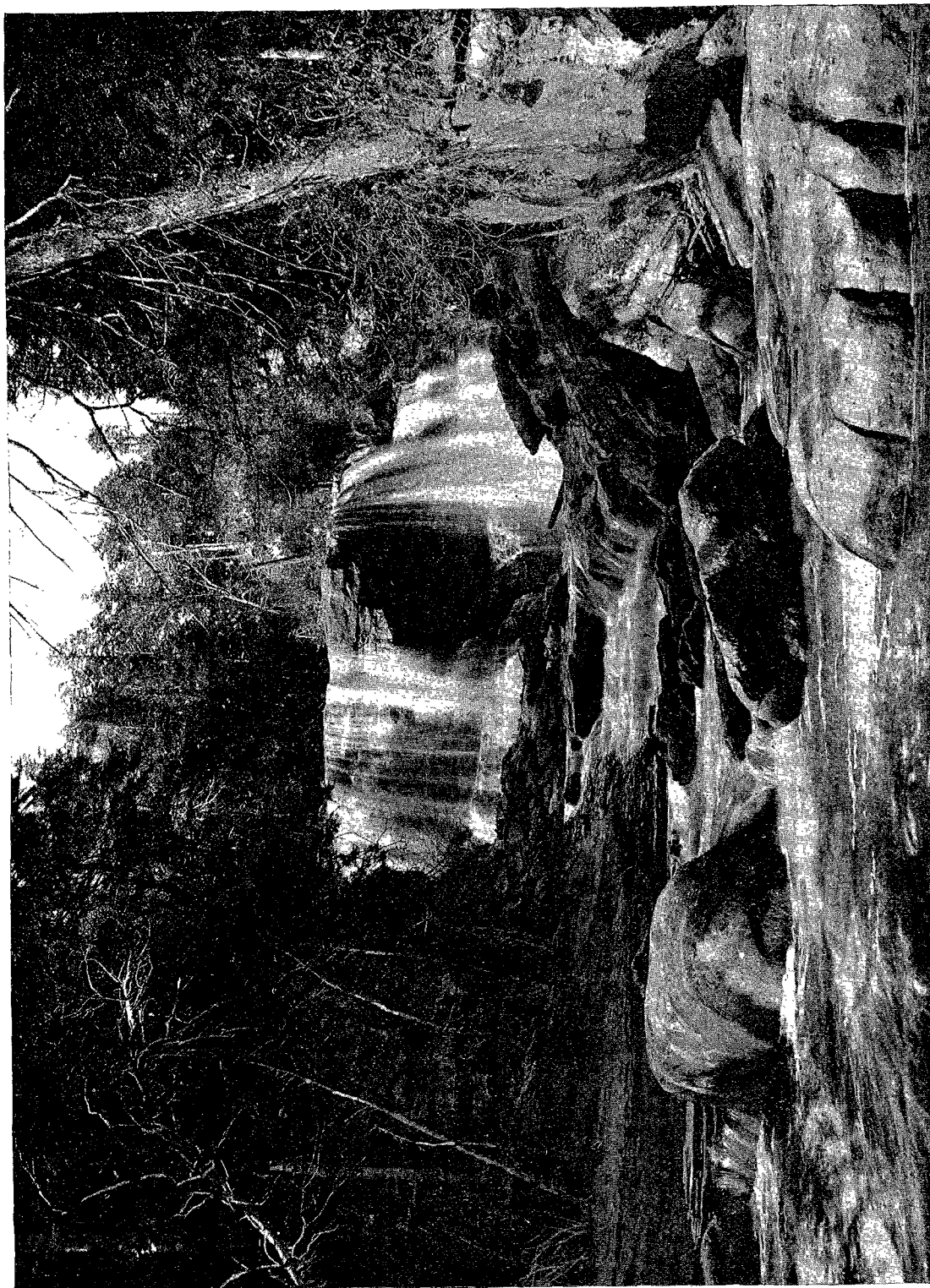


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Vol. 80

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Editorial

A New Order of Things

A NEW aspect is coming rapidly over the face of affairs in the world and in the church. We are in a day of rapid changes. Events are shaping for the final conflict. The world has entered the rapids above the falls. A new power has been springing up from beneath and taking hold on all the world's agencies of evil; and on the other hand, a new power and light from above have been coming into the hearts of those who were alive in the cause of God. Of this new order of things the proclamation that "there shall be delay no longer," and the reorganization that has come, have been the signal in the work of God. The future of this work can not be judged by the past. The facts and figures of previous undertakings furnish no basis on which to estimate the possibilities before us. We know that the work will be finished quickly and cut short in righteousness. To some it has appeared that the past few years have been indicative of a retrogression and falling off in the work; but viewed in the true light, these years have furnished stirring evidence that the final stage of the contest has been reached, and that the end is at hand. Soon, under the divine command, Go forward, God's servants will lighten the world with the final glory of the message. L. A. S.

A Foundation of Faith

THE foundation of God's work in the earth is the foundation of faith. By faith, those who have established the enterprises connected with his cause have moved out in the face of seem-

ingly insuperable obstacles, of worldly opposition, and predictions of defeat by the opponents of the work. They have established enterprises and built them up to a state of prosperity which has attracted the attention and won the confidence of worldly people. But when this stage has been reached, then comes the temptation to conduct the enterprise on a worldly basis, to let it be governed by business considerations, the same as a common worldly enterprise. The danger is an insidious one, which too many fail to discern. When the interests of God's work demand that moves be made which seem foolish from a worldly point of view, many rise up in opposition and predict that such moves must end in disaster because they are not what would be called good business policy. They forget that the enterprises were started in the face of every prospect of failure from a worldly point of view; that people occupying this point of view derided them and predicted their speedy collapse and dissolution. They forget that the enterprises in God's work were not established on a foundation like that of worldly enterprises, but on the foundation of faith. They have proved successful not because probabilities of a worldly sort were in their favor, but because God was back of them, and his power was exercised in their behalf. To shift such an enterprise from this supernatural foundation to the foundation of a worldly enterprise, would certainly be fatal to its success in the work which it was established to do.

L. A. S.

A Testing Time

THIS is the testing time. Every soul is to be tried, and the foundation of every profession will be revealed. The result will show whether that foundation was the word of God, or the word of man—whether the soul was looking unto Jesus, or whether some human example was its guide. In this testing time, "lights that have been admired for their brilliancy will go out in darkness," and those who have been depending on such lights will be left in darkness by their extinction. Those who have been influenced more in their religious life by the example of men than by the example and precepts of Christ, will have the weakness of their foundation revealed. Because some in high

positions do not do right, others will do wrong, and perhaps depart from the faith. Such cases are becoming common. Often we meet with an individual whose faith has become weakened because the conduct of his brethren toward him was unchristian, or because he fancied it was. The next we know of him he has severed his connection with the church, and perhaps joined some of the more popular religious bodies. Because some persons did not treat him well, he has come to the conclusion that the seventh day is not the Sabbath, and that Christ's return is not imminent. And by this he shows simply that his religious profession, while apparently as sound as any, rested not upon the solid rock of faith in God, but upon that which was earthly and human. We are warned of these days that "because iniquity shall abound, the love of many shall wax cold." We are prepared to see iniquity in the world, but when it breaks out in the church, how often it takes us by surprise, and we find the foundation of our faith severely shaken. It is iniquity in the church that is especially responsible for the lukewarmness of church-members. We must be prepared for the apostasy of any, even those in whom we have had most confidence. Jesus Christ is the same yesterday, and to-day, and forever, and the faith that rests on him alone can never be shaken. Nor can anything that may come take God by surprise, or affect the triumph of his work; for "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "Have faith in God." L. A. S.

The Sabbath a Test

As the Sabbath is the sign or memorial of the true God, so also it is a test of man's allegiance to God. By keeping holy the Sabbath of the Lord, men acknowledge him as their God, and testify that his claims are paramount with them to the claims of self and of the world.

The Sabbath commandment is set in the bosom of the decalogue, and he who faithfully observes that commandment will not be found violating other precepts of the moral law. The Sabbath is to-day the chief test of Christianity.

In keeping the Sabbath men are obliged to separate themselves from all that is in opposition to the work of God. They are made to stand in

opposition to human traditions, and to keep aloof from the confederacies of men which are so characteristic of these times. There is nothing in common between God's Sabbath and the world. He who observes the Sabbath set apart by the Creator will every week be brought in conflict with the traditions, customs, and institutions of the world. Tradition upholds a rival Sabbath—the first day of the week. Popular custom sets apart that day and sanctions its observance by law. And the federations of men by which the world's activities are largely governed to-day are conducted upon principles and rules altogether at variance with the requirements of the Sabbath commandment.

The Sabbath commandment relates to work and to rest. The greatest problem of the day in civilized lands is the problem of work and rest; but what man has instituted for the solution of this problem is at variance with the law of work and rest ordained by the Creator. In the consideration of the labor problem the obligation of man to the divine law of weekly rest is not taken into account.

No man can belong to a labor union and observe the seventh-day Sabbath. There is not a worldly confederacy of any note to-day which makes any provision for such a religious observance. Their principles are not in harmony with it; neither is any need felt of such a provision; for observers of the true Sabbath feel no inclination to join with these confederacies. By the keeping of the Sabbath they signify that their trust is in God; that they depend wholly upon his arm, and not on the arm of flesh.

Thus at every point the Sabbath becomes a wall of separation between Christians and the world. It is at this day the chief test of an individual's Christianity. In this day the people of God are to be completely separated from the world and its errors, preparatory to the coming of the day of God; and in the Sabbath the means of this separation is provided. The great labor problem of the day will soon involve the question of Sabbath observance; and so fierce will the conflict become on this testing point between Christianity and worldliness that all the power of the world will be arrayed against those in whose lives the Sabbath commandment is honored. But while the Sabbath is a badge which marks its wearer for hatred and opposition in the eyes of the world, it is also a sign of the union with Him who is infinite in power, and who has everlasting victory over the world for all his followers. He who is wise and can see afar off will not shrink from the Sabbath test.

"Let good or ill befall.

It must be good for me,
Secure of having Thee in all,
Of having all in thee."

L. A. S.

The Open Door in China

It is still true that the blood of martyrs is the seed of the church. Never, apparently, was there so great a readiness to hear on the part of the Chinese people. In the last Methodist annual report, a presiding elder of a district within the bounds of the terrible Boxer uprising, speaks thus of the present situation:—

In a brief survey of the year, as well as of the work of the district, one is constantly impressed with the results of the convulsion of 1900. The unexpected has happened. The Boxer movement with its persecutions and assassinations struck heathenism in the center of its power one of the heaviest blows it has yet received in China. The irony of fate has shown itself by putting into the hands of the church many of the places where Boxerism during its short day held high carnival. In one larger market town, where the church has a plant, on my last quarterly round it fell to my lot to occupy a room, with its adjoining bedroom, where the Boxer chief had held his court. I slept two nights on the same bed he had used. I held quarterly conference in the rooms where he had tried and condemned Christians because they would not burn incense to idols and worship them; sitting in about the place where he sat, I saw, through the open door directly in front of me, a tree on which hung the heart of one of our local preachers for days; on either side the door were columns supporting the roof of the porch of this building. To these posts the martyrs were tied while waiting to be taken away to execution. I walked along the *via dolorosa* they traveled to the river bank west of the town, where they met death; some of them by being burned alive, some of them by slow torture, some by beheading, and others by having their hearts torn out of their quivering bodies. There on the banks of that river I saw the bones and skulls of those who had triumphed through great tribulation. But now what has happened? The buildings where these thirty men and women were condemned for believing in the Lord Jesus Christ are now the property of the church, and a cemetery with the graves of these dead and a slab erected to their memory is near at hand, all the gift of the community where these atrocities were committed.

The same is true of other places; the influential men of these places seeking in this way to make reparation for the wrong which they acknowledge was done the church and its people. The crime of 1900 most of the people now confess, and if in wisdom and love we are able to take up the fragments of these societies, reorganize, and prevail on the living to seek by forgiveness of their enemies and fidelity to Christ, to show the power of the Christ life in the heart of the disciple, then we may look for great days in Zion when men shall come crying, "Men and brethren, what must we do to be saved?"

The awful experience has but opened the door more widely for the speedy evangelization of China. Surely the Lord does not mean that opportunities afforded at such cost—of deaths and sufferings manifold—shall be met by us with hearts unmoved. God is dealing

with the world, and preparing the way for a quick work. We must be quick to enter open doors. The effort just begun by us has yielded abundant evidence that God has prepared hearts in China for this last message. Pray that the Lord of the harvest may raise up re-enforcements for the little band of our missionaries in China—a half dozen, facing nearly a third of the world's population.

W. A. S.

Protestant Tribute to the Papacy

A FORTNIGHT ago it was newspaper comment that all the world was watching at the bedside of a dying pope. Today, all the world is pronouncing eulogies upon the departed pontiff. And in this respect, it is hardly possible to distinguish between Catholics and Protestants.

Have Protestants of this day forgotten why they are Protestants? If they have not, why do they give utterance to eulogies the benefit of which is derived not by the dead pope, but by the papacy, of which he was the head?

For in such a matter it is impossible to separate Leo the man from Leo the Roman pontiff. It is impossible to separate the head of the papacy from the body of the papacy. If Leo was, as Protestants now vie with one another in saying, a saintly man, inspired with a broad love for humanity, then, as certainly as ever two things were related to each other, it follows that the papacy is a saintly system, devised for the welfare of humanity, instead of that which Protestants have heretofore declared it to be. It is impossible to imagine a saint rising to pre-eminence through a system of iniquity, and finally standing at the head of and administering such a system throughout the world.

If the papacy is a Christian system, Protestants have no right to call themselves such; for why should there be any protest against Christianity? If the Catholic Church is Christian, why were there ever any Protestant churches? They could have originated only through the terrible blunder of their founders; for that which separates from Christianity thereby makes itself unchristian. To eulogize the papacy is to proclaim one's self without excuse for having separated from the papacy. Many Protestants are proclaiming to-day that they have no excuse for a church relationship separate from Rome.

But there was a cause for that separation, and no blunder was made in bringing that separation about. "Come out from among them, and be ye separate," is the admonition of God to his people. God's followers are to be separate from the world. When worldliness gets into the church, it can sometimes be driven out by the reconversion or disciplining of those affected by it. A

leaking ship can sometimes be pumped out so as to be in a serviceable condition. But when the leak gets beyond control, the ship is doomed, and the only thing to be done by those on board is to get away from the ship.' A totally different course of action becomes necessary then from that called for while the prospect of saving the ship remained.

Luther and his co-laborers at first thought to reform the church. They would save the church by getting the worldliness out of it. But they soon found that worldliness occupied the seat of authority and power, that it governed and directed the affairs of the church, and that instead of being in a position to be cast out, it was in a position to cast them out. They found that there was no hope of reforming and saving the church, and that it only remained for those who desired to worship God in spirit and in truth to separate themselves from the church, and become an independent religious body. Thus a new Christian church arose, taking its name from the protest made by its members against papal errors and delusions. But in time the spirit of the papacy, which is only the spirit of every carnal heart, crept into the new church, and under its influence the human became more and more substituted for the divine, until the traditions of men rather than the living Word of God was made the foundation of belief and practice. Then another separation from the papacy became necessary, and a new church arose, distinguished from the others by its allegiance to the Word of God as constituting the sole foundation of Christian faith.

It was in this way that Seventh-day Adventists have been called out from the popular churches with which they were formerly identified. The controversy between them and the churches they have left is over the question of the supremacy of the Word of God. That Word teaches the binding obligation of the seventh-day Sabbath, the nearness of Christ's second advent, and the unconsciousness of the dead, which important doctrines, with others that might be named, have been made void in the churches through human traditions. Thus there is in these churches a modified form of the papacy, differing from the Roman papacy only in name and in the extent of development of the papal principle of the substitution of the human in the place of the divine.

The term "papacy" is from the word "papa," from which also comes the word "pope," signifying a system of church government characterized by the supremacy of one man over the rest, he being to them as a father to his children. Christians are expressly enjoined to call no man their father or their master in spiritual things, since they have but one Father, who is in heaven, and one

Master, who is Christ. By the word of these alone are they to be guided in the way of life.

With this evil principle which puts man into the place of God there can be no compromise. Of the system which is built upon it nothing good can be said. There is no good in it, but evil only. Always, everywhere, and in every way it is opposed to the highest and most sacred interests of humanity. Its purpose is to thwart God's work for human salvation, by leading men to look to and trust in that from which no salvation can come. The papacy is the great world enemy of liberty, civil and religious. It is a monster, crimsoned with the blood of millions of righteous men.

Popes and prelates die, but the papacy survives. It is not a man, nor a company of men, but a system. What we say of the papacy we say of no man, but of the system which is the enemy of all men, Catholics and Protestants alike. It is sad indeed that men of distinguished ability, as was Leo XIII, will devote their lives to the extension of such a system in the earth. The death of one so misguided is a mournful tragedy, not because of the good of his life work, but because that work was evil.

To-day "all the world wonders after the beast"—all save the few who realize that there is no salvation in human traditions, wisdom, and authority, but only in the Word of God and the guidance of the Holy Spirit. And God's message to the world to-day, in view of this, is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." "Babylon the great is fallen, is fallen; . . . come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." L. A. S.

The Spirit of Inquiry

ONE of the cheering signs of the times is the growth of a spirit of earnest inquiry among multitudes. While the great public may be more than ever wrapped up in worldly affairs, the Spirit of God is manifestly leading many to ask, as in that prophecy of this latter time, "Watchman, what of the night? Watchman, what of the night?" The question is repeated, as though to emphasize the earnestness of the plea.

And the answer of the watchman is an encouragement to the inquiring soul: "The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." This spirit of inquiry is of God, that honest souls may be prepared for the issues of this new time. At the

early meetings this year I heard numbers of our brethren and sisters say that there seems to be a reviving of interest to learn about the truth in their neighborhoods. People who heard of it years ago, and decided that they would have none of it, are now inquiring about the reasons of our faith. Many are asking "the way to Zion with their faces thitherward." We meet it on every side. It is God's signal to every believer to tell out the stirring truth that the great day of God is at hand. Many a neighbor who before was indifferent will be glad now to have just such simple Bible readings as any Seventh-day Adventist may give. Let us sound the keynote by word and by literature on the right hand and on the left, in season and out of season.

W. A. S.

Labor Unions and the Government

THE question whether the laws of labor unions shall be held superior to the laws of Congress has come up for settlement at the seat of the national government. Recently a foreman in the government printing office was dismissed by Public Printer Palmer because he was not a member in good standing of the book binders' union. He took his case to President Roosevelt, and the president has reinstated him. The labor unions have for some years been accustomed to control the employment of labor in the government printing office, and it had come to be taken for granted that a word from them was sufficient to insure the discharge from the government employ of any person not to their liking. President Roosevelt, however, evidently conceives that the civil service is regulated by a higher law than the dictum of labor unions, and has given expression to this fact by setting the labor union mandate aside. "President Roosevelt's attitude, that the laws of the United States are superior to the laws of labor unions," says a Washington dispatch, "has somewhat surprised many members of the unions."

The country has become accustomed to contests between union labor and individual capitalists or private corporations, but a struggle between union labor and the government is a new thing in the United States. Yet such a contest is bound to come, for the unions will encroach more and more on the prerogatives of the government until the point is reached where the question of supremacy between them must be settled. Few strikes have occurred as yet in the government printing office, but it is stated on authority that "it has required all the ingenuity and diplomacy of the public printer to prevent them." A strike of serious magnitude is contemplated now, and will probably occur unless President Roosevelt consents to the re-discharge of the foreman in question;

for the labor unions have not by any means accepted the president's action as a settlement of the matter. They are determined that the affair shall be settled according to their wishes.

The serious nature of a great strike when it occurs in a department of the government will be readily perceived. The plants of private corporations may be shut down indefinitely without serious inconvenience to the public; even a serious curtailment of the output from the coal mines can be endured. But not so with the government. Its departments must go on, or general derangement of business, and anarchy, will quickly follow. What would happen if, for example, a strike should for a long time suspend operations in the bureau of engraving and printing, where the money of the government and the postage stamps are issued? Yet it is in the power of the unions to shut down this department of the government.

With reference to the present situation a member of the president's cabinet is quoted as saying: "Owing to the attitude of labor, it was deemed best that the president should make it plain that the national laws must govern. . . . Lately there has been a disposition on their part to interfere with the affairs of certain departments, and if this tendency is not checked, the government probably would be handicapped." And a very serious handicap it would be, he might truthfully have added.

When labor unions can dictate the employment of labor in the departments of the government, they will have gone a long way toward running those departments, and thus of running the government. A moment's thought will show that this must be so. We shall then have in the place of a popular government, a government by labor unions. At the least calculation these unions will exert an influence upon the government tremendously out of proportion to what the system of popular government entitles them; for they will interfere directly with the working of its departments, in addition to what each member of the unions can do by his vote, and what the unions can do by their influence in politics. Such an undue influence will be against free government, and subversive of it.

The government will not, of course, feel that it can tolerate a suspension of business in any of its departments through a strike of its employees, and it will adopt stringent measures to terminate such a strike when one occurs. Either the demands of the strikers will be quickly acceded to, or their places will be filled and work resumed at any cost. It is not anticipated, of course, that there will be serious trouble; it is not anticipated that the labor unions will be likely to ask better terms of the government

than the liberal ones its employees already obtain. But it is human nature to ask more and more, and never to feel that the compensation received is quite enough; and we may expect that this quality will be made as evident in the future as it has been in the past. Experience shows that the more power an organization has to enforce its demands, the greater its demands will be.

The Washington telegram referred to states that "the union will present a strong appeal to the president to rescind his order and dismiss Miller [the obnoxious foreman]. The understanding is that if the president does not pursue the course which the union feels he will, it will then be for the bookbinders to decide whether they will go on strike or not." Just now, "the advisability and practicability of a strike at the government printing office is seriously questioned, in view of its far-reaching effects."

This is one of the things which is today causing "distress of nations, with perplexity." L. A. S.

Note and Comment

As substantiating what is said on another page about the Protestant world making obeisance to the papacy, we quote a few paragraphs from two papers we have had occasion to examine, one *The Catholic Mirror*, the other the *New York Sun*. Very many other papers have spoken to the same effect. *The Mirror* makes note as follows:—

Perhaps the most remarkable thing in connection with the pope's illness, more so even than the vitality which has enabled the venerable pontiff to rally at critical periods, has been the outburst of genuine sympathy and sincere affection and admiration which has come from men of all creeds and of none in all parts of the world.

A few days ago we read that the Methodists in camp-meeting at Ocean Grove, N. J., had prayed for the recovery of Pope Leo, whom they eulogized in glowing terms. On last Sunday prayers were offered for him in many non-Catholic churches in all parts of this country. In some he was made the subject of pulpit eulogy, and many were the tributes paid to him, and indirectly to the grandeur of the organization of which he is the head. The mere fact of the existence of a feeling which in this country makes it possible for a Protestant ministry to pay tribute to the virtues and ability of a Roman Catholic pope is the most striking tribute to the beneficent character of the influence exercised on religion and humanity by the dying Leo that it would be possible to find. It is a far cry from the shouts of "antichrist" to panegyrics of "Leo the Good."

The *Sun* observes:—

On Sunday prayers for the dying pope were offered up in several Protestant churches of whose services we have particular reports, and, probably, in many more. . . .

They were indicative of a change in the attitude of Protestantism toward the Roman Catholic Church, which is one of the most remarkable religious developments of recent years. Even not more than a quarter of a century ago that church, by far the greatest in Christendom, was usually excluded from consideration by Protestants when they were discussing the means and agencies for the propagation of Christianity. The article on the pope in the Westminster Confession, in which he was described as "that antichrist, that man of sin and son of perdition," represented the prevailing Protestant belief.

Twenty-five years before, this whole country had been stirred by a political agitation against the Roman Catholic Church, which seemed to some prophets ominous of a religious war. That church, then comparatively feeble, has now grown into the strongest in the republic, yet, instead of the bitterness of hostility against it proclaimed and predicted by the old Know-Nothingism, there have come harmony and respect. In Protestant churches prayers were offered up for the suffering and dying pope. The Roman pontiff has become a Christian brother, and Protestants join with Catholics in celebrating the spiritual exaltation of his character, and the services he has rendered to Christianity. He was described by a Methodist preacher of New York on Sunday as "a leader of the great army of the Lord's hosts," a "spiritual commander-in-chief," a "champion of the faith who has never wavered from the Catholic position and the theology of Thomas Aquinas," "who has done much for the progress of civilization."

Such a tribute to a pope from a Protestant pulpit would have been impossible when Leo XIII ascended the papal throne. The bitterness of the old Protestant controversy, as expressed in the article of the Westminster Confession to which we have referred, had been moderated even then, but it had not been mitigated to an extent which would have made possible such expressions in a Methodist pulpit, or in any other Protestant pulpit.

DON'T make too much of trifles. Strive to acquire that true sense of proportion which will save you from mistaking molehills for mountains, or mountains for molehills. In other words, strive to discern what are the things of real importance in this life, that you may devote your time and energies to that which will count most in the end. It is great gain to be freed from the thousand vexations, annoyances, and worries that would naturally come to us if our eyes and hopes were not fixed on the higher things of Christianity. Christianity saves us from these vexations, not by preventing the things that would cause them, but by delivering us from the feelings which they stir up in the natural heart; by anointing our eyes so that we discern that these things are not mountains, but molehills. It is a sad thing for Christians to waste their nervous energy and shorten their lives over the "light afflictions" which are as nothing in comparison with the abiding realities of the kingdom of God.

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.

Two Prayers

ONE cried in earnest, pleading prayer:
"Lord, take the burdens from my heart;
Lift from my brow its crown of care,
Take from the rose its stinging smart.
Choose not the lonely, rugged way
By dark Gethsemane for me;
But lead me gently, day by day,
In pleasant pathways up to thee!"

Another voiced his soul in prayer:
"Lord, take no burdens that are best;
For while my brow is worn with care,
My spirit finds in thee sweet rest.
Some souls but dimly see the light,
Let me their loving helper be;
And give me strength to climb the height
That leads at last to love and thee!"

One lost his burdens, and repined
In idleness, unloved, unsought,
And learned the rose with thorn entwined
Is sweeter than to cherish naught.
One found in duty highest meed,
While unseen angels near him trod;
An almoner for souls in need,
He passed through human love to God.
— Myra G. Plantz, in *Christian Advocate*.

Our Work at the Nation's Capital

"ELMSHAVEN," SANITARIUM, CAL.,
July 5, 1903.

MY DEAR BRETHREN AND SISTERS IN AMERICA: For some time I have been strongly impressed that decided efforts should be put forth to proclaim the testing truths of the third angel's message in the city of Washington, the capital of the American nation. It is a sad thing that our record stands as it does, showing so little accomplished in this city. If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of this nation. Those who act a prominent part in framing laws for the nation should understand what is written in the law of God, which lies at the foundation of all right laws.

There has been on the part of our people a great neglect of stewardship. God has looked with displeasure on the neglect that has been shown to this city. He has given us the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

O, how much we lose by failing to do as Christ has instructed us to do! In the first chapter of Acts are recorded special directions that Christ gave to his disciples in regard to proclaiming the gospel. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the

times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also 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."

After this the disciples were filled with holy boldness; for had they not the assurance that Jesus would be with them always? They knew they had a Friend at court.

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. . . Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians."

In the days of the apostles, Jerusalem was a great center of influence, and in this place light from heaven was to shine in its most powerful rays upon the Lord's witnesses who were to bear the gospel message.

Read the whole of the second chapter of Acts, and see if you are not convinced that there has been a decided failure to understand that one of our first duties is to make at the nation's capital a special representation of the truth for this time. Why did we so long pass by Washington, neglecting to establish one signal memorial in this city? Let us determine that we will no longer be unfaithful stewards of this part of the Lord's vineyard.

Our brethren in Washington have been favored in finding properties suitable to use in carrying on various lines of our work. This is a fulfillment of the light given me, that in different sections of the country we should be able to secure, at low prices, properties that could be utilized for our institutional work. In Washington a few months ago a meeting-house, in good condition, and admirably adapted to the needs of our work, was offered for sale at a price much below its first cost, and was purchased by our people there. I am glad that this church is so nearly paid for.

Since medical missionary work, when carried on as God has appointed, is indeed the helping hand of the third angel's message, we should without delay take advantage of the favorable openings for beginning this work in the vicinity of Washington. If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is in this city. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago.

Our printing plant in Battle Creek is to be moved. In searching for a favorable place for this institution, let our brethren investigate the advantages that might be gained by a removal to Washington. Our publishing house should be situated where its influence will accomplish the most in the promulgation of truth. The Lord will guide us in the selection of a place for this institution. We will let him work out his purposes.

Above all other places, the capital of our nation should now have an opportunity to hear the message for this time. Satan is working there against Jehovah with all his might. I present this to you as a matter that is stirring me mightily. One thing is certain, we shall not be clear unless we at once do something in Washington to represent our work. I shall not be able to rest until I see the truth going forth from this place as a lamp that burneth. We are many years behind in giving the message of warning in this city. Again and again the Lord has presented Washington to me as a place that has been strangely neglected. In looking through my diaries, I have found some things that I wrote more than twelve years ago in regard to the work in Washington, and the necessity of establishing there some memorial for God. The following was written March 12, 1891:—

"Nearly the entire day I have been entertaining visitors who desired counsel. Brother Robinson, superintendent of the New York and Washington district, came in company with Brother Wright to consult with me in regard to the advisability of building a church in Washington, D. C., combining a church, a mission home, and a reading-room in one building, to cost probably twenty-five thousand dollars. They proposed to invite our brethren all over the field to give one hundred dollars each toward this enterprise.

"When we were in Washington dur-

ing the week of prayer, I had made a similar suggestion to Elder Washburn, saying that as the situation appeared to me, important interests should be established in this city. I could see no better way of letting the light shine forth from the very seat of government, the capital of the nation. It seems strange that some memorial of present truth has not been established there before. I advised that a meeting-house be built.

"The brethren of the Washington City church are poor, and while they will do all that they can, they are not able to carry the whole burden. The church must be located in a desirable part of the city. The purchase of a suitable lot and the erection of a plain but large, well-ventilated, and skillfully constructed building—something that will stand as an object lesson of neatness and thoroughness—will require a considerable sum.

"Other visitors came in, and I closed this interview in regard to the work in Washington."

In my diary of 1889—fourteen years ago—I find precious matter in regard to entering new fields. I will quote a few paragraphs:—

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. . . .

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute.

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? . . .

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work to-day in my vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for my coming. Those in the highways and hedges are to hear the call.'

"God will make the wilderness a sacred place, as his people, filled with the missionary spirit, go forth to make centers for his work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines. . . .

"There is a great work to be done.

All around us are souls perishing in sin. Are we doing what we can to save them? The commission given to the disciples is given to us, and to us also is promised the power promised to them,—the power that they received on the day of Pentecost, when, like a rushing, mighty wind, the Holy Spirit came down and filled the room in which they were sitting. Under the influence of this power, they went everywhere, preaching the word, and thousands were converted."

What a work might have been accomplished, if we had done our duty years ago! Can we stand clear in the sight of God, if we now fail of understanding our duty? The Lord calls on us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people.

Let us take hold of the arm of infinite power. Let us walk humbly before God, but let us be giants in meeting discouragement and difficulty. We must have increased faith. Let us praise God. He is our strength, our shield, and our defense, our front-guard and our rearward.

ELLEN G. WHITE.

Manifestations of the Spirit

J. N. LOUGHBOROUGH

"THE manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he [the Spirit] will." 1 Cor. 12:7-11.

The "manifestations" above mentioned include what is called the "gifts of the Spirit." There is, however, a distinction to be observed between receiving the Spirit and receiving the "gifts of the Spirit." The scripture just quoted indicates that each individual receiving the Spirit does not have all these manifestations; but that the Spirit bestows them as he will. It is the good pleasure of the Lord to grant his Spirit to all who seek it. It is written, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

The Spirit comes to the sinner in his sins as a reprover; but after he yields to the Lord, and it leads his mind to the blessed assurance of God's promises, it is then to this believing penitent an approver. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13. Then it is, indeed, that "the Spirit also helpeth our infirmities." Rom. 8:26.

Man, in his fallen state, is infirm, being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart. Eph. 4:18. "Alienated and enemies in your mind by wicked works." Col. 1:21. "Through the knowledge of him that hath called us to glory and virtue . . . are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:3, 4. After yielding to God and becoming partakers of the divine nature, we are recognized as "the sons of God," being "led by the Spirit of God." Rom. 8:14. That Spirit dwelling in us shall also quicken (give life—even the life of God—to) our mortal bodies. Rom. 8:11. It then "beareth witness with our spirit, that we are the children of God," and seals us as his. Rom. 8:16; 2 Cor. 1:22. When thus yielded to the life of God, we are strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith. Eph. 3:16, 17. It is then that we may say, in the language of the prophet Micah, "Truly I am full of power by the Spirit of the Lord." Micah 3:8.

In "these last days" the Lord speaks by his Son through the Comforter—the Holy Spirit. He has founded his church as a place for the indwelling of the Spirit. The apostle says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. To the individual members of the church he says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. Again, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." 2 Cor. 6:16. And once more, "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:21, 22. Standing thus, we are "strengthened with might by his Spirit in the inner man." Eph. 3:16. "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Col. 1:11. Thus we may labor, striving according to his working, which worketh in us mightily. Col. 1:29.

Paul compares the church of Christ with a human body, representing the gifts of the Spirit, as members of the body,—the eyes, the ears, hands, etc.,—saying: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were

an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . . Now ye are the body of Christ, and members in particular." 1 Cor. 12:13-21, 27.

After making this illustration the apostle proceeds to the application, in these words: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts ["ye earnestly desire the best gifts"—*Boothroyd*]: and yet show I unto you a more excellent way." 1 Cor. 12:28-31. The Revised Version reads, "Desire earnestly the greater gifts. And a still more excellent way show I unto you."

The more excellent way is not to have a church without these gifts of the Spirit; it is a more excellent way than simply to "covet" the gifts. That "more excellent way" is fully set forth in 1 Corinthians, chapter 13, in the apostle's discourse on charity—fervent love to God and our fellow men. Instead of simply coveting some particular gift for ourselves, it is better to seek entire consecration to the Lord,—to have his love in our hearts, to "follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1. The Lord set these gifts in the church. We have no record that he ever set them out. What is said in the discourse on charity does not dispense with the gifts of the Spirit. We read: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13:8-10. By this it is understood that the gift of prophecy may be manifest, as it pleases the Lord, until the perfect state shall come. In that state, when the Lord is seen face to face, prophecy will no more be needed. "Now we see through a glass, darkly [like looking at the sun through a smoked glass; we see the outlines, but the glory of the scene is veiled]; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13:12.

After dwelling upon the superior excellence of charity, the apostle says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Again, "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

And, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order." 1 Cor. 14:1, 12, 39, 40. Hence we see our anxiety should be for the upbuilding of the church through the manifestation of the gifts. Especially does he show that it is desirable that the gift of prophecy shall be manifested.

In meditating upon the comparison which the apostle makes of the gifts in the church to the members of the body, it would appear that the gift of prophecy might well be denominated "the eyes of the church." Its position is of counsel and advice for the upbuilding of the church, and as a counselor against the wiles and snares of the enemy. As the eyes are important in the real body to discern the dangers, and to reveal the right way, so the gift of prophecy in its counsels and cautions is eyes to the church of God.

A Minister's Experience

WM. T. STAGG

I CAN truly say that I have been led by a way I knew not, and I wish to praise God that the Spirit of truth has led me hither, notwithstanding prejudice and the corrupting influences of traditionalism.

At the time I was converted, I felt called to preach the gospel, and at once set about becoming a Methodist preacher. The course of prescribed studies made but little impression on my mind, but my interest all centered in the unfolding of God's revealed plan, past, present, and future; so I delved into the Bible, and the Lord graciously opened my eyes to some of his truth. From Walker's "Philosophy of the Plan of Salvation" I obtained my first clue to the reason of Scripture and the purpose and distinction of moral and ceremonial law.

In 1892 I accompanied Bishop J. N. Thoburn to India, and, after some travel, took work in Malaysia at Singapore, where, among others, it was my privilege to meet and labor with Brother R. W. Munson, now a Seventh-day Adventist missionary at Padang, Sumatra, but then the Methodist presiding elder at Singapore; and it was Brother Munson who examined me on the required studies and the Malay language. Little did the tedious volumes interest me, nor did I dream that examiner and examined would today both be Seventh-day Adventists. The blessed Lord mercifully kept me supplied with "meat in due season," in the form of books to give me a bent for the truth, and I soon forgot everything else. Milton's "Paradise Lost" gave me the true standpoint of Bible study in the great controversy in the unseen between Christ and Satan. A book on the catacombs, by Benjamin Scott, gave me an insight into the influence of papal compromise over Christendom, and I was further convinced of this by my own observation of Catholic methods among the heathen.

A little incident will illustrate: On Christmas, 1892, in the city of Bombay

I stopped for a moment and looked into our Methodist chapel in Grant Road, where a few natives were listening to the simple preaching of a Methodist catechist. Passing down the road, I came to another chapel with a cross over it. A throng of heathen on tiptoe about the door showed the "standing-room-only" limit had been passed. It was the celebration of high mass,—robes, images, crucifix, candles, altar, and all,—and the Catholics had gathered the crowd in the same way they did in the days of the catacombs saints—by compromise. The majority of missionaries, like their brethren at home, were letting the Catholics have their own way with the people, but I met a few heroic, independent workers of a different mold, one of them being at work in the crowd at the door just mentioned.

I recollect that the missionaries were strongly opposed to pre-millennialists, as they thought such doctrine subversive of missionary zeal; and I joined my voice with the rest. Mature observation later convinced me that the heathen were not going to be brought to Christ under prevailing methods, and I saw no hope for the Mohammedan world. Thus I was brought into a position to receive new truth on the scheme of redemption.

Returning to America because of the illness of my family, I read Totten's writings, and accepted the premillennial advent, but, though fascinated by his Anglo-Israel theory, I could never commit myself fully to it, appealing as it does so powerfully to fleshly pride, patriotism, and aggrandizement, assuming a partiality on the part of Jehovah, who is "no respecter of persons," ignoring the true Israel of faith, and reincarnating the ancient Jewish cry for a temporal deliverer and king. The widely prevalent idea of a literal restoration of the Jews to Jerusalem that now is, is another of the same sort. Despairing, after much reading, of finding a clear and comprehensive system of interpreting Scripture symbolism, I drifted doctrinally farther from every one, as I thought; but I always felt sure that the Holy Spirit placed these things in the Book to be understood. Convinced of immersion, and repudiating the sprinkling of my childhood as a papal perversion, I could not get the Baptists to immerse me unless I joined them. From the Russelites I learned that the wicked will be annihilated. Finally, though I disliked being a spiritual vagabond, I took to independent preaching on street corners. The Holiness church would have attracted me, but they said it made no difference whether I held the post-millennial or the premillennial view, and their leading editor held the former! So I said, "Surely if we have the Holy Ghost to lead us into all truth, he will not suffer us to ignore these fundamentals of God's Book."

My wife at this time assayed on several occasions to unite with some sect, but an inward check withheld her from so doing.

Meanwhile an Adventist prayer-meeting was held with an invalid who lived

by us, and I expostulated with the elder, telling him this unconverted woman could not be pulled two ways by Methodists and Adventists; that it made no odds which day it was, and that I was satisfied there was no mark of any beast on me; whereupon they all quietly withdrew. I suppose they prayed for me. However, a short time afterward, in a spirit of curiosity and fun, I paused before the tent where Elders Ballenger and Simpson were holding forth, and challenged them on the obligation of the law, change of the day, mark of the beast, and kindred themes. Little did I dream what heavy artillery I was thus unmasking on my head. Suffice it to say, before leaving their tent I was stocked with a judicious selection of reading, and far on the King's highway of present truth. And as I see more and more the looming outlines of the divine plan and the great controversy, I find all Scripture texts, like disciplined troops, fall into ranks, platoons, and regiments, brigades, divisions, and army corps, like Israel encamped about the ark, each passage finding its only niche, like the irregular stones going into place into some great, beautiful, mosaic portrait of the Son of God. Surely he has piloted me around the shoals of error and through the fogs of prejudice, by a way I knew not, and to him be all the glory forevermore. Amen.

The Ontario Sunday Law

G. B. THOMPSON

THE recent decision of the English privy council declaring that the Sunday law of Ontario is unconstitutional in that it is not a matter within the scope of the Canadian provinces to legislate upon, bids fair to have quite a material effect upon the Sunday question in Ontario. I clip the following from the Hamilton *Spectator* of July 16, 1903:—

"John Charlton, M. P., who has for many years interested himself in the Lord's day act, in an interview at Ottawa yesterday, said the decision of the privy council is a very surprising one in view of the stand taken by the several premiers of Ontario that the enactment of laws governing the Lord's day came within the jurisdiction of the province, except, perhaps, in the case of railways and canals, which were controlled by the federal government.

"Mr. Charlton first introduced a Lord's day act under the old Macdonald régime, and again under Abbott, then under Sir John Thompson. All these premiers held in debate that the federal government would be infringing on provincial rights if such a law were made a Dominion law except in the case of railways and canals, and Sir John Thompson thought Sunday newspapers. Sir Wilfrid Laurier has also taken the same view. Now the judicial committee of the imperial privy council has taken the stand that Justice Armour took some time ago that the profanation of the Lord's day should be classed as a crime, the jurisdiction over which belongs exclusively with the Dominion. Mr. Charlton thinks

that the judgment of the privy council will have a very far reaching effect, and also that it will be difficult to secure a Dominion law to control the observance of the Sabbath. It is very difficult to define where the provincial jurisdiction left off and the federal jurisdiction began."

It would seem that the privy council hold that it is proper that the Dominion parliament should legislate upon the matter of Sabbath observance. It is a matter of regret that the council does not see that it is a matter wholly beyond the perview of earthly governments. The present upset of Sunday laws is purely on technical grounds, but will perhaps bring deliverance for a while to those who desire to worship the God of their fathers according to the dictates of conscience.

The Lord's Day Alliance, however, while surprised and disconcerted for a time, has no intention of giving up the struggle, as the following from the *Spectator* indicates:—

"TORONTO, JULY 16.—The members of the Lord's Day Alliance, while naturally disappointed at the judgment delivered by the privy council on Tuesday last, declaring the Ontario Lord's day act *ultra vires* in its present form, are not disposed to regard the judgment as one militating against them to any great extent. The effect of the decision may be that steamboat excursions may be run on Sunday, but the alliance claim that, independent of the Lord's day act, there is enough legislation still in existence in the province to prevent the running of Sunday street cars on lines which have hitherto been denied that privilege. Chief Justice Armour, while declaring that the Lord's day act was *ultra vires*, stated also that chapter 104 of the consolidated statutes of Upper Canada was still in force, having never been repealed by competent authority. Section 1 of this act is identical with section 1 of the Lord's day act, the latter section being copied directly from the older statute. This section is sufficient to accomplish much, and perhaps all that the Lord's Day Alliance hoped to gain by the passing of the later piece of legislation.

"Owing to the meagerness of the information received by cable as to the extent of the judgment, the members of the alliance do not feel disposed to admit that there is any need to abandon hope for subsequent legislation by the provincial legislature along the same line. Mr. O'Meara's cable, which is the lengthiest message yet received, states that the bill was declared *ultra vires* in its present form. He says also that the judges considered the word 'profanation,' in its title, to be important, as showing its religious character, and thus bringing it under the jurisdiction of the Dominion government. The general question of the province's jurisdiction is still open. The alliance members see in this ground for belief that the main provisions of the act, if framed in different shape, would be found able to stand even the scrutiny of the supreme

court. In support of this, they point to the shops regulation act, which prohibits Sunday trading and labor, and it is under this act that barber shops have been closed on Sunday. The electric railways act, too, contains a section which is incorporated in every subsequent charter, prohibiting Sunday operation of lines. The validity of these enactments has never been disputed, although their purpose is identical with that of the disputed clauses of the Lord's day act."

Jesus Walking on the Sea

N. D. U.

WHAT a busy day that was which the five thousand men, besides women and children, spent on the mountainside with Jesus. He preached to them till toward evening. Then, having fed their minds and hearts with the pure bread of life, his word, he bade them sit down on the grass, and he fed their bodies. So our all-wise Creator feeds both the spiritual and the physical.

After thus feeding the multitude, he sent them to their homes. How sweet to those weary people was that home coming! But where was Jesus' home? This planet of Satan's abode did not afford a place for the Creator to call a home, a place where he could enjoy the comforts of home after a busy day. Jesus did what many a weary Christian often longs to do,—he went away by himself, to be alone with God in prayer. There he found the rest his soul needed. There, at the throne of grace,—there, alone with God,—is the place where his children may find rest, comfort, strength, and grace to go on in duty's rugged way. Jesus, weary, longing for rest, climbed the mountain, that he might find rest at its summit; and when he came down from the mount, where he had met God and breathed his life-giving Spirit, he was rested, comforted, refreshed, filled with the power and grace of God.

It may require an effort for us to get away by ourselves to pray, when the crowd demands our time. A mountain of difficulty may stand in our way. We must overcome it. We must climb the mountain. Then will the sweet, life-giving presence of God pervade our being, strength will take the place of weakness, and joy the place of sadness.

Jesus came down from the mountain. His brethren were toiling in the darkness of a stormy night, tossed on the restless waves of the sea, vainly striving to gain the shore. He started out over the sea toward them. So Jesus always comes to the rescue of his troubled ones when they are in the midst of a great sea of difficulty. He is always near, ready to help. Peter—impetuous Peter—was not satisfied with merely being saved; he wanted to have some of the saving power within himself, that he might be able to do the things that Jesus did—to have a hand in saving others. O that we were all like Peter in that respect! So Jesus said, "Come," and he started, walking on the sea, to meet Jesus. As long as he kept his eyes on

the Lord, all was right; he had the divine power, and walked on the sea as did Jesus; but the moment he looked at the waves, he lost sight of Jesus, and became afraid. Then he began to sink; but Jesus was near, ready at the first call to stretch forth his hand and rescue Peter. Then they entered into the ship, and all was calm.

So when we lose sight of the Lord, and look at the sea of trouble about us, we begin to sink. But in looking unto Jesus, we find sweetest rest, peace, calm enjoyment, and are filled with strength, or power, to bear all our trials and to overcome all difficulties. Many of us are obliged to sail on a sea of discord, where companions scoff and sneer at the truth, and blaspheme the holy name of our Creator. But he that found, in the mount of prayer, power to walk upon the sea to his troubled disciples in the darkness of the night, and bring peace and safety to them, is ever ready to come to us over the troubled waves, and to bring us just the calm and healing and reviving and power that we need. Let us keep our eyes fastened upon him; then shall we also be able to walk over the troubled waters, and rescue our sinking brethren when they need human sympathy, encouragement, and help.

Look to Jesus o'er the waves,
Lo! he walketh on the sea.
Blessed Lord, who hears and saves,
Stretch forth thine hand, rescue me.

Blessed Jesus, full of power,
Full of mercy, full of grace,
Stay thou near me every hour,
Ever let me see thy face.

Blessed Jesus, give to me
Grace and strength to do thy will.
How my soul does long for thee!
O me with thy Spirit fill!

Miraculous Humanity

AMONG the many lessons which may be learned from the marriage in Cana of Galilee one of the most significant is that Jesus began his wonder-working ministry by a social and not an ecclesiastical act. It is true that in his reply to his mother (who then replied not to him, but to the servants, bidding unquestioned obedience to her Son), we have an initial revelation of the truth that divine authority is his, not hers. But I now draw special attention to the fact that in doing what he did at Cana, and thereby beginning to reveal the power of God, which won the belief and attachment of his disciples, he virtually began to reveal the relationship of our Father which is in heaven to us his children.

Jesus appears at the outset of his ministry as showing his knowledge of and love for man at a feast, and seals forever God's interest in and concern for social life, involving human love, which surely we may hope preceded this marriage at Cana,—not mere Platonic affection, but love in which the implanted passions of humanity were felt and followed.

This is an initial divine protest against the unsocial asceticism which many have admired as showing the best

form and use of morality, and as illustrating the true "religious" life. The formulated separation of the sexes as desirable in the interests of the highest Christianity can not be reconciled with the very first act of Jesus Christ himself in the beginning of his ministry.

But there is a still deeper, wider meaning in the whole matter of this miracle at Cana. The works, especially the wonder-works, of Jesus were illustrative. *His miracles were parables.* They convey a lesson, while they satisfied a need. His actions as well as words were figurative, and have been regarded as such by many expounders of the gospel; and no one of them, perhaps, has a wider significance than the miracle at Cana. It reveals Christ, the Son of God, as rejoicing with those that rejoice, though it be at a village wedding feast, as well as weeping with those that weep, and thus setting his seal of approval upon familiar social relationships.

The thought of water becoming wine is full of instructive significance, showing progress, advance, development in God's world. There low things are instrumental in producing high results, as (since the fabric of man's body is built of his food) when corn from the earth passes into the brain of man, or when, through the action of nature, rain and dew are sucked into the grape. Thus the thought of water becoming wine in accordance with the will of Christ, is significantly typical of all true spiritual Christian procedure. The meager, simpler, original elements of life have a new taste given to them as they are touched by the finger of divine power. The lower instinct becomes a sacred inspiration. Animal appetite is superseded by human love. It is implanted in us by him who has granted its five senses to the human being, but it is sanctified, consecrated, by his Son Jesus Christ. The realm of nature is found to be sacramental as our eyes are opened by the Spirit of God.

So, under Christ, in Christ's kingdom, water is ever being changed into wine. This beginning marks all his work. And as we are in union with him, enabled to see with his eyes and judge with his judgment, so the presence, power, and operation of God are seen and felt to be everywhere, permeating this world with the savor of a better life, pleading against a gross and carnal use of what God has provided for our sustenance and use.

This, indeed, is far from being felt and understood. Men content themselves with the material employment and application of what can be touched, pocketed, and tasted. But there is a double sense in which all things can be taken and done. He does not think of it, but the laborer who turns the soil in the field with his plow is in co-operation with God himself, who sends the sunshine and the rain. That sense of divine relationship is the most precious and exalting that we can possibly have. It lifts human toil into divine duty, common experience into spiritual perception, and is as much a perpetual wonder-work as the changing of water into wine.

The story of that scene when the ruler of the feast unwittingly admired the way of Christ rather than that of man is full of deep truth, which men generally have overlooked.

The seal of Christ is set at once in the beginning of his ministry upon the simplest social observances, and we have a glimpse of the eternal miracle which is often wrought in lifting a man's heart out of a lower life, and touching it with a transformation which is divine.—*H. Jones, M. A., Prebendary of St. Paul's.*

A Retrospect and a Prospect

IN a Roman prison, a man, made prematurely old by persecution and incessant labor, is painfully and slowly writing a letter to a young friend whom he had been the means of "leading to Christ." Before the young man are all the cares and anxieties incident to the pastoral oversight of many recently converted from paganism and still surrounded by all the luxuries and temptations of a heathen city. Before the aged prisoner there appears no earthly future. He anticipates almost momentarily the steady tramp and beckoning finger of the executioner, knowing that when he comes, there will be a short tramp outside the city gate, one blow of the flashing blade, and the things of time and sense will be no more.

Yet "Paul the aged" is filled with neither regret for the past nor fear for the future. Looking back over his past life, and noting all the steps by which he has reached the present moment, counting well the price he has paid for his present position, he says three things concerning himself. "I have fought a good fight." The severity of the struggle was only a fair price to pay for the joys of victory which now delighted his heart. "I have finished my course." The great athlete, recalling the severity of the training and the strenuousness of the race, has passed the winning post a victor. "I have kept the faith." Like a soldier on guard, by sleepless vigil and alert strength he has warded off all assaults of the enemy, and realizes that he has kept in all its integrity the treasure committed to his care.

As no regret mars the past, so no fear darkens the future. The victor's triumph is his. The successful runner's laurel will be placed upon his brow. The reward for duty faithfully done will be meted out to him. Looking into the future, he confidently declares: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

This certainty as to the future must be purchased by faithfulness in the present. The one is the outcome of the other. We often hear the wish expressed that one might die the death of the righteous. This alone can be made certain by living the life of the righteous. The crown of righteousness is for the brave fighter, the strenuous runner, and the patient and faithful guardian of the faith.—*Episcopal Recorder.*



Say No

DARE to say "No" when you're tempted to drink,
Pause for a moment, my brave boy, and think,
Think of the wrecks upon life's ocean tossed
For answering "Yes" without counting the cost.

Think of the mother who bore you in pain,
Think of the tears that will fall like rain;
Think of the heart, and how cruel the blow,
Think of her love, and at once answer "No;"

Think of the hopes that are drowned in the bowl,
Think of the danger to body and soul,
Think of sad lives once as pure as the snow;
Look at them now, and at once answer "No!"

Think of manhood with rum-tainted breath,
Think of its end and the terrible death,
Think of home that now shadowed with woe,
Might have been heaven, had the answer been "No!"

Think of the lone graves, both unwept and unknown,
Hiding fond hopes that were fair as your own;
Think of proud forms, now forever laid low,
That might still be here had they learned to say "No!"

Think of the demon that lurks in the bowl,
Driving to ruin both body and soul,
Think of all this as life's journey you go,
And when you're assailed by the tempter, say "No!"

—Selected.

Insidious Habit

A YOUNG man had carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"O, there's no danger; it's a mere notion; I can quit any time," replied the drinker.

"Suppose you try to-morrow morning," suggested the friend.

"Very well; to please you I'll do so, but I assure you there is no cause for alarm." A week later the young man met his friend again.

"You are not looking well," observed the latter. "Have you been ill?"

"Hardly," replied the other one; "but I am trying to escape a dreadful danger;

and I fear I shall be ill before I shall have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink shall never catch me in his net again."—*Baltimore Advocate*.

Our Children

E. T. RUSSELL

OUR children are a legacy from the Lord, and as such should be highly prized by us as parents, and also by the church. If we half appreciated the preciousness of the gift, like Hannah with Samuel, we would from their earliest infancy dedicate them to the Lord, and, like the mother of Moses, train them for his service.

Our children are talents which the Lord has entrusted to us; and he will hold us accountable for the use we make of the talents thus granted us. One thing is certain, he will not say "Well done" unto us if we misdirect their minds, and cause them to bury their talents in the earth. It is true that many parents are doing this, although they may not be conscious of the fact. They direct the minds of their children to the world by placing before them worldly inducements, and in their conversation they are continually dwelling on worldly things. Then they wonder why their children have so little interest in spiritual things. The children in their lives are reflecting the lives and teachings of their parents.

We desire eternal salvation for ourselves and for our children. This being so, why not be wise unto salvation? Why not instruct our children in the things of God? Why not talk to them of God's power and of his kingdom? Why not teach them that this world is nothing compared to the eternal world? Why not instruct them to form characters for heaven? Why not teach them that the work of the third angel's message is the grandest work in the world, and that they should fit themselves to become workers in this the grandest of all movements.

Greater pains should be taken by both parents and churches in the education

of their children. There should ever be held before them the responsibility of becoming workers in some branch of the cause. O that we might manifest the same spirit of consecration as did the Waldenses when they dedicated their children for missionaries, well knowing that it meant hardships, trials, and possibly a martyr's death for them. In contrast to their spirit of self-sacrifice, there are many parents to-day professing this precious truth who would not for one moment consent to their children entering the work if they were so situated that they could spare them. O, shame on such parents! May God pity them! Some who are wealthy reason that they can not afford to send their children to our training schools because they must have their services. For what?—That they may make more money and buy more lands. Thus they and their children are fast becoming clusters of the vine of the earth, and not fruit of the heavenly kingdom.

As parents, as churches, and as conferences, let us see to it that our children receive an education for service. We should not be satisfied until we see our church schools, academies, and colleges well patronized by our children and our youth. Let us take special interest in this good work, that our young people may be trained for service.

Use Your Teeth

L. A. S.

ATTENTION is being called by the papers to some statements made at a recent convention of dentists at Asbury Park, N. J., regarding the deterioration of human teeth, which, at the present rate of progression, bids fair to result in a toothless race of human beings at a comparatively early date. One dentist declared that "predigested foods, toothpicks, and tobacco" have about ruined all the good teeth in the country. Another affirmed that the popularity of outdoor sports has been the only salvation of the teeth of children. A third speaker said that children are "insulted by a lot of stuff called food," which was not worthy the name.

Certainly the teeth are capable of throwing considerable light on the question of the kind of food best adapted to the health of human beings, when common sense is exercised on the subject. Nature intended that man should eat food that must be chewed. Nature provided man with teeth; teeth can be kept sound and healthy only by exercise, like any other part of the body; and the exercise can be had only by chewing. Eating soft, mushy foods, or foods already ground fine, provides no exercise for the teeth. Something having a certain degree of hardness and necessitating the use of the teeth to prepare it for the action of the digestive fluids, is the thing required. And nature provides an abundance of such foods. Nature makes no mistakes, and has made none since time began, in the production of foods; for the operations of nature are only the working of the laws of God.

He who made man knew what to make for man's food.

A more simple diet; more eating of foods that must be chewed, and more thorough chewing of foods that are eaten, would work wonders for the health of many. Good sound teeth are a prime requisite to health. Use your teeth.

Humanity and Diet

MANY persons are shocked at the cruelties involved in the fattening and slaughtering of cattle, pigs, and poultry for the production of meat, and would like to be vegetarians, at any rate in as far as abstinence from butchers' meat is concerned, but they do not know how to begin. They have grown up in the belief that meat is necessary to health, and foresee great difficulties where, in fact, none exist. The chief difficulty in becoming a vegetarian is in reality one of mind rather than body. The first essential is to have the wish. If there is a real wish, all supposed obstacles may easily be overcome; while on the other hand, if there is only a passing fancy, a score of reasons for giving up the experiment will soon be found.

Let us assume that some of our readers really wish to live without meat, and are willing to make some slight sacrifice in order to do so; the second important part is that they should have the belief that they can do so. In this, as in other matters, those who have no doubt have also no difficulty, while those who are timid and nervous see and feel difficulties at every turn, and never succeed.

A great step is gained if you can only realize that in giving up meat you are not doing anything at all extraordinary. Most of us must have known cases of cats and dogs, animals purely carnivorous by nature, that have learned to live in perfect health on a diet with no meat in it. How much more, then, should we, who have never been wholly carnivorous, be able to live healthfully without meat? The greatest meat eater is, after all, already more than half a vegetarian.

Many millions of people—some say more than half the population of the world—are at the present time living without meat in their diet, no less healthfully and happily than others. Until a few years ago, both in England and on the Continent, the classes who have done the hard work for the community have lived almost without flesh food except perhaps once a week, at the Sunday dinner. All the animals which supply mankind with sustained power—the elephant, camel, reindeer, ox, and horse—are purely vegetarians. Some of the greatest intellects the world has seen, have, at any rate for part of their lives, been vegetarians, as Plato, Newton, Shelley. The victims of the sweaters' den, with sixteen hours' work a day, and not much more than half that number of shillings a week, can afford no meat, but carry on their grinding work for years before they succumb. In face of these facts it is simply ridiculous to assert that our bodies can not be nour-

ished without the sacrifice of animal life. Looking at the workers of the world, we might almost say that the necessity for animal food and the amount consumed is in direct proportion—not to the work done, but to the leisure and idleness of those who suffer from this supposed necessity. When we are told, as we often are, that "it may suit some people, but I am sure it would not suit me," we know that unfortunately this is quite true; but it is not the body that presents any difficulty, but the mind that is at fault—often, it is to be feared, hopelessly so.

If, then, the reader really wishes to abstain from meat, and also realizes that he can perfectly well do so if he likes, a very few practical hints will suffice to start him on his way. If his faith is strong, he will merely give up the meat and eat the other things.

A good deal of nonsense is talked about people being unable to change after they have attained middle age. There might be truth in this in the case of purely carnivorous animals, but with creatures frugivorous by nature, and always more or less vegetarian by habit, the change can be made at any time if the mind is in it.

That some people can not digest or assimilate some vegetarian foods is obvious, but if that is an argument against the bloodless diet, then the fact that some meat eaters can take mutton but can not digest beef or pork is also an argument against all meat eating. There is ample variety in the vegetable world to suit all constitutions and all well-trained palates.

It may be well to bear in mind,—

1. That most people eat more than is necessary for, or conducive to, health and strength.
2. That in their fear lest they should starve, many would-be vegetarians make themselves ill by taking too much of the more stimulating foods, such as peas, beans, lentils, nuts, and grains.
3. That fruits are not merely adjuncts to substantial food, but are themselves substantial articles of diet. It is quite possible to sustain healthy life solely on some fruits.
4. That the "craving" for meat, like the craving for drink, is not an indication of the necessity for it. It is a morbid condition of mind and body, mainly the former, and will pass off under healthier conditions if the will is exercised as it should be in the matter.—*Ernest Bell, in the Animals' Friend.*

Sickness Barred

KEEP your vitality above the negative condition, and you will never know disease of any kind. No disease can exist where there is an abundance of pure blood. To get the necessary amount eat nutritious food; to circulate it perfectly take proper exercise; to purify it get fresh air and sunlight. If a perfectly healthy condition of the skin exists, and an even temperature of the surface of the body is maintained, it is impossible to catch cold. Cold-water baths taken

every day will do much toward producing the former, proper food and exercise the latter. Nature gives you an alarm in the first chilly feeling. Heed it at once, or pay the penalty. Take a brisk walk or run, breathe deeply, and keep the mouth closed.—*Selected.*

What Foreign Countries Send Us

Most persons would regard as dullness concentrated the tables of "exports declared for the United States" from the various cities of the world, as compiled from the statistics of our consuls. They are but solid pages of figures. Yet in reality they tell many an interesting story of the currents of the world's commerce. Important towns are associated quite as often in our minds with some distinguishing product as with historical events or political prominence.

Brussels suggests carpets, yet in ten years past Belgium has not exported to this country a thousand dollars' worth of carpets. We get from that country plate glass, cement, linens, and laces in large quantities. Jamaica gives us some ginger, but a great deal more in value of bananas and sugar. Cologne sends us some cologne water, but forty times as many dollars' worth of mineral water.

From Rome, the very name of which suggests art and literature, nearly one half of the imports is cheese; the rest is made up of the artistic things which we should expect. Athens, her older neighbor, exports to us but little, mostly iron ore. The other Greek cities sell us currants. Jerusalem leads in religious articles made of mother-of-pearl.

Genoa, the birthplace of Columbus, finds a market for olive oil in the land he discovered. Raw silks lead in Milan. Horsehides are among the great exports of Moscow. Clay pipes and lace are the peculiar combination which Calais submits. Antiquities and gum figure high in Cairo's list; firecrackers, in that of Canton and other Chinese ports. Little but gold comes from Dawson City, coffee from Rio de Janeiro, kauri-gum from Auckland, or rabbit skins from Hobart, in Tasmania. Human hair comes in small quantities from nearly all lands, European and Asiatic.

The products of a country, not only show its natural resources, but reveal much as to the skill and intelligence of its people. Many an export—like cotton, opium, sugar—has played a large part in the politics and history of the world.—*Youth's Companion.*

"THERE'S never a rose in all the world
But makes some green spray
sweeter;
There's never a wind in all the sky
But makes some bird wing fletcher;
There's never a star but brings to
heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn, like gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing."

THE WORLD-WIDE FIELD

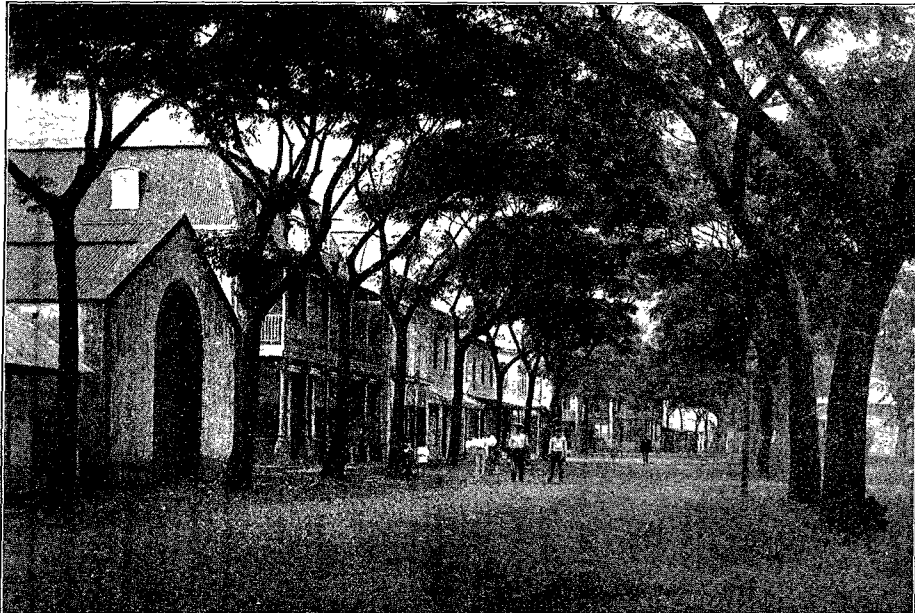
An Eastern Polynesian Gathering

MRS. B. J. CADY

We have just enjoyed the privilege at Papeete, Tahiti, of having most of our workers in this and adjacent groups associated for a time in meeting and counsel. Brother Gates, the superintendent of the Polynesian work, was with us for

brought us all together at just the right time.

Brother Piper and a native family from Rarotonga came a little early, and as it was necessary for Mr. Cady to go to Raiatea to help put up a new copra drier in place of the one that was burned, and also to erect buildings for a sugar mill, Brother Piper was invited



STREET SCENE IN PAPEETE, TAHITI

two weeks and a half, as he passed through this place on his way home to Australia from the General Conference. Taken as a whole, we were not a large company, for we were able to house all who came from abroad, with the exception of the Pitcairn brethren, who thought best to stay on their cutter, which was lying in the harbor, and then our family numbered only fifteen. But though we were but few in number, the Lord was with us, and we received much of his blessing, and we trust that the results of this meeting will be seen in more efficient and faithful work during the year to come.

As is probably known, communication between the islands is not very rapid, and it often takes months to get an answer from a neighboring island. In this case, we can see the providence of God, and that his Spirit directed the workers coming from different parts, so that all came together about the same time.

From Papeete, we had sent out word to Brother Gates in the United States, to Brother Piper in Rarotonga, and to Brother McCoy and Brother and Sister Jones on Mangareva, that we hoped to have the meeting in May; but we were not certain that any of them would come. So it was surely the will of God that we should meet together to counsel and lay plans for more aggressive work; for he

to go to Raiatea and spend a few days on our industrial farm, which he did.

The day after Brother Gates's arrival from California, Mr. Cady, Brother Piper and his company, Sister Nelson, and three of our young people came from Raiatea; and five days after that we were happy to welcome the little

cutter "Pitcairn," with Brother and Sister Jones, Brother McCoy, and six other Pitcairn islanders on board. We felt that the Lord not only taught them when to come, but he also gave them favorable winds, so that they

could get here in time for the meeting.

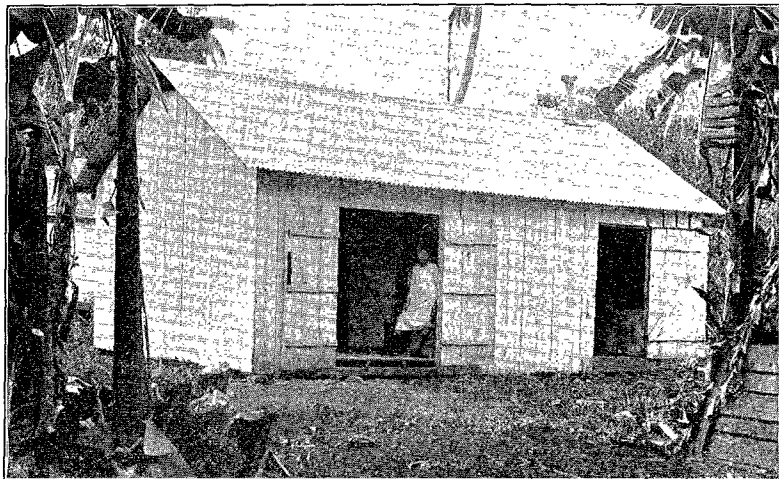
This was quite a busy time for all of us. Before Mr. Cady went to Raiatea, he had been helping our native brethren in the district of Paea to build a little church, and they wished to have it dedi-

cated at this time. But it was not ready, as nothing had been done on it since Mr. Cady went away, so our brethren went over and helped them finish it; then the next week we all went, and it was dedicated to the Lord, free of debt, except a small sum for the lamps, which will soon be paid. We all felt to rejoice with our Paea brethren in that they have such a neat little house in which to worship the Lord. It has been several years since they began to collect money for this church. Perhaps some of our friends who came out on the "Pitcairn" in 1896 will remember making a donation toward this same church. But if you knew how long it generally takes the natives to build a church, you would know that our brethren have done exceptionally well. They have a membership of only ten, so there were not many of them to help.

In several places the natives of the Presbyterian Church have no regular church building, but have met in roughly built sheds for years, while they are collecting money to put up a very nice building. In a certain district on the island of Tahiti, where the membership must number in the hundreds, the foundation for their church was laid, and a large tree grew up inside of it before they were ready to go on with their building, which is still unfinished.

While our workers were together here in Papeete, we had meetings nearly every evening from six to nine o'clock, and as much time as possible during the day was spent in counseling and laying plans.

A union was formed, which is called the Eastern Polynesian Union Mission. It includes the Society and Cook Islands, Pitcairn Island, the Austral, Paumotu, Marquesas, and Gambier Groups, and other isolated islands which may be found in this part of Polynesia. The representatives present from the various fields were heartily in favor of uniting our forces, and we believe that we have come to the time when such an organization is needed. It is not only



THE BAKERY, PAPEETE

a union in name, but because of a better understanding of one another and of the needs of the different parts of the field, it is a heart union also, and we take up our appointed work with new courage and determination.

Brother and Sister Jones have been working at Mangareva; and as a result, one intelligent white man has fully accepted the truth, and is awaiting baptism, and others were deeply interested when they left there. Brother Jones was ordained at this meeting, so he will feel free to administer the ordinance of baptism upon his return to that island. Mangareva is about twelve hundred miles from Tahiti, which is a long distance to go in a small boat. The new "Pitcairn" left a few days ago with fifteen persons on board, including Brother and Sister Jones, who felt anxious to return to their work on Mangareva. After finishing their work there, they are to return to Tahiti, and then go to Rarotonga to relieve Brother and Sister Piper. As Brother Piper's health is seriously impaired, it is thought best for him to return to New Zealand, where he will probably labor with the Maoris. We sincerely hope that in that climate he may regain his former good health.

Brother L. A. Roth was advised to give up work in the bakery, and to devote his time to evangelical work for the French people, so two of our island boys are looking after the work in the bakery, and Sister Laura Young is clerking in the store. Lydia Parker is to take up Bible and general missionary work. Our aim is to educate our young people for service, and then bring them into the work as far as possible.

Brother Paul Deane was recommended to go to the island of Huaheine as soon as convenient, and present the truth there. The church of which he has been elder ever since its organization will miss him, but we trust that this move will be for their good, and that as they have to stand alone, they will learn to look more to the Lord for help, and be more vigilant and watchful.

We decided to ask the Australasian Union Conference to print a small book on the prophecies of Daniel and the Revelation in the Rarotongan language for the Cook Islands, and also the book "Christ Our Saviour" in the Tahitian language, which is extensively used in most of the islands included in this organization.

At this writing, our laborers have all gone out to their respective fields, feeling that time is short, and there is much to be done. Now is the time for labor; and if we do faithful service, we shall soon have the precious privilege of entering the kingdom of God, bringing our sheaves with us.

ONCKEN was a servant, bookseller, and tract distributor. With six others he organized a church in a shoe shop. He went forth visiting every part of Germany, scattering Bibles and tracts, and gathering converts into churches. In twenty-five years this was the result of his work: 65 churches and 750 stations, from 8,000 to 10,000 members, 120 ministers and Bible readers, Bibles and tracts scattered by the million, and 50,000,000 had heard the gospel. Give us

two hundred and fifty such men as Oncken, and in a quarter of a century we can not only organize sixteen thousand churches, with two million five hundred thousand members, but may preach the gospel to every soul on earth.—*Selected.*

Quaint Wells of India

THE wells of India are all built alike. They have a large, circular, open top, measuring about ten feet in diameter, and a substantial curbing four feet in height, made of cemented stones, plastered and white-washed. Just outside the walls are upright ladders, the rungs of which are built between posts planted firmly in the ground, and rising skyward fifteen or more feet.

A large bore has been made through a beam of the size and shape of a telegraph pole, at about its center. This pole is suspended by thrusting the top ladder rung through the hole. On the heavy end a large stone is securely bound. On the small end a long, thick, bamboo pole is affixed—parallel to the ladder, and at right angles to the telegraph pole. A huge kettle, made of narrow strips of copper riveted together, hangs from the bamboo. Lashed to each side of the upright ladder are lighter bamboo rods, which rise some distance above the top rung.

To draw the water, two men (coolies) climb the ladder, and tread the telegraph beam, nimbly balancing themselves by curling supple bare feet about the edges. They walk forward to drop the kettle into the well, and then scamper to grasp the tall rods, which are fastened above the ladder sides, and hold on to these until they are safely past the center. Then backward these agile men go until the stone-weighted end raises the dripping bucket.

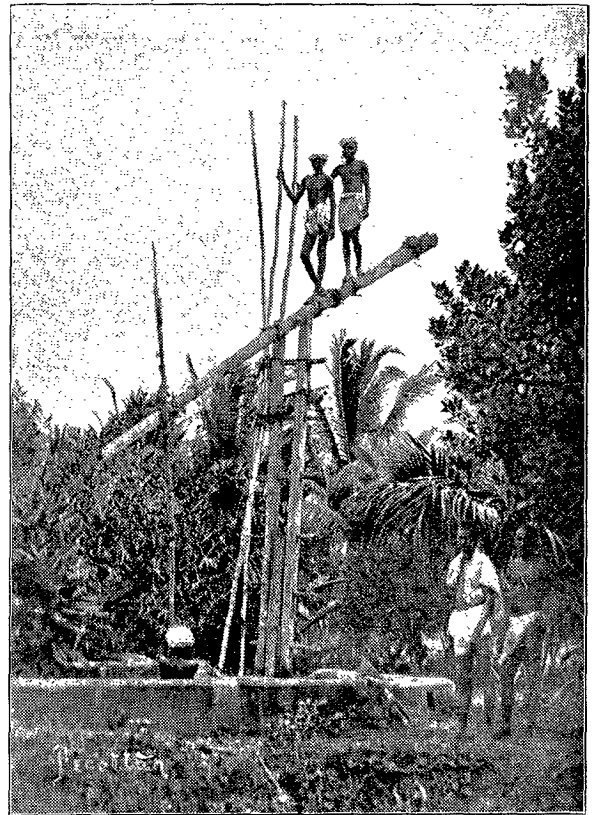
A third man stands outside the curbing to empty the pail, and to force the emptied vessel back for another filling. During the entire operation all three coolies invariably chant a weird melody to the time of the measured movements.

These wells are fed by underground springs, and are built in paddy (rice) fields, cocoanut and plantation (banana) groves, etc., for irrigating purposes, and by the waysides for the convenience of passers-by.

One of these quaint wells is found just outside the fence of the botanical garden, at the edge of the broad, red-earthed highway, under shady trees. The Darnodar School for Ferialis is just across the street. The drinking water for the school children is brought from this particular well; and between school sessions the children themselves go to slake their thirst in the cool water.

Fancy my astonishment one day to see four men using this well as a bathing pool. Indignantly I called the head master of the school, and demanded that he stop these public seekers after cleanliness, as I did not understand the Tamil vernacular.

The head master kept an alert eye on my face, and tried to see whether the outward expression and gestures would afford him a clue to my spoken words. He was supposedly acquainted with the English language, yet here, evidently, was an unusual combination of words. He quite clearly understood that these men, who now came before us, had but just emerged from the well. They desired a bath; why not take one? What



A NATIVE WELL

harm could there be in these coolies taking a plunge in a well so long as the well was not on Brahma (pertaining to the highest caste) territory?

My protestation met with blank ignorance; it was void of all meaning to these wondering natives.

In despair I looked about me for assistance of some sort; I was reluctant to part with my audience until they were duly impressed with the enormity of their offense. My eye caught sight of several long strips of white muslin, which had also been washed in the well, and then spread in the sun to dry.

The head master, who was still keeping a watchful eye on my face, saw me looking at the laundry, and immediately decided that he now understood the sense of my argument. He had suddenly remembered that the English-speaking people commonly dislike seeing the undraped human form divine. He gave a sharp command in Tamil, and presto! the four dark figures sped lithely away, snatched the almost dry muslin, and draped themselves on the way, as they

returned with broad smiles, confident of approval.

I forced an appearance of sternness, and once more tried to focus my objections. My point was the fact that from this well came, not only drinking water for our school children, but also for the entire population from the low, native village near by. This much was very clear, but again it threw not the faintest light on my opposition to the use of the well for personal cleanliness.

As I talked, the dazed coolies would occasionally give a smart toss of the head—done by jerking the chin to the right, which throws the top of the head to the left,—a peculiarly Indian custom, I believe, of giving assent.

Now and again our group received additions from the stream of passing villagers. They, too, joined in trying to see my point, but after a time, instead, saw the point—rather the nine points—on the other side presented by a wayfarer, to the effect that here in the East it is the custom to bathe, to wash clothes, and to drink from the selfsame well when the tanks or fountains are not near.

While bound to accept the situation with what calmness I could muster, you may rest assured the question of ways and means of performing similar functions on home ground was minutely enquired into at the earliest possible moment.—*N. Alma Courtright, in The Union Signal.*

Our Greatest Blessings—Our Great Opportunity*

W. F. MARTIN, M. D.

God has given us all one great gift—life. This gift can be invested in heavenly possession or spent in earthly allurements; “seed corn or devoured”—sown for the Master’s use, or consumed in selfish purposes. The great law of life is activity. No man has a right to lead a dormant career; for this life is not a stagnant pool, but an active, running stream, carrying the gracious gifts of a pure and bounteous fountain head on and on—always receiving, always giving.

Christ has given all to us. We owe all to him. Therefore we have dedicated our lives to him for service, not because it is popular, neither for profit nor gain, fame nor honor, but because of our obligation, our gratitude and love for him and our fellow creatures.

With Dr. David Livingstone, “we desire to be missionaries, heart and soul.” God had only one Son, and he gave him to be a missionary and physician. Poor imitations of him we are or can ever hope to be, but in his service we hope to live, and in it we wish to die.

Christ was the greatest teacher, the greatest preacher, the greatest medical missionary, that ever lived. We have chosen him for our example, and his teachings as our rule in life. He administered to the needs of both soul and body, and it is in this respect we desire

to pattern after him, and follow his command, “Go preach, . . . heal the sick, . . . freely ye have received, freely give.”

The command is, “Go ye into all the world.” All the world means all the countries, nations, and peoples—foreign fields as well as our own neighborhoods.

To every true and loyal subject of King Jesus, there is but one sphere of service, and that is the world. There is but one question, and that is, “What wilt thou have me to do?” There is but one object, and that is the glory of our Lord and Master.

You have heard how God has so bountifully blessed us in the past. We believe that greater blessings await us in the future in the greater opportunities he has given us for service, if we fill them.

Even in this enlightened country, with its numerous medical men and evangelists, there are thousands suffering, yes, dying, without a knowledge of God’s saving health. There are many souls who are carrying burdens of sin and sorrow, not knowing of their blessed privilege of leaving all with the Lord. When to their moral burdens is added the burden of physical suffering, what a grand opportunity for the true medical missionary after Christ’s type to step in and assist in undoing the bands of pain and woe, and point them to the Lamb of God, that bears the sins of the world. Such are daily experiences with many Christian physicians, and more opportunities exist for such experiences than are being realized. If such opportunities abound here, what countless numbers there must be in the heathen lands!

Picture in your minds, if possible, the great dilemma this country would be in if to-morrow we should awake to find every hospital, sanitarium, and asylum, every medical society, sanitary commission, and board of health, every physician and nurse gone, and ourselves shorn of the common knowledge of diseases, their causes and treatment. Imagine the epidemics, the plagues, and the accidents which would so speedily come upon us. Add to this the resultant misery if from our loved ones were taken the spirit of sympathy, help, and pity toward a suffering one. When you have painted such a picture, then you have before you in miniature a picture of the many millions now living in heathen lands.

Just a glance at the existing conditions and needs of the people brings before us not a picture of fanciful ideas, but of sound facts, appalling and heart-rending in their aspects. In some great hospitals a bell is rung each time an accident case arrives. Can you not fancy—and after all, it is not very largely imagination—that you hear the sound of that bell reverberating the world? Did you hear it just now? It was from China that the sound came. A Chinaman has fallen and injured himself. A crowd gathers round. They gaze and laugh at his sufferings, and when they have had enough, move on, leaving him to die. Exaggeration, you say?—No, sober truth. There is no Red-Cross man there to take him to a hospital, and no hospital to which to take him; and if a native medical man is called, the wound will be treated ac-

ording to the time inflicted, and not according to its nature. This is simply one call; there are two hundred thousand medical missionaries wanted in China today. The success of evangelizing this empire will depend upon the medical missions established there; for it is only by relieving their bodies that you can interest their souls.

Listen! the bell is ringing in India. A boy has broken his leg. A string will be tied tightly around it until at last gangrene sets in, and the native quack will be called to amputate the limb in order to save the boy’s life.

The sound of the bell in Persia is wafted to us across the plains and mountains of Asia. It tells of a woman in nature’s sorest trial. No sympathizing mother or husband is there, and the woman is kept in a dark, damp room with no food for three days, and no one is allowed to be present save the barber’s wife, until after the visitation of the god.

Now it is the clanging of the bell in Africa; for a child is in convulsions. What is to be done?—A red-hot iron is pressed to the skull, till a hole is burned down to the brain, to let out the demon. Why not? It is only a girl, let her die.

This time the sound comes with greater force; for it is not far away—Halsted Street, Chicago. A visiting nurse has answered, and found a woman in an indescribable, miserable room, sick with typhoid fever. No time must be lost. She must be made comfortable and her symptoms combated, so she will be saved to her helpless little children, and given a chance to learn of her Saviour.

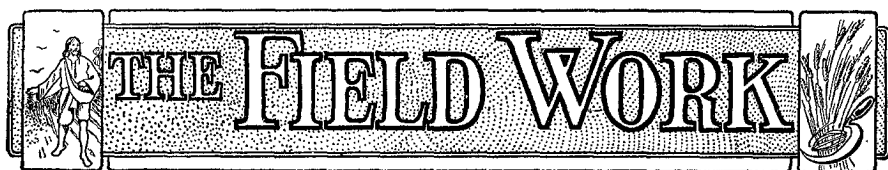
Surely that bell is announcing to us the Macedonian cry in forcible tones. And can we not truthfully say that God’s greatest prospective blessing to this class is the blessing of great opportunities, with the assurance, “As my Father hath sent me, even so send I you.” As God blessed Jesus in doing his Father’s work, so we may expect Jesus will bless those whom he sends to do his work.

Surely the need of medical missions is crying enough, the appeal for the missionary great enough, the urgency of the cause intense enough, and is there not in our hands strength sufficient to furnish the means, and in our medical college and training schools students enough to furnish the men, that these millions who are suffering and dying because they lack the knowledge of God’s power to heal and save may find relief and a knowledge of better things?

O, should not our humanity as well as our Christianity impel us, we who may and ought to go, to go, and with one mighty effort of body, soul, and mind help roll away this load of sorrow, and cheer up this ocean of suffering, with its mute but agonizing cry for help and pity?

In the name of Him who had compassion upon the multitude, and in answer to his command, Go preach and heal, and in response to him who asks, “Whom shall I send, and who will go for us?” our individual and heart-deep response is, “Here am I; send me” to carry this great and glorious gospel for the healing of the nations.

*Paper read at annual commencement of American Medical Missionary College, June 23, 1903.



THE FIELD WORK

The Five Thousand

"SEND them away, this countless throng,

That they may all be fed;
For night comes on, and no one here
Hath either meat or bread."
Thus spake the twelve, but not the Christ;

For he in love replied,
"Give ye to eat, my chosen ones,
And let them here abide."

"Kind Master, how shall we supply
Their hungry mouths with meat?
Two hundred pennyworth would scarce

Provide enough to eat."
But in the multitude there moved
A lad unknown and poor,
Whose fish and bread the Saviour used
To show his mighty power.

All seated on the ground, the throng
Beheld the mighty deed.
Apostles, from God's ample store,
Supplied their every need,
The children, too, his thought controlled,

And none were sent away;
For every soul was satisfied
Ere sank the light of day.

The world about us everywhere —
Has many a desert spot
Where souls are hungering for God's food,

And lo, they find it not;
O, let us heed the Saviour's voice,
And answer him in love,
With willing hearts and eager hands
Bring blessings from above!

— John T. Stone, in *Christian Work and Evangelist*.

Colombia, South America

BOCAS DEL TORO.—This field seems ripe for aggressive work, and we have evidence that the Lord is blessing the efforts put forth. We have a growing company at Belleview, about twelve miles from Bocas del Toro, with a house of worship, paid for.

Since our last writing a St. Lucian brother has taken his stand firmly for the truth. He was a Catholic, and an exemplary young man, very studious and devoted. He is French, but speaks English fairly well, also Spanish and Greek. He is to be baptized next Sabbath.

There are a number of places in this field where there are Sabbath-keepers. We wish to visit these as soon as the quarantine is lifted, and the Lord makes it possible. At Port Limon there is a small company. On Corn Island, about four hundred miles away, there are six Sabbath-keepers; there are also some at Bluefields, about the same distance, and on St. Andrews Island, where Brother S. P. Smith is conducting a school.

We are anxious that by the time the message shall have penetrated to all the nooks and corners, this field shall be thoroughly evangelized. It will take a

long time unless something more than ordinary takes place, which we hope and pray may. God has ways and means in reserve to operate this work which may surprise us all. I long to see it move with greater power; for this I pray, and solicit your prayers.

I. G. KNIGHT.

California

REDLANDS.—Elder Ballenger and I have been holding meetings in this place about seven weeks. The Lord has gone before us in a marvelous way. About thirty adults have begun to keep the Sabbath, and many others are deciding. We have taken up only one collection each week, which has amounted to about one hundred dollars. Our hearts rejoice to see precious souls take their stand under the blood-stained banner of Prince Immanuel. We are planning to erect a church with a basement for a church school. Pray for us, that a light may be started in this place that will brightly shine until Jesus comes.

WM. SIMPSON.

Porto Rico

CATANO.—I have lived over two years in Porto Rico, and most of the time has been spent in Mayaguez.

Realizing that a change would be beneficial, it was decided that I take a trip to some of the other towns. From San Juan I took the ferry and crossed the bay to Catano. It was in this little town that we first located in the island. As my visit was only missionary, I had but little time to notice my surroundings; in fact, I had no desire to.

After much inquiry I found the gentleman and his family for whom I was looking. This gentleman was the first one with whom my husband did missionary work on the island. As he could read and understand the English language well, he loaned him "Thoughts on Daniel and the Revelation." We had written him several letters and sent him papers, but they had been returned. Still feeling deeply interested in him, I called, and learned that he had read the book several times, and believed its truths, and had loaned it to others. I left him some reading-matter, and we expect to keep in touch with him.

MRS. IDA M. FISCHER.

Mexico

MEXICO CITY.—We are having some encouraging experiences. Brother Harzman, a German-Swiss, who has been in attendance at Keene Academy, where he studied Spanish for a year, has come to this field to work as a self-supporting colporteur. He is a man of middle age, has a wife, but no children. We feel quite sure that he will be a valuable addition to our little force of workers.

Recently a Mexican Bible colporteur has begun keeping the Sabbath, and he is going out with another Sabbath-keeping colporteur; so we shall have two in

the field. A brother of this new recruit—a minister—is very much interested in the truth.

In May four nurses came to Mexico City. They are doing well financially, and are a help to us. There is room for many more nurses here. We must open up a medical mission in this place as soon as possible.

We have asked a young man from Keene, who has some knowledge of the Spanish, and who spent three years in this country before going to Keene, to act as our secretary, and look after the subscription list of the *El Mensajero*. We expect to inaugurate a vigorous campaign in behalf of our paper, and see if we can not greatly increase its circulation. We also plan to come in touch with all the Sabbath-keepers in the republic, with a view to keeping them informed concerning the progress of the work. We shall also follow up the readers of our Spanish paper in a systematic way, so that we may help those who are interested in the truth, since we are to have this additional help in the office.

GEO. M. BROWN.

Wisconsin

EAGLE RIVER.—In connection with Elder Herrmann, I spent the time from Thursday, July 9, until after the following Sunday evening, at Eagle River. While there we organized a church, composed of fourteen members, including Brother and Sister Sufficool, who have been laboring in that place. The work was begun in Eagle River by the sale of fifty copies of "Christ's Object Lessons," which were taken there by Brother and Sister Sufficool about one year ago. As they sold the books, they became acquainted with the people, and while delivering them, found an opportunity to interest some of the people with Bible readings. In this way they taught the truth until the interest demanded public meetings, but most of the work was done from house to house, teaching the Scriptures to the people in their own homes. The result of this work is that twelve persons within the last year have accepted the faith of Christ, including the full message for the present time, and have united with the church. Elder Herrmann baptized nine of these new members on the afternoon of the Sabbath while we were there, and three others of the number will soon go forward in the ordinance of baptism. We were glad to add another church to our list in the Wisconsin Conference. A number of others are interested in the message, and some of them have already begun to keep the Sabbath. We hope to see the membership increased soon.

Brother and Sister Sufficool have also visited Three Lakes, a town not far from Eagle River, where they have sold quite a number of "Christ's Object Lessons," and some interest to hear more about the truth is created in that place.

I believe that other of our young people in Wisconsin could give themselves into the Lord's hands to be used by him, and have the blessed privilege of seeing churches brought out to stand for the truth in these last days. Of course we can not promise any great things to such persons in the way of worldly goods or honor, but the Lord does promise a home in the city of gold to all who will labor for souls. The best people who have

lived in this world will live in that city, and the association there will be all that heart can wish. All the honor and riches that this world can give can not equal in their inducement that which the Lord offers those who will be consecrated to his service in his cause here.

WM. COVERT.

Texas

KIRBYVILLE.—The Lord has greatly blessed our efforts. I began meetings here some time ago, with the help of Elder McCutchen. Three have been baptized, and two others have begun to keep the commandments. Others are interested, and I hope to see them take their stand. I have made arrangements for lumber to build a church here. The Lord is willing to do for us above all we ask or think, and man's necessity is God's opportunity. I thank him for his goodness to the children of men. While he could have used his angels to warn this world, he has given man a part to act, for which we ought to be grateful. We should improve every opportunity; for soon the work will close. May God help every one to be as true as a needle to the pole. There is much to be done, and where are the ones to say, "Here am I; Lord, send me"?

The Southern field is the most difficult one to work; and while that is true, we know that God has a people here. Then let us work diligently and sow beside all waters, and God will give the increase. May his servants be of good cheer. The battle is the Lord's, and he will help all who seek to do his will. May the Lord raise up more laborers to fill the places of those who are falling in death. I desire to be remembered at the throne of grace, that God may direct his work in this destitute field.

O. GLASS.

India

CHANDERNAGOR.—We are of good courage. The Lord goes before and prepares the way for us. O, how we love the work! It grows more precious to us each day.

Sister Kellogg has many Bible readings among the English-speaking Bengali lawyers, doctors, teachers, etc. All seem interested, some especially so, and accept the Lord's word as it is given to them. One of the babus, after the reading, goes home and gives it to his wife. He would be glad to have some one go to teach her, but Sister Kellogg can not speak the language, so we can only give the readings to the husband.

In the zenanas we find the women interested. We seek to give them the message for this time. We tell them of Christ's soon coming, of God's love, and of the home he is preparing for those who love and obey him. Some urge us to come oftener; they say once a week is so long to wait. Ratana Mukerjee, Brother Mukerjee's daughter, is with me in this work.

I will mention one case where the doors were opened by the medical work. A lady was suffering from severe pain in her lungs, and sent for me. I gave her treatment, and she was relieved. She was frightened when she was taken ill; she feared she was going to die, and said she was not prepared. I pointed her to some texts, telling her her duty in order to be forgiven. She belonged to the Free Scotch Church, but was living with Catholics, and was almost per-

suaded to become one herself. But she has been telling the people lately that she is going to be a Seventh-day Adventist. I had not said anything about the doctrine of Seventh-day Adventists. She would quote the fourth commandment to them, and insist that the seventh day should be kept. I have since begun giving her readings on points of our faith, all of which she readily accepts.

We praise the Lord that we can see the signs of Christ's soon coming being fulfilled.

S. E. WHITEIS.

Report from Elder Loughborough

It is many months since I made a direct report through the columns of the REVIEW. Since May, 1902, by vote of the church in Oakland, Cal., I have been acting as one of the pastors of that large church. My work has been mostly visiting from house to house, seeking the good of the church-members and interested persons. Several of the latter have united with the church during the year. It was also my privilege to attend three camp-meetings in the State during the fifteen months just past.

While I enjoyed much of the Lord's blessing in this local work, my mind, especially since the last General Conference, has been much impressed that I should go out somewhere among our people, telling them of those things which I "have seen, known, and handled" in our experience as a people in the rise of the third angel's message. Praying over the matter by day, I would in the night season, in my dreams, be going from place to place, east of the Rocky Mountains, holding meetings. My prayer then was, "Lord, what does this mean?" I waited to see what, if any, opening providence for such work would develop. About the last of May a letter came from the president of the Central Union Conference, inviting me to labor for three months in that conference. I said, "This must be in the order of the Lord in answer to prayer; for there has not been a hint given to Elder Russell, the president of that conference, from me, that I had any impression for labor in that field."

I decided to go, and began to make preparations. From the very day that I decided to go, I have gained in health and strength. And here I am now, at this writing, July 17, in Palisades, Colo., where my labors began in this union conference. I am to speak in the tent meeting here to-night. To-morrow I am to be with the church in Grand Junction, a few miles away. I request the prayers of the Lord's people that my labor may not be in vain in the Lord. It is not by might nor by power, but by his Spirit, that the Lord's work through us must be made effectual.

J. N. LOUGHBOROUGH.

Canvassing in Porto Rico

I AM making a trip in the interest of our little paper. My special effort is with the teachers, and I feel encouraged so far. There are fifty-seven Porto Rican teachers in this district. I have been able to canvass forty of these and three others, and have secured thirty-one yearly subscriptions to our paper, and one six months' subscription. I have had some interesting times, and have had to break down bitter prejudice.

I know the work here does not make the showing that the same effort would in the States, but we have a different peo-

ple to deal with. I have met many intelligent minds, and an interest has been created in our paper that will cause the majority of the subscribers to read it thoroughly. Two agents have been appointed who will handle the paper. The American News Stand will keep a number on hand. I have nine canvasses to make after school hours to-day.

I visited the Department of Education, as I was anxious to know something of what was being done in that work. The field supervisor gave me much information. Next I visited the schools, and obtained the names and addresses of the teachers, and then called at their homes and secured their subscriptions. This is very hard work, for I have to go all over the city, and frequently climb three or four flights of stairs, and then perhaps find that they are away from home.

This afternoon from 4:30 to 8:30 was my best day. I made nine canvasses, and took nine subscriptions. One goes into the home of the Spanish secretary of the Educational Department, another into the home of one of the delegates of the House of Porto Rico, another in the jailer's family. God has wonderfully blessed in this work. Sometimes I am lost in amazement as I see the obstacles remove.

I visited a gentleman near here to whom Mr. Fischer had loaned his copy of "Thoughts on Daniel and the Revelation," and found that he had studied it carefully, and was convinced of its truths. He told me that he had loaned the book to some ladies, but they had become afraid of it and returned it. We need more workers here. There ought to be workers right here who could follow up the interest that the paper is creating. The Spanish field appeals to me strongly. By engaging in the work here laborers are being fitted for other fields.

MRS. IDA M. FISCHER.

The British Field

WE have many evidences of the Lord's presence and blessing in the work here. Since our last report some advance steps have been taken in the work. The sanitarium at Caterham was formally opened May 28. There was a large gathering of interested people on the occasion. The day was a perfect one. The exercises were held on the lawn at the rear of the building. The magistrate of Caterham presided, and gave us a most cordial welcome in behalf of the citizens, and expressed his interest and confidence in the principles which this institution was to represent. Dr. Paulson followed with a very stirring and interesting address, which was well received by all present.

The work throughout the conference is also making some headway. In April we organized a church at Pontypridd, Wales, of nineteen persons, the result of the labors of Brother Meredith and those who have assisted him from time to time. This was a pleasant and profitable occasion. The Spirit of the Lord was manifested in a marked manner. A goodly number of our brethren and sisters from Cardiff were present, and these, too, received much encouragement, and a revival of the work started at Cardiff, so that Brother Ballenger found it desirable to arrange for a special series of meetings at that place, which brought a number of good souls into the truth. About three weeks ago I had the privilege of being present, and

seeing four brethren and one sister follow the Lord in the ordinance of baptism. A church of twenty-six was organized, and the work is much strengthened, and a good interest prevails in the community.

Since then a tent has been pitched at Newport, and meetings have begun with good prospects.

During May I visited Plymouth, and found the work there prospering. Here also we organized a church of twenty-six, and the Lord is blessing the work, and new ones are becoming interested continually.

The first meeting of the British Union and South England Conferences was held at Southsea, May 29 to June 7. We were favored with excellent weather. Southsea is an interesting and pleasant place. The attendance was good, considering the meeting was held in the extreme south of England. We were much favored with the presence and faithful labors of Elders Conradi and Irwin and Dr. Paulson, besides the laborers from the British field. Many questions received careful attention. Steps were taken for the organization of the Good Health Association, to have charge of our sanitarium property, and such other interests as will be connected with that branch of the work. The attendance from the community of Southsea was good. The meeting was held in a large hall, which was very conveniently located. The last Sabbath of the meeting was an occasion long to be remembered. The Lord blessed in a special manner the preaching of the message, and the Spirit of the Lord moved upon many hearts. A goodly number came forward to seek the Lord for a deeper consecration, and a complete yielding of themselves to God and to his service. The testimony meeting which followed a discourse by Brother Conradi in the afternoon was an occasion long to be remembered by those who participated in it. Our brethren and sisters returned to their homes full of courage and with renewed strength, to push forward the battle for truth and righteousness, unto the coming of our Lord and Saviour Jesus Christ.

This season we shall have eight tents in operation in the British field. Last year we had but two. There will also be two movable tabernacles. The tents will be distributed as follows: two in the South England Conference; three in the North England Conference; one in Scotland; one tent and a tabernacle in Ireland; one tent and a tabernacle in Wales. It is a source of much encouragement to see so many different efforts being put forth at one time. We are hearing good reports, and are rejoicing in the prospect of a goodly ingathering of souls for the kingdom of God through these efforts. May the Lord's special blessing be with his laborers in this work, and may we all act our part faithfully, and thus hasten the coming and kingdom of our Lord and Saviour Jesus Christ.

O. A. OLSEN.

Bible Burning in Fiji

ONE of our workers writes from that island field: "You will doubtless have read something in your local papers on the subject of Bible burning at Naililili. The place is only twenty miles from Suva, and that such an occurrence took place under the supervision of European Catholic sisters and by native girls is

only too true. Although Father Rougiers denies the fact, it is nevertheless true. Twenty reputable adult spectators can be brought as witnesses who will state that the sisters and girls laughingly used contemptuous language concerning the Bibles and Wesleyan hymn-books that were being used for kindling the fire at the coral lime-kiln.

"It appears that the chief of the district, Matautobua, had a disagreement with the native Methodist ministers, and the chief decided to show his animosity against the mission and the government by urging all his people to become Catholics. The books that were burned belonged to these people; for one of them, which had been rescued from the flames by a bystander, contained the local Methodist teacher's name, as well as the name of the owner, and the date it came into his possession."

Good progress is being made with the Fijian "Great Controversy," which is being published by the Avondale press. It is being produced in economical style, though of attractive appearance. The blessing of the Lord has attended the work all the way along. Considerable funds are required to produce a volume of such character. Several have already donated toward the enterprise. The two thousand books, when bound, will have cost about seven hundred dollars. About one third of this amount has been collected, and further gifts to this enterprise will be appreciated. The books will be sold, so that funds invested in Fijian literature will be used over and over again in the production of other needed publications. It was expected that the book would be ready for circulation about the first of June.

South Dakota Conference and Camp-Meeting

THE twenty-fourth annual session of the South Dakota Conference was held in connection with the yearly camp-meeting near Madison, on the bank of Lake Hermon, where nature had ample provision for both shade and windbreak in the beautiful natural grove. God verified his promise from the very first. He is a shield, and he will give grace and glory. It was realized that God will work in behalf of his people when they relate themselves to him in such a way that he can work for them.

The first meeting was called Thursday, June 11, 1903, at 9:15 A. M., with Elder C. A. Burman in the chair. After the opening exercises the delegates were seated, and as only a limited number responded, all the brethren present were invited to participate in the conference work.

After the reading of the minutes of the preceding conference, held Dec. 2-8, 1902, Elder Burman made some appropriate remarks on conference work. Elders Butler and Haskell spoke on the earlier times in the message. A committee of fifteen members was chosen to elect the working committees. Some of the resolutions accepted by the conference were as follows:—

"That all conference laborers send in a report every two weeks to the conference president, and also to *The Dakota Worker*.

"We recommend that a canvassers' school be held at some central point in this State during the next winter.

"Whereas, God in his providence and by the leading of his Spirit has es-

tablished our industrial school, and bestowed many precious blessings which have indicated his approval, therefore,—

"Resolved, That we express our heartfelt thanks for his goodness, and renew our consecration to him.

"Resolved, That we raise two thousand dollars by pledges, and by the sale of 'Christ's Object Lessons,' for the enlargement and completion of our school at Elk Point.

"We recommend that the needs of our mission fields be kept before the Sabbath-school as an incentive to more liberal contributions.

"Whereas, The Spirit of God has indicated that health and temperance work is to be regarded as the right arm of the message, and,—

"Whereas, This branch of the message has not received the attention called for by the spirit of prophecy, and has no organized existence in our conference, therefore,—

"We recommend (1) that a Health and Temperance department be created, and a secretary be elected and placed in charge of the same; (2) that health and temperance institutes be provided for at the discretion of the conference committee and the secretary of the department; (3) that we urge the importance of scattering our health and temperance literature in every community.

"Whereas, The message from the Lord has come to us again and again that it is time to take our children out of the public schools, therefore,—

"Resolved, That all conference laborers, church elders and leaders be requested to urge upon our people the importance of establishing primary schools in the home churches.

"Whereas, The Lord has said that the sale of 'Christ's Object Lessons' shall continue as long as there are schools to be helped, therefore,—

"Resolved, That a vigorous effort be made for the sale of that book by the laborers and lay members.

"Resolved, That we donate five hundred dollars of the tithe to pay the laborers in the Southern Union Conference."

Elders Butler, Haskell, Flaiz, Johnson, and Warren were present, also Mrs. Haskell, and M. Bessie De Graw, who rendered efficient help on the educational day. Elder L. Warren rendered efficient help for the young people and children, and we were cheered to listen to Elders Butler and Haskell as they reviewed some of the earlier work in the message.

On the last Sabbath of the meeting a very impressive ordination service was celebrated, when Brethren F. L. Perry and Daniel Isaac were set apart to the gospel ministry.

Credentials were granted to six persons, ministerial licenses to five, and missionary licenses to five.

Officers for the year are as follows: President, C. A. Burman; Vice-President, E. G. Hayes; Secretary, N. M. Jorgensen; Treasurer, L. D. Randall; Conference Committee, C. A. Burman, E. G. Hayes, J. W. Beach, C. F. Betts, N. M. Jorgensen, D. Staats, Conrad Reiswig.

Tithe for the past year for the Northern Union Conference was \$10.80 for each member.

Early Sunday morning, June 21, we gathered on the shore of Lake Hermon to celebrate the ordinance of baptism, and thirty-one were buried with Christ in baptism, and in the afternoon twenty-

two others, making a total of fifty-three who were baptized.

All felt grateful to God for his bountiful blessings, and as we left for our several homes, we consecrated ourselves anew to the great work of giving the gospel to the world in this generation.

C. A. BURMAN,
President.

N. M. JORGENSEN,
Secretary.

Educational Institute

BEGINNING June 24, there was held at Berrien Springs an educational institute of five days' duration. The attendance approached two hundred, and included many church school teachers, the principals of the intermediate schools of Lake Union Conference, the educational superintendents of Lake Union Conference, Elders A. G. Daniells, William Covert, I. J. Hankins, S. E. Wight, Prof. Frederick Griggs, secretary of the Educational Department of the General Conference, and from a distance Professor Cady, of Healdsburg College; J. S. Osborne, educational superintendent of California; J. W. Beach, principal of the Elk Point (S. D.) Industrial School; Homer W. Carr, educational superintendent of New York; C. F. Betts, educational superintendent of Dakota; M. B. VanKirk, educational superintendent of Minnesota; Mrs. Flora Williams, and others.

A spirit of co-operation and hearty good will was manifested in formulating plans for the progress of the educational work. Dr. Kellogg addressed the assembly, Sabbath afternoon.

Following are some of the subjects discussed during the convention: The Mission of Christian Schools in the Evangelization of the World, Young People's Conferences, The Relation of the Sabbath-school to the Christian Day-school, The Strongest Schools Should Be in the Country, How to Start an Exodus from the Cities, Manual Training in Christian Education, The Distinctive Work of Elementary Schools, Intermediate Industrial Schools and Training Schools, The Proper Support of Christian Schools, Methods of Teaching in Christian Schools, Text-books as a Factor in Training Missionaries, The Publication and Handling of Educational Literature, The Missionary Training School of Correspondence, Uniform Examinations for Elementary and Intermediate Schools, etc.

The readers of the REVIEW would probably enjoy a full report of the discussions, but it is impossible to give that. The practical feature of the subjects will appeal to all. Before the institute closed, a summary of the week's work was presented in the form of the following recommendations:—

1. *The Gospel*.—In order that Christian schools may remain a potent factor in the work of speedily carrying the everlasting gospel to the world, we would urge all teachers to keep constantly in mind and before their students the truth that the coming of Christ is near.

2. *Young People's Conventions*.—We would encourage the holding of young people's conventions in various conferences at such times and in such places as may be deemed best for the purpose of developing among our young people practical missionary and educational workers.

3. *Schools in the Country*.—In view

of the increasing perils of city life, and the fact that country influences are more conducive to the development of character than are those of the city, we urge teachers to use every rational means to attract our people to homes in the country.

4. *Manual Training*.—In recognition of the fact that students coming from our schools in the past have been out of touch with practical, every-day life, we would emphasize the importance of manual training in our schools as a means of impressing our youth with the thought that life means earnest work and the bearing of responsibility, and that to this end we employ skilled instructors who will do definite and thorough work, giving agriculture the first place, and making it the foundation of the various manual training classes in all our schools.

5. *Length of Term*.—That we consider the idea of so regulating and adjusting the work of our schools that long vacations will become unnecessary, and that for the present nine months be considered the minimum term.

6. *Home Schools*.—That so far as possible families so situated that they can not connect with one of our elementary Christian schools be encouraged to procure a teacher for the training of their children in the home.

7. *Support of Schools*.—In view of the fact that the present plan of supporting Christian schools is inadequate and unsatisfactory, we would urge upon all our people, especially conference and educational workers, the importance of giving this matter careful study, to the end that some better plan may be devised.

8. *Methods*.—That we follow the light given regarding the methods of teaching in Christian schools regardless of whether it may lead us nearer to or farther from the methods adopted by the secular schools.

9. *Text-Books*.—That we recognize the value of text-books free from the errors common to those used in the secular schools, and that we encourage teachers to prepare such books so far as they may feel called of God to do so, and that until such books are prepared, we continue to use those which are most nearly in harmony with the work of Christian education.

10. *Educational Literature*.—That the teachers be requested to make a special effort to circulate the book "Education," and that all our people be urged to place in the hands of their friends and neighbors, Elder Jones's book, entitled "The Place of the Bible in Education," making a special effort to reach public school teachers with this work.

11. *Correspondence School*.—That Emmanuel Missionary College be requested to conduct a Correspondence Study Department for the benefit of those of our young people who do not have an opportunity to attend our schools, and that the courses of study offered be of such a nature as to enable the students completing any subject in the course to receive credit in our intermediate schools and training schools.

12. *Libraries*.—That as teachers, we recognize the importance of having a good reference library in connection with every school, and that we make an earnest endeavor to obtain such a library where one does not already exist.

13. *Grading*.—That this convention put itself on record as being in harmony

with the resolution adopted by the Educational Council at College View, Neb., recommending the use of Professor Lewis's "Manual for Home and Church Schools" as a guide in organizing and grading elementary schools.

The following additional recommendations were passed by the assembly, with the request that they appear in the REVIEW AND HERALD and the *Advocate*.

Voted, To request the Advocate Publishing Company to handle such books as are used in Christian schools, and to publish a list of such books.

Voted, To have the educational superintendents in each conference prepare such a list, and furnish it to the Advocate Publishing Company.

Voted, That church school teachers be urged to make a thorough canvass for "Education" among those outside as well as inside our church-membership.

Voted, To recommend to our teachers a systematic course of study in agriculture, to be carried on during the year, and that educational superintendents select a text-book for use by the teachers, and that a regular course of questions and outline of study be published monthly in the *Advocate*.

Voted, That a system of uniform examinations be established as follows: (a) that questions be prepared by a committee in each intermediate school district, composed of the principal of the intermediate school, the educational superintendent in that district, and one elementary teacher to be selected by the principal and superintendent; (b) that these questions be prepared twice each year, and sent under seal to each elementary Christian teacher, the envelope to be opened in the presence of the pupils on the day of the examination; (c) that the questions cover school work in the sixth, seventh, and eighth grades; (d) that so far as possible the examinations be under the supervision of the educational superintendent or some one appointed by him.

At the close of the institute the summer-school students took their entrance examinations, and were classified. Classes are now being conducted in the following subjects: history of education, psychology and methods, advanced English, physiology and simple treatments, advanced science, bookkeeping and stenography, arithmetic, drawing, painting, kindergarten, cooking, sloyd, and vocal and instrumental music. Other classes will be offered later.

One of the most pleasant features of the school is the Bible study conducted each evening by Elder S. N. Haskell. His lessons are of the most practical nature. A synopsis of these will appear in a later issue of the REVIEW.

M. BESSIE DE GRAW.

THE church at Jennings, O. T., was recently strengthened by the addition of seven to its membership.

At Sallisaw, I. T., seven adults have accepted the Sabbath truth under the labors of Brethren Griffin and Somerville.

As a result of meetings held in the vicinity of Goodman, O. T., closing June 15, twenty have been converted to the truth, three of whom united with the Addington church. Four of these expect baptism soon.

Report of Proceedings of Convention of the Department of Education of the General Conference

THE report of the proceedings at the convention of the Department of Education of the General Conference, held in College View, June 12-21, is now ready for mailing. The price of this report is twenty-five cents, postpaid.

It contains a description of the convention and all its work,—the talks which were given, the reports of committees adopted, etc. Those who attended the convention felt that it would mark a new era of progress in our educational work. In view of this, we feel that all our people should have a report of this convention in their homes, and should read it, even if they are not directly interested in the school work; for certainly the Lord has pointed out the importance of the school work as a part of the message for this time, and all our people should keep pace with this important branch of the work of the Lord.

FREDERICK GRIGGS,

Secretary Department of Education.

Current Mention

— A severe hail-storm destroyed crops in Pipestone County, Minnesota, throughout a district fifteen miles wide and thirty long, July 20.

— Lieutenant-General Nelson Miles will retire from the command of the United States army, August 8, and General Young will succeed to that position.

— St. Vincent's volcano, the Soufrière, shows signs of renewed activity, puffs of steam coming from the crater, accompanied by rumblings and earthquake shocks.

— Mount Vesuvius is again in eruption, the present outbreak beginning July 22. A stream of lava is flowing from the crater in the direction of Pompeii, but no danger is anticipated from it.

— Severe fighting between Venezuelan government and rebel troops was reported from Ciudad Bolivar, July 19. The government forces were victorious, and gained possession of the city.

— The world's record for fast time on a long distance run is now held by the London and Great Western Railway, 286 miles having been covered by one of its trains recently in 233 minutes.

— Lynching is murder, under any circumstances, says Justice David J. Brewer, of the United States Supreme Court. No incentive, he declares, can excuse that method of dealing with a person accused of crime.

— The United States' foreign crop report shows Russian and German cereal outlook improved; Austrian medium, Hungarian under 1902; crops in Italy damaged by storms; French wheat doing well; British below average.

— Another consumption cure is announced, being a serum prepared by a physician of Genoa, Italy. The serum is administered to a person in the same manner as vaccine for the prevention of smallpox, and the effect is to render the person immune from the germs of tuberculosis. Chicago physicians regard this new remedy as one of great value.

— The king and queen of Italy were participants in an automobile wreck at Rome, July 16. The machine became unmanageable, and the king and queen jumped out, the king escaping uninjured, and the queen sustaining a slight injury to her foot.

— The strike at the Kellogg Switchboard Company in Chicago, which has been the cause of continuous rioting for several weeks, now bids fair to precipitate a general strike of all Chicago labor unions because the Kellogg Company has sought the aid of the courts against the strikers.

— The Rev. W. A. Bartlett, who recently, in speaking of the lynching at Wilmington, Del., said that such occurrences were the outcome of a higher civilization, declares that he is flooded with letters from prominent citizens of many places commending him for his attitude in the matter.

— The war feeling is growing in Japan because of Russia's continued occupation of Manchuria. The United States desires open ports for trade in Manchuria, but China, under Russia's influence, appears to be playing fast and loose with the United States on this important point.

— Recently the United States government took possession of several small islands off the coast of Borneo, apparently regarding them as a part of the Philippine group, the islands being at the same time claimed by the British North Borneo company. The incident may give rise to some international friction.

— A mosquito destroyer, in the shape of a worm-like parasite, has been discovered by Dr. Charles Stiles, of the public health and marine hospital service, Washington, D. C., and it is hoped that it can be propagated in sufficient numbers to rid the country of the mosquito pest. Great importance is attached by some to this discovery.

— At Basin, Wyo., July 18, a mob broke into the town jail, and lynched two prisoners confined there, killing the sheriff, who sought to defend his charges. A state of lawlessness necessitating the help of the State militia to preserve life and restore order is reported from the sections in the northern part of the State, where there is a feud between sheep owners and cattle men.

— Pope Leo died Tuesday, July 21, and Cardinal Oreglia assumed authority at the Vatican, pending the election of a new pope, which will take place after the funeral ceremonies have been concluded. The pope's body will be placed in a tomb prepared by him in the church of St. John Lateran. A message of regret was cabled from Washington to the Vatican by Secretary-of-State Hay.

— At Evansville, Ind., the scene of a recent lynching riot in which a number of citizens were shot by militiamen acting under orders, five members of the local militia have been discharged by their employer at the dictation of the labor unions. It is believed that such action on the part of the labor unions renders them liable for conspiracy. Governor Durbin, who called out the militia at the time of the riot, is quoted as saying: "I am sorry for those who are so foolish as to turn on their protectors. To discharge a man from employment because he responded to the call of his State is an act of treason."

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

ONLY one life; 'twill soon be past—
And only what's done for Christ will last.
— Selected.

Lake Union Conference Notes

AT the recent camp-meeting at Menominee, Mich., an interest was manifested in the canvassing work, which had the old-time ring to it. At one of the services the interest was so great that the meeting lasted almost two hours; and then there were many who desired to tell of their rich experiences in the work. One young man and his wife gave themselves to the work for life, and every one promised to take hold in earnest and help put the books in the homes of the people. This spirit will pervade every conference where the leading workers set the pace for it. I believe we shall see a revival of this work in the Lake Union Conference. As the camp-meetings are now in progress, every one should pray that they may prove a time of refreshing for this work.
J. B. BLOSSER.

GLASGOW, SCOTLAND, July 9, 1903.

DEAR BROTHER PALMER: I will enclose the reports of the book sales as they have appeared in the last two numbers of the *Worker*, and from these you will see that we are still at work in Scotland; but we are not working alone. The Lord is blessing our work in a wonderful manner. All the agents are doing well in their book work; but that which brings the greatest courage to me is the influence that is exerted by the workers. Every week letters come in telling of precious experiences with hungry souls, and already a number have accepted the truth through the influence of these agents who are selling literature. Another encouraging feature is that, as these experiences increase, our book sales also increase. Two weeks' reports have come in since those printed in the *Worker*, one amounting to \$400, and the other to \$520. Last week one man took orders to the value of \$106, and the week before the same brother took over \$100 worth of orders. The brother with him took over \$100 worth of orders also.

I expect to enter the field again next Monday. I have been very closely confined for over four weeks on account of the illness of my wife. She has been so very ill that we almost despaired of life; but the Lord in mercy has spared her to us, and I now feel like taking up his work with greater earnestness than ever before.

It was voted last spring by the North England Conference and the Scottish Mission Committees to exchange laborers, so that I should take charge of the Leicester Treatment Rooms; but Dr. Olsen, then in America, not knowing of this arrangement, secured some one else to take that place, and I am really glad; for I had not then had time to develop the canvassing work at all, and I wished to see what could be done in this field. I expect to see our sales reach \$750 some week this summer.

We are all of good courage in the

work. The American workers are doing well, and are all glad that they came. Miss Taylor, from Texas, is here to-day. Earnest Taylor, her brother, has just completed a good delivery. Nearly all the agents will work among the farms. We find that the best territory in Scotland; and I see no reason why the farming country in England should not be just as good. We all send love and greetings.

Your brother, W. B. Scott.
451 Holloway Road, London N.

The Parables of Jesus Among the Chinese

MANY are familiar with our Anglo-Chinese school in Honolulu, Hawaiian Islands. Brother I. C. Colcord, who is principal of this school, has been using the book "Christ's Object Lessons" as a text-book among his Chinese boys. After studying it for some time, he asked the boys to tell him what they thought of the book. Their beautiful replies stand for far more than a testimony in favor of this wonderful book. They show the power of the Word upon human hearts reared in superstition and idolatry, when brought in touch with its simple truths.

One boy wrote: "I can recommend this book as a valuable one, and worthy of reading. I wish that I could understand it all. I realize that it has a great influence over me, and helps me a good deal. I believe it all because it is true. I hope to learn more of it."

Another says: "I appreciate this book very much, because it helps my reading, and teaches me the truth."

Still others write: "I like this book very much, for I get so many good thoughts, and so many good words, out of it." "This book is a very good book. It contains many parables instructing people to the right principles. Not only this, but it has an influence over those who believe it."

This testimony from one who evidently has learned to love the Author of the parables is most touching: "I enjoy this book very much, as far as I have studied in it. With its gracious words it helps me start to do right living, to live a life in this world to co-operate with Christ, who is struggling in the dark parts of the world to save all men in the kingdom of God, and not to stay in this world with riotous living and pleasure.

"When I contemplate these parables, they strengthen my confidence in God. They teach me to esteem others, and to live for Christ in this world, and to work to save all the penitent ones. 'Christ's Object Lessons' tells us that the love of God still yearns over the very sinners of this world. If we do not come to him, in the last judgment who are we going to blame? So I think this book is very good for me, and not only for me, but good for every human being."

If this book can lead these Chinese boys to see Jesus in his love and in his beauty, what may it not do for many about us who do not know him, but whose hearts are hungry for they "know not what"?

In the words of the Chinese boy, "This book is . . . good for every human being." We can not afford to slacken our efforts until many more have had an opportunity through its pages to become personally acquainted with the One who indited the book.

Summary of the Canvassing Work Reported for June

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
New York	7	77	\$491 95
New Jersey	1		41 04
New England	3	116	434 00
Eastern Pennsylvania	5	158	352 55
Western Pennsylvania	31	195	743 30
Maine	2	84	155 98
Vermont	5	105	256 00
Virginia	1	4	5 25
Southern Union Conference			
Georgia	5	51	82 00
Tennessee River	5	212	229 10
Alabama	2	26	32 00
Florida	1	4	11 50
Cumberland	14	347	562 15
Carolinas	7	362	425 50
Louisiana	3	45	55 50
Lake Union Conference			
Ohio	12		783 56
Indiana	7	144	448 08
Wisconsin	4	36	145 25
Southern Illinois	11	261	606 24
North Michigan	3	78	96 50
Northern Union Conference			
North Dakota	4	97	309 50
South Dakota	5	30	92 85
Minnesota	18	271	594 75
Central Union Conference			
Colorado	17	467	763 20
Kansas	33	594	828 05
Missouri	9	261	943 95
Southwestern Union Conference			
Texas	4	199	528 15
Oklahoma	12	112	290 91
Arkansas	1	2	7 75
Pacific Union Conference			
Washington	7	190	741 25
Western Washington	6	128	759 25
Upper Columbia	1	22	114 75
European General Conference			
Great Britain	79	3,884	5,088 34
Germany		2,874	2,553 10
South America			
Brazil	6		131 67
Australasia			
Australia	58	1,203	5,468 96
Summary			
A. U. C.	55	739	2,480 07
S. U. C.	37	1,047	1,397 75
L. U. C.	37	519	2,079 63
N. U. C.	27	398	997 10
C. U. C.	59	1,322	2,535 20
S. W. U. C.	17	313	826 81
P. U. C.	14	340	1,615 25
E. G. C.	79	6,758	7,641 44
South America	6		131 67
Australasia	58	1,203	5,468 96
Grand Totals	389	12,639	\$25,173 88

Newfoundland	September
LAKE UNION CONFERENCE	
Wisconsin, Oshkosh	Aug. 12-24
North Michigan, Mancelona	Aug. 27 to Sept. 6
Northern Illinois, Streator	Aug. 20-30
East Michigan, Flint	Aug. 18-28
Indiana, Peru	July 30 to Aug. 9
Ohio, Mt. Vernon	Aug. 6-17
Southern Illinois, Newton	Aug. 27 to Sept. 6

CENTRAL UNION CONFERENCE	
Nebraska, Grand Island	Sept. 3-13
Kansas, Newton	Aug. 27 to Sept. 3
Missouri, Windsor	Aug. 13-23
Colorado, Salida	Aug. 20-31

SOUTHERN UNION CONFERENCE	
Louisiana, Hope Villa	July 23 to Aug. 3
Mississippi, Amory	July 30 to Aug. 10

SOUTHWESTERN UNION CONFERENCE	
Texas, Waco	July 30 to Aug. 9
Oklahoma, El Reno	Aug. 13-23

PACIFIC UNION CONFERENCE	
Central Montana, Bozeman	Aug. 25 to Sept. 2
California, Eureka	July 23 to Aug. 3
Oregon, Myrtle Point	July 30 to Aug. 9
Oregon, Grants Pass	Aug. 20-30
Southern California, Los Angeles	
	Aug. 27 to Sept. 7
Western Montana, Hamilton	Sept. 11-21

EUROPEAN GENERAL CONFERENCE	
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.

Wisconsin Camp-Meeting and Conference

THE annual conference and camp-meeting of Seventh-day Adventists in Wisconsin for the year 1903 is to be held in the city of Oshkosh, August 12-24. The different departments of the conference work will receive consideration at this meeting. Officers for the ensuing year are to be chosen, and all other conference business will have that attention which the interests of the cause demand.

All members belonging to churches in this conference and in attendance at the annual meetings are accredited delegates, therefore every Seventh-day Adventist in the State of Wisconsin is invited to be present and assist in the deliberations of the conference, and in voting upon all questions which may come before the people for decision.

WM. COVERT,
President of Wisconsin Conference.

Reduced Rates to Texas Camp-Meeting

WE are granted a rate of one fare and a third, certificate plan, to our camp-meeting at Waco, July 30 to August 9. The rate applies from the 26th and any day thereafter up to and including August 9, good to return till the 11th. All will pay full fare for tickets purchased to Waco, taking receipt from agent for the same at time of purchase, which, when signed by the conference secretary at Waco, will entitle the holder to return at one-third fare. But let all be sure to get receipts for their tickets or fares at time of purchase, otherwise there will be no reduction returning. If any agent should seem not to know anything about the rate, and hesitate about giving receipt or certificate when asked for it, insist on his giving it, which it is always the agent's duty to do when asked for it, and the return part will be attended to at Waco. Now let no one overlook this, and then expect reduction returning.

On reaching Waco, go to the Glenwood Grove at Webster and South 22d Streets, where the camp will be found. This place is in the southwest part of the city, about three-quarters of a mile west of the M. K. & T. depot, and just south of the track. We shall try to have our labeled men meet all trains the 29th and 30th, but if any should miss them, observe the following directions to reach the grounds: Those coming on the M. K. & T.,

NOTICES AND APPOINTMENTS

Camp-Meetings for 1903

ATLANTIC UNION CONFERENCE		
Maine	Sept. 3-13	
New England	Aug. 27 to Sept. 7	
New York	Aug. 27 to Sept. 6	
Vermont	Aug. 20-30	
Virginia, Wellington	July 31 to Aug. 10	
CANADIAN UNION CONFERENCE		
Quebec	August	

either walk west on the track to camp or take Padgitt Park car at depot, going south, and go to end of line, which will still require a walk of over a quarter of a mile directly west on same street. Passengers arriving on the Cotton Belt, Arkansas Pass, and I. & G. N. roads will take the nearest cars going north to the transfer station where all street-car lines center, and there transfer to Padgitt's Park car, and follow directions already given. Those arriving by either the Texas Central or H. & T. C., will be landed in East Waco, where there are no street cars. If our hackmen are missed, a walk across the bridge to the west side, a quarter of a mile, will bring you to the cars, where you can get a transfer to the Padgitt's Park car as described above. Bring your baggage checks to the grounds, and all baggage will be brought out by our men.

W. A. McCUTCHEM.

North Michigan Camp-Meeting

We have the following instruction from the Passenger Association: "We beg to advise a rate of one and one-third fare for the round trip to Mancelona from Saginaw, Mt. Pleasant, Baldwin, Ludington, and points north thereof in the Lower Peninsula of Michigan: tickets to be sold August 24, 27, and 31, limited to return Sept. 7, 1903.

Tent rent is reduced from \$2.50 to \$2. It is hoped that the reduction in tent rent will enable more people to have a tent, and not be obliged to crowd together as we sometimes do. Bedsteads will rent for thirty cents each.

The conference owns only twenty tents and twenty bedsteads and but few chairs. We dare not promise you chairs, but send your order for tents, bedsteads, and chairs as soon as possible. The West Conference will let us have tents, but we must know how many are needed early in order to secure them. Send your order to A. J. Olsen, Petoskey, Mich. Every tent should have a stove. If you have none, we can get one for you for \$2. If we get orders for ten or more, the stoves will cost you \$1.80. I trust you will write Brother Olsen very early regarding your camp-meeting wants, so everything will be in readiness for you when you get to the meeting.

Elders Wm. Covert, I. H. Evans, and P. T. Magan, and others will attend the Mancelona meeting. Get all your friends to attend, and be sure that your children are there.

S. E. WIGHT.

Address

The address of F. D. Starr is Forest, Idaho.

Business Notice

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.—An Adventist girl for general housework in small family. An experienced girl will receive good treatment and good wages. Address H. Riesenbergs, 5717 Madison Ave., Chicago, Ill.

Publications Wanted

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

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

J. W. Buckland, Box 218, Great Bend, Kan. REVIEW, Signs, Instructor, Life Boat, Little Friend, etc.

Mrs. Ida Brown, 40 West Main St., Chicago Heights, Ill., Signs, Sentinel, Good Health, Life Boat.

Obituaries

DAVIDSON.—Minnie Nicols Davidson was born near Mason, Mich., June 13, 1871, and died at the same place, May 8, 1903, of neuralgia of the heart. She leaves a husband, a son of twelve years, and an infant daughter. She rests in hope of a part in the first resurrection. Discourse was given by the writer, from 1 John 4:8. C. N. SANDERS.

HOLIDAY.—Died at Sheridan, Wyo., June 24, 1903, of cancer, Mrs. Nellie Holiday. Sister Holiday was born in Wisconsin in October, 1867; came to Wyoming several years ago, and about 1895 accepted the present truth. Finding she was afflicted with cancer, she went to the Nebraska Sanitarium in the fall of 1901, and was operated upon, but without success. Again at her home about one year ago an attempt was made to get rid of the disease, with the same result. She was a member of the Sheridan (Wyo.) church, from which she will be greatly missed. Comforting remarks were made by the writer at the funeral, from 2 Tim. 4:6-8. A. E. BAKER.

THOMPSON.—Fell asleep in Jesus, July 1, 1903, at Battle Creek, Mich., Charles Thompson. He had suffered severely for several months of ulcers of the stomach and bowels. He accepted the third angel's message under the labors of Elder M. D. Mattson, at Duke Center, Pa., about eight years ago. His hope was bright, and he resignedly laid down the burdens of life. The remains were laid to rest near his late home in the Duke Cemetery, July 3. He is survived by a wife and four children. His funeral was conducted by the writer, from the United Brethren church, and a large concourse of sympathetic and mourning friends listened to the lesson from Heb. 9:27, 28; 2 Tim. 5:6-9. C. F. McVAGH.

PERRINE.—Miss Margarite Perrine, of Ripon, Wis., fell asleep in Jesus, July 5, 1903. She was born in New York in 1833. She was converted about thirty years ago, and joined the M. E. church at Ripon, Wis. About thirteen years ago she accepted the faith held by Seventh-day Adventists, and when the church was organized in 1898 in Ripon, she joined it, and was a consistent member until the time of her death. In her last sickness she expressed a willingness to either live or die, as would best please her Heavenly Father. She was patient in her sufferings. In her life she was unselfish, always seeking to minister to some other life. She was fond of her Bible. She leaves one brother and three sisters to mourn their loss. Words of encouragement were offered by the writer, from James 4:14. H. W. REED.

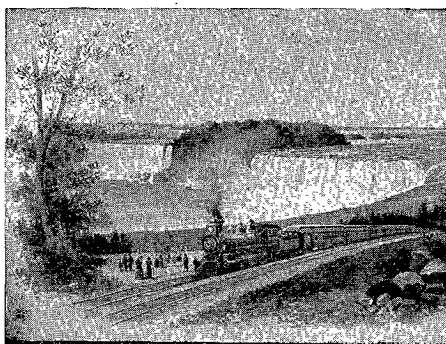
HOBBS.—Died near Fairfield, Wash., July 11, 1903, of cancer of the liver, Sister Mary E. Hobbs. She had been ill for two years, and was a great sufferer, especially during the last week of her life. A short time before her death she said, "It will be sweet to sleep in Jesus." She was born March 24, 1847, making her age at the time of her death, 56 years, 3 months, and 17 days. She early gave her heart to the Lord, and became a member of the Christian Church. She accepted the message, with her husband, when Elder R. J. Lawrence came to Missouri, and they were charter members of the second church organized in the State. They came to Washington four weeks ago for her health. She leaves her husband, two sons, and two daughters to mourn their loss. Words of comfort were spoken from Ps. 116:15, by the writer. W. H. SAXBY.

SOWLER.—Died at Marnoch, Ontario, July 12, 1903, Ella Sowler, in her thirtieth year. She was an earnest Christian from her childhood, and in her early years was a devoted worker in the Methodist Church. In April, 1899, she accepted the truths of the third angel's message, and since that time has been a faithful worker in the cause. Most of her time was spent in the Manitoba Mission field, where she was instrumental in bringing a number of souls into the truth. Last summer she found her health failing, and came

home to Ontario for a rest. After visiting with her people a few months, she went to the Chicago Medical Missionary Training School to fit herself for more efficient service, and while there she was taken sick with pneumonia, and finally with tuberculosis, which caused her death. She died firmly trusting in the precious truth. G. W. SOWLER.

HAYDEN.—Died in Woodstock, Me., July 5, 1903, Jerusha D. Hayden, aged 90 years. Sister Hayden and her husband, Brother Richard Hayden, who died about ten years ago, accepted present truth over forty years ago, he being the first who kept the Lord's Sabbath in that vicinity. Sister Hayden was brought to Madison and buried by the side of her husband near her home where she had lived for over seventy-five years. She leaves two sons, one daughter, and other relatives to mourn their loss. Remarks at the funeral were made by the writer, from 1 Cor. 15:51, 52. P. B. OSBORNE.

NOBLE.—Died at Ashland, Ore., June 19, 1903, of neuralgia of the heart, Benjamin F. Noble, aged 42 years, 5 months, and 9 days. He was born in Edgewood, Iowa; came to Washington at the age of nineteen years, where he resided the greater part of his life. He lived the Seventh-day Adventist faith for many years, holding responsible positions, and performing his duties faithfully, in our churches and missions. At the time of his death, he and the writer were on their way to Klamath County, a neglected field, in Eastern Oregon, to canvass for our publications, but when we reached Ashland, he was stricken with the disease which caused his death two days later. He was buried at Sumas, Wash., and the funeral sermon was preached by Elder J. L. Massey, of the Advent Christian Church. He leaves a brother and sister to mourn their loss. Surely it can be said of him that he died in the Lord, and he rests from his labors, but his works follow him. FRANK L. CHITWOOD.



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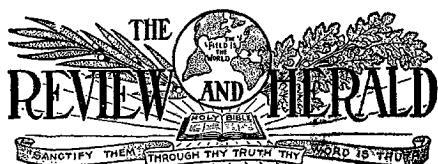
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BATTLE CREEK, MICH., JULY 28, 1903

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

THE article by Sister White, beginning on page seven, deals with the question of establishing our work in Washington, D. C., and will be read with special interest.

BROTHER A. G. DANIELLS will leave Battle Creek this week to attend camp-meetings in the Lake and Atlantic Union Conferences. Brethren R. A. Underwood and J. S. Washburn will unite with him in labor at some of the meetings.

BRETHREN W. C. WHITE, A. G. Daniels, I. H. Evans, and W. W. Prescott have returned to Battle Creek from New York and Washington, where they spent nearly two weeks on business connected with the transfer of the headquarters of the General Conference. Brother C. H. Jones, of California, who joined these brethren in the East, will spend a short time in Battle Creek, attending to matters connected with the publishing work.

ARRANGEMENTS are now being made for the removal of the headquarters of the General Conference to Washington, D. C. The new location will be occupied August 10. Until further notice, the address will be 222 North Capitol St., Washington, D. C. This of course will be the address of all persons connected with the General Conference office, and all mail matter of every kind should be sent to the Washington address, and not to Battle Creek, Mich., as formerly. The attention of all correspondents, laborers, and conference officers is especially called to this change of address. This does not refer to mail for the Review and Herald Publishing Company.

Special Gold Coast Fund

[THE Mission Board invites gifts for the erection of the mission station and training headquarters in the interior of the African Gold Coast, where native chiefs have given a healthful site. At least a thousand dollars should be sent on at once to begin the work, in response to Brother Hale's urgent appeal. Gifts may be sent through State offices or direct to Treasurer of Mission Board, 222, North Capitol St., Washington, D. C.]

Previously acknowledged.....\$ 59 00
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H. R. Carmichael..... 2 23
Bertha L. West..... 1 00
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A reader..... 500 00
Mrs. E. R. Cronen..... 1 00
A friend..... 1 00

The New Headquarters of the General Conference

At the Tabernacle, last Sabbath, July 25, the time of both the forenoon and afternoon services was devoted to the presentation of facts pertaining to the removal of the denominational headquarters from Battle Creek to a place on the Atlantic coast. Many very interesting facts had been gathered by those having this important matter in charge, during the past few weeks, partly from their experience in searching for a new location, and partly from recent communications received by them from Sister White. The Tabernacle was well filled, and the large assembly listened with deep interest to the things presented.

Elders Daniels and Prescott conducted the services. Preparatory to a statement of the results obtained by the committee of location on their recent trip, extracts were read from recent communications on the subject from Sister White, pointing out the dangerous position of those who stood in opposition to the counsel of God, and what would follow if they persisted in this course, and other extracts bearing on the question of the proper location of the new headquarters.

When the committee left Battle Creek the first time, they went to New York City, fully expecting that the new location for a headquarters would be in the vicinity of that great city. In a letter from Sister White, however, they were told to move very cautiously, and that it was not clear in her mind that any place in that vicinity would be the right one. The results of their investigations there failed to bring to any the conviction that the right location was near New York City. On the contrary, a feeling of discouragement began to come over some who had begun the search with much enthusiasm. The country was thickly populated, prices were high, and the rural location which they were seeking in accordance with the instructions God had given, was not to be found near the nation's commercial metropolis. Only one place was found which appeared to be at all suitable, and the chief advantage there was the good railroad facilities, but it was felt that such a consideration was very far from being the chief one which they should have in view. Meanwhile instruction had come to them that in their investigations they should not overlook the city of Washington. Accordingly, members of the committee went to Washington to compare the advantages there with those of localities farther north. They found Washington to be altogether different from the great commercial center which had been their first objective point. There advantages were found which they had not met with in the district first explored. Before they had been long in Washington, the conviction began to come over them individually that they

were on the ground where the right location was to be found.

After the conviction had come to the committee that the vicinity of Washington afforded the advantages sought, a letter from Sister White came, saying she had clear light that Washington was the city where the new headquarters should be fixed. These letters, however, were entirely independent of any statements or representations made to Sister White by members of the committee. Nothing whatever from any member expressing any opinion or preference in the matter had been written her, yet the instruction received through her at frequent intervals exactly fitted in with the experience of the committee in the course of their search, affording them light and encouragement at every step, and showing the guiding hand of God over the important enterprise which they had in hand.

Northwest of the city of Washington, just outside the District of Columbia, but within the limits of the town of Takoma Park, a tract of land comprising fifty acres was found, which is in every way suitable as a location for the institutions which it is desired to establish at the new center of our work. Some years ago it had been purchased by a physician at a cost of sixty thousand dollars, with the intention of making it the site of a sanitarium. Financial difficulties, however, obliged him to mortgage the land, and the land passed to the mortgagee, and the sanitarium project was abandoned. The holder of the land had much other land in that vicinity, and desired to sell this fifty-acre tract. Through a friend of his who was desirous that we should locate there, the fifty acres was obtained for the sum of six thousand dollars.

This fifty-acre tract lies within the limits of the suburban town of Takoma Park, and will have the advantages of good roads, sewerage, gas, electricity, and free mail service. It is elevated, being about three hundred and fifty feet above the level of the city. The main line of the Baltimore & Ohio Railway runs through Takoma Park, and a trolley line affords rapid transfer between it and Washington. A beautiful creek called the Sligo, runs through the fifty-acre tract; and though only seven miles from the Capitol building, it is entirely rural, being well covered with chestnut, oak, hickory, pine, and other trees common to that locality. The soil is well suited to agriculture, and the place is very quiet, there being no large business enterprises in the vicinity.

Looking at the matter in the light of the experience now gained, it is easy to see that the move to Washington is in the providence of God; that as, of old, Jerusalem, the center of influence in the days of the apostles, was the place from which the truth went with mighty power under the first outpouring of the Spirit, so now the city of Washington, the nation's capital and the center of its educational influence, is the fit place for the truth to go forth under the final outpouring of the Spirit, which is now due. We are of good courage and joyful in the Lord, believing that as by the transfer from Rochester to Battle Creek in the early days of the message a new impetus was given to the work which brought prosperity to the cause then, so now from this transfer of our headquarters a new impetus is to come which will bring in the loud cry of the third angel and the latter rain.

L. A. S.