

Experience in the Use of Tracts

I FEEL impressed to write a few words concerning my early experience in connection with the tract work.

In the winter of 1864 I first heard the present truth. In the spring of that year I began the observance of the Sabbath, making a decision in its favor after reading the pamphlet, "Both Sides, Sabbath and Law," by Elder Uriah Smith, a review of F. M. Preble. I have seen so

many victories gained, and so much good accomplished by the printed page, that my heart beats in unison with every effort thus made to scatter the seeds of truth.

I once knew of an instance where three tracts, "Which Day Do You Keep and Why?" "Elihu on the Sabbath," and "Who Changed the Sabbath?" were left in a place, and an interest was started. Some began to keep the Sabbath of the Lord; and after a few meetings were held, a church was organized.

I long to see the old-time spirit of earnestness and consecration revived. If thirty-six years ago God's servants could have faith to believe that in five years this message would go to all the world, and Christ would come to take his people home, what ought we to believe who have lived to see the message reach every nation? Surely the coming of the Lord is near, "even at the doors."

Every one can scatter the seed. Brethren and sisters, arouse to the importance of the work. Be instant in season and out of season. Improve every opportunity to carry the truth by the printed page. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. J. B. GOODRICH.



Money Received on the Missionary Acre Fund

NAME	AMOUNT
Central Union Conference.....	\$53 52
Mrs. Mary Franklin.....	3 10
Mrs. F. A. McKeche.....	1 00
Sanford E. Nelson.....	10 00
Jos. O. Gunning.....	2 00
John J. Cover.....	2 00
Minnie & Cecil Levy.....	1 00
C. L. Richards.....	1 30
Forest Richards.....	80
Vernon Richards.....	80
Ella Hiatt.....	2 00
E. H. Root.....	5 00
Mrs. Alice Doss.....	1 00
Allentown, Pa., church.....	3 90
Frank Robbins.....	5 00
Aledo, Ill., church.....	2 00
Galesburg church.....	5 00
Decatur church.....	25
Onarga church.....	55
Bloomington church.....	4 25
Kingston church.....	4 58
W. Salem church.....	1 72
No name, Angels Camp, Cal.....	1 50
Jasper Newton.....	5 00
Central Union Conference.....	1 45
Geo. Ketchum.....	5 00
Fannie Ketchum.....	1 00
H. & A. Beaman.....	8 10
A. J. Williams.....	5 00
Eloise, Ethel, & Edith Peet.....	79
Jacob Figgins.....	1 00
Arthur Figgins.....	1 00
Burrell Figgins.....	40
Warren Russell.....	1 65
Reuben Russell.....	50
Ray Russell.....	50
Oma Russell.....	50
Ruth Russell.....	1 00
Sadie Hiatt.....	1 00
Francis Gourley.....	1 00
James Ooley.....	25
Miley Ooley.....	25
Edward Chonning.....	25
Lottie Chonning.....	2 25
J. J. Nahers.....	1 00
W. O. Nesmith.....	10 00
E. G. Burnett & family.....	3 58
Bertha J. Record.....	9 50

Lizzie Sutton.....	4 00
Geo. W. Childs.....	7 00
A sister, Paw Paw, Mich.....	1 00
Mrs. Irene E. Dingman.....	80
Mr. J. B. Langdon.....	1 00
D. E. Cole.....	2 00
Harriet S. Wilson.....	1 50
H. A. Hoxie.....	10 50
Thos. Foster.....	5 00
G. W. Bunt.....	1 00
Jessie Werfield.....	5 00
W. S. Proctor.....	1 00
James Elmer.....	1 00
Geo. W. Howard.....	9 50
Cora E. Howard.....	1 50
Earle Howard.....	50
Eddie Howard.....	50
Adelia Sechler.....	2 00
Mrs. R. W. Springer.....	1 50
John Olderback.....	1 00
Lydia A. Brown.....	18 00
Henry S. Ostertoh.....	8 50
Etta Nichols.....	2 00
Henry Osterloh.....	1 00
S. A. Holden.....	70
C. W. Kellogg.....	4 00
Edgar Carver.....	5 00
E. W. Stratton.....	5 00
Minnesota Conference.....	25 24
Elmer Merickel & family.....	3 80

The Opening of the Missionary Acre Campaign

At the Battle Creek Sanitarium

THE doctors, nurses, and helpers of the Battle Creek Sanitarium have already started their work in behalf of the Missionary Acre Fund. A general meeting of the Sanitarium family was held in the new chapel on the evening of May 24. Practically all the members of the Sanitarium family were present at this meeting.

It was unanimously decided that one hundred and fifty thousand tomato plants should be set out and attended through the summer, and the crop be devoted to the Missionary Acre Fund. The doctors, nurses, and helpers agreed to take care of two hundred plants apiece.

All realized that working in the soil, and giving the proceeds of their labor for the benefit of God's cause, was one of the noblest ways of taking outdoor exercise.

A few days ago the writer was in Battle Creek, and, in company with Drs. Morse and Harris, went out to the tomato field early in the morning. It was an inspiring sight to see one hundred or more helpers hard at work, and every one enjoying it. A number of the patients were also out, even at that early hour, taking part in the enterprise. Thus God is blessing, and results are bound to follow.

P. T. MAGAN.



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
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
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SOUTHWESTERN UNION CONFERENCE

Arkansas, Van Buren.....	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.

To Members of the North Loup, Neb., Church

THERE are a large number enrolled on the church record from whom we have not heard for years. We ask all such members to report to Mrs. L. M. Chaffee before the July quarterly meeting. At that meeting we expect to take action on the names of those who do not report.

H. I. Cox, Leader.

Union College Foreign Mission Bands, Notice!

WE are anxious to get hold of the secretary books of the Foreign Mission Bands which were in existence in the early days of Union College. Will any one knowing of them please write to the undersigned? We also desire the present address of every member of these bands. Please write us. Address M. E. Kern, College View, Neb.

Summer Institute for Teachers and Bible Workers of the Atlantic Union Conference

SOME weeks ago I made note in the REVIEW of the fact that the Atlantic Union Conference Committee and the South Lancaster Academy Board had made arrangements to hold a summer institute at South Lancaster, from July 7 to August 3, for church school teachers and Bible workers. We are looking forward to this institute as a time when our educational and Bible work shall receive a great impetus. The message must go with more power. If this is realized, there must be a strong force of consecrated, trained workers. It is to this end that this institute is being held. We are planning to make it thoroughly practical. Practical studies in methods of teaching the various subjects usually taught in our church schools, also courses in the various forms of sloyd, basketry, music, sewing, cooking, simple treatments, will be given. Brother and Sister Haskell will be present to give special instruction in methods of Bible work, which will be of practical benefit to our teachers and our Bible workers. We are anxious to bring together all those who are now teaching in our church schools, as many of the Bible workers as possible, together with all those who are looking forward to these lines of work. No charge is made for room rent or tuition. A charge of

\$3.50 a week will be made for board. We shall be glad to correspond with any who may think of attending this institute.

FREDERICK GRIGGS.

Publications Wanted

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

Maria Brown, Box 436, Schuyler, Neb.

R. H. Sparks, Lawrenceburg, Ind., *Signs, Instructor, Life Boat, Little Friend.*

Addresses

THE address of E. E. Andross is 176 Melbourne Road, Leicester, England.

The address of Elder A. O. Burrill is changed from Buffalo, N. Y., to Bowen, N. Y.

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.—Place with Seventh-day Adventist for boy of 13, for summer, not too far away. Address Mrs. Carrie Kennard, Cleveland, O. T.

WANTED.—A man to work on farm. Thirty dollars a month with board will be paid a good man for two or three months. Address H. Austin, Eaton Rapids, Mich.

WANTED.—Young men and women to take course in the Nurses' Training School. Address H. H. Todd, 54 Farrar St., Detroit, Mich., Branch of Battle Creek Sanitarium.

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.—Position in one of our schools or small sanitariums, by competent dressmaker of many years' experience. Understands hygienic dressmaking. Address Mrs. E. Farnsworth, 97 Manchester St., Battle Creek, Mich.

SPECIAL OFFER.—Clinical thermometers, one-minute register, in nickel case, postpaid, in wood box, 60 cts. Bargains in other sanitary supplies and health foods. Send for list. Address Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—Good Health Café, Lincoln, Neb., ½ interest or all. Fine location, good trade started July 2, 1900. Good reasons for selling. Church and church-school privileges; on car line to Union College. Address H. A. Hebard, 145 S. 13th St.

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.

WANTED.—Good S. D. 'A. first-class blacksmith and wagon maker, to connect with Southern Training School, qualified to instruct others in these trades. The school is one of the best in the denomination. Climate is excellent, water pure and soft, fuel cheap. References required. Correspondence solicited. Address R. M. Kilgore, Chairman of Board, Graysville, Tenn.

OPPORTUNITY for Christian business man with few hundred dollars, to take interest in prosperous mercantile business at Keene. Nice new store, best location, and good trade, as sales will demonstrate, but will admit into firm good business man capable of keeping the books. Must come well recommended from home church or conference as to character and business qualifications. Address, with references, Box 35, Keene, Tex.

Obituaries

SCHLEHUBER.—Died near Farmington, Wash., May 28, 1903, from the effects of a kick from a horse, Harold, son of Brother and Sister Henry Schlehuber, aged 5 years and 4 months. While they mourn his death, yet they look forward to the first resurrection for the happy reunion. Words of comfort were spoken by the writer. L. H. ELLS.

JESSEN.—Hans Jessen was instantly killed about seven miles from St. Helena, Cal., June 1, 1903. He was caught by a sawlog falling from a wagon. He was a native of Denmark, and about fifty-five years of age. He leaves a wife and two children to mourn. He had lived an exemplary and consistent Christian life for many years. Funeral services were held at St. Helena church, June 3, 1903. Text, 1 Sam. 20: 3. H. A. ST. JOHN.

MOORE.—Died in Chester Township, Eaton County, Mich., May 19, 1903, of infirmities of old age and heart trouble, Philo Perry Moore, aged 81 years, 6 months, and 10 days. He was born in Ithaca, N. Y., Nov. 9, 1821, moved to Michigan in 1850, and settled on the farm where he lived till his death. Most of the family accepted present truth and joined the Seventh-day Adventist Church. Though believing all the truth, he did not join the church. His funeral was largely attended by friends and neighbors, who showed their respect for their aged friend. He was buried in the Pottsville Cemetery.

I. D. VAN HORN.

BARLOW.—Joseph Warren Barlow was born in Northfield, Summit Co., Ohio, Nov. 14, 1842. He moved to Iowa, and then to Glenwood Springs, Colo., in February, 1887, where he resided until his death, which occurred May 13, 1903, at the age of 60 years and 6 months. He leaves a widow and one son, besides other relatives, to mourn their loss. He was converted in the Baptist Church thirty-three years ago, but soon after accepted the truths of the third angel's message, and died believing in them. A large number of friends gathered at his late home to pay their last respects, and listened to words of comfort spoken by the writer, based on Heb. 9: 27.

L. A. SPRING.

OSBORN.—Died near Homer, Mich., May 19, 1903, of infirmities of old age, Mrs. Nancy Maria Osborn, aged 85 years, 1 month, and 8 days. Her maiden name was Cassida. Death entered her home and took away John Mills, her husband, and their two children. In 1846 she married David C. Osborn, and they made Michigan their home. Later death entered the home again and took away her second husband, but she was left in the care of kind children in her old age. She heard and believed the preaching of William Miller, and held firmly to the truth through the disappointment in 1844. About 1870 she accepted the teachings of the Seventh-day Adventists, joining the church and remaining a faithful Christian to the close of her life. She rests in hope till her Redeemer shall call her, with all his people, to the eternal kingdom.

I. D. VAN HORN.

PERKINS.—Departed this life at Utica, N. Y., April 2, 1903, Sister Maria Perkins, in the seventy-seventh year of her age. She was stricken with pneumonia, and lived only about one week. She is survived by one daughter. The mother and daughter accepted the present truth some years ago from reading, and their subsequent experience has proved their loyalty to the cause which they espoused. Sister Perkins lived and died in the confident expectation of soon seeing her returning Lord in the resurrection morning. She was possessed of a cheerful, affectionate disposition, and interested herself especially in the young. After services in Utica, Sunday afternoon, April 5, the remains were accompanied to Wilimantic, Conn., near her former home, where, after another service, the loved form was laid beside her companion, long since deceased, to rest until the Life-giver shall return with immortality for his sleeping saints.

S. B. WHITNEY.

HAWLEY.—Died of typhoid fever, at College Place, Wash., Dec. 17, 1902, Miss Nina Hawley, in the eighteenth year of her age. She came to school with an earnest desire to fit herself to fill some place of usefulness in the cause. She won the confidence and esteem of her teachers and all who were associated with her in school work. She lost her mother in early life, but a kind father and a loving sister, by their Christian example and godly life, led her to a close walk with God daily. Soon after she entered school, she was taken sick, and everything that care and loving hands could do was done, and it was really thought that she was improving; but in her weakened condition nature could not rally to the rescue, and she peacefully and quietly fell asleep to wake in the morning of the first resurrection. The funeral was held in the college chapel, and was attended by all the students and many of the brethren and sisters in the neighborhood. Words of comfort were spoken by the writer.

A. J. BREED.

SCHNEPPER.—Hugo John Schnepfer was drowned May 22, 1903, while bathing in a small stream near his home, being 14 years, 1 month, 28 days of age. He was born at Hillsboro, Marion Co., Kan., March 24, 1889. At the time of his death his parents were attending camp-meeting at Pendleton, Ore., and Hugo was alone with three younger children. When word reached the camp-ground that he was dead, it was indeed a shock; for but two days previous he had been on the camp-ground, and had returned home that his mother might go. Hugo gave his heart to the Lord three years ago, and had endeavored since to live a Christian life. He ever showed a missionary spirit, and was faithful in all his work. Funeral services were conducted by Elder W. W. Steward in the College chapel, College Place, Wash., Sunday afternoon, at 4:30. By request, Philemon 15 was used as a basis of the remarks. Words of comfort were also spoken in German by Elder Adam Schlotthauer.

CLARA E. ROGERS.

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.

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BATTLE CREEK, MICH., JUNE 16, 1903

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

THE date of the Manitoba camp-meeting is changed to July 5-13.

THE REVIEW AND HERALD in its present twenty-four-page form contains more reading-matter than it did as a sixteen-page paper. We have heard of some objections to the present form of the REVIEW on the ground that the first page is taken up with an illustration when it might be devoted to reading-matter, as was done under the old form. But we are giving our readers *more* matter under the new form than they had before, by considerable, and are giving them a beautiful first-page illustration each week in *addition*. So we do not see where there is any ground for finding fault.

We ask our ministers and other workers in the United States to send reports of their work to the REVIEW. They should do this because the REVIEW is our church paper, and as such should reflect the activity of the denomination in missionary work, at home as well as abroad. It is certainly not right that the REVIEW should give the impression, as very many issues of it do, that scarcely anything is being done in the work of the third angel's message in this country. You owe these reports not to us, but to the cause for which we are all working.

We note in the report of the Chesapeake Conference proceedings, page 17, the statement that among the resolutions passed was one to the effect that "every family should have the REVIEW in order that all may keep pace with the advancing work." We are pleased to note this action on the part of the Chesapeake Conference. And is not this statement true, that an individual, in order to keep pace with the advancing work, should have the weekly visits of our church paper? Shall we not see a like resolution in other conference reports?

THE contemplated visit of President Loubet of France to the Italian court will be, it is said, the first official visit of the head of a Catholic nation to Rome since the pope's loss of temporal power. Ever since that event, there has been an unwritten papal law that no Catholic ruler shall visit the head of the power which stands in the way of the pope's exercise of temporal sovereignty. Whether

the French president will break through this restriction, and whether in that event the pope will refuse to admit him at the Vatican, are questions much discussed in French and Italian diplomatic circles.

The Fourth of July Offering

A Noble Purpose

EVERY true believer in the third angel's message will be glad that arrangements have been made by the General Conference Committee to take an offering in all our churches on the Fourth of July for the cause of God. We are living in the midst of perils. The judgments of God are falling upon the land. Disasters follow one another in quick succession. Floods, fires, droughts, cyclones, and volcanic eruptions are doing a terrible work in the destruction of lives and property. At the same time murders, suicides, massacres, and riots of the most revolting character are taking place in all parts of the world. And with all these there are the most shocking revelations of bribery, swindling, and all other forms of corruption in high business and official circles.

In the face of this alarming situation, millions of people will give themselves up to mirth and revelry on the coming Fourth of July. Shows, races, theaters, dances, and various other amusements will receive a large patronage. Millions of dollars will be thoughtlessly and uselessly spent for that which will do harm. Thus God's money will be squandered.

Brethren and sisters, what ought to be the course and example of those who have the light of the third angel's message at such a time, and in the midst of such conditions? Should not our course be as opposite to that of the world as our light is opposed to the darkness of the world? If not, what is the object of our light? None of us will think that we can consistently attend the dances, theaters, shows, and races. We certainly can not spend our money for liquor, tobacco, and other harmful articles. We can not attend the celebrations. They will take place on the Sabbath. Besides, they are not compatible with our profession. One of the most clearly remembered and helpful features of my discipline when a lad was being kept away from Fourth-of-July celebrations. This was done by a Christian mother and a zealous, godly church.

What shall we as a people do on July 4, 1903?—We shall attend church; for it will be the Sabbath day. We shall lift our hearts in praise and thanksgiving to our God for the light of the third angel's message and the blessings it has brought to us. We shall praise God for a true knowledge of the time in which we live; for a knowledge of the meaning of the events that are taking place around us; for being taught how to spend our time and energies and means, how to live

economically and healthfully, and how to work for the everlasting good of our fellow men.

And with this lip-and-heart service we shall make a definite and hallowed offering of our means to the cause of God in the Australasian field. O, how beautiful this will be, compared with the offering so many millions will make on the altar of selfishness! And how consistent with our profession! While the world is swiftly rushing down to ruin, they squander money, time, and health in festivities; but the people of God separate themselves from these vanities, and in connection with their words of gratitude for his love, they lay a consecrated offering at his feet to be used in his great cause. This offering will go to a distant, needy, but very promising field. It will gladden the hearts of our brethren and our sisters who are struggling with great difficulties in their endeavors to advance the cause of our common Master. They are few in numbers. Terrible droughts and forest fires have almost ruined large portions of the country. The financially ruined and suffering people of Australia need the help our people can give them in carrying to them this message. But our people there also need the help we can give them in money. This will be the splendid, noble, self-sacrificing aim of Seventh-day Adventists on the Fourth of July.

Brethren and sisters, let us not disappoint our dear people in Australia who are looking with great desire for a large offering. O, may this be one of the best occasions of this kind we have ever experienced!

A. G. DANIELLS.

Railroad Rates to the Assembly of Christian Teachers, at Berrien Springs, Mich.

CHURCH school teachers and other laborers not holding annual clergy rates over lines west of Chicago, are entitled to clergy rates for their transportation to this assembly. Application for same should be made immediately to Prof. P. T. Magan, Berrien Springs, Mich. State plainly from what station, and over what line of road, permit is desired, and where permit should be sent. No permits can be obtained east of Chicago.

P. T. MAGAN.

A GREAT many matters of moment are occupying the attention of people in the world to-day,—matters which concern the problems of life in this fast age, or the events taking place in this and other lands,—and the danger is that these things which seem of so much importance will eclipse in our minds that thing which is of greatest importance, the preparation of character for the coming King. Whoever you may be, the matter of greatest moment to you is not anything that is taking place without, but what is going on within. It is a time of strange and momentous events throughout the world; but nothing that can possibly happen can have the rightful claim on your attention that the question has as to whether or not you have passed from death unto life, and have been received as a member of the heavenly family. If you do not know this, it is time to realize it now.