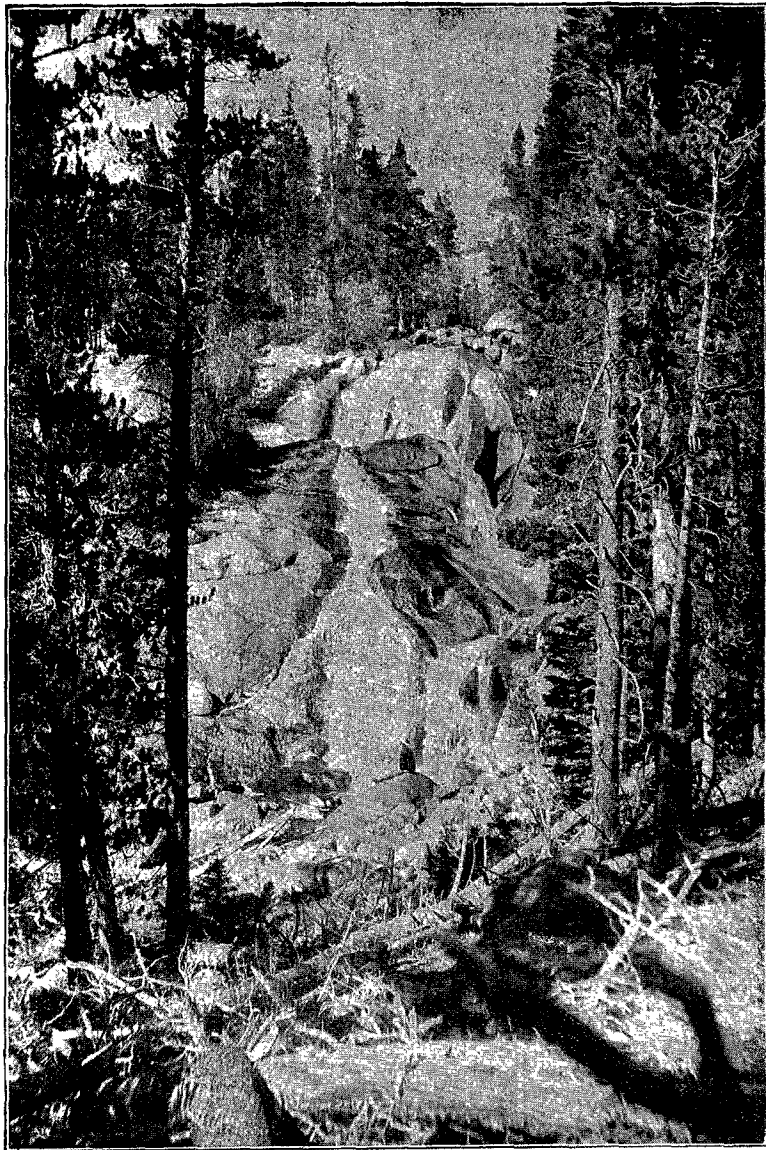


The Advent And Sabbath **REVIEW HERALD**

Vol. 81

WASHINGTON, D. C., THURSDAY, MARCH 3, 1904

No. 9



NORTH BOULDER FALLS, NEAR SILVER LAKE, COLO.

Publishers' Page

Conducted by the Department of Circulation
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Company.

The Desire of Ages

IN the National Sunday-school Lessons for the first half of the present year, Christ, the Desire of Ages, is the central figure. No story is more impressive than the life of Christ, and none will so well bear repetition. In the hearts of all there is a longing for something not possessed, and it is God's design that this longing shall lead alone to the One who is able to satisfy it.

It is the purpose of "The Desire of Ages," which is an intensely interesting and instructive book of over 866 large pages on the life of Christ, to set forth that Life of lives as the One in whom every longing may be satisfied; and from now until July is a very favorable time to interest the Sunday-school people in this book, and thereby bring to them a fuller and truer knowledge of the Redeemer. Those who will, at this time, take this book to the Bible-loving people in the Sunday-schools, will not only be of great service to them, but will receive a commission on their sales that will abundantly pay them for their work.

The book is a handsome volume, profusely illustrated with six thousand dollars' worth of new original drawings, bound in the following styles:—

Cloth, marbled edges	\$3.50
Cloth, gilt edges	4.25
Library, marbled edges	5.00
Full morocco, gilt edges	7.00

New Edition of the Great Nations of To-Day

BY ALONZO T. JONES

A PRESENTATION of the great nations of the present time, their rise, relations, career, and their destiny, in connection with a clear and concise treatise on the seven trumpets, the three woes, the third angel's message, the threefold messages, Babylon, the beast of Revelation 13 and its image in all its phases and workings, the commandments, the hour of the judgment come, and the setting up of the everlasting kingdom of God.

An excellent volume to loan and to place in general circulation. 257 pages; paper covers, 25 cents.

The Lover's Love, or John Three Sixteen

ON March 1 the new book entitled "The Lover's Love, or John Three Sixteen," by William P. Pearce, will be ready for delivery.

This will inspire the hearts of believers, and win souls to God from the ranks of unbelievers. It will be a thrilling treatise on that priceless scripture recorded in John 3:16, and will impress the reader with the wonderful love of God for the world. It will contain an important message to the world, and can easily be sold to all readers of the Bible at this time while the Sunday-school lessons are upon the life of Christ.

Some conception of the scope of the book may be gained from the following table of contents:—

"Love Counteth Not the Cost"

(poem); "John Three Sixteen;" The Lover—"God;" The Lover's Intensity of Love—"So Loved;" The Lover's Object—"The World;" The Lover's Proof—"That He Gave;" The Lover's Gift—"His Only Begotten Son;" The Lover's Proviso—"Whosoever Believeth;" The Lover's Purpose—"Should Not Perish;" The Lover's Pledge—"Have Everlasting Life."

It will be published as a trade book, in neat cloth binding, with 176 pages, 5 $\frac{3}{8}$ x 7 $\frac{5}{8}$ inches. It is printed in large type, without illustrations, and will sell for 75 cents, postpaid.

What Think Ye?

A TRACT of forty pages, published by the Southern Publishing Association, and containing short, pointed readings on the following important subjects:—

God's Gift to the World, What Shall I Do to Be Saved? Baptism, God's Sabbath, The Condition of the Dead, The Resurrection of the Dead, Tokens of Christ's Coming, The Judgment, The Earthly Sanctuary, The Heavenly Sanctuary, The 2300 Days, The Third Angel's Message, The Fate of the Wicked, The Home of the Saved. Price, 3 cents, postpaid.

Looking Unto Jesus

ARE any perplexed in the study of the Sabbath-school lessons? If there is anything about the lessons they do not quite understand, they should procure a copy of "Looking Unto Jesus," and study it thoroughly. It will help them to get a better understanding of the sanctuary services. It is an exhaustive treatise on the subject of the sanctuary, and imparts invaluable information upon the prophecies as related to Christ and the plan of redemption. Its author, Uriah Smith, often said it contained the best of his life's efforts. Of it the *North and West* says:—

"This work considers the theme of themes, our Saviour and Redeemer. Christ is regarded from every Scriptural point of view,—as present in creation, redemption, and the final judgment; as he is involved in history from Genesis to Revelation."

Bound in a neat cloth binding, \$1, postpaid.

The Gospel Reader

A READER prepared especially to follow "The Gospel Primer," being graded and generally adapted to the natural progress of the children finishing the "Primer."

The long and successful experience of the author (G. H. Bell) as an educator and Biblical student has enabled him to embody in this reader the primary essentials in progressive reading, and to utilize the more prominent events in Bible history as suitable subject-matter for a reader adapted to children. The cardinal principles of the gospel are taught in a clear, progressive, interesting manner, and the language is so clear, simple, and direct that small children have no difficulty in understanding the teaching of the text.

The thirty-five chapters of the reader are beautifully and impressively illustrated with twenty-two fine half-tone

Bible pictures, and it is substantially and attractively bound in cloth, with a portrait of the Saviour in gold on the front cover; also bound in board covers in two colors. It contains 192 pages, printed in large, clear, new type. Price, in cloth, 75 cents; board covers, 50 cents.

Christ's Second Coming, or the Bible Evidences and the Signs of Our Times

BY J. Q. A. HAUGHEY

THIS excellent tract, which has been out of print for some time, has been reset, and bound without covers, and made No. 42 of the *Words of Truth Series*. It contains 32 pages of Bible evidences of Christ's second coming, and has proved to be an excellent tract for general circulation. Several hundred thousand have been sold, and excellent reports have been received of the good work it has accomplished.

It now sells for 2 cents a copy, with the usual discount to Tract Societies.

Our Paradise Home

It is simply wonderful how popular this little book has become in the short time it has existed. Almost every mail brings words of praise for it, of which the following is a fair sample:—

"We can not express too heartily our indorsement of 'Our Paradise Home.' We believe it will meet with even greater favor than 'Gospel Primer,' and be a great help to our canvassers. The message is presented in a very clear and interesting manner, and can not fail to fasten the attention, and to cause serious thought on the part of those who read it, and will create a desire to investigate further. The title is attractive, and appeals to the hearts of all; for 'home' is one of the dearest words that man can know.

"E. A. MERRIAM, Sec. West Mich. Conf."

Revised Science in the Kitchen

BY MRS. E. E. KELLOGG, A. M.

Superintendent of Mothers' Work for the National W. C. T. U., Chairman of the World's Fair Committee on Food Supplies for Michigan.

This excellent work has just been revised and greatly improved. It contains about 600 pages, printed on excellent paper, finely illustrated, and gotten out in a style at once popular, attractive, and substantial. As to its subject-matter, while it is thoroughly scientific, it is also thoroughly practical in presenting the best methods of preparing foods; and the work gives over eight hundred tested recipes for the same. The book is written in a style bright and entertaining, although concise, and is the embodied result of the patient and almost continuous research and experimentation carried on by Mrs. Kellogg during the last ten years, in the Experimental Kitchen connected with the Battle Creek Sanitarium. Price, oilcloth, \$1.90.

Order of State Tract Societies; Review and Herald, Battle Creek, Mich.; Review and Herald, Washington, D. C.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.

The Advent REVIEW And Sabbath HERALD

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

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Editorial

Knowing the Truth

In these days when human reason is being exalted as the final arbiter of truth, it is well to emphasize the plain instruction which Jesus has given touching this matter. To the Jews who listened to him, and who were inclined to cavil concerning his message as not having behind it the authority of the Rabbinical schools, Jesus said: "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory." The mind of man, weakened and darkened by sin, is not capable of passing a safe judgment upon that which is presented to it, and of determining its character. This is the inheritance of sin. There is preserved to us, however, the ability to choose and to will to do what is right, even before we know what is right; and when this choice has been made and is steadily maintained, the Lord promises to guide us in the pathway of truth. The ability therefore to distinguish between true teaching and false depends more upon the attitude of the will toward duty than upon mere keenness of the intellect. This is illustrated in the common experiences of life, as we often mark the deep spiritual insight manifested by those of very ordinary mental capacity whose one purpose is to glorify God, while some of the brightest minds fail to apprehend the simple gospel message.

It was an illustration of this principle when Jesus said to the Sadducees, "Ye do err, not knowing the Scriptures." The words were in their heads, but they had failed to permit the truth to rule their lives, and they therefore fell into error in interpreting the Word. Again, Jesus said: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth." The daily acceptance and constant practise of the truth is the best preparation for discerning between truth and error. Fellowship with the Spirit of truth is the best defense against the spirit of error. These are days of peril, and no one is able to keep himself from being led away by the cunning perversions of the truth which are being taught on every hand. It is only as Jesus becomes our wisdom in our daily fellowship with him that we are able to distinguish those most dangerous falsehoods—half truths. The enemy will deceive, if possible, the very elect, and the human intellect is no match for the cunning of him who before he fell was "the anointed cherub that covereth," and who was "upon the holy mountain of God." Let the pride of human attainments be brought low, and only the keeping grace of God, given to those who obey the truth, be exalted as the confidence of the humble believer. "The Comforter, even the Holy Spirit, . . . shall teach you all things." Faith is the key of knowledge.

The Ministration of the Spirit

THE ancient tabernacle service was typical of things in heaven. It is said of the priests that they "serve that which is a copy and shadow of the heavenly things." In the earthly sanctuary, priesthood, and service there was set forth the teaching concerning the heavenly sanctuary, priesthood, and service. The efficacy of the earthly service ceased with the rending of the veil of the temple at the time of the crucifixion, but now "we have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." The continual service of the earthly sanctuary, with its priests, "many in number," with its "continual burnt-offering," its "perpetual [continual] incense," its "continual show-

bread," has found its antitype in the continual service of the heavenly sanctuary with Christ as the one priest who "continueth ever," who "when he had offered one sacrifice for sins forever [continually], sat down on the right hand of God." And it is further written concerning Christ's ministry: "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." This "better covenant" of which Christ is now the mediator in his more excellent ministry is thus set forth: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them." Through the ministry of Christ, our high priest in the heavenly sanctuary, the law of God becomes to us "the law of the Spirit of life in Christ Jesus." Thus he ministers to us himself in the person of the Holy Spirit as "the Lord our righteousness." Those who believe on him and accept his ministry in their behalf become righteous by faith. Herein is the sinner's only hope. This is "the hope of righteousness." By this ministry the gift of Christ to take our flesh is made efficacious in our behalf: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." By this means we are able to confess "that Jesus Christ is come in the flesh." This is the very essence of the gospel.

"Rich in Mercy"

It is because of the abundant mercy of God that provision has been made for our salvation. "God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us sit with him in the heavenly places, in Christ Jesus." "When the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves; but according to his mercy he

saved us." "Let thy mercy, O Lord, be upon us, according as we hope in thee."

"Praise be to Jesus, his mercy is free: Sinner, that mercy is flowing for thee—If thou art willing on him to believe: Life everlasting thou mayest receive."

The Christian Religion and Babylon

THROUGH the prophet Jeremiah the Lord utters this warning concerning Babylon: "Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of Jehovah's vengeance; he will render unto her a recompense. Babylon hath been a golden cup in Jehovah's hand, that made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: wail for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 51:6-9.

Through the apostle John the Lord again declares this warning, and it becomes the last call to his people to gather them out in preparation for the coming of the Son of man on the white cloud. And "after these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness. And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities." Rev. 18:1-5.

"All who have paid the least attention to the literature of Greece, Egypt, Phenicia, or Rome, are aware of the place which the 'mysteries' occupied in these countries, and that, whatever circumstantial diversities there might be, in all essential respects these 'mysteries' in the different countries were the same. Now, as the language of Jeremiah, already quoted, would indicate that Babylon was the primal source from which all these systems of idolatry flowed, so the deductions of the most learned historians, on mere historical grounds, have led to the same conclusions." "But the language applied to the New Testament

Babylon, as the reader can not fail to see, naturally leads us back to the Babylon of the ancient world. As the Apocalyptic woman has in her hand a cup, wherewith she intoxicates the nations, so was it with the Babylon of old. . . . Why this exact similarity of language in regard to the two systems? The natural inference surely is that the one stands to the other in the relation of type and antitype."

Now just as the message of warning against the worship of the beast (modern Babylon) and his image is going forth to the world, and is to swell to its loud cry in the proclamation of the fall of Babylon and the final call to come out of her, it is certainly a striking thing that there should arise a school of teachers, pretended believers in the Christian religion, who put forth the claim that Christianity in its essential features is derived from Babylonian sources. The "Babel-Bibel" addresses of Professor Delitzsch, the German theologian, which were given to the public last year, attempted to show the parallel between the teachings of the Babylonish system and those of the Old Testament, and "a systematic attempt," says the *Literary Digest*, "is now being made to apply the same methods to the New Testament, and to find in the teachings of Christ and the apostles in the Gospels and Acts adaptations of Babylonian views." In proof of this statement the *Digest* presents the following translation of a paragraph from the latest German views on this subject:—

A careful examination of the mythology of the Babylonians goes to show that it abounds in parallels to both Old and New Testament conceptions. Not only is this true of the contents of the historical books, but also of the epistles and the doctrinal teachings of the New Testament writers; especially does the book of Revelation demonstrate this theory. Babylonian elements can be traced in the doctrine of the pre-existence of Christ and of his wonderful birth from a virgin; in the glorification of the Christ child by the chorus of heavenly singers; in the miracles of the Lord, especially those that demonstrate his power over devils, even to the extent of expelling them; and in his descent to the lower world and his ascension to heaven. To Babylonian sources may also be traced the Christian mysteries of baptism and the Lord's supper, church doctrines concerning angels and devils, and eschatological beliefs regarding the region of the dead, life beyond the tomb, and kindred matters. Nowhere else are the Babylonian elements more readily detected than in the Apocalypse, where the seven spirits, the twenty-four elders, the four heavenly visions of animals, the two witnesses, the book with the seven seals, the heavenly Jerusalem, the marriage of the Lamb, and many other details are to be attributed to Babylonian teachings.

Another German theologian, however, with more evident regard for revealed and historic truth, characterizes this theory as follows. "At bottom it is nothing

else than the evolutionary theory run to seed. It represents the complete triumph of evolutionary philosophy in the researches of scholars over the real principles and canons of scientific investigation."

In the light of the third angel's message it is not difficult to interpret the meaning of this latest attempt to pervert the truth. It is simply a bold stroke of the enemy to discredit the warning against the corruptions of a pure Christianity which have been imported from Babylon. It is another variation of the one general effort to destroy a simple faith in the plain teaching of the Scripture by a method of scientific interpretation of Scripture which distorts and misapplies it. It only emphasizes the need for a message which shall make clear the real nature of the teaching which has come down to us from Babylon.

More Sunday Bills Before Congress

THE present session of Congress has been marked by the introduction of two bills calling for legislation establishing Sunday observance in the District of Columbia. The first of these bills was introduced in the House of Representatives, Nov. 24, 1903. It is a bill "to further protect the first day of the week as a day of rest in the District of Columbia," and provides as follows:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles for profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any public playing of football or baseball, or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day. And for any violation of this Act the person offending shall for each offense be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

SECTION 2.—That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments, other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided for by law, or tobacco,

cigars, railroad and steamboat tickets, or the collection and delivery of baggage.

The second Sunday bill was presented in the House, Feb. 4, 1904, its title being, "A Bill Requiring Certain Places of Business in the District of Columbia to Be Closed on Sunday." It reads:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or fruits or meats or vegetables or other provisions on Sunday, except that from the first day of June until the first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock of the morning of that day. Any person who shall violate the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than twenty-five dollars nor more than fifty dollars for the first offense, and for each subsequent offense by a fine of not less than fifty dollars nor more than one hundred dollars, or by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, or by both fine and imprisonment in the discretion of the court.

SECTION 2.—That all prosecutions for violations of this Act shall be in the police court of the District of Columbia and in the name of the District of Columbia.

These bills were referred to the Committee on the District of Columbia. The first one represents the work of the Reform Bureau operated in this city by Rev. W. F. Crafts. The second one comes from a different source, and represents the effort of the local butchers and grocers to secure by law the opportunity to close up on Sunday without suffering pecuniary loss. A hearing on this bill was given by the District Commissioners, February 16. The butchers and grocers organized respectively into the Retail Butchers' and Meat Dealers' Protective Association and the Retail Grocers' Protective Association, were represented at the hearing by several attorneys. No opponent of the bill was present at the hearing, and no opposition to it was expressed.

The arguments presented in favor of Sunday closing of the butcher and grocer shops were of the usual nature. "The speeches," says a press report, "were all to the effect that the butchers and grocers are a hard-working class, and should be allowed to observe Sunday as a day of rest." It was declared that unless a uniform Sunday-closing law is in force, those dealers who close up their places of business on Sunday will be put at a disadvantage in the competition for trade. At the close of the hearing, it is stated, the commissioners promised to give careful consideration to the arguments, and announce a decision later.

The only reason why butchers and grocers are not now "allowed" (as they express it) to close their shops on Sun-

day, is the fear that they would by so doing incur some financial loss. Rather than incur some loss of money themselves they will force others to incur the loss of liberty which their proposed law involves. If there are butchers or grocers who observe the seventh day, they must incur the loss of one sixth of their remaining time, with its proportion of trade, in order that the Sunday closers may not incur any loss. It will be noted that the bill contains no exemption for observers of the seventh day. It is safe to say that no labor union Sunday law will make any such exemption.

It is not at all unlikely that a favorable report on this bill will be returned by the District commissioners, as it is known that there is an influential sentiment in that body in favor of Sunday closing. Thus it is not improbable that success may now crown the oft-repeated effort to secure a Sunday law from Congress for the District of Columbia, and the long-sought precedent established of which advocates of a national Sunday law are ready to make much use. Thus are events hastening us on to the fulfillment of that for which we have been looking since this religio-political movement was begun.

L. A. S.

The Religion of Looking Within

THAT new phase of so-called Christian thought which teaches a person to look within himself for the revelation and guidance of the Spirit of truth, is not a phase of Protestantism at all, by the admission of its own exponents. One of these, Professor Moore, teacher of theology in Harvard University, says of it:—

This religion of the authority of the Spirit of God within men, when we shall have advanced to it, will be seen to separate us from some forms of Protestantism by a wider interval than that which separated Protestantism from Catholicism four hundred years ago.

That the gap which separates this new teaching from Protestantism is no less wide than the gap between Protestantism and Catholicism, and that, in fact, it leads back to the ground of the papacy, is set forth in another statement by Professor Moore, thus:—

In giving up to almost any extent the oracular and external theory of the inspiration and authority of the Scriptures, the Roman Catholic Church gives up very little, so long as it retains the doctrine of its own infallibility and the exclusive right of the interpretation of the Scripture. But the Protestant body, in questioning ever so little the verbal infallibility of the Scripture, in making itself in any sense the judge of that before which it yet bows as its own arbiter and judge, renounces, even though it may be all unconsciously, every authority in matters of religion short of God himself, and commits itself by a great act of faith to the divine principle working within humanity, to the religious instinct, to the trained intelligence, and the faithful

heart of the individual man as the sole interpreter of Scripture and the only register of the influence of the Spirit of God upon the life of man. *But between the authority of the church as the official interpreter of the Scripture and this response in our own hearts to the spirit which is in the Scripture there is no real standing ground.* The sooner we make this clear to ourselves, the sooner we shall be delivered from half-way measures which are worse than no measures at all. [Italics ours.]

"The authority of the church as the official interpreter of Scripture" is the position of the papacy. The wisdom and authority of the church are greater than the wisdom and authority of any human individual, and between looking to one's self for spiritual guidance and looking to the church, the choice must be in favor of the latter. Thus it is evident that this teaching of the "authority of the Spirit of God within men," which means that a man shall look within rather than outside of himself for this authority, is really calculated to lead the individual Protestant back to the Church of Rome. As Professor Moore says, between that position and the position of the papacy "there is no real standing ground."

True Protestantism says, "Looking unto Jesus the author and finisher of our faith." "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Between looking within ourselves and looking unto Jesus there is all the difference between the experience of falling into discouragement, then into sin, and then into darkness, and the experience of receiving light, strength, and cleansing from the life of God. "If you would be discouraged, look within; if you would be distracted, look around; but if you would be strengthened, look up." L. A. S.

Grace for the Crisis

THERE is comfort in the assurance that the emergency that comes upon us so unexpectedly does not take the Lord by surprise; and he has special grace for every crisis.

Paul was brought into a place where not one of his companions stood with him, and all forsook him. But that One who had promised grace sufficient for every trial did not forget the aged soldier of the cross. "Notwithstanding the Lord stood with me," wrote Paul, "and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion."

Looking ahead at difficulties and trials, the heart might be overwhelmed at the prospect; but when the experiences have come, and the billows of trial have broken, wave on wave, lo, as the tried one looks back after it is over, he

sees that grace sufficient came with each emergency. "My grace is sufficient for thee," is the message to every child of grace.

It is true that there is a special time of trouble before all of us who shall live until the Lord comes. Many are sometimes inclined to look forward with anxious apprehension to the times before us. There is consolation and strength and present peace in the knowledge that grace comes with the trial. "Things present, *nor things to come*," can never separate us from the love of God which is in Christ Jesus our Lord.

Moody gave a wise answer to one who asked, "Have you the faith to be a martyr?" "No," he replied; "but when it will glorify the Lord for me to suffer martyrdom, he will give me a martyr's faith."

A missionary in China was awaiting execution during the Boxer uprising, along with her husband and little one and others. She left a message for her friends, which I quote as showing how truly the Lord verified his promise of strength for the crisis. She wrote in her last letter to her home friends:—

I am preparing for the end very quietly and calmly. The Lord is wonderfully near, and he will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over; and O, the sweetness of the welcome above! My little baby will go with me. . . . I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, have been so very full of happiness. We will die together, my dear husband and I.

So to the naturally timid and the frail, to hearts that cling to the quiet of home and shrink from the conflict and the tumult, there comes the grace that strengthens. It is all of grace, and not of human endurance. The race is not to the swift, nor the battle to the strong. There is strength that comes in the crisis that enables one to act a part not at all possible to the individual unaided. Many a soul will know by experience the meaning of this word written to the dear ones at home by one of our missionary sisters just after sending the cable message bearing news of her husband's death:—

I sent a prayer with the message that the Lord would strengthen you as he has me. I have gone through more than I ever thought possible. O that you, too, will be able to bear it!

Yes, there is grace to enable every child of faith to endure. "When thou passest through the waters, I will be with thee." Isa. 43:2. Let the knowledge of perilous times before us lead to making sure work in keeping truth in the heart and sins forgiven in the present, but let no anxious fear of "things to come" darken the present experience in the love of God which is in Christ Jesus our

Lord. He who was strengthened by an angel in the hour of his trial, when the endurance of the flesh was at its utmost limit, has pledged that his grace shall be sufficient for us. It comes with the emergency to the child of grace.

W. A. S.

Religious Liberty Collection, March 12

THE question of religious liberty in this country is not a dead issue. The writer had a personal interview a few weeks ago with Rev. W. F. Crafts, the head of the International Reform Bureau. He is zealous, active, determined, and is doing a practical work. He seems actually to believe that God has called him to Christianize the American government, and that progress is being made to that end.

Eight laws have been passed by Congress at the request of the Bureau; and in a way that we can not understand, Mr. Crafts is able to secure the printing of his National Reform literature at public expense, and have it sent out as Congressional documents. I have now before me "Senate Document 150," "Moral Legislation in Congress, Passed and Pending," presented by Senator Gallinger, of New Hampshire; Feb. 8, 1904, ordered to be printed. This is filled with genuine National Reform teaching subversive of every principle of free government. And you and I and all American citizens are taxed to thus advertise the national apostasy.

Two Sunday laws were introduced into the present Congress. On one of these a public hearing was held before the Commissioners of the District of Columbia, but no one who would oppose the bill was apprised of the hearing until after it had passed. The situation is evidently more favorable for a District Sunday law than ever before. Surely "eternal vigilance is the price of liberty."

We trust there will be a liberal collection on March 12 throughout all our churches for the religious liberty work.

J. S. WASHBURN.

The "Creed of Christian Patriotism"

SUCH a creed has been formulated and set forth under authority of the Woman's Christian Temperance Union. As given in the *Union Signal* of February 18 it is as follows:—

I believe that human governments are ordained of God, are bound in all their acts by his law, are essential to human welfare, and are, therefore, to be loyally upheld.

I believe that Christ's law, "Render unto Caesar the things that are Caesar's," binds me to the intelligent and faithful performance of my full duty as a citizen.

I believe that that duty includes the following:—

The payment of all taxes justly assessed against me.

The study of the questions to be decided at the polls.

The knowledge of the several political districts in which I reside, and the records of the several candidates.

To register and vote and to exert a positive influence at every general and primary election, so far as I may, for the triumph of righteous men and measures.

To take an active interest in public affairs and in my country's history and welfare.

Thus believing, everywhere and always, the first affections of my heart and the first labor of my hands, next to that due to Christ's world-wide kingdom, shall by my country's.

From the Christian standpoint, we think this creed is open to objection in several places. The statement, for example, that human governments are bound in all their acts by the law of God, seems to imply that the civil government is bound to take cognizance of and settle religious questions relating to the law of God, as the question of the observance of a weekly Sabbath. If civil governments may rightfully take cognizance of religious questions, their decisions respecting such questions may rightfully be enforced, and all dissenters from such decisions, all who disregard them, may rightfully be punished. And from this it follows that the persecutions of the Dark Ages were right in principle, at least. For, to quote from a United States Senate document of 1829, "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."

It is not the business of civil government to deal with religion at all, and it can not do so without such a use of force as is contrary to the purpose of the gospel.

Every government official is bound individually by the law of God, and he can not under any circumstances separate himself from this responsibility. But he must act for himself alone in religious matters; he is not authorized to act for any one else whatsoever. And since in his official capacity he does represent and act for others, the sphere of his official acts is bound to be kept separate from the sphere of religion. The government is non-religious, but not anti-religious. When a government becomes religious, it inevitably becomes antichristian.

We think this creed is in error also in making the study of politics a Christian duty. It is plainly stated in the Bible that Christians are a great power for good in the world. "Ye are the light of the world," is the statement of Christ to his followers. They are "the salt of the earth," also; the thing by which the earth is preserved. But how? Is it through politics that they enlighten and preserve the earth? Is it not a well-known fact that the sinners far outnumber and outvote the saints? Is it not well known

that the small minority who constitute Christ's followers can neither dictate the party platforms, nominate the party leaders, nor control the vote for any successful candidate? Beyond all dispute, such is the truth; and if Christians were obliged to render their service to the world by measuring votes with the multitude who oppose the truth of God, they would come very far from fulfilling the Saviour's words.

It is by their union with Christ, not with politics, that Christians are the light of the world. They are ambassadors for God, seeking to make men subjects of another kingdom and another country, not of this earth. "My country" means to the Christian the country of his father Abraham, of which Paul wrote in his letter to the Hebrews: "For they that say such things [those who confess themselves to be strangers and pilgrims on the earth] declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

Christians are the light of the world not by being like the world, but by being unlike it; not by descending to the level of the world, not by employing worldly agencies and weapons, but by sitting with Christ in the heavenly places, and by the use of weapons and the influence of agencies working with them that proceed alone from God. It is the one purpose of the Christian to hasten by such means the answer to the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." L. A. S.

The Religious Liberty Cause

ALTHOUGH the *Sentinel of Christian Liberty* has been suspended, the cause of religious liberty is not dead. Through the *Sentinel* and other religious liberty literature, many important battles have been fought, and not a few victories won. Few, perhaps, fully realize the tremendous influence which this literature has exerted, both among our own people and among those not of our faith, in keeping alive the love and spirit of liberty, and in repressing the spirit of bigotry and intolerance, which, on every hand, has eagerly been seeking to spring into action.

And there are battles yet to be fought. The campaign is not over. Just recently we have again been reminded that "we may have to plead most earnestly before legislative councils for the right to worship God according to the dictates of conscience." The most interesting and intense part of the controversy is before us. The issue has not changed. The

advocates of religious legislation have not ceased working. We are simply coming face to face with the great issue for which we have been looking many years. The religious element and the labor unions, with their required marks and badges, are already beginning to unite. Soon the great religious boycott will be declared, stipulating that only those who have the Sunday-sabbath mark can buy or sell.

If there was ever a time when a warning voice should be sounded throughout the land against false worship, and the bigotry, intolerance, and oppression which naturally go with it, it is now. Now is the time to work. Literature is needed. Small, timely documents, rightly prepared, will tell. They have done effective work in the past; they will do it again. There is no need of carping, or of dealing with indirect issues; but there is need of setting forth the great fundamental principles of religious liberty, of calling attention to the great battles which have been fought over this question in the past, and of meeting directly the issue before us. Therefore, in harmony with the call that has been made by Elder Allen Moon, chairman of the Religious Liberty Department of the General Conference, for a collection for this work, Sabbath, March 12, we hope all will give liberally. W. A. COLCORD.

Note and Comment

WE note in the *Union Signal* mention of the following call which has been issued "for the week of prayer for the Sabbath:—

To the pastors, officers, and members of all Christian churches, and all who love the Lord's day: Greeting.

The undersigned representatives of Sunday Rest organizations in the United States and Canada unite with kindred associations in Great Britain, Continent of Europe, and the British Colonies in reminding all Christians that April 10-17 will be the twenty-sixth annual World's Week of Prayer for the better observance of the Christian sabbath, the wider dissemination of its inestimable blessings, and its more general observance as the Lord's day.

An "International Rest Day Congress" is to be held at St. Louis, October 11-14, in connection with the exposition, on which occasion, says the *Signal*, "the Sabbath question will be discussed in all its bearings by some of the most eminent men and women."

EDUCATIONAL circles in Utah are greatly stirred over the question whether the Mormon Church shall be allowed to teach its doctrines in the public schools. A Salt Lake City dispatch says that "this practise prevails to a great extent in districts outside of Salt Lake City that are dominated by Mormon school trus-

tees. Dismissing the classes early, and then forcing the children to remain and listen to instruction in Mormon doctrine, has aroused the ire of the non-Mormon people. The custom dates back to the time when the Saints were the only people in Utah, and has continued despite the influx of gentiles, and their protests. Many letters are being published by local newspapers from opponents of the system which is defended by the church organ." In New York State, Roman Catholics are making a determined and apparently successful effort to use the public school system as a means for the propagation of Romanism. The principle involved is the same in the one State as in the other, but the situation in the Empire State is much more serious than that in the section dominated by Mormonism.

THE New York *Sun* of February 23 calls attention to some "details indicative of a very notable revival of the aggressive spirit of Buddhism," which, says the *Sun*, "have a pertinency for this country, since it seems that here the new Buddhist propaganda is most hopeful of success." The *Sun* adds: "'The American nation,' says the editor of *Buddhism*, Ananda Metteya, 'is one which, in our opinion, is perhaps the best of all fields for the promotion of those ideas for which our journal is founded, on account alike of the general freedom of its people from conservative prejudices and their capacity for grasping what is essential in new ideas.' He acknowledges indebtedness to Professor Lanman, of Harvard University, for selecting for the society an American representative, Albert J. Edmunds, of Philadelphia, the author of a metrical translation of the 'Dhammapada,' or one of the divisions of the sacred writings of the Buddhists, also translated by Max Muller. Not long since we reprinted from an American Buddhist magazine, the *Light of Dharma*, a very glowing description of a Buddhist temple established in Philadelphia, 'under the direction of Dr. Maxwell Sommerville, professor of glyptology in the University of Pennsylvania.'

The *Sun* also makes mention of having received the second number of "an imposing quarterly review called *Buddhism*," printed in the English language in Rangoon, as the organ of the International Buddhist Society. "Every indication of enthusiasm, of hopefulness, and of methodical organization in this Buddhist propaganda," the *Sun* remarks, "is manifested in the Rangoon review. All the articles give evidence of a sincere conviction that from it will come the world religion of the future."

There is much in what is being taught to-day in this country in the name of Christianity that gives support to the belief of these exponents of Buddhism that "the American nation is one which, in our opinion, is perhaps the best of all fields for the promotion of those ideas for which our journal is founded." Disguised Buddhism, masquerading in this country as a new phase of Christianity, finds ready acceptance in many minds not guarded by a knowledge of "the truth as it is in Jesus." L. A. S.

General Articles

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

My Shield

"Thou, O Lord, art a shield for me."

I MUST go forth and take my part
In cloudy day or darksome night;
Let me not fail Thee, nor lose heart,
However fierce the fight.
Lord, be thou, lest I faint or yield,
My shield.

Let me not be of foes afraid,
Nor lose my courage in the stress;
The weakest need not be dismayed,
Whom thou wilt bless.
I rest me ever on thy Word,
My Lord.

Unless thou send, let me not go,
Nor follow other lights than thine;
I see heaven's path from vales below,
When thy lamps shine,
Or through the dark to thee I sing,
My King.

Stand thou between me and my fear,
O mighty Saviour, tender Friend!
No harm can hurt if thou art near;
Stay by me till the end.
With thee I find a peace in strife,
My life.

I gladly go and take my part
If thou shalt bid me rest or fight;
Strengthened by faith and strong of heart,
I struggle to the light.
Be thou to me on every field
My shield.
—Marianne Farningham.

Danger in Speculative Knowledge

MRS. E. G. WHITE

THE experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized.

Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly,—these Satan uses as agencies to bring about certain ends. He will employ the power of mind on mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness, without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error.

Satanic agencies are clothing false theories in an attractive garb, even as Satan in the garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds

that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain Word of God to pleasing fables.

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray.

I say to all, Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give the people of God the warning, "Be not deceived; God is not mocked."

Beware of a Sensational Religion

At this time we need in the cause of God spiritual-minded men,—men who are firm in principle, and who have a clear understanding of the truth.

I have been instructed that it is not new and fanciful doctrines which the people need. They do not need human suppositions. They need the testimony of men who know and practise the truth, men who understand and obey the charge given to Timothy: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. You may be sure that pure and undefiled religion is not a sensational religion. God has not laid upon any one the burden of encouraging an appetite for speculative doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Let not your life-work be marred by them.

A Warning Against False Teaching

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers are to be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." "And this I say," he continues, "lest any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

I am instructed to say to our people, Let us follow Christ. Do not forget that he is to be our pattern in all things. We may safely discard those ideas that are not found in his teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give every one who asks a reason of the hope that is in them.

Diverting Minds From Present Duty

The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give John for his people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

"Thus saith the Lord. Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand?—It soon fell; for it was not founded upon the Rock.

Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying, "Other foundation can no man lay than that is laid?"

So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

The Anointing

J. W. WATT

"THEN said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." John 20:21. "Even so," in like manner as Christ was sent into this world by the Father, are the disciples sent into the world by the Son. How did God send his Son into the world?—Clothed upon

with the Holy Ghost; for it is written, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." Isa. 61:1. The Spirit of the Father was upon the Son of God; the Spirit of heaven upon earth was thus made manifest. Again we read: "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. The Spirit of God, then, is the Holy Ghost; and it is the power of God.

How much of the Holy Ghost was given to Jesus? "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." John 3:34. The great ocean of God's power was open to the Son of God, and he could draw from that treasure-house of divine power a sufficient supply for every need. There was no failure to be seen in the work of Christ; for God was with him, and his power is unlimited.

"As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. "As he is, so are we in this world." 1 John 4:17. How wonderful is this! God does not ask us to go out into this world to meet a great foe alone; he knows that we should fail if left alone. He thus reveals to us the fact that the same power that sustained his Son and enabled him to make a success of his work, is awaiting us if we only believe what God has said.

Is there truly a heavenly anointing for God's people?—O, yes! "Now he which stablisheth us with you in Christ, and hath anointed us, is God." 2 Cor. 1:21. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2:27.

Who can read the preceding scriptures without being convinced that God is ready to bestow upon his servants his Spirit without measure? The Testimonies of the Spirit of God have been telling us for years that the power of God was awaiting our demand and reception. How slow we are to believe what God has said upon this important point! O how often we have felt our need of divine power when under a strong pressure from the enemy! how many times we have failed when we might have had the victory if we had only realized that "as Jesus was sent into the world, even so are we sent into the world; that as God imparted to his Son the needed power to insure success, so will he impart the same power to-day to those who trust him."

The Lord is not pleased to see such weakness as is seen among his people at the present time. He would have us awaken to the fact that his power is for his people, and that by faith we should grasp it. By the Holy Ghost, which is thus promised to the people of God, we may and should have the victory at every step of the way. God is stronger than the devil, and through the power of God we may also be stronger than the devil,

and put him to flight in every conflict. My brother, put away unbelief, take God at his word, and be strong for the right. There is no reason why we should not see great power with the people of God at this time. The Lord is ready to do his part. Let us seek earnestly for faith that will bring the power of God into our lives as an actual, daily experience.

God's Ownership and Man's Stewardship—No. 2

A Bible Study

A. T. ROBINSON

STUDY Gen. 14:17-24. What did Abram bring back from the battle of the kings? Verse 16. Whom did Abram meet on his return? Who is Melchizedek declared to be? What blessing did Melchizedek pronounce upon Abram? Which of these two was the greater? Heb. 7:1, 2, 7. How much had Abram sworn that he would not take of what belonged to the king of Sodom? What had he done with one tenth of all the spoil he had taken? Then to whom did Abram recognize the one tenth belonged? To whom then does the one tenth belong, even of those who do not recognize the Lord's claim?

Study Num. 18:20, 21, 26-32. What inheritance and part was Aaron not to have among the people? What was Aaron's part and inheritance? What did the Lord give to the priesthood for their service? Then who really and directly paid the priests for their service? How was the tithe to be reckoned by the priests who received it? Verse 27. Were the priests to pay tithe from the tithe which they received? Verse 26. To whom were the priests to pay their tithe? Verse 28. Whom did Aaron represent to the people? Were gifts received to be tithed? Verse 29. After having faithfully tithed all that they received, how were the priests to regard the remaining nine tenths? Verses 30-32.

2 Chron. 31:1-10. Read and study this portion of the story of good King Hezekiah's work. What did the people do to the images and idols? Whom did Hezekiah appoint to the respective offices? Verses 2, 3. What did he command the people to give to the priests and Levites? Verse 4. What effect did he say this would have upon the priesthood? As soon as this commandment was given, how did the people respond to it? Verse 5. What did the children of Israel and Judah that dwelt in Judah also do? Verse 6. How long did it take them to accumulate those "heaps"? Verse 7. How did Hezekiah and the princes feel when they saw the heaps? Verse 8. Concerning what did Hezekiah question the priests and Levites? Verse 9. How did Azariah the chief priest answer this query? Verse 10. Had they always had enough to eat? What was now left after they had enough to eat? What was the secret of this bounteous store? With what later promise was that experience in harmony? Mal. 3:10.

1 Cor. 9:7-14. Study this scripture

carefully. What questions are asked in verse 7? Where had this same principle been set forth? Verse 8. What figure is quoted as illustrating the support of the priesthood? Verse 9. Was this spoken directly with reference to oxen? Verse 10. What mutual obligation is stated in verse 11? What questions are asked in verse 13? Is the Lord's plan now just the same as it was in the days of the Levitical priesthood? Verse 14. Are you faithful to God in the payment of that which he claims as his, and from which the Lord's ministers are to be supported? If not, do you know that you are withholding the Lord's blessing from your own soul, the light of the blessed gospel from those who are in darkness and error, and bringing discouragement upon those who are called to the work of the ministry? What is now being withheld from God's people? Jer. 5:24, 25. What are among the sins mentioned, that are withholding these good things? Mal. 3:10-12. If all of those who profess to believe the third angel's message were paying an honest tithe, there would be an abundance of means for the support of the workers both at home and in foreign fields.

Forgetting Injuries

G. B. THOMPSON

PAUL admonishes us to forget the things which are behind, and press on toward the prize which is before us. Certainly this is wise counsel concerning injuries, either supposed or real, which others may have inflicted upon us. Many have darkened their souls by brooding long over fancied injuries. They have nursed with care some old grievance, and mourned at the same time over their waning spirituality. Precious time which should have been spent in prayer and in labor for lost souls has been employed in imagining that somebody has slighted them, and their worldly, selfish dignity lies in the dust, groveling under the supposed insult. Like a canker, these things have gnawed at the heart-strings of their spiritual life until all the gentle graces of the Holy Spirit have been eradicated from the soul, and they find themselves cold and spiritually dead.

All this unspeakable anguish and sorrow of heart is caused by selfishness. The old man is not dead, but lives and reigns. Suppose some one has done us an injury. It may have been unintentional, and with tears he may have repented before the Lord. And if the insult was intended, the injury is really greater to the one who did it than to the one who received it; for the God who weighs actions will ask some day for an account to be rendered.

Let the thing alone. Forget it, and the wound will heal. Cease talking it over, and reviewing it, for "by beholding we become changed." A writer gives this sensible advice:—

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and, after it has been

bound up, I am taking off the bandage constantly and examining the depth of the wound, and making it fester; is there a person in the world who would not call me a fool? However, such a fool is he, who, by dwelling upon little injuries or insults, causes them to agitate and influence his mind. How much better were it to put a bandage on the wound, and never look to it again."

Have you been removing bandages from wounds, and tearing them open afresh to see how deep they are? If so, do so no more, but remember that it is written, "Dearly beloved, avenge not yourselves: but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. 12:19. It is certain we can not take any hatred, envy, or jealousy to heaven with us when Jesus comes. Every one of these wicked things must be cleaned from the heart, or we shall be lost.

The Sanctuary—No. 3

MRS. S. N. HASKELL.

THE service in the typical sanctuary on the day of atonement in an especial sense represented the work of Christ and mankind in carrying out the plan of salvation.

Before the opening of this day's service every sin was confessed. But if a soul rested upon that fact, saying, There is no need of my afflicting my soul to-day, for my sins are all confessed, he was cut off from among his people. Lev. 23:27-31.

The work done by the high priest in the temple did not save the individual, unless he co-operated in the work by carrying out faithfully the part given him to do upon that day.

We are living in the antitypical day of atonement, and our salvation depends upon our co-operating with our great High Priest; and while he, in the heavenly sanctuary, pleads his blood before the Father in our behalf, he expects us to do the work typified by the work required in the shadowy service. If we fail to do this, we shall be cut off just as surely as the individual was cut off in the type.

Four things were required of the individual on the typical day of atonement:—

1. There was to be a holy convocation.
2. He was to afflict his soul.
3. He was to offer an offering.
4. All work was to be suspended.

No one who in his heart believes that we are living in the hour of judgment will neglect the holy convocation. We are admonished not to forsake "the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:25. If we have no taste for the religious assembly, it is because our spiritual eyesight is blinded, and we do not see the day approaching.

In "Great Controversy," page 420, we are told that afflicting the soul consisted in "prayer, fasting, and deep searching of heart." Any one who realizes that

the judgment is set in the heavenly sanctuary, and that one by one all who have ever named the name of God will pass through the close scrutiny of that court, will spend much time in prayer and deep heart searching, that every sin may go beforehand to judgment.

But why this fasting? For twenty-four hours they partook of no food. The appetite was held in complete control. There was no question as to which was the master. The individual in the type who afflicted his soul was the master of his appetite; for he partook of no food whatever on that day. If he failed to be the master of his appetite, he was cut off. If this means anything to us, it must mean that during the antitypical day of atonement the individual who allows his appetite to control him will lose his place with the people of God.

In Luke 21:34-36, when the Saviour was speaking of the time when the faithful would be "accounted worthy" to escape those things which are coming on the world, he admonished all to take heed to themselves lest they be overcharged with surfeiting and drunkenness. Surfeiting refers to the quantity of food partaken of, while drunkenness refers to the quality.

Some may say, "I know my sins are confessed, and that Christ intercedes for me, but I have no faith in preaching health reform. A man's religion is not affected by what he eats and drinks." In the type it meant death to disregard this instruction. In the antitype the soul who disregards the plain instruction given by the Lord in regard to eating and drinking, will find that, too late, he is cut off from among God's people.

Other offerings besides the regular sin offering of the day of atonement were made on the tenth day of the seventh month. Num. 29:7-11. We are to present our offering, the precious Lamb of God, and through his blood gain the victory over every besetment, every sin.

In the type the day was a sabbath, all work was laid aside for a fit type of the admonition given by the Saviour to those living in the time of the judgment: "Take heed to yourselves, lest at any time your hearts be overcharged . . . with cares of this life, and so that day come upon you unawares." Our business is to be held secondary, and the work of God occupy the first place in our heart's affection.

The Lesson of the Fire

WHAT Christian man could hear the roar of the flames at Baltimore and not remember the words of an ancient Book, which so plainly declare that the whole earth is some day to pass through a baptism of fire? Even that greater destruction will have its compensation; for a new heaven and a new earth are to follow. Destruction is to be the forerunner of construction. The ephemeral is to give way to the eternal. The uncertain is to be done away with, that the certain and enduring may come in. Every man's work is some day to be tried so as by fire. There will be a great burning up

of wood and hay and stubble, but the gold and the silver and the precious stones will remain. God's finger has written more than one lesson in lucid characters of flame, and now again we read that the world passeth away. Blessed indeed is that soul who, recognizing this truth, remembers that he who doeth the will of God shall abide safely through all conflagrations, because unto him comes the assurance that he abideth forever.—*New York Observer.*

Small Causes of Defeat

I BEGIN my day's work some mornings perhaps wearied, perhaps annoyed by the multiplicity of trifles which seem too small to bring great principles to bear upon them. But do you not think there would be a strange change wrought in the petty annoyances of every day, and in the small trifles which all our lives, of whatever texture they are, must largely be composed of, if we began each day and task with that old prayer: "Rise up, Lord, and let thine enemies be scattered"? Do you not think there would be a quiet in our hearts, and a victorious peace to which we are too much strangers? If, into the trifles as well as into the sore struggles of our lives, we carried the assurance that there is One who fights for us, we should have peace and victory. Most of us will not have many large occasions of trial and conflict in our career; and if God's fighting for us is not actual in regard to the small annoyances of home and daily life, I know not for what it is available. There are more deaths in skirmishes than in the pitched field of a great battle. More Christian people lose their hold of God, their sense of his presence, and are beaten accordingly by reason of the little enemies which come down on them like a cloud of gnats on a summer's evening, than are defeated by the shock of a great assault or a great temptation, which calls out their strength, and sends them to their knees to ask for help from God.—*Dr. Alex. Maclaren.*

A Few Better Things

TACT is better than talent.
Common sense is better than circumstance.

It is better to receive criticism than flattery.

It is better to be a good failure than a bad success.

An approving conscience is better than an applauding world.

It is better to overlook a wrong than to be suspicious of one.

A minute ahead of time is better than a second behind time.

It is better to tell people of their virtues than of their faults.

It is better to secure the confidence than the advantage of others.

It is better to do with less than you can use than to want more than you need.

It is better to think of the blessings you have than of those you do not possess.—*Selected.*

Things Which Might Have Been

WM. COVERT

MANY blessings hoped for fail to reach our possession because we do not prepare the way to receive them. Missing these, we mourn over blighted hopes when it is too late to change the results. When the rounds of providence provide us with multiplied chances to mend our ways, we still say, "Go thy way for this time; when I have a convenient season, I will call for thee."

Adam and Eve might have lived in Eden until now if they had continued in the way of obedience. Now their posterity cast blame upon them because they yielded to the tempter; but who has not made for himself a cause to mourn over what might have been? The Lord provided excellent things for patriarchs of olden times, which they did not receive because they missed the road in which these things were to be found.

When Israel came out of Egypt, the Lord wished to make them a shining light to all the people of earth; but they became a derision to the nations, instead of a blessing. The Lord said to them, "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever." Ps. 81:10-15.

The following scriptures tell us what blessings might have come to Israel had they received the message of John the Baptist: "This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. . . . For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, that is to come." Matt. 11:10, 13, 14, A. R. V. "And he [John the Baptist] shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17.

But John was beheaded because of the righteous reproof he gave; and after he was dead, Jesus gave the following explanation relative to the prophecies which he was to have fulfilled had the people accepted him as a prophet sent of God: "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. . . . Then the disciples understood that

he spake unto them of John the Baptist." Matt. 17:9-13.

When the long-expected Messiah came to be made an offering for transgressions, his own nation refused to receive him. The apostle says, "He came unto his own, and they that were his own received him not." John 1:11, A. R. V.

He gave every essential evidence of his anointing, but they still refused to receive him. After he was rejected by those for whom he had labored, he wept over their doomed city, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:42-44. When he saw the fearful calamities which were coming upon that people, instead of the joy which they might have had, his sorrow became too great to smother in his own bosom, and so expressed itself in bitter wailing.

Following the ascension and coronation of Jesus, the people of Israel were invited by the apostles to receive him as their personal Saviour, and of course to unite with them in giving the glad tidings of salvation through him to all the world. The apostle Peter on the day of Pentecost said, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. . . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:32, 33, 36-39.

On another occasion he testified, saying, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3:25, 26. And again, "Men and brethren, children of the stock of Abraham, . . . to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down

from the tree, and laid him in a sepulcher. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. . . . Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13:26-33, 40, 41.

But the Jews eventually rejected the gospel as presented to them by the apostles, and so the Gentiles were called upon to accept Christ, and presumably to assist in the work of giving the gospel to the world. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. And again, "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." Acts 28:27, 28.

Brethren and sisters, there are lessons in these things for us. These things were written for the admonition of those who live in the closing up of this dispensation. The Lord desires that we shall be kept from making mistakes similar to those referred to in the preceding quotations. There is great need of watching at every step. Much study and earnest prayer will be required. Are we doing all the good possible with the truth which God has committed to our trust? Are we constantly leading sinners to Christ? Do we make the right use of the means which the Lord puts into our hands? Had all been wholly faithful to the truth committed to them in giving the third angel's message to the world, our work might have been completed long ago. But shall we now be faithful? Will our people now consecrate themselves and their means to the Lord? Why can not those who have thousands of dollars on interest donate it to the most needy fields, so that many more souls may be brought to Christ soon? It would be a wonderful day of rejoicing among the Lord's worn servants if one million dollars were offered this winter for the advancement of this cause. This doubtless seems like a large sum to mention, but it is not beyond that which might be done if all were as willing to invest their money in this cause as many will be when it is too late. It seems to me that the time has come when something of a decided character should be done.



Winter Birds

I WATCH them from my window,
While winds so keenly blow;
How merrily they twitter
And revel in the snow!
In brown and ruffled feathers
They dot the white around,
And not one moping comrade
Among the lot I've found.

"Cheep! Cheep!" Their tiny voices
Seem thankfully to say:
"A blessing to the Giver
We sing upon our way.
Though skies are dull and stormy,
To sigh would never do;
For he who sends the winter
Will send the summer, too."

Ah, may I be as cheerful
As yonder winter birds,
Through ills and petty crosses,
With no repining words!
So, teaching me this lesson,
Away, away they go,
And leave their tiny footprints
In stars upon the snow.

—Scholar's Magazine.

God's Heroes

JOHN M. HOPKINS

THE world has had many heroes, men who were ambitious for wealth, for renown, for position and power,—men of large ability, of education, of physical strength. The world's history abounds with records of daring, of endurance, of energy and enterprise in the mad rush for earthly glory.

But there is another class of heroes and heroines of whom the world knows little or nothing. I do not mean those only who have stood in the forefront of the conflict against wrong, such men as Luther, Wesley, or Whitefield. I do not mean the D.D.'s or the LL.D.'s or any of the famous ones. But I do mean those men and women of every creed and clan, of every place and time, who have valiantly stood for God and his truth,—men and women who, in humble circumstances, in poverty, in hunger, in destitution, and in persecution, have firmly, but meekly and patiently adhered to the right,—those who, in opposition, have been willing to sacrifice life rather than compromise principle,—men and women who have braved trials and hardships that they might carry the "good news" to their brothers and sisters in heathen darkness.

And God has his heroes in the home land. There are many fathers and mothers, many husbands and wives, many sons and daughters, who are toiling and struggling against difficulties, bearing heavy burdens of care and duty,—many wives whose husbands are hard, cruel, and intemperate, who receive at their hands only neglect and abuse,—many

mothers who are patiently toiling for those they love, denying themselves needed food, clothing, and rest, that their wayward, ungrateful children may be made comfortable and happy,—many husbands and fathers working early and late to supply the needed comforts of home, while they are regarded as simply "the old man,"—many whose forms are bent, whose hands are marred and scarred, whose fingers are crooked, whose eyes are dimmed, of whom the world is not worthy. Indeed, the world knows nothing of them. Silently, uncomplainingly, patiently, they toil on year after year, until, worn out, their life ebbs away, and they are laid to rest. Too late the scoffing son or daughter, the ungrateful husband or wife, comes to see that father or mother or companion was not appreciated. Too late they recall the bitter words spoken, the slights and the neglects.

But God knows. He sees all those tears. He hears all those sighs and cries. He feels all those heartaches and pains. He knows all those struggles for principle, for truth and righteousness. Yes, many are the Lord's heroes. And it requires vastly more moral courage, more strength of character, more strict adherence to principle and duty to thus toil on unloved, unappreciated, unknown, year after year, and not only to toil but to bear and suffer, than it does to win a battle or to conquer an enemy.

My brother, my sister, are you one of God's heroes, one of his heroines? Toil on. Are you standing, perhaps all alone, in defense of the "commandments of God and the faith of Jesus"? Be strong in the Lord and in the power of his might. Stand faithfully at your post of duty, knowing that a true man, a true woman, will stand at the post of duty like a man, like a woman, or fearlessly fall there. Make no compromise with sin, banish it from your heart and life. Make no compromise with the world; for it "lieth in wickedness." Be true to your high sense of justice, of honor, of Christian dignity. Be true to Christ, principle, and duty. Be true to your own best present and eternal interests. Be God's hero in the strife.

A Night in the Country

GENTLE reader,—you who are in the habit of going to sleep among the dying echoes of the day's rumble and roar in the city, to be awakened at intervals by the rattle of a vehicle clashing over the cobblestones, or some vociferous engine snorting and puffing as it comes from a long trip,—I place you under obligation to me by giving you this exhortation: Try one night in the country,

where you can open your windows, and, lying on your bed, can look up at the peaceful stars smiling down through an atmosphere untainted with smoke and dust. Listen to the song of the whippoorwill over in the clump of trees where the water murmurs. Hear the gentle heart of Mother Nature beating against your own. Think of God, and light the altar-fires in the soul's dim sanctuary, and listening to the faint footfalls of the "loved and lost awhile" as they tread the halls of memory, you will fall into a childhood's slumber, and awake a better man or woman. Try it.—*Raleigh Christian Advocate.*

A Lesson About Diligence

THERE was once a German duke who disguised himself, and during the night placed a great stone in the middle of the road, near his palace.

Next morning a sturdy peasant, named Hans, came that way with his lumbering ox-cart. "O these lazy people!" said he, "there is this big stone right in the middle of the road, and no one will take the trouble to put it out of the way." And so Hans went on his way, scolding about the laziness of the people.

Next a gay soldier came along. He had a bright plume waving from his helmet, and a sword dangling by his side, and went singing merrily on his way. His head was held so far back that he didn't notice the stone, so he stumbled over it. This stopped his song, and he began to storm at the country people, and call them "boors and blockheads, for leaving a huge rock in the road for a gentleman to fall over." Then he went on.

Next came a company of merchants, with pack-horses and goods, on their way to the fair that was to be held in the village near the duke's palace. When they came to the stone, the road was so narrow that they had to go off in single file on each side. One of them, named Berthold, cried out, "Did anybody ever see the like of that big stone lying here all the morning, and no one stopping to take it away?"

It lay there for three weeks; and nobody tried to remove it. Then the duke sent round word to all the people in his lands, to meet at a deep cut in the road, called Dornthou, near where this stone lay, as he had something to tell them. The day came, and a great crowd gathered at the Dornthou. Each side of the cut was thronged with people overlooking the road. Old Hans, the farmer, was there, and so was Berthold, the merchant.

And now a horn was heard, and the people all strained their necks and eyes toward the castle as a splendid cavalcade came galloping up to the Dornthou. The duke rode into the cut, got down from his horse, and with a pleasant smile began to speak to the people thus:—

"My friends, it was I who put this stone here three weeks ago. Every passer-by has left it just where it was,

and has scolded his neighbor for not taking it out of the way."

When he had spoken these words, he stooped down, and lifted up the stone. Directly underneath it was a round hollow lined with white pebbles, and in the hollow lay a small leathern bag. The duke held it up that all the people might see what was written on it. On a piece of paper, fastened to the bag, were these words: "For him who lifts up the stone." He untied the bag, and turned it upside down, and out fell a beautiful gold ring and twenty large, bright, golden coins.

Then everybody wished that he had moved the stone, instead of going around it and only blaming his neighbors. They all lost the prize because they had not learned the lesson or formed the habit of helpfulness. And we shall lose many a prize, as we go on in life, if we do not form this habit. That bag of money was the duke's promise of a reward for helpfulness. But that promise was hidden away under the stone, so that no one could see it. God's promises are not hidden in this way. They are written plainly in the Bible, so that we may all see them and understand them.—*Christian Intelligencer*.

The Quiet Child

WE have recently had occasion to observe the ways of a nervous mother, and we feel inclined to echo the sentiments of the lady who said that nervous people have no right to children.

To train a child to sit still and to speak in whispers, and to move about, when at all, very quietly, may be better than allowing it to roam the streets totally unchecked. But isn't it something like breaking a wild song-bird to captivity?

The poor little thing so dreads the bars, and, beating its wings the while, looks at you so piteously with such a mournful light in its soft eyes, and then after a while it ceases to fret, it even knows a dull content—it has grown accustomed to its cage. But, ah! you will miss the wild beauty of its song, the glad pulsations of its breast and wings, the ardor with which it sought to soar when it was free. Restore these, if you can.

A quiet child—a subdued child—a child that never makes any noise—a child which always has before it the fear of its mother's reproof,—it is a pathetic image.

Imagine if you can a boy who never tooted a horn nor played fire-engines; a girl who never romped and ran, never sang, nor whistled for the mere delight of being alive. There are thousands of them, and eternity will not be too long to make up to them for the childhood lost.

Perhaps no one but the unnaturally restrained child himself fully knows the ache and depression of feeling himself different from other children. That difference will separate him from his kind throughout life. If he does not learn comradeship in those early years, he will never learn it. He will always be a

creature apart from the rest of humanity, cut off from it by a gulf never to be bridged. And what if he is better instructed, wiser, more intellectual, generally superior, if with it all he is not happy? The individual who enjoys is more to be envied than he who has learned to despise enjoyment.—*Selected*.

Depressant Drugs and Sudden Deaths

It is very interesting to examine the statistics of sudden death from heart-disease in New York City during the last three years. In 1900 there were registered 4,069 deaths from heart-disease in the greater city of New York, in a population of approximately 3,445,000, while in 1901 there were 4,626 such deaths, the population having presumably increased about 100,000. Thus there was an increased ratio of sudden deaths to population. In 1902 the number of sudden deaths reported from heart-disease had increased still further to 5,461. Calculating the percentages of sudden deaths from heart-disease to population, allowing for the before-mentioned increase of population, the deaths of this kind to each 1,000 were, in 1900, 1.18; in 1901, 1.31; in 1902, 1.34.

For the year 1903 there was a decrease in the number of deaths from this cause, so that the ratio was only 1.28 per 1,000. There has been some discussion among sanitarians and public health officials as to the reason for this decrease. A portion of the decrease has been ascribed definitely—and with considerable plausibility—to a certain cause. At the beginning of last year the board of health, suspecting that many prescriptions for phenacetin were being filled by druggists with acetanilid, or with a mixture of phenacetin and acetanilid, sent inspectors to obtain definite information on this matter. Altogether 373 samples of phenacetin were bought from the same number of drug stores in various parts of the city, phenacetin being specially asked for, and in some instances even obtained, on a physician's prescription. Of the 373 samples, 58 were pure phenacetin; 315 were adulterated with cheaper drugs, mainly acetanilid; and in 267 cases containing more acetanilid than phenacetin; 32 samples were pure acetanilid. The commissioner made these facts public, and threatened to expose and prosecute all druggists who would hereafter be found committing this misdemeanor.

It is very interesting, at least, to find that a single year after the investigation and supposed consequent reform on the part of the dispensing pharmacists there should be a slight reduction in the actual sudden death rate from heart-disease, and that at a time when for many years there has been a constant increase in the death rate from this cause. It is well known that acetanilid is a distinctly depressant drug for the heart. Professor Jacobi, of New York, always insists that it is an actual tissue poison, to be used only with great care, and many therapeutists teach that it is the underlying

cause for the increase in reported sudden deaths in recent years.

This question of the evil of depressant drugs is all the more interesting because of the freedom with which so-called headache powders, mainly composed of acetanilid and other heart depressants, are now so commonly bought and sold. Many women, and even men, think nothing of stepping into a drug store and asking for something for a headache. The headache powders that are dispensed to them so freely always contain acetanilid, and great harm is being done in this way. It is probable that a similar investigation in other cities of the country might also furnish instructive facts. Certain it is that proper legal regulation of the sale of such depressant drugs, so that they could not be dispensed except under the direction of a competent physician, would in the long run have a beneficial effect on the sudden death rate from heart-disease. This cause of sudden death is becoming more frequent in this country, and is a serious menace for those suffering from even slight forms of heart-disease if they are so foolish as to take these remedies.—*Journal of the American Medical Association*.

The Scolding Habit

SCOLDING is mostly a habit. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tried or annoyed at some trivial cause, and forthwith begins finding fault with everything and everybody within reach. Scolding is a habit very easily formed. It is astonishing how soon one becomes addicted to it, and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get into the way of scolding always find something to scold about. . . . It is an extremely disagreeable habit. It is contagious. Once introduced into a family, it is pretty certain in a short time to affect all the members.

People in the country more readily fall into the habit of scolding than the people in town. Women contract the habit more frequently than men. This may be because they live in a confined and heated atmosphere, very trying to the nervous system and the health in general, and it may be partly that their natures are more susceptible, and their sensitiveness more easily wounded.

One cause of irritability is the drinking of stimulants. Another cause is found in indigestion and dyspepsia. But "bad air" is undoubtedly to be held as the cause of many scoldings which would never have occurred in well-ventilated apartments. If the reader has acquired the habit of scolding and really wants to be rid of it, she should try to remember each time she feels provoked that it only makes her look foolish in the eyes of the person spoken to and those around, and is the source of discomfort and unhappiness. By getting into the habit of speaking kind words, which never die, and seeking to benefit rather than wound others, she will escape much displeasure, and in time entirely lose the practise of speaking harshly.—*Selected*.

THE WORLD-WIDE FIELD

Korea, an Unentered Field

F. W. FIELD

KOREA is Japan's nearest neighbor; so we who have brought the closing message to the "flowery kingdom" are brought close to the needs of the "hermit nation." For centuries Korea was shut away from the rest of the world, like a hermit in his hut. But this exclusiveness has vanished; there is a friendly feeling toward foreigners, and the laws are liberal.

Korea is situated directly west of the main island of Japan. It has an area of eighty-five thousand square miles, rather less than Great Britain, and a population estimated at between six and ten millions. The government is weak, but under the influence of Japan various enterprises and reforms have been introduced.

Many curious and interesting customs prevail among the people. Travelers paint fantastic pictures of cities built of low mud houses, along narrow streets trod by people in long white garments and towering hats. But these odd externals soon lose their novelty; of deeper interest are the spiritual conditions and needs of the people. Buddhism and other forms of heathenism prevail. Yet the door of Korea is wide open to the entrance of the gospel, and already several denominations of Christians have well-established missions. The Bible is printed in the native language, and other Christian literature is being brought out. In Chemulpho, the port of Seoul the capital, the Methodists have a congregation of about three hundred believers. The Korean Christians are often spoken of for their devotion, and their liberality in supporting gospel work.

The women of Korea are compelled by custom to live in seclusion, much as do the women of India. So there is need of women missionaries, as well as men. A Korean church building has one side of the room partitioned off for the women, with just a narrow aperture about a foot wide in front, through which to see and hear the minister.

The language resembles the Japanese in grammatical structure, but in vocabulary the two bear little resemblance. The Koreans, like the Japanese, use the Chinese characters in their books; but they, too, have evolved something very like an

alphabet, consisting of simple characters, each with a fixed phonetic value.

Some of their books are printed wholly in these native characters, while others contain Chinese ideographs. Europeans require two or three years of study before they can begin to use the language in giving religious instruction.

Of late we have felt much interested in this needy field, and are praying that God will lay the burden upon some hearts to bring the closing gospel message to this people. We shall be more than willing to furnish further information to any whose hearts may be so impressed. Strong, energetic, consecrated young people are required for such a



KOREAN CIVIL OFFICERS

field. These Oriental countries may not offer all the comforts and luxuries to be found in our American homes; but they do offer glorious opportunities for winning souls for the Master. The Lord calls for volunteers. Who will go? and who will send them?

Tokyo, Japan.

Council Meeting in Fiji

E. H. GATES

BELIEVING that the readers of the REVIEW will be interested in the progress of the cause in the islands, I send the following report of a council held by our laborers in Fiji. Brother Fulton, superintendent of that mission, has been in Australia for the past year, for the benefit of his health, but has just returned from a two months' visit in Fiji. He reports excellent and encouraging meetings among the native brethren.

We are very anxious to start a school in that group, where we can educate native young men for mission work in the heathen islands to the west of Fiji.

Proceedings of the First Church Council in Suva Vou, Fiji

This council was held Nov. 2-5, 1903. There were present Pastors Fulton

(Chairman) and Parker, Brother and Sister L. Currow, Sisters Parker, Peoples, Read, and Edwards, and Brother A. Currow.

Prayer was offered, which was followed by reading the record of the first council in the Christian church, as recorded in Acts 15. Remarks were made by the Chairman, to the effect that questions of a similar nature had to be dealt with in this the first council of believers in this message in Fiji. As there, the Holy Spirit was needed now to direct and preside, that the work might be rightly done, and harmoniously carried forward in the future.

Brother A. Currow was appointed secretary. The Chairman read a list of items for consideration, and suggested the appointment of a committee of three persons to prepare resolutions on the same. The three appointed were C. H. Parker, Pauliaso Bunoa, and A. Currow.

The medical work was taken up for discussion, pending the report of Committee on Resolutions. Brother and Sister L. Currow had been sent here as self-supporting medical missionaries.

Brother Currow was asked to express his desires, and to make suggestions. He first read a report of the work to date: Number of treatments, 66,—free, 29, representing £6; paid, 37, representing £10 15s.

The report was received with pleasure, especially as it represented but three weeks, the work being not yet known in Suva. The blessing of God was attending the treatments in a marked manner. The following outline was presented by Brother Currow for consideration in council: Name by which the work shall be known; the basic idea or form; the charges to be made for natives; the location; health foods and sanitary supplies; advertising among the natives.

These subjects were considered and voted upon separately, thus: Name, Fiji Medical Mission; that the basis be educational, for whites and natives; that a nominal charge be made the natives, payable in cash or labor, according to ability of individual; that as soon as advisable rooms be secured in Suva to give the work a public standing; that the work with health foods, etc., be undertaken by Brother L. Currow; that free notices be printed in the *Rarama*. Meeting adjourned.

Subsequent Meetings

The meetings which followed were all well attended by the native brethren, who manifested much enthusiasm in taking part in the proceedings. Here it is customary to allow but one, or perhaps two, native ministers to be present in church councils.

The discussions were marked by unity and a desire to lift up the standard of truth and present a pure church before the world.

We here append the resolutions discussed and passed during the council sittings:—

1. Denominational name. It being difficult to make a suitable translation of our denominational name into the Fijian

language, there being a paucity of words to convey the idea therein, it was voted to adopt the name already given by outsiders,—“The Church of the Seventh Day.”

2. That a request be made to the Australasian Union Conference for union with Tonga and Samoa.

Whereas, The Lord has said that our publications should be “scattered as the leaves of autumn,” therefore,—

3. *Resolved*, (a) That more literature be prepared and published in the native language during 1904, as follows: two tracts on health, one on the second advent of Christ, and one on the Sabbath.

(b) That our people be encouraged to take up the canvassing work, commission being allowed on all sales.

(c) That the circulation of the *Rarama* be encouraged by our people, taking yearly clubs of one hundred, at one pound, for each locality of organized believers, and that donations for support of the paper be solicited from Australasia.

(d) That a vigorous effort be made to place our literature in the hands of the Solomon Islanders, nearly all of whom speak and read Fijian, so that the truth may be carried by them to their homes when returning thither. One of the native brethren informed the council that on one occasion he had sold ten copies of our first Fijian book to Solomon Islanders, and that these books had been taken to that group.

(e) That a new hymn-book in Fijian, containing not less than one hundred hymns, be printed as soon as possible.

In view of the importance of Sabbath-school work, and the growth of the work in Fiji.

4. *Resolved*, (a) That a Sabbath-school organization be effected here, so that that work receive due attention.

(b) That one person be elected yearly as its secretary, the duties of that office being to gather reports from different schools; to prepare quarterly reports to be forwarded to the Sabbath-school association's secretary, in Australia; and to prepare lessons for use in Sabbath-schools.

(c) That schools be provided with maps and blackboards, and suitable exercises be introduced to make the gatherings interesting and instructive.

(d) That outlines of lessons be printed monthly in the *Rarama*, for use in the Sabbath-schools.

5. That this council heartily appreciates the action of the union conference in passing a resolution respecting the establishment of a missionary training-school for Polynesia to be located in Fiji, and providing a teacher for same, and in view thereof, recommend that the said school be conducted for the present at the Suva Vou Mission.

Church Discipline

Whereas, In Fiji intemperance in eating, drinking, etc., is rapidly increasing, and is to some extent sanctioned by other denominations, to the confusing of the native mind and retarding of the progress of the gospel in its purity, therefore,—

6. *Resolved*, (a) That we as a church in no way countenance the use of the native drink *yagona*, and tobacco, neither by cultivation, sale, nor use in any way; and, further,—

(b) That we pledge ourselves to follow the Word of God in discarding all things therein classed as unclean and unsuitable for food.

Seeing that in the past God's people were led into idolatry, riotous feasting, and worldly pleasures by *beholding* such things, and that similar temptations exist and shall increase in these last days, therefore—

7. We earnestly exhort all church-members to maintain an entire separation from such evils and practises as are contrary to the spirit and purity of the gospel.

Whereas, The Word of God expressly commands, “Owe no man anything,” therefore—

8. *Resolved*, That we “shun debt as the leprosy.”

Whereas, Ministers of this denomination can not celebrate marriages of parties divided in religious belief, therefore,—

9. *Resolved*, That this people follow the Scripture in respect to marriage (2 Cor. 6: 14), and be not “unequally yoked together with unbelievers.”

10. *Resolved*; That special effort be made by workers to encourage payment of the tithe, exhorting all to be faithful in returning to the Lord his own.

Seeing that we are admonished by the spirit of prophecy to “guard sacredly the edges of the holy Sabbath day,” therefore,—

11. *Resolved*, That meetings be held at time of sunset, to welcome in and close the Sabbath accordingly.

12. *Resolved*, That we acknowledge by praise and thanksgiving the goodness of God, and express gratitude for the manifest presence of the Holy Spirit in all the meetings.

A number present gave cheering testimonies, and all joined finally in a song of praise. A thanksgiving prayer offered by the Chairman, and followed by the benediction, brought the proceedings to a close. A. CURROW, Secretary.

Mission Notes

THE British and Foreign Bible Society was able to circulate 88,000 copies of the Scriptures in Spain last year, as compared with 71,000 during 1902.

THE Russian authorities have recently granted free railway passes to agents of the British and Foreign Bible Society, and free transportation of their books, over the lines in Manchuria.


For every person in China who has a Bible, there are about two thousand who have none; and for every person who has a New Testament, there are two hundred and fifty who have none; for every person who has a single copy of one of the Gospels or other small portion of Scripture, there are forty who have none. So the work is only beginning.

THE latest statistics show that in the world's population of 1,544,000,000, there are to every 1,000 people, 346 Christians, 7 Israelites, 114 Mohammedans, and 533 heathen.


BISHOP THOBURN, writing of the need of the Methodist Church for re-enforcements in the foreign field, says: “If asked for an estimate of the men needed, I should say that we should enlist at least two hundred and fifty missionaries within the next twelve months. Do not be startled in that this number seems large. If you had the view which I possess of the actual extent and the imperative demands of the work, you would wonder at my using so small a number as two hundred and fifty. I feel quite sure that if this large re-enforcement should be sent abroad, it would not at all suffice to meet the present demand.”

AN old man died in Japan last year who had been the first to be baptized in his native town, years ago. He was over seventy years of age at the time of his death, which for a Japanese is very old. The missionary had felt that the old man did not take much of the gospel into his head and heart, as he said very little about it. But just before his death, he learned that he had been greatly mistaken. The missionary thus describes his discovery: “Since the day of his baptism he had never been known to be separated from his New Testament, neither by day nor by night. By day he carried it in his bosom, and by night placed it under his pillow. When I visited him, it was still by him, being placed at his head, and his simple life had been the living of this Word. Would to God we all had the faith of that old man, and the like love for our Father's Holy Word.”

A MORAVIAN Christian heard of the sufferings of the West India slaves, and desired to be a missionary to them; but when he reached them, he found they were driven to the field so early and came home so late there was no life or strength in them to listen to his instructions; neither did they believe that any man whose face was white had a heart that was other than black, and they would not listen to him, and he found, at last, that there was no way to preach to them unless he suffered with them himself. He sold himself, and was driven afiel with them, that while he suffered and toiled as they did, he might have opportunity to preach to them the unsearchable riches of Christ. Now, I ask if there reigns a king upon his throne that was so lordly, so large a man, as that poor, sweating Moravian, who, for the sake of serving and saving these poor, miserable, dying slaves in the field, had sold himself into like estate to preach the riches of Christ? The largest conception of manhood is that which knows how to take itself as though of no consequence to those to whom it may make itself an offering, a power, an instruction.—*Selected*.



THE FIELD WORK



Japan

KOBE.—We are glad to report that four have accepted the truth since the beginning of the year, when our church was organized. There are two more who we feel quite sure will unite with us soon. One of the four mentioned is a young lady whom we are training as a nurse. Another is a man who has had considerable experience in *colporteur* work. He is having excellent success now, selling our tracts. We had an application a few days ago from a man not of our faith, to sell *Owari*. He has been selling the *War Cry* for the Salvation Army, and has disposed of as many as one thousand copies a month. He lives in Osaka. If he is as successful in selling the *Owari*, it will be the means of bringing the gospel to thousands in that city of nearly a million inhabitants. Our hearts are greatly encouraged as we see the evidences that God is at work.

S. A. Lockwood, M. D.

The British Field

WE are pleased to be able to speak encouragingly of the work in this field. The blessing of the Lord is manifest in many ways. The laborers are encouraged by seeing souls accept the truth, and rejoice in the love and hope of the soon coming of the Redeemer.

Recently I made a brief tour in the north. I attended a workers' meeting held at Glasgow, Scotland, January 12-17. This was an interesting occasion. Nearly all the workers connected with that field were present, the larger number of them being canvassers. The time of the meeting was fully occupied with earnest work, and a careful study of the fields and of methods of labor was taken up. A part of each day was spent by most of those present in actual work in the city.

At this time a special series of meetings was also being opened by Elder Ritchie, in Glasgow, which will continue during the latter part of the winter and the spring. The Lord has greatly blessed the work in Scotland during the past year. The number of believers has been nearly doubled. The tent effort at Kirkcaldy resulted in the raising up of a goodly company of earnest people, and the prospect for the organization of a strong church there in the near future is very encouraging.

The number of believers at Edinburgh has also been increased. During the meeting at Glasgow, we had the joy of seeing eight souls follow the Lord in baptism, and fifteen united with the church.

We were greatly pleased to see the spirit of unity and harmony and of strong courage manifested by all who were present. This speaks well for the future progress of the work in Scotland. Aggressive measures are being planned for the summer's campaign. They hope to have at least two tents in operation. Scotland is an excellent field. In many ways it seems to be the most favorable one in the United Kingdom at the pres-

ent time. The Spirit of the Lord is moving on the hearts of the people, and the way is opening most encouragingly for the work.

The brethren there have called earnestly for aid in obtaining another tent, and we can only encourage those who feel especially interested, by saying that now is the time to help. The old adage, "Strike while the iron is hot," is especially applicable to the situation in Scotland at the present time, and certainly the time has come when whatever is to be done, needs to be done quickly. But while the field is favorable, we are lacking in means to meet the great needs of the work, and shall therefore be exceedingly grateful to all who will render us assistance in carrying forward the work of the Lord to its final consummation.

Leaving Scotland, I went to Ireland. This is in many ways a much more difficult field than Scotland. There are bitter prejudices to meet. The Catholic element is very strong; but the work of the Lord is also onward. Brother Hutchinson, with his assisting fellow laborers, opened up the work at Ballyclare, a small place near Belfast. From the very beginning, there was bitter prejudice to contend with, but by earnest prayer and persevering effort, the difficulties were mastered, and the people began to attend the meetings.

Then the opposition took another form. One of the strong religious men in northern Ireland came to Ballyclare to oppose the truth publicly. This created quite a sensation, and the town hall was crowded to its utmost capacity to hear his exposition and opposition of the truth, which they expected would utterly annihilate the truth that had been preached. But this effort, instead of hurting the cause of God, only helped it. This man spoke very strongly against the Sabbath, but in his closing remarks he admitted that there is no Scriptural ground for the observance of the first day of the week as the Sabbath. This statement set many good people to thinking, and some of the most faithful members of his own church decided to obey the Word of God, and the result is that a goodly number of substantial, earnest people have taken their stand for the truth; for this we thank the Lord.

Our meetings with the church at Belfast were very interesting and encouraging. Work is also being begun at Dublin, by means of the circulation of health literature. We pray that this effort may be successful.

The work in the North England Conference is making steady progress. During the last month, three new churches have been organized in that field,—one at Birkenhead, of twelve members; one at Leicester, with sixteen; and one at Manchester, with thirty-six. These advance movements are a source of much encouragement. There is prospect of one or two more churches being organized in that field before the time of the annual conference.

The Lord is also blessing the work in the South England Conference. Many

who were troubled and perplexed in view of the apostasies that have taken place during the last year have settled down stronger and more firmly grounded in the truth and the work than ever before.

On Sabbath, January 6, we had the pleasure of reorganizing the church at Balham. The organization which had existed there for some time, had been so broken up by removals and other changes that the friends thought the best thing to do was to proceed with a definite organization, as that would establish the work more firmly.

We are also receiving encouraging reports from Wales. During the next few weeks a new church will be organized at Newport. This is the result of the tent effort there last summer.

While we rejoice in view of the advance steps that are being made by the work, still in the midst of all this there are many perplexities to deal with. Satan is making it just as hard as he can for people to obey the truth, but thanks be to God, who causeth us always to triumph in Christ Jesus.

We are also experiencing the blessing of the Lord in our institutional work. Our school, our publishing work, and our health work are all progressing encouragingly. The sanitarium at Caterham is full, and a number are waiting for admission as soon as there is a vacancy. February 8 the new sanitarium at Leicester was formally opened. The mayor of the city and his wife were present, and spoke words of encouragement and welcome, wishing the institution the best of success.

We are especially thankful for the blessings that we are enjoying in our school, and we know that the Lord will continue to bless this important branch of our work.

I wish also in this connection to express our sincere gratitude to the General Conference, and the brethren and sisters in America who have assisted the work in Britain during the past year. The General Conference, supplemented by several of the State conferences, has given us a liberal appropriation in money. Without this, it would have been impossible for us to have done what we have, and the encouraging report that we have been able to render is largely the result of the help we have received from our brethren and sisters across the water.

While the United Kingdom presents but a comparatively small amount of territory, still, with its teeming millions of people, it is an immense field. The Lord has wrought in this country in the past. Missionaries have gone from it to all parts of the world. Thousands and thousands of pounds of money have been consecrated to the sending forth of the gospel to the dark places of the earth, and the time has now come that this last message should also be given with power among this very people who have been so helpful in sending the gospel of salvation to others.

The number of believers in present truth is comparatively small in this country. They are devoted, earnest, and faithful in contributing of their means to help the work, but their abilities are not equal to the great needs. There are earnest, devoted people here, who ought to be encouraged, and would be successful in the work of giving the message, if we had funds with which to support them, but we have not at present.

In view of all these things, we must

still appeal to our General Conference, and to others who have helped us in the past, to continue to remember the needs of the millions of this important field.

God has blessed the work here, and he will continue to bless, and we are having much to encourage us in the remarkable way in which the providence of God is going out before us. These things give us reason to look for more rapid advancement in the work in the United Kingdom during the present year than at any time in the past. For this we are earnestly praying and laboring, fully believing that God will verify our expectations.

O. A. OLSEN.

The Natal-Transvaal Conference

QUITE a large number of our people came together at Maritzburg, and the brethren and sisters very hospitably opened their homes and gave them a hearty welcome. The church at that place is largely composed of brethren who have accepted the message during the past season's tent effort.

The meetings of the conference passed off pleasantly, a spirit of unity and harmony prevailing. Elder Edmed was chosen as the president of the conference, and Brother J. H. Camp was elected secretary and treasurer of the conference and tract society. He has some assistance in the office, which will enable him to spend some time in looking after the canvassing work also.

The tract society has purchased the Echo office at Durban, and it is to be located in a convenient place in Printing Office Street, Maritzburg. They have a good stock of books, also a supply of health foods. The outlook for both these branches of the work is good. They have several good canvassers. We thank the Lord for the work they have done in placing our books in the hands of the people.

There is a great interest in Natal on the subject of healthful living. Sister Webster has been doing good work among the people of Maritzburg, and the blessing of the Lord has attended her labors in a wonderful manner. They hope to have a doctor soon, to take charge of the medical work. We see many encouraging omens. The prospects are good for this little conference.

W. S. HYATT.

Michigan

BERRIEN SPRINGS.—It was my happy privilege to be present Tuesday evening, February 9, when thirty new students were received into Emmanuel Missionary College. Twenty-eight of these came from Battle Creek, and two from Owosso, Mich. There was some question as to whether such a large addition to the school could be made comfortable; but the faculty and the pioneer students were quite equal to the occasion. It was a true inspiration to learn that those who had been in the school could and did give up their rooms to those who had just arrived. The welcome given and the beautiful spirit in which it was received made the occasion very profitable and pleasant.

About twenty of the thirty who came on that day expect to enter the canvassing work after they have spent three months in preparation for this essential feature of the Lord's work. Ten others from Battle Creek were planning to enter the same school one week later.

This interest to enter the school for the purpose of receiving a training for the Lord's work is some of the fruit of the late revival effort in Battle Creek. Many others desire to follow the example set by those who have lately entered the school, as soon as conditions will allow.

Dwelling conveniences are greatly needed to provide for the students who should be in the school. A most earnest effort should be made, especially by our people in the Lake Union school district, to do this as soon as possible. Every unsold copy of "Christ's Object Lessons" should be disposed of before another quarter passes away. No efforts should be spared that would help to forward this very desirable end. No good can come from longer waiting. The Lord has been working to bring students to the school, and they are pleading for room in the institution. The providence of God is speaking to us on this subject in language more forcible than tongue can tell or pen can write. Do we hear? and shall we give heed to the call?

WM. COVERT.

Our Training College in London

OUR half year closed December 23, and many of our students who live away from London went home for a ten days' holiday. This has been well earned; for the results of the examination show that faithful work has been done by all. Several who came for the first time at the beginning of the year, and who were backward because they had been so long out of school, have expressed themselves as greatly encouraged by the progress which they have made.

On Wednesday evening before Christmas, which marked the end of our half year, a very pleasant gathering of teachers and students was held in Holloway Hall. All the members of the board who were in London were present, together with a number of former students, some of whom had come from a distance. An enjoyable program was given by the students.

The half year has slipped quickly away, and we look forward with hope and courage to the work of the remaining months. We are cheered by the spirit of consecration and sacrifice shown by the students, and are encouraged by the determined efforts which they have put forth to prepare themselves for thorough and acceptable work in the great field.

I am glad to say that not one penny of the money from the sale of "Christ's Object Lessons," or donations which have been made for the establishment of a permanent school in Great Britain has been used for the running expenses of the college. It is being kept for the purchase of a permanent institution. We hope the day is not far distant when enough will have been received.

H. R. SALISBURY.

Report of Labor

I LEFT Oakland and San Francisco on Tuesday, January 26, for a trip to southern California, Arizona, etc., canvassing on the way. My first stop was at Tehachapi, Cal., on the summit of the Tehachapi Mountains, three hundred and sixty-two miles southeast of San Francisco. From a human standpoint it seemed useless to stop at that place; for there had been little or no rain there

this season. It was dry and dusty; no green grass, no grain up yet, and the outlook was gloomy. But I had prayed much for the help of the Lord in my work before I left home, and God did hear and answer. The next day after my arrival there I took fourteen or fifteen orders, about thirty dollars' worth. One woman even paid me in advance for a copy of "Christ's Object Lessons." A few days later at and near Mojave—on Sunday, too—I was favored in securing twenty-two orders for books, helps, etc., or over fifty dollars' worth.

At one town in California where I was at work, some advised me not to call at a neighbor's house, as the people were not just what they ought to be. I passed the house at first, and went to another house, and secured an order; but on my return I felt that I must go to the house I had passed by. I called, and the woman took me to the kitchen or dining-room, where her father was—her husband was not at home. She was so pleased with "Christ's Object Lessons" that she ordered three copies, for presents for her sisters. Her father also gave me an order amounting to two dollars.

I feel that all the honor, glory, and praise are the Lord's; for only he can crown our efforts with success. We owe all to him; without his continued blessings strewn along our path, we should soon utterly fail. I can see so many tokens of God's love and tender care. I pray much for his blessing on my work. I find that to prevail with God on my knees in prayer, enables me to prevail with the people. O, it is a good thing to trust in the Lord, and lean heavily on his everlasting arms!

WALTER HARPER.

British East Africa

CHOLO.—I am truly sorry to write the sad word that Brother Watson is dead. Of course you know it ere this. He passed peacefully away after a fortnight's illness of fever, Friday, December 11, at 5 A. M. Our hearts were made very sad to stand by that bedside and say good-by for a while to him who had come so recently to labor in this field. All was done that could be done to relieve his suffering, and to restore him to health, but we were called to bow our heads in humble submission to the will of a kind and loving Heavenly Father, who doeth all things well. We laid him to rest at the setting of the sun, in a beautiful green grove near the mission house.

"Jesus, while our hearts are bleeding
O'er the spoils that Death has won,
We would, at this solemn meeting,
Calmly say, Thy will be done.
Though cast down, we're not forsaken;
Though afflicted, not alone.
Thou didst give, and thou hast taken.
Blessed Lord, thy will be done."

I am indeed glad that Providence has given us such a splendid location in this great continent—a most beautiful spot, and quite convenient. Although the mission is very well furnished for work, we are in great need of a church and school building. At present we are holding our church services and school in a store-room, which is very unsatisfactory. I would be glad if more of our people would come to this part of Africa, to work among this people who are in heathen darkness, to help lift them up to stand as men for God.

Many of the boys who were farthest advanced in English have left the station. Among them were several whom I baptized last April. They were all sorry to leave, and I was touched when one of them said to me, "Please give me a *kalata* [letter] that reads, Charley is a Christian, and keeps the seventh-day Sabbath." He said, "I shall show that to the people." I could not help but think how often we fail to improve an opportunity to speak for Christ, when we might hand out a tract or paper, and draw the minds of the people to the message for this time.

A short time ago I visited a colored Baptist station forty miles from here. They are doing a good work. They have two American workers—a lady and a gentleman—and a native young man who was educated in America. The young lady has charge of the woman's work, and is building a dormitory for girls. But notwithstanding all these advantages, many of the natives come to us, and ask to be taught here, because of the Sabbath.

I also visited several of the schools supported by this mission, and found them in good working condition, with steady young Christian native boys as teachers, who speak and write English well. I usually speak through an interpreter, although I am learning the language. My wife and daughter do well with the language, and the boys speak it very well, also quite a bit of the Yao tongue.

We are hoping to do much here in the strength of Christ. We are of good courage, and in good health.

THOS. H. BRANCH.

Yukon Territory, Canada

DAWSON.—Leaving White Horse, Yukon Territory, about the middle of June, 1903, in company with my wife and daughter, I sailed in a rowboat about one hundred and twenty-five miles down the swift, treacherous waters of the Yukon River. We then decided that the dangers of this way of travel were greater than it was wise to risk, so we exchanged our boat for one of the river steamers, which, during the short summer season, are very busy carrying freight into the interior of Alaska and Yukon Territory. We soon arrived at Dawson. A search for a place to hold meetings seemed to indicate that we would have to pay at least four dollars a night for a place at all suitable. At last, however, the Lord influenced a man to give us a good building in a good location for forty dollars a month. We did not succeed in getting the people to come out. The baseball players were more successful. Their gate receipts were from two to three hundred dollars a night. We left the city, and went up the creek to Bonanza, about thirteen miles from Dawson. Here we had an interesting series of meetings which lasted four weeks, and were well attended. A good interest was awakened. We feel confident that seeds of truth were sown in honest hearts, which will bear fruit in the kingdom. One evening we did up some packages of five tracts each, and offered them for sale at twenty-five cents a package. We sold four dollars' worth. We sold about twenty dollars' worth of books, mostly "Thoughts on Daniel and the Revelation."

The approach of winter forced us to make arrangements for this long, cold season. I might say that Bonanza is

the place where gold was first discovered in 1897, known as the great Klondyke gold discovery. Our place of meeting was just under Gold Hill, where millions of dollars have been taken out since then. Our hall at Bonanza cost fifteen dollars a week. Donations for the four weeks amounted to fifty-eight dollars.

Leaving this place, we returned to Dawson, secured a building with hall for meetings, and living-rooms above, for sixty-five dollars a month. We fitted up a missionary room in the front part of the hall. The room has a table, chairs, lounge, nice mottoes on the wall, and is well supplied with books, tracts, and papers on present truth. An appropriate sign outside invites people in to read, rest, or write. The place is called Mission Home Hall. We hold services every night in the week except one.

One man who began reading "Daniel and the Revelation" when we first opened the place, soon began to attend the meetings, and is now thoroughly converted to the message, and is ably assisting others to see the light which seems to be filling his soul. Another turned over a new leaf for 1904, with these words: "I am through with the Babylon church. We have been knocking at the doors of the Catholic Church." He, too, is thoroughly converted, and is helping others to see the light. Others are deeply interested, and are constant attendants at the meetings.

The missionary room is an excellent arrangement. It not only affords an opportunity for people to get acquainted and become interested in our work, but provides an excellent opportunity for those interested to study the message. Almost every evening the missionary room is quite well filled with people reading and studying for an hour or more before meeting time. Then, too, all day people come and go. Strangers frequently spend hours in that room, reading the message of God for our time.

The other day five or six friends of Mission Home Hall came with their saws and sawhorses, and in a few hours five cords of sixteen-foot wood was sawed and piled by my door. I had been doing this myself, to save expense, and I assure you it is not a small task to saw wood for Dawson weather. In a recent cold spell some of the thermometers registered as low as sixty-eight and seventy degrees below zero. Horses that drew the stages, and drivers that drove the horses, bled at the nose because of the intense cold. Two weeks ago last Sunday I walked two miles up the creek to fill a weekly appointment when the thermometer was sixty degrees below zero. My audience was there, and we had a good meeting.

Brethren, let us praise God for a Master who fits his servants for the work he puts before them. It was the Master who said, "My yoke is easy, and my burden is light." Our lack of consecration and full surrender has left the glorious truth of the statement unproved in our lives.

I have never seen money scarcer than it is this winter in this land of gold. Many attending our meetings would be glad to give, but are without means. Hence donations are small, and the work is being carried on at large expense.

Flour costs four dollars a sack; potatoes, six pounds for a dollar; sugar, six pounds for a dollar. Purchasing these supplies in the autumn and taking advantage of a special sale, we secured

somewhat better rates, but living is high indeed. Wood costs from nine dollars to eleven dollars a cord, in sixteen-foot lengths, twelve dollars to fifteen dollars sawed. We can scarcely pay our wood bill for the winter with two hundred dollars.

There are many weary, disappointed souls here, and Mission Home Hall is doing a good work in affording an opportunity for them to see the certainty of success in the race for true riches, the end of which is eternal life and the privilege of entering gates of pearl and walking streets of gold. We are pressed for means to carry on this good work which has been signally blessed of God from the start. Do not some who are enjoying a comfortable home, a pleasant fireside, feel inclined to part, even at a sacrifice, with some of the blessings God has bestowed upon them, for the purpose of assisting the work in this far-off field? Such contributions would cheer our hearts, and I know would receive the blessing of God. Contributions may be sent to the writer, at Dawson, Yukon Territory, Canada, Box 779.

A. M. DART.

The Work in Louisville, Kentucky

As we look back over the work that has been accomplished since our first coming to this place more than two years ago, we can but praise the Lord for what he has been willing to do for and with the little company of believers in this great city. Louisville is a city of the South, next to the largest in the South, and so far as educational interests are concerned, is pre-eminently the leading city of the South. To this place there come from all over the South the brightest and most intelligent youth of all the land.

The question before us, and it is a serious question, is, What are we doing to get the truth before this great people? The work in our large cities is becoming more difficult every year. The time is coming when the work will eventually be closed to all laborers in the South. The work will be closed here before it is in other portions of the United States. What we do must be done soon. If we expect ever to help the South, we shall have to act in the very near future. This is why God is so earnestly calling upon our people everywhere to assist those of us who are here devoting our lives to the finishing up of the work in this field, which is the hardest field we have.

When we consider that in this great city of two hundred and fifty thousand inhabitants, we have only three conference workers,—one colored and two white,—and some of us have to be away in different parts of the conference a considerable portion of the time, it does seem like a small effort on our part to do the work that is so fast closing in on us.

Now brethren, why can not we have more laborers here in this great city of the South? We have never appealed for this before; but we feel that we can not hold our peace any longer. Something must be done, and that right early. If our people in the older conferences do not arouse to these pressing needs, we believe the Lord will raise up deliverance elsewhere.

We have among us men and women who are accustomed to the ways of the South, and who can reach the people of

their own land, and why can not these be brought into service? The whole thing is a matter of means. As a conference we are out of debt, and we expect to keep out of debt. We receive none of the appropriations that come to the South from the Mission Board. We cut our garments according to our cloth, so have not had to feel dependent; but O, how much good a few dollars would do in the city of Louisville! Our little company here purchased a respectable church building, and it has proved a great blessing to the work, as it has afforded a place in which we could hold meetings, and to which we have been able to invite the people to come to hear the message for these times.

By the strictest economy and self-sacrifice on the part of the little band of sisters here,—the greater portion of the time there has been but one brother besides the writer, to help bear these burdens,—this little company has been enabled to keep up the interest, and to make the payments as they have come due. Two of our members who were the best able to help financially, and upon whose help we depended so largely, have died during the past year, so the burden now falls very heavily upon the few who are left. We have but twelve hundred and fifty dollars to pay, and then we can be free, and dedicate our house of worship to God. This would be but a small amount for some of our churches in the North where we have brethren owning their homes, and living in comparative comfort, but it will take this little band here a long, long time to pay it all. Yet we have it to do, or have no place in which to meet for public worship; for we are not in the North where halls may be rented by any one. We are in a different field, working under different circumstances.

O, how we have prayed God that he would put it into the hearts of some of our people to give us the assistance we so greatly need! How often have we prayed that our people in the North and East and West would respond to the calls that have come to them from the pen of Sister White, and send us even their mites to help establish the work in these large cities. A few dollars from each church, a little from each believer, and the work here would be placed upon a firm basis. Our people here who have labored so faithfully and long could then sing the song of jubilee, and could give of their mites to help in the other calls that continually come to us, but which we are compelled to deny because we have all this great load of our own to carry.

We were never in a place where there was a greater interest to hear the truth than here. We simply can not meet all the demands that come to us, for the people are crying for the light. I long to see the time when we can place one or two of our devoted, intelligent young people here in training for this very work. We believe the Lord will hear our cries. We believe our brethren will respond and help us in this work. Our hearts were made glad when, but a short time ago, we received word from the pen of Sister White to feel perfectly free to appeal to our people for help in our work here. We praise the Lord that there is a sound of going in the tops of the mulberry trees, and we believe that our brethren will everywhere respond to this call for help in this great city.

The Lord is going out before us, and

our little band of workers—our people here all work—are of good courage. Quite a number have begun to keep the Sabbath this past year, and many more are interested and are studying the message for these last days. Our colored people here are also arousing themselves, and are making an effort to secure means with which to build them a place of meeting. O, we long for the time to come when we can get these forces in working order, and see the truth being carried forward to completion!

OTTO C. GODSMARK,
President of the Cumberland Conference,
2005 Magazine St., Louisville, Ky.

Philadelphia—The Third City in America

MUCH has been said in the utterances of the spirit of prophecy, during the past few years, about giving the message of the "third angel" to the great cities in the eastern part of the United States. The evident purpose has been to turn the attention of believers in present truth who reside in less densely populated portions of the country to the teeming millions of humankind crowded into a comparatively small territory bordering on the Atlantic Coast of our own country.

Some financial support has been extended to New York and Washington. The work in those cities has been greatly encouraged. Our hearts all rejoice in this. We believe it has been and will continue to be a great blessing to the general work as well as to the local. For more than a year, hundreds and thousands have freely sent contributions to aid the work in our national capital. This has been because all appreciate the importance of Washington as the national headquarters of this great republic.

Within a few hours' ride of Washington, is the city of Philadelphia, the third city in America, which embraces within its own limits, at the present time, almost one and one-half millions. Add to this the population of the cities, towns, and villages within twenty miles of Philadelphia, and the total population is increased to more than two millions. All must be impressed at once that this presents a great and important field for the operations of the various phases of the last message.

In the central and western portions of the United States, a city of several hundred thousand inhabitants stands by itself, a long distance from any other large city. Our work in such cities receives aid from the believers in a very extensive territory surrounding. But it is not so with the Eastern cities. Philadelphia is only two hours' ride from New York City. Baltimore is about the same distance away in another direction, and Washington is only a little farther along the line, while many other large towns and cities lie within a few miles of its borders. Thus all can see that Philadelphia, as Washington or New York, stands in a position which pleads earnestly for aid from the central and western portions of the country, where there are many more believers in present truth proportionate to the population than there are in the eastern section. This is evidently why our loyal people in the different parts of the United States have been urged to contribute means toward a strong campaign to be waged

among the multitudes of the many great cities of the East. This principle applies to all the very populous eastern portion of the country, but in a special sense to such great cities as Philadelphia. While other cities have been aided more or less liberally, scarcely a dollar has been contributed to the work in Philadelphia from any source outside of the local conference.

Philadelphia is a very important city for other reasons than its great population. It served as the cradle of liberty, both civil and religious, which all Americans have ever enjoyed. It was here that Jefferson wrote the great Declaration of American Independence, and here that far-reaching document was signed by the noble fathers of our country. The Constitution of the United States was also drafted and adopted in this city. American citizens from every quarter of this vast country visit the many points of historic interest in Philadelphia,—notably the old Independence Hall.

We have long believed that we have an unparalleled and unequalled message of liberty to proclaim throughout the land to all the inhabitants thereof. Should not, and will not, our people gladly contribute something toward an offering for the work in Philadelphia, that this glorious last-day message may be properly sounded here?

Philadelphia is doubtless the most important medical center in the United States, when the number and prestige of the medical institutions and the distinguished physicians and surgeons are considered. For this reason the need has long been felt of having a properly equipped health institution established and conducted here. About two years ago a small institution was started entirely with borrowed capital. Scarcely a dollar has been donated to the enterprise. It has had a hard struggle for existence, in meeting its current expenses, besides the interest on money invested. The work is promising, the outlook is bright, if help can be extended. But aid in the form of donations must soon come, if the advantages already gained are to be maintained.

Are there not many brethren and sisters throughout the United States who will gladly aid the work in this great city by contributing from one to ten dollars? And will not some who read this statement of the situation here feel impressed to make contributions of even hundreds of dollars? There are doubtless many who feel a special interest in the city of Philadelphia. Now is the opportunity to send aid. May God stir up many hearts.

WM. J. FITZGERALD.

East Michigan Young People's Convention

THE Young People's Convention at Owosso, February 4-7, was the first meeting of the kind held in the conference. We are glad to report that there was a good attendance, notwithstanding the very severe weather at that time; and we have reason to believe that it was a most helpful meeting to all who attended. Many were heard to remark that they never received so much help at any other meeting.

The educational session was of special interest. Many helpful thoughts were presented in the self-improvement ses-

sion. Considerable time was given to considering various branches of work, and the relation of the young thereto. Through the influence of the Spirit of God, as precious lessons portraying God's love were presented, many took forward steps in devotion to the cause, some, for the first time. The meeting proved a great blessing to the Owosso church and school. A few responded to a call for Christian canvassers, and are planning to devote their time to that important work.

The help rendered by Elders William Covert and Luther Warren contributed much to the interest and success of the meeting. Brethren Blosser and Cohoon did good work in public and personal effort in the interest of the canvassing work. Elder B. F. Stureman, of Flint, Brother A. J. Harris, of the Jackson Sanitarium, and Prof. C. E. Welch, Educational superintendent of Ohio, took part in the discussions, and rendered good help throughout the convention. We are making an effort to secure the name and address of every young person in the conference, and we will be thankful for the co-operation of the churches in this matter. E. K. SLADE.

A Special Issue

DURING the joint meetings of the Southern Union Conference and the stockholders of the Southern Publishing Association held at Nashville, Tenn., January 8-28, plans for a special issue of the *Southern Watchman* were submitted and carefully considered. This matter received the hearty indorsement of the conference, and it was unanimously voted by the stockholders of the publishing house that such an issue be published. We are glad to say that there was a commendable enthusiasm manifested on the part of all present, several of the brethren subscribing for a thousand copies each.

Subject

Since this action was taken, the board of the publishing house has been hard at work perfecting arrangements for the bringing out of this special issue. The subject will be "The Second Coming of Christ," taking up the various signs preceding his coming, such as, "In the Heavens," "Among the Nations," "Labor Troubles," etc. Some of the other articles will be "The Close of Probation," "The Seventh Trumpet," "A Message of Warning," "The Three Messages of Revelation 14," "Can the Revelation Be Understood?" "The Manner of Christ's Coming," "Our Lord Shall Come and Shall not Keep Silent," "The Hope of the Church," "Present Truth," "The Book of Daniel," "The Saviour's Testimony." We hope later to announce a full list of the articles.

Date

The paper will be issued the first of May. The month of May is usually a very pleasant time of year, and it will give all an opportunity of getting out and circulating the stirring truths that will be set forth in this special issue. The time has come for "publications containing the truth to be scattered like the leaves of autumn." This special number will give the trumpet a certain sound. With Brother George I. Butler, editor, and Elder Haskell as one of the assistant editors, the friends of the cause may expect that it will give the true ring of the message. May we not hope that

several hundred thousand copies will be sold?

Size and Price

Notwithstanding it will contain twenty-four pages, and be printed in two colors, it will be furnished at the following prices: To one address, 5 to 20 copies, 4 cents a copy; 25 or more copies, 3 cents a copy. The retail price will be 5 cents a copy.

Illustrations

It will have an appropriate cover design, and will also be well illustrated; that is, it will not only contain pictures, but illustrations,—pictures which bear an evident relation to the articles with which they appear, and which will help to bring out the important truths contained therein.

A Good Work Begun by the Special Signs

A good work has been begun with the Capital and Labor number of *The Signs of the Times*; and this special issue of the *Watchman* dealing directly with the second coming of Christ will afford a most excellent opportunity of following up the interest already awakened, with the more advanced truths of the message.

In view of the present difficulties in the far East, the publishing of such a number at this time should meet with a ready sale everywhere. It is the aim of the publishers to make this the most attractive, the best illustrated, the best selling, and in every way the most valuable, message-bearing issue of any special number published by us as a denomination. From the matter already in hand, as well as the important events that are now taking place in the world, we believe that this will be so.

A Wide Circulation

We are confident that every Seventh-day Adventist will want a part in circulating this important number, and we trust that it may receive the circulation that the times in which we are living demand. Our people throughout the South have assured us of their hearty co-operation, and we believe that we shall also have the full support of our brethren and sisters in the North, and thus not only assist in spreading the message, but also help in building up the cause in this great and needy Southern field.

Orders may be sent at once to the State tract societies, or to the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

The Blind Waiting

Dear Brethren and Sisters: Again we appeal to you in behalf of those in double darkness,—in behalf of the blind,—in behalf of those who are depending on us for spiritual food. The brethren throughout the great harvest field are being constantly called upon for funds with which to carry forward the work which must necessarily be finished in this generation. We rejoice to learn that new fields are being entered, and that the Lord is sustaining the work, and supplying the needed means, and ready men and women to send the gospel to those in darkness. We are, I fear, overlooking our nearest neighbors, forgetting that the blind have not heard the precious truths of the third angel's message.

"Let the gospel message ring through all our churches, summoning them to quick action." As a special command to the people of God, I would say, Let the gospel message ring throughout our

churches, summoning them to assist in supplying the blind with the gospel. Let the Christian be up and doing, for there is much to be done. There are heathen at our very door, yes, millions perishing without Jesus. Then why should we not sound the gospel trumpet louder than ever? Why should we not herald the last-day message to a dying race? Can we keep silent when so many are traveling down the broad way to despair?—O, no! But let us tell the story of Christ to the blind in this country, and to the thousands across the water. "Moving day" is just before us. Do you realize it? or are you fearlessly and carelessly living from day to day without sensing the times in which we are living?

When the gospel shall have been preached to all the world as a witness to all nations, then shall the end come. But at this very time we shall leave this dwelling-place, and move over into our new home. Are you going there alone, or are you inviting your neighbors and friends to go with you? There are thousands of anxious ones who would go through with us to the city of God, but they know nothing of this "moving day." My heart aches for the blind everywhere, and especially for those who are among us. They are starving for the gospel. We can remedy their condition by causing their spiritual eyes to be opened by speaking peace to their troubled souls, by telling them that Jesus is soon coming to this world of sin and sorrow to open their physical eyes and to give them perfect vision.

If God thinks of one class more than he does of another, it seems to me the blind occupies the first place in his mind. If this be true, why neglect the blind? Why should we not speedily go to them, isolated as they are, without even a religious paper? But we are publishing a paper for this very class of people, and will you not help to place it in their hands, by sending us a donation or a subscription? I know that God will abundantly bless you in doing so. I know by experience that you will bring peace and happiness to hundreds, yes, thousands. There are thousands of blind in this country, but their numbers are few when compared with those in England, Scotland, Ireland, Wales, and Australia. We can, with the co-operation of God's people, send our literature to all the blind in these English-speaking countries. Shall we do it? or shall we turn them away in despair? Here is "an open door" that challenges God's people to the field. The needs of the blind are stirring our very souls. Their condition is alarming. God bids us to enter these open doors, and to send the third angel's message to the blind. If the brethren and sisters do not hear our call, and aid in this worthy enterprise, we shall have to turn away hundreds of hungry souls, perishing for lack of spiritual food.

We thank God that we can report that we are strong in the Lord, and that many of our blind friends are being converted to God. We have at the present time three Catholic readers on our list; and although the Catholics are publishing a paper for the blind, we quote the following from a communication recently received from one of our Catholic readers: "*The Christian Record* certainly stands foremost among all the magazines printed for the blind in this country or England." Such a testimony coming from a Catholic encourages us.

The blind are ready and waiting to hear the message, and we must go to them in this generation. More than four years ago the work for the blind was started in this country, and but little has been done by our seeing friends to establish the work or to place our literature in the hands of those who are perishing for the need of it. We urge you at this time to carefully and prayerfully consider the cause of the blind, and respond to our call. No efforts are being spared to supply those who see with literature. Men and means are furnished to go to the heathen, but at the present time we have three engaged in the work for the blind, and thousands of souls to be warned. We are sure that the brethren throughout the field, when they realize the great needs of the blind, and their condition, will gladly support us in this noble enterprise.

Our literature is printed in two systems, the American Braille and the New York Point. Send all donations to the Treasurer of the General Conference, 222 N. Capitol St., Washington, D. C., and all subscriptions to the office of the Christian Record, 267 West Main St., Battle Creek, Mich. The price of the paper is two dollars a year.

L. N. MUCK, *Editor*.

Was It a Success?

WAS the Capital and Labor number of *The Signs of the Times* a success? Has it awakened an interest in missionary work among our own members? Has it impressed them with the fact that honest-hearted people are everywhere groping for light?

If it were possible to place before the readers of the REVIEW some of the large number of letters received from those who have circulated the paper, the question would be answered without our saying a word. This we can not do, so we answer with emphasis, "Yes." We will, however, quote from one of these letters just received from Miss Agnes M. Saunders, of San Antonio, Tex., as it is a sample of many others:—

"A brother in Rockford ordered fifty copies sent to my address. I sold the fifty in less than three hours. Our little company here ordered a quantity, and I sold my portion, and could have sold a great many more. I sold one to a lady who was seeking for light. I had a long talk with her, with the result that she has received Bible readings from Brother Neff; and so eagerly has she drunk at the fountain of truth, that she is going to follow her Lord in baptism next Sabbath if she is able. She said, 'Surely the Lord sent you to me,' and I believe he did. I thank him for permitting me to be a humble instrument in his hands in bringing this about."

Others write that they are taking up the sale of small books; others that they have been impressed to give their whole time hereafter to the circulation of the truth in its printed form.

Such letters as these, together with the experiences and observations which we have personally enjoyed, lead us to say, The Capital and Labor number of *The Signs of the Times* was, and is, a great success.

H. H. HALL.

ELDER J. E. FULTON, who spent his vacation in Fiji, has returned to Coorabong to continue his work with the school.

Christian Education

Conducted by the Department of Education of the General Conference.

L. A. HOOPES, Chairman;
FREDERICK GRIGGS, Secretary.

Co-operation

"THE God of heaven, he will prosper us; therefore we his servants will arise and build." These words were spoken by Nehemiah at the rebuilding of Jerusalem. They are words of courage now, as they were then. The spirit which these words expressed led to the rebuilding of the walls of Jerusalem, and to the restoration to that city of at least a portion of its former glory. They are words which should be in the mouth of every worker in every department of the cause of the Lord at this time. However, in no department of the work of this great message are they more necessary than in that of education.

Very rapid advance has been made in the past five years in this feature of the message. But this advance has been made only along initial lines. It is quite as easy to get a work started as to keep it going, and perhaps easier. There is a certain enthusiasm which comes with the starting of new enterprises and lines of work. Because it is naturally expected that there will be weaknesses and errors in the beginning of a work, they are condoned; but when the work has been continued for a length of time, it is also naturally expected that definite progress shall be shown.

Seventh-day Adventists have a just right to expect that there shall be stability and continuity to the work of education which is being undertaken by them; and they are also right in expecting that the teachers in their schools shall be among the first to meet and solve the problems which are confronted in this work. It is safe to say that the educators themselves recognize that this duty rests primarily upon them, and that they are earnestly endeavoring to overcome the many perplexities of this new work, and to establish it upon a firm basis and on lines of constant progression.

The words of courage spoken by Nehemiah brought in a spirit of co-operation, without which the work of the children of Israel could never have been accomplished. Each man built his portion of the wall. If Seventh-day Adventists carry on to perfection the building of an effective system of education for the children and youth, it can only be by a union of effort. Every teacher must put to the stretch all his powers for success. Nearly every teacher has met (and solved) some point of difficulty in his work, while perhaps there are many others which still perplex him. Co-operation involves giving as well as receiving, and the teacher should be willing and should take the time to tell of his successes as well as to receive helpful suggestions.

There is, perhaps, no line of our school work where so many difficult questions are met as in the church-school work,—questions relating to their support, to text-books, to discipline, to proper location for the school, to manual training, and many others which might be mentioned. As a rule, our teachers are con-

scientious students of their work, and appreciate every suggestion which may help them. This help may be received if each one who has solved even one of the perplexities of the church-school teacher's work, will use the Educational Department of the REVIEW as a means of telling others of that which has helped him. Questions may be asked which can be answered by others. This interchange of thought is certain to bind all our teachers together in their work. It is a co-operation which will greatly hasten and advance all lines of our educational work. In unity there is strength.

F. G.

The Great Need of Educators

WE need educators who know what Christian education is, and who can teach it. We need teachers who in subject-matter and method will imitate the great Master Teacher in their teaching. The demand for this class of teachers is constantly increasing, and far exceeds the supply. Almost every mail brings letters from the churches, earnestly requesting that experienced, consecrated teachers be supplied for their schools. We have few of this class of teachers, and for the most part have to furnish teachers, who, though they are consecrated individuals and in harmony with the principles of Christian education, yet lack experience; which strengthens confidence and insures success in the work. But after we have exhausted our supply, still many of the churches have to wait, and their children are deprived of a Christian school, where Christian education is taught by a competent Christian teacher, and thus the work of God is hindered and neglected. He is looking for the educational branch of his work to train an army of workers who will carry on the work of the third angel's message to a sure and certain victory; and his Word declares, "There shall be delay no longer."

Where shall we look to find the Christian teachers which the cause of God so greatly needs at this time? Where shall we find those who are true, earnest believers in the third angel's message, and can bring teaching experience and ability into our church and intermediate schools? We believe that they are among Seventh-day Adventists—God's remnant people, who keep the commandments of God and the faith of Jesus.

There are hundreds of Seventh-day Adventists who have in the past taught and now are teaching, in public schools, whom the Great Educator calls upon to use their teaching ability and experience in schools of his divine appointment. Some of these have already gladly responded to this call for higher service and greater opportunities; and shall not the rest hear the call and quickly respond, "Here am I, send me"? Let not the matter of compensation stand in the way of the progress of God's suffering cause. He who has called you to this work will see that all your temporal needs are supplied.

Can there be any doubt in the minds of these teachers that this call for schools in our churches, with godly instructors to teach the youth and children, is the great call of the hour? The following words of instruction and warning from the spirit of prophecy are to the point: "The church has a special work to do in educating and training its children

that they may not, in attending school, or in any other association, be influenced by those of corrupt habits. The world is full of iniquity and disregard of the requirements of God. The cities have become as Sodom, and our children are daily being exposed to many evils. Those who attend the public schools often associate with others more neglected than they, those who, aside from the time spent in the schoolroom, are left to obtain a street education. The hearts of the young are easily impressed, and unless their surroundings are of the right character, Satan will use these neglected children to influence those who are more carefully trained. Thus before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned, and the souls of their little ones are corrupted."—*Testimonies for the Church*, Vol. VI, page 193.

After speaking of the Israelites gathering their children out from among the Egyptians, just before the "slaying of the first-born," the servant of the Lord continues: "This experience of the Israelites was written for the instruction of those who should live in the last days."

The Great Educator especially asks every Seventh-day Adventist school-teacher to obtain a view of Christian education as it is in Christ Jesus, and to recognize that he has called him to stand before the world as an educational reformer. The fact that a reform is needed, and that the reformers are called for, is very apparent from the following:—

"Our work is reformatory, and it is the purpose of God that through the excellence of the work done in our educational institutions, the attention of the people shall be called to the last great effort to save the perishing. In our schools the standard of education must not be lowered. It must be lifted higher and still higher, far above where it now stands; but the education given must not be confined to a knowledge of textbooks merely. The study of the textbook alone can not afford students the discipline they need, nor can it impart true wisdom. Most earnest attention must be given to the education which will impart a knowledge of salvation, and will conform the life and character to the divine discipline. For the accomplishment of this work a broad foundation must be laid. A new purpose must be brought in and find place, and students must be aided in applying Bible principles in all they do."

Every true Seventh-day Adventist school-teacher is one of the children of Zion. Zion's children are instructed to "walk about Zion, and go round about her; number the towers thereof; mark ye well her bulwarks; consider her palaces: that ye may tell it [witness] to the generation following." Are Seventh-day Adventist school-teachers placing themselves where they can witness, not "to the generation following," but to this, the last generation that shall live before the coming of Zion's King? Or are you linked with the world, so that it is impossible in your teaching, with freedom and gladness of heart to witness to the "higher education" which is a knowledge of God and of his Son Jesus Christ? If, as a son or daughter of Zion, you are losing hope, and courage is almost gone, then walk about Zion (the church of Christ), and go round

about her; mark ye well her bulwarks; and pray earnestly for renewed courage, and restored confidence in the final triumph of Zion's cause. May the thousands of Seventh-day Adventist children and youth who are away from the fold of Christian schools and Christian teachers, being fed the husks of error and falsehood by ungodly, world-loving teachers, mightily appeal to the teaching sons and daughters of Zion everywhere, and stir them up to come to the rescue of the "lambs of the flock," that they may be saved to the cause of God; and being trained and educated in the ways of the Lord, may they go forth to the world and give to sinners the invitation, "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

During the summer months, at all our colleges and academies, training and instruction will be given those who desire to prepare to teach in church and intermediate schools. Let all who have not responded to this call for Christian teachers, now respond, so that a large army of qualified Christian teachers may be ready for service at the beginning of another school year. Let this be the pledge and watchword of all who have espoused the cause of Christian education: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof goeth forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62: 1.

M. E. CADY.

Current Mention

—The business district of Rochester, N. Y., was swept by a conflagration which destroyed \$4,000,000 worth of property, February 26.

—An international peace congress is appointed to be held in Boston the first week in October next, following which other meetings will be held in New York, Washington, and Chicago.

—A plot to blow up a theater at Park City, Utah, while a performance was in progress, was defeated by a fortunate discovery of the dynamite in the basement of the theater, February 22.

—The Panama Canal treaty, which has for some time been the subject of warm discussion in the United States Senate, was passed by that body, February 23, by a large majority. This apparently insures the construction of the inter-oceanic canal at an early date.

—As an outcome of the governmental movement in France to take the control of public instruction out of the hands of the papacy, it is now proposed to establish a system of common schools similar to that existing in the United States. The estimated first cost of such a system in France is \$13,000,000. About \$1,500,000 yearly will be required for its maintenance.

—No news of any important battle between the Japanese and Russian forces in Korea has come from the scene of military operations, beyond an unconfirmed rumor of a Russian defeat near the Yalu River. In a night attack on Port Arthur the Japanese attempted to sink several hulks of merchant ships in the narrow entrance to the harbor, with the design of shutting up the Russian

fleet inside. Korea is in alliance with Japan against Russia. There are rumors of a Japanese invasion of Manchuria and investment of Vladivostok. No reports of military operations come from the Japanese, whose policy it is to preserve absolute silence about the campaign. Russia has addressed a note to the leading world powers, charging Japan with treachery and violation of the law of nations in making an attack without a formal declaration of war. Rumors are also current that an understanding exists between Russia and Germany. A note of sympathy is said to have been addressed to the czar by Emperor William.

—The late decision of The Hague Tribunal concerning the money claims of several of the world powers against Venezuela is regarded with much dissatisfaction and considerable distrust in the United States. The decision makes those nations which some time ago resorted to threats and a show of force before Venezuela, preferred creditors, thus apparently setting a premium upon that method of collecting a debt owed by a weaker to a stronger nation. But in addition to this, it is stated that there is an understanding among the European powers, which is embodied in the decision, that the United States is to be responsible for the payment by Venezuela of the claims awarded the creditor nations, three months' time being given this government in which to secure from Venezuela the amount of these claims. In other words, the United States is to be made the collector for Europe's bad debts. This seemingly represents Europe's alternative to the Monroe doctrine, the United States being expected, if it will not allow European nations to use force on the Western republics, to be responsible for these republics in the matter of their obligations to European powers. What will happen if the United States should fail to collect these debts in the time specified, is not stated.

NOTICES AND APPOINTMENTS

Workers' Directory

SINCE the issue of the Year Book some changes have been made in officers and their addresses, which will be of interest to those who are making frequent use of the Year Book. Attention has been called to some omissions also. The following list is presented:—

On page 97 the name of Dr. Emma A. Perrine should have appeared in the faculty of the Iowa Sanitarium, as Assistant Superintendent.

Medical Missionary Department of the Atlantic Union Conference: Chairman, Dr. G. A. Hare; Secretary and Treasurer, J. R. Scott; additional member, C. O. Prince.

Southern Union Conference: Secretary and Auditor, E. V. Orrell; Executive Committee, Geo. I. Butler, S. N. Haskell, J. E. Tenney, A. F. Harrison, O. M. Hayward, Smith Sharp, J. E. White, and the presidents of the conferences composing the union; Medical Missionary Board, Dr. O. M. Hayward, M. H. Johnston, L. A. Hansen, Dr. M. M. Martinson, Dr. Elsie M. Martinson, C. F. Curtis, Dr. Lottie C. Isbell, Dr. A. Carey, and S. B. Horton; transportation agents, C. L. Kilgore and I. A. Ford.

North Carolina was made a conference, with South Carolina as a separate mission field.

Field Secretary of Ohio Conference, I. D. Richardson.

Educational Secretary of the West Michigan Conference, J. G. Lamson.

A legal Conference Association organized in Montana, with W. B. White president, and C. H. Rittenhouse secretary.

Secretary and Treasurer of the Western Oregon Conference, W. C. Raley; Corresponding Educational and Sabbath-school Secretary, Irma Camp; member of Conference Committee, in the place of A. Carey, J. C. Scott.

Sabbath-school Secretary Tasmanian Conference, Mrs. Ida Hilliard.

Office address of the North England Conference, 8 Fairfield St., Leicester, England; address of E. E. Andross, 173 Harrow Road, Leicester, England.

Office address of the South African Union Conference and of the Cape Colony Conference, 56 Roeland St., Cape Town, South Africa; Sabbath-school Secretary of both conferences, Mrs. Eva M. Hankins; President Cape Colony Conference, I. J. Hankins; Secretary and Treasurer Cape Colony Conference, T. J. Gibson.

Office address of the Natal-Transvaal Conference, Printing Office St., Pietermaritzburg, Natal, South Africa; Secretary and Treasurer, J. H. Camp; code word for cable address, "Watchman."

Board of Trustees of Southern Training School: R. M. Kilgore, J. E. Tenney, Geo. I. Butler, Smith Sharp, C. L. Kilgore, G. W. Wells, W. W. Williams.

Board of Trustees of Huntsville Training School: B. E. Nicola, E. B. Melendy, W. L. McNeely, R. M. Kilgore, C. J. Dart, H. G. Thurston.

Secretary of Board of Managers of the Southern Publishing Association, C. S. Potts; Auditor, E. V. Orrell; associate editors of *Southern Watchman*, S. N. Haskell, J. E. White, Miss E. J. Burnham.

Sentinel of Christian Liberty discontinued Feb. 11, 1904.

The Australasian Good Health published at Wahroonga, N. S. W.

A Promise for the Future

A most valuable series of articles entitled "Hints and Helps for Sabbath-school Teachers," will begin in the April number of the *Worker*. These articles are by a veteran teacher and Sabbath-school worker, Prof. C. C. Lewis. The following list of topics will give some idea of the treat that is in store for our readers. We especially urge all schools that have not yet sent in an order for the journal, to do so at once, that they may have the benefit of this complete series:—

Introduction.—The Teacher's Calling and Opportunity.

The Teacher in His Study.—The Study of the Lesson; The Study of the Pupils; How to Adapt the Lesson to the Pupils.

The Teacher Before His Class.—How to Secure and Hold Attention; How to Make the Lesson Clear and Forceful; How to Ask Questions; How to Manage the Class; How to Review.

The Teacher Outside His Class.—Being What He Wants His Pupils to Be; Winning Confidence and Influencing Pupils; Counseling and Aiding Pupils; Helping Pupils to Decide for Christ.

Order the *Sabbath-School Worker* of the Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C. Single copy one year, 35 cents; two or more copies to one address, each 25 cents.

This Will Interest You

THE Correspondence School for Nurses connected with the Sanitarium Medical Missionary Training School will begin a new class the first of April, 1904. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the sixth year this work has been in progress, and hundreds are availing themselves of it. One who desires to do Bible or missionary work or canvassing can ill afford to miss this opportunity. Studies in eleven subjects are given,

among which Christian Help work and the care and treatment of the sick are prominent. Our lessons have recently been rewritten and enlarged, and are in every way improved.

The tuition fee is six dollars for the entire course. This amount is to cover the cost of sending out lessons, correcting the replies, and returning the reports to the pupils. The few text-books required for this work are furnished at actual cost price. We shall organize a new class in April, which will continue one year. By taking double lessons, some students finish in six months. We shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address Correspondence Department, Sanitarium Training School, Battle Creek, Mich.

South Lancaster Academy Corporation

NOTICE is hereby given that the South Lancaster Academy Corporation will hold its twenty-first annual session at South Lancaster, Mass., beginning March 15, 1904, at 10 A. M., for the purpose of electing officers and a board of trustees for the ensuing year; also to consider the advisability of closing out the stock corporation, and forming a new one, that the business may be controlled by the people of the Atlantic Union Conference; and to transact such other business as may properly come before the stockholders.

HAMPTON W. COTTRELL,
WILLIAM A. WILCOX,
ALBERT E. PLACE,
RUFUS A. UNDERWOOD,
ORVILLE O. FARNSWORTH,
JOHN W. WATT,
J. EDWARD JAYNE,
PRESTON F. BICKNELL,
Trustees.

To Absent Members

ALL absent and non-resident members of the La Grange (Ohio) church of Seventh-day Adventists are requested to report by the next quarterly meeting, at which time the names of those not reporting will be dropped from the church record. Address church clerk, Miss Lottie Knowles, La Grange, Ohio.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—Married man to work on farm by the year,—one capable of taking charge of farm work and care of live stock. Address E. Brackett, Allegan, Mich.

WANTED.—Man to work on farm for eight months, beginning about March 20. Good milker preferred. Wages, \$25 per month. Address E. L. Nesmith, Watertown, S. D.

WANTED.—Three strong, healthy, all-round S. D. A. men with families,—two to rent farms, and one to work by the year. Address, with stamp, L. W. Scovel, Telluride, Colo.

FOR SALE.—Sixty dollars' worth of fine bacteriological slides for \$12. Some school's opportunity. For further information, address Mrs. E. L. Rousseau, 222 North Capitol St., Washington, D. C.

WANTED.—Young man, hygienic cook, would like opportunity of being assistant bookkeeper in connection with general work, as fruit growing. Good reference. Address Box 48, Mesick, Mich.

WANTED.—Employment where the Sabbath can be observed by young married man, bookkeeper, eight years' experience, will do any honorable work, best reference. Home is in Harvey, Ill. Address E. R. Brown, North Egremont, Mass.

WANTED.—Two S. D. A. men to work on farm by month or year. Address G. I. Cummings, Mooreton, N. D.

FOR SALE.—Two miles north of Sturgis, Mich., 1 acre, with 6-room house, good well and cistern; plenty of fruit—cherry, plum, apple, pear, and peach trees, 1 quince bush, and strawberries. Address S. M. Fry, 61 Grant St., Battle Creek, Mich.

WANTED.—To correspond with a consecrated S. D. A., who has \$1,500 to invest, and ability to manage business of a rapidly growing sanitarium in city with excellent church and medical missionary privileges. Best of references given and required. Address D. D. McDougall, 418 Central Ave., Connersville, Ind.

Obituaries

COOPER.—Died in Oakland, Cal., Jan. 6, 1904, of cerebrospinal meningitis, Dorothy May, infant daughter of N. R. and Maude Kriechbaum Cooper, aged nearly eight months. Words of comfort were spoken at the funeral from Jer. 31:15 and Rev. 21:1-7.

M. C. W.

WEST.—Died at Stockton, Cal., Jan. 17, 1904, of paralysis, Sister Melinda West. She accepted present truth twenty years ago under the labors of Elder R. F. Andrews. After thirteen years of patient suffering, she passed quietly away, leaving two daughters and one grandson to mourn their loss. Words of comfort were spoken by the writer, from Job 14:14.

H. SHULTZ.

KYLE.—Died at Sara, Wash., Jan. 28, 1904, of paralysis, Zillah Ann Kyle, nee Vandyke, aged 85 years, 6 months, and 28 days. She accepted present truth about fifteen years ago, having formerly been a member of the Christian Church. Hers was a consistent Christian life. Of eight children, only two are left to mourn her death. Funeral discourse was given by the writer.

A. J. STOVER.

STEINKRAUS.—Died near Albion, Mich., Jan. 23, 1904, Mrs. Bertha Steinkraus, aged 63 years, 4 months, and 4 days. Heart failure, induced by an acute attack of pneumonia, was the cause of her death. The deceased was born in Pomerania, Germany. She accepted present truth about nine years ago, and was a faithful, consistent believer till the time of her death. A husband, seven children, and nine grandchildren remain to mourn. Words of consolation were offered by the writer, from Num. 23:10.

M. N. CAMPBELL.

LUCE.—Died in Ukiah, Cal., Jan. 25, 1904, of la grippe, Xena Luce, aged 50 years. Brother Luce was baptized when a young man, and was a charter member of the Seventh-day Adventist church in Sheldon, Iowa. He came to California in 1887; was also a charter member of the Seventh-day Adventist church in Ukiah, and was faithful to the end. Three brothers and two sisters mourn their loss, but not as others who have no hope. Funeral service was conducted by the writer, words of comfort being spoken from John 14:1-3 and 1 Thess. 4:13-18.

A. D. BENTON.

CUSHING.—Died at the Knowlton (Quebec) Sanitarium, Oct. 25, 1903, of tuberculosis, my dear sister, Laura E. Cushing. She was born March 10, 1863, in Barford, Quebec, and was converted and united with the Seventh-day Adventist Church at the age of nineteen. Soon after a severe attack of typhoid fever, followed by hemorrhages from the lungs, left her far from the blooming, healthy girl it had found her. Of her courage, love, and zeal for the Master and the cause she loved, those can testify who know of her earnest labors in the cause of present truth, in Upper and Lower Canada, Wyoming, and Colorado. She was a true friend, loving sister and daughter. Her parents, two sisters, and two brothers mourn their loss, but with the comforting assurance that she is numbered among the blessed dead who die in the Lord, and whose works follow them.

FLORA E. HAMON.



WASHINGTON, D. C., MARCH 3, 1904

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

DR. V. PAMPAIAN reports the safe arrival of his party in Tiflis, Transcaucasus. He hopes to open treatment rooms without delay.

THE Japan mail reports the arrival there of Brother S. Kawano, a nurse from the St. Helena Sanitarium Training School. He returned to his native land at his own charges, to engage in the work.

AND now it is Rochester, N. Y., whose business section is swept by a conflagration. Already 1904 has become memorable in the United States and throughout the world. Though earth's inhabitants know it not, the hour of God's judgment is come.

WORD reaches us as this issue is going to press, announcing the regular biennial meeting of the Pacific Union Conference of Seventh-day Adventists, to convene at Healdsburg, Cal., March 18, at 9 A. M., to continue till March 27. The full announcement will appear next week.

IN the report of the Medical Department of the Atlantic Union Conference in last week's issue a mistake was made in attaching the names of the officers of the permanent organization to the report of the council. The report should have been signed by H. W. Cottrell, Chairman, and A. R. Satterlee, Secretary.

THE older West Indian fields are responding to the calls from regions beyond them. The General Conference has invited a successful Jamaica canvasser, Brother Moulton, who has some knowledge of Spanish, to join the workers in Porto Rico. The East Caribbean Conference is also invited to release Brother L. E. Wellman, of St. Thomas, Danish West Indies, to join the mission staff in the Panama and Costa Rica field of Central America.

IN almost every church or community of Seventh-day Adventists it is easy to find a number of persons who are not taking our church paper, yet who might be led to sense their need of it by having a copy of it placed in their hands. Will you not send us the names of such individuals of this class as you may have in mind, that we may send them some free sample copies of the paper? This plan

has been tried before, and has been found helpful in extending its circulation. This will benefit those who receive the paper, and the extension of its circulation will particularly help the work here in Washington just at this time.

WE would again remind those sending notices and announcements to the paper, not to wait till the last moment before getting these into the mails. If you try to have them make close connections with the next issue, they are liable not to reach the office in time for insertion. It is imperative that the REVIEW should go to press promptly Monday morning, and most of its pages must of necessity be closed up the preceding Friday. All notices should therefore reach us not later than the Thursday preceding the date of publication.

THE second German party going out to join the two brethren already in German East Africa expects to sail early in March. Four or five workers will compose the party. Elder Conradi expects to join them March 13, at Port Said, Egypt, and will visit the East African Mission. He writes that the contributions in the German Union for this enterprise have reached the five-thousand-dollar mark. The fund voted in aid by the Oakland General Conference should not be forgotten by our people in America. The list is slowly growing.

WHEREVER the little weekly offering envelope has been faithfully used, the offerings have been materially increased. This is as true of the individual as of the church or conference. Elder Wm. Covert writes of their experience in Wisconsin: "We have been following this plan in many of the churches in our conference, and although we have not reached the farthest point attainable, yet I notice that our offerings have more than doubled. By giving it more careful attention, we expect to double the offerings again during 1904. We will make the effort. I feel quite confident that there will be a much larger sum raised for foreign mission work in the United States this year than has been raised during any past year." This can easily be accomplished if each church plans definitely to increase its offerings during 1904. It means only systematic effort. The Mission Board will supply all the envelopes that can be used.

DID you notice the statement in last week's issue in the article by Elder McReynolds, made by a Kansas clergyman who is championing the cause of Sunday, with reference to people who observe the seventh day? These people who "will not keep the Christian sabbath unless forced to do so," says this Sunday advocate, can be easily compelled to conform to the Sunday-keeping practise of the

majority. "If we [first-day observers] would say *we will not sell anything to them, we will not buy anything from them*, we will not work for them or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath." (Italics ours.)

In this utterance we hear the very language of the prophecy of Revelation 13, whose fulfilment in this nation we have long expected. What more vivid reminder do we need that this prophecy will be fulfilled, and that its fulfilment is even now in sight? Ought this not to set us to thinking, and to *acting* as well? How long should we sit merely listening to the mutterings of the approaching storm?

An Encouraging Experience

THE divine provision for securing the funds needed for the Lord's treasury is without question the best method; and when it is faithfully followed, there will be no lack of means for pushing the work. A bit of experience will illustrate this view of the matter. In a recent letter Elder A. T. Robinson, the president of the Nebraska Conference, writes:—

We had a splendid tithe come in this quarter, \$8,079.60. This enabled us to meet all the demands of our conference work for the quarter, pay our tithe to the Central Union Conference, also a second tithe to the Union Conference of \$727.16, which I understand they turn directly over to the General Conference. I believe if we would teach all our people the blessing of rendering to the Lord his own, in a faithful tithe, and the payment of the second tithe as well, there would be an abundance of means to carry forward every branch of the Lord's work. I have tried faithfully to preach this, as a part of the blessed gospel wherever I have gone during the last three months, and I find that nearly all our people love the principle.

We hope that other conferences and individuals will be encouraged to emulate this good example. There is a blessing in it.

German East Africa Fund

[THE following further gifts have come for the \$5,000 fund voted by the General Conference to aid the German Union Conference in establishing mission stations in German East Africa. Gifts should be sent to the Treasurer of General Conference, 222 North Capitol St., Washington, D. C.]

Previously reported	\$154 00
George Kennedy	1 00
Lena Grauman	1 00
Lydia Johnson	3 00
Mrs. Louisa Ostrom	1 00
E. A. South	5 00
Mrs. Melissa Cookendorfer	1 50
J. J. Nabeis	1 00
Mrs. Nellie Brahs	6 85
Northern Union Conference ...	2 00
Charlotte E. Dunbar	2 50
Henry J. Dryer	10 00
E. L. Paulding	5 00
Superior Tract Society	5 00
Mr. Randolph	1 00
Mrs. Ann Watson	62

Total\$200 47