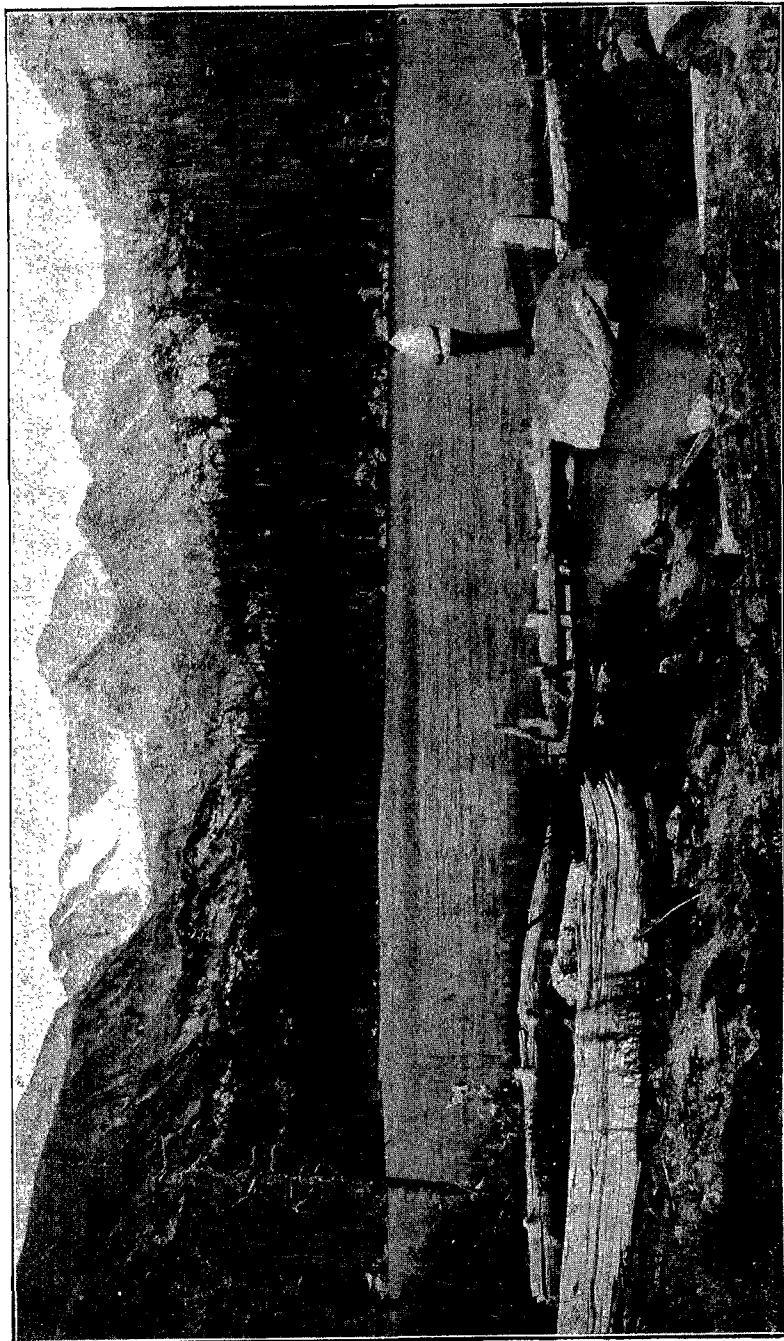


The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, APRIL 14, 1904

No. 15



Publishers' Page

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The Law of God as Changed by the Papacy

IN presenting truths with reference to the Law of God, nothing is better than to have a copy of the "Law of God as Changed by the Papacy" to hang beside the Law of God, to show how the mystery of iniquity is working against the mystery of godliness, and how he shall think to change times and laws.

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BY J. Q. A. HAUGHEY

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The texts are used in proof of leading propositions made under each subject, and will be found a real help to Bible study.

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will be on the book of Revelation, and are now ready.

A ten-cent pamphlet, entitled "The Seven Churches and the Seven Seals," has been written as a special help in the study of these lessons, and is now ready. The pamphlet contains a chart in colors of the seven seals and seven churches, which will be found a very great help in the study of the lessons. Every one should have a copy of this pamphlet. Price, 10 cents, postpaid.

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A Valuable Help to the Sabbath-School Lessons for the Second Quarter

As the present quarter Sabbath-school lessons are not a book study, but an outline history of the leading prophecies of the book of Revelation, and as this book treats of the great nations of to-day as really as the book of Daniel treats of the ancient kingdoms, a study of its prophecies in relation with the rise, career, and destiny of the leading nations of to-day will be a great help to a better understanding of these important revelations.

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It contains 257 large pages, in a nicely designed paper cover, containing the portraits of the leading rulers of the great nations of to-day. Price, 25 cents a copy. Discount to resident agents.

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EVERY Seventh-day Adventist should have the Year Book. It is an epitome of what has been accomplished in the advancement of the work. It is a complete directory of all the departments of the General Conference and of the local conferences. With it you can readily learn the address of any officer, minister, or worker. With the Year Book you can always tell where the near-by vegetarian restaurant is, also where to find the treatment rooms and sanitariums, as well as the addresses of our physicians.

You may know the population of each union conference, with the number of churches and present membership. In traveling, you may know where to locate our nearest workers.

You will realize, after perusing the Year Book, that without it you would have been behind the times in the message, and with it you have a cyclopedia of the denomination and its work. Don't delay. Order now. Price, postpaid, 25 cents.

The Lover's Love

ONE of the best books of the day! "The Lover's Love" is certainly an excellent and inspiring work. To read one chapter is to have an appetite created which will refuse to be satisfied until the whole work is read. Placed in the hands of a sinner, he will be touched by the exposition of God's love through Christ. Placed in the hands of a Christian, he will appreciate more than ever his relationship to God. Few are the books on the market so beautifully written, so descriptive of the greatest attributes of God, so calculated to lift individuals to a higher standard of living.

"I have read the book with interest, and believe it will be a blessing to many in setting forth some of the glories of John 3:16. Young people will surely read it with interest.

"W. A. SPICER."

"I have received a copy of 'The Lover's Love, or John Three Sixteen.' It is a very excellent book. I think it is one in which our people would be interested. I feel that it is a very valuable addition to our Sabbath-school library.

"MRS. L. FLORA PLUMMER."

It contains 176 pages well printed in large type. Price is only 75 cents. Send your order at once.

Steps to Christ

THE Review and Herald still has a few copies of "Steps to Christ" in limp leather binding, printed on thin paper, which makes the book about the size of "Bible Text Book." It is of convenient size for ministers and workers to carry in the pocket for ready reference.

As long as they last, they will be sold for 60 cents a copy, postpaid.

By Land and Sea

THE new, revised edition of this book seems to be appreciated more than the old edition. Orders are being received from news companies and from religious organizations, which reveal the growing popularity of the book. Many excellent testimonials are received in behalf of this book, recommending it highly, and advising all young people to study it carefully, and especially those who are contemplating entering the missionary field. It is a good history, written in an attractive manner for our young people's societies.

The reduced price (\$1.50) brings this book within the reach of all.

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 HERALD And Sabbath

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

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Editorial

"Be Watchful"

IN these times of peril there is need that we should exercise constant watchfulness lest we be ensnared by the enemy. We can see on every hand evidences of Satan's deceitful working, and his efforts to confuse the minds of men and to lead them astray from safe paths. He presents darkness for light, and evil for good, and all this under the pretense of advancing the cause of truth. Only through the spirit of wisdom and revelation in the knowledge of God shall we be able to discern between the true and the false, and to keep in the old paths. Satan is capable of presenting his own evil philosophy, disguised under the familiar phrases of a Christian vocabulary and even set in Scripture phrases, as the antidote for the more openly heathen teaching of which he himself is the author, and which is designed to captivate the freethinker and the infidel. We need not expect that he will confine these efforts to the unbelieving world and the large and influential denominations, leaving this reform movement to make its way unhindered. To us comes this instruction, to which we shall do well to take heed: "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 to the people of God the warning, 'Be not deceived; God is not mocked.' Very applicable to-day are the words of the apostle Peter: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith." Truly "our wrestling is not against flesh and blood." "Even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness." "Be on your guard."

Unprofitable Discussion

A CLEAR revelation has been made to us of the things which it is necessary for us to know concerning God and his purpose concerning us. "Every scripture is . . . profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Why then should we leave this revelation of truth, so clear and so complete, in which we may find personal salvation from sin, for the profitless discussion of those things not essential to salvation, and which have not been fully revealed? Why should we speculate and philosophize about the nature and being of God? Why should we attempt to solve every problem relating to sin and the government of God except the personal problem of being free from sin ourselves and coming into right relation to the government of God? And why do we need to give our chief attention to the revelation which God has made of himself in the things which he has made, as though we were in the condition of the heathen who are without the written Word? If we choose to seek our knowledge of God by thus lightly regarding his Word, and by taking our place upon heathen ground, it will not be surprising if our ideas of God are heathenish. We are respon-

sible for the light given unto us. We can not turn from the clear revelation of truth in the Scriptures to the dimmer revelations in nature without great risk of arriving at falsehood instead of truth. The only safe way to study the lessons of nature is to view them in the light which shines from the written Word. The light from the cross of Calvary renders the pages in the book of nature readable. We shall make greater advancement in our Christian experience if we spend less time in the dim twilight of speculation and uncertainty, where truth and error commingle, and live in the clear sunlight of the truth as it is in Jesus, made known to us in the Word of God. "What is the chaff to the wheat?"

"Glorious Things"

THE prospect before the Christian is indeed a glorious one. When we consider the "exceeding great and precious promises," and remember that the time for their fulfilment is near at hand, we certainly have reason to be filled with the most joyous anticipations. Soon Jesus our Saviour will come to gather his children home to the Father's house. Soon we shall be changed from mortal to immortality. Soon we shall meet the Lord in the air, "and so shall we ever be with the Lord." Soon we shall "enter in by the gates into the city." Soon we shall behold the mansions which Jesus has gone to prepare. Soon we shall meet again all the loved of earth who have been taken from us by death. Soon we shall join with "every created thing which is in the heaven, and on the earth, and under the earth, and on the sea" in saying, "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Glorious indeed is the outlook! The hope of the coming of Jesus, when all these things will be fully realized, is truly "that blessed hope." But the "glorious things" are not all in the future. More than gates of pearl and streets of gold and mansions fair, and that which sheds glory upon the whole scene, will be the presence of Jesus and the knowledge of the complete victory over sin, but these most glorious blessings may be enjoyed even here while we are seeking to prepare the way of the Lord and to make ready a people to meet

him at his coming. When we accept the provision which has been made that we may have fellowship "with the Father, and with his Son Jesus Christ," and when we realize the fulfilment of the promise, "Lo, I am with you always," we may enjoy the chiefest blessing of heaven before we reach the heavenly country. This is having a heaven in which to go to heaven. Surely we ought to rejoice and praise the Lord more and more for his wondrous kindness to us. Surely we can "serve the Lord with gladness."

"How happy all thy servants are!

How great thy grace to me!

My life, which thou hast made thy care,
Lord, I devote to thee."

Important Instruction for Every Seventh-Day Adventist

Testimonies for the Church, Volume VIII

THE warnings, counsels, and instruction which have come to this people through the spirit of prophecy since the rise of this denomination have exerted a marked influence in the development of this movement to give the closing message in the earth. Since the appearance of the first little volume in 1851, entitled "Experience and Views," many thousand pages have been written and published under various titles. In 1855 there was published "Testimonies for the Church," No. I. Successive numbers have appeared from time to time, as the interests of the work have demanded, until this latest issue, number 36.

When fanaticism or apostasy has threatened the success of this work, as has been the case at different times in its history, the instruction through the spirit of prophecy has invariably been of the greatest value in pointing out with clearness the departure from "the truth of the gospel" and in directing the believers into right paths. Thus unity has been preserved, and the efforts of the enemy to overthrow the work have been defeated. We seriously question, however, whether any previous number of these Testimonies was ever issued which contained instruction more timely or better calculated to meet the needs of the hour than this last number. We have entered upon the perilous times which are peculiar to the last days. During the last two years we have passed through some remarkable experiences. Two of the largest institutions connected with this movement have been destroyed by fire. An effort has been made to force upon this denomination such teaching as, when carried to its logical conclusion, would remove the old landmarks of truth, and undermine the foundation of this threefold message. The headquarters of the denomination have been removed from Battle Creek, Mich., to Washington, D. C., and a new start is being made to establish institu-

tions in a representative way in which the pure principles of truth shall have their proper place. A careful study of "Testimonies for the Church," Vol. VIII, will answer many questions which may have arisen in the minds of the believers, and will throw light upon many perplexing difficulties. If any have been in a measure confused by the developments of the last year or two, and have not understood the reason for some of the movements made and some of the plans followed, these difficulties will be cleared away by a thoughtful reading of this book.

A full synopsis of the table of contents of this issue of the Testimonies has already appeared in the REVIEW, giving a good idea of the general ground covered, but we desire by a still further analysis of the instruction given to indicate the scope and trend of the book, especially in its dealing with our present situation. There are five sections, or general divisions, of the volume. Section one is entitled "Present Opportunities." It emphasizes the fact that we have a special work to do in this generation, a special message to give, corresponding to the work of John the Baptist. It deals with the power promised for this work, the world-wide field of this work, and closes with a most encouraging view of the outcome of the great conflict between truth and error. The study of this section prepares the mind of the reader to understand and to appreciate what follows.

Section two is entitled "Counsels Often Repeated." In this section will be found the true explanation of the destruction of the printing establishment at Battle Creek—the neglect to follow the oft-repeated instruction of the Lord given both to the workers in the office and to the members of the church. In some respects it is a parallel to the instruction given to the children of Israel after the overthrow of Jerusalem by Nebuchadnezzar. No mere outline can do it justice. It must be read thoughtfully.

Section three is entitled "Letters to Physicians." The true basis of the medical missionary work is here set forth, and its place in the closing work is clearly indicated. This is done by bringing together the counsel which has been given in correspondence covering a series of years, thus showing that it is not for lack of proper instruction that the mistakes have been made which have brought so much embarrassment into our work of late. The reading of this section will set at rest any fears that the medical missionary work may be set aside if it, as the right arm of the message, is not allowed to take the place of the message itself. True medical missionary work can never be divorced from this message.

Section four is entitled "Be on Guard." In this section are presented the dangers which have threatened this denomination and its work through the effort to carry out the idea "that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical missionary association at Battle Creek." It gives clear reasons why this plan can not succeed, and places the burden of responsibility for this work where it properly belongs. "The medical missionary work is God's work, and in every conference and every church we are to take a decided stand against allowing it to be selfishly controlled." "In establishing and developing medical institutions, our brethren must not be asked to work in accordance with the plans of a kingly, ruling power. A change must be brought about. The plan to fasten every medical institution to the central organization at Battle Creek must be relinquished. This plan God forbids." Our limited space will not permit extended quotations from this section, but the instruction given is of the utmost importance.

Section five is entitled "The Essential Knowledge." It brings out the difference between the true and the false teaching concerning the nature and being of God, and sounds an emphatic warning against the character of some of the teaching which has recently been given within the denomination. "Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. . . . Those who continue to hold these spiritualistic teachings will surely spoil their Christian experience, sever their connection with God, and lose eternal life." "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 to 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." Brief extracts can not do justice to this section. It must be read as a whole to be appreciated. The warning and instruction are most important.

We do not write carelessly when we say that "Testimonies for the Church," Vol. VIII, ought surely to be read by every Seventh-day Adventist. We are entering upon a new experience in this work. A forward movement has begun. The message that "there shall be delay

no longer" is beginning to be realized. This volume of the Testimonies deals with the present crisis in our work in such a clear way that all who are willing to receive the light which it gives concerning our present situation and the plans for the future will be able to go forward understandingly, and will know how to relate themselves to each branch of our work on right principles. We feel that we shall confer permanent benefit upon every Seventh-day Adventist who can be induced to read this book. Do not delay. Secure it at once.

Present-Day Revivals of Ancient Errors—No. 4

Pantheism in Modern Philosophy of God and Nature

THE word "pantheism" has a far-away and pagan sound to western ears. Pantheism is the basis of the heathenism of the East. It is also the thread-idea, running fine as the lotus fiber, through the modern philosophy of God and nature.

The Christian teaching concerning the revelation of God in nature is that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20. This is simple enough in the light of the Scripture truth setting forth the being of God, self-limited as to personal form, upon the throne of the universe, "upholding all things by the word of his power." The power and life of his divine word are seen in the things that he has made; so that men are without excuse for not accepting the word of salvation.

But when men, in the vanity of their minds, sought a deeper and more scientific philosophy of the manifested power, they lost sight of God upon his throne in heaven, and thought they had discovered God himself within the creature. Man can not exercise power beyond his bodily presence. The vain imagination of men pictured God as like unto themselves, and fancied that it was not simply the working of the power of God that they saw in nature, but that God himself was in the things that are made. So "professing themselves to be wise," they missed the glorious truth, and "changed the truth of God into a lie." The full fruit of that highly spiritualized philosophy was the worship of the creature rather than the Creator.

The word "pantheism" expresses this philosophy of God himself in nature. It is the product of the Orient, and in this thing also the churches of Christendom are being "replenished from the East," Isa. 2:6. It has helped to sink India to the depths. A French writer, Leroux, declared that "all religions and all philosophies have their root in India, and

that had pantheism not been found in India, that would have been a strong argument against its truth, for then humanity would have erred in its beginning."

It comes naturally with the idea of the infinite form of Deity. One Hindu conception, expressed in the Artharva Veda, was "a vast corporeal being, co-extensive with the universe, and comprehending in his several members the different parts of the material world."

Such a personality, of necessity, was diffused through all things. Thus came the famous Hindu saying, "All this [universe] is Brahma." We need not think for a moment that this was a conscious effort to deny God. It was all in the name of a high and philosophic view of Deity. A modern admirer of the philosophy that assumed to bring God down into all his works cries out in praise of the Hindu sages: "Who in later days or in modern times can even approach the spiritual sublimity of their religious thought, the intellectual splendor of their philosophy, the breadth and purity of their ethic?" Yet, as we shall see, this philosophy was the degradation of India. God was worshiped where the revelation of power seemed closest to man, as in humanity and animal and plant life. Thus came man and animal and plant worship, though only the uninstructed would for a moment admit that they worshiped the creature instead of the Creator.

When we think of the degrading worship of Egypt, where the glory of the incorruptible God was made like unto men and beasts and creeping things, we must remember that the philosophy that led to all this was most refined. "It so completely incarnates God," says one writer, "as to make every type of animal existence divine." Had one asked the priest of some ancient Egyptian temple why they worshiped animals, he would, says James Freeman Clark, have replied:—

Do you think we worship these animals? Each of them is a symbol of a divine thought of the Creator. We reverence the Creator in his work. We dare not make a statue in the likeness of God; we take the creatures of his hand as signifying his character. It is to avoid idolatry, to avoid making anything in the image of God, that we place these creatures in the shrine.

In the Hindu doctrine,—

Every region is full of gods, for everything that lives and moves is full of the divine. The fields are sacred, for Brahma is there; the rivers are worshiped, for Brahma lives in them.

Explaining the theory of the Hindu philosophy that sought to glorify nature study, Prof. Max Muller says:—

When we look at a tree and ask what it is, when we see through its leaves and fruits, its barks and wood, and ask again what it is, the answer comes that it would be nothing if it were not Brahma,

that it lives through Brahma, that it exists through Brahma. This is the real pantheism of the Vedanta: and strange as it may sound to us, it would not be difficult to match it, whether from our own philosophers or our poets. Even so recent a poet as Tennyson is reported to have said, "Perhaps this earth and all that is in it—storms, mountains, cataracts, the sun and the skies, are the Almighty."

This brings us to the leavening influence of Eastern pantheism in modern thought. I have seen a Hindu prostrate himself before a tree to worship. To any remonstrance he might say that he worships God in the tree. Holding up water in his hand toward the rising sun, he worships at the close of his morning bath. If one objected, he might say that he worshiped God in the light. Here he would use language so nearly that of the Scripture that the critic might ask why we should object to the answer. It shows that we can never take the nature of a teaching for granted simply because Scripture phraseology is sometimes used. To the instructed Christian the text, "God is light," means one thing; to the theosophist, quite another thing. The physical is confounded with the spiritual. The truth is turned into a lie. In meeting the plague of this Eastern philosophy of God let none be deceived by Scripture phrases perverted to mask and support heathen ideas. The language of Inspiration is given the false interpretation, even as in apostolic days unstable men had begun to wrest some of Paul's writings to their own destruction. 2 Peter 3:16.

People are finding in the pantheistic idea of God in the tree, and God in the grass, and God in the light an influence that they think is making them more devotional. No one is so religious as the pantheist. One of the great modern advocates of pantheism was called "the God-drunken philosopher." The Hindu sages were not irreligious men. The wine of this doctrine is a mocker and deceiver. It separates from God, while it professes to bring him near.

These ideas are daily becoming more popular. A great German scientist recently said, "It follows necessarily that pantheism is the world-system of the modern scientist." A clergyman of the Church of England declares, "Pantheism is on all hands acknowledged to be the theology of reason." It is all involved in the idea of the "immanent God," the root idea of Hinduism. Human reason and science, falsely so-called, aspiring to a new philosophy of God, is rushing headlong down the path that led ancient philosophy to the pit of heathenism. Dr. Stockwell, a student of scientific thought to-day, says:—

Monistic idealism, or the conception of an immanent God, pervades all our modern religious thinking and feeling, is taught in our liberal universities, and

tinges deeply, if it does not especially characterize, the new theology. In fact, the substitution of an immanent God for the traditional or far-off God, may almost be said to be a universal movement throughout the intellectual world. Correctly stated, it is pantheistic. . . . In any event, if we accept the growing conviction of modern scientific and philosophic thought, that "God and nature are one," . . . I fail to see how we are to escape the charge of being pantheistic. And I am quite ready to accept as true Professor Tyler's statement that "we have been altogether too afraid of this term pantheism."

There is but one reason why men following the same path as the ancients should hesitate to describe the philosophy by its proper name. The reason is that the world has had a pretty fair chance to learn what the fruit of that philosophy is in the degradation of heathenism. But in the final conflict, old controversies are to be revived, the old paganism is to commingle with the new, and every mixture of light and darkness by which Satan has perverted minds in the past will be again set forth as new light, and with "satanic earnestness," as we have been forewarned. That "God and nature are one" is the logic of the old and the new philosophy. As Dean Mansel said many years ago, of this philosophy of God:—

Endeavoring to simplify and purify our representation of the divine nature, [it] ends by depriving it of every attribute which can make God the object of any religious feeling or the source of any moral obligation. Instead of a religious relation between God and man, the relation of a person to a person, this philosophy substitutes a metaphysical relation between God and the world, . . . happy if it stops short at this error only, and does not find itself compelled by the inexorable laws of its own logic to identify God with the world.

The newest pantheism now takes this step boldly, as we have seen by the preceding quotation from a representative of the scientific school. Here is a word from Trine, author of "In Tune with the Infinite," who represents the more religious school:—

God is Spirit, the Infinite Spirit, the Infinite Life, back of all these physical manifestations we see in this changing world about us, and of which all, including ourselves, is the body or outer form; the one Infinite Spirit which fills all the universe with himself, so that all is he, since he is all.

In one of the magazines published within our own denomination, I read: "Do not believe that nature desires to destroy you. God and nature are one." It is an idea that crops out in all directions in these times when Eastern philosophy is flooding in. The popular philosophy of India is that of the Puranas, of which one writer says: "Pantheism is one of their invariable characteristics, as they always identify God and nature."

What has been the fruit of this pan-

theistic doctrine, fully developed? We see it in all India, and more or less in all the world; for it tinges all philosophy and religion of the natural mind. Professor Flint says:—

Pantheism, instead of elevating and purifying Hindu polytheism, has contributed to increase the number, the absurdity, and the foulness of its superstitions.

It is necessarily so; for if God and nature are one, then, as Bishop Caldwell shows, "everything that exists is a portion of God, and every action that is performed in an action of God." The full fruitage of this philosophy, this "science of evil," as any missionary to heathen lands can tell, is exactly summed up by James Freeman Clark when he says of pantheism:—

It is also immoral, because if all things are God, then bad actions as well as good are divine, and the distinction between right and wrong disappears. Hence the low morality of the Hindus, on whom this teaching has been at work for so many centuries; hence also the immoral practices reappearing in those Christian sects which claim perfect union with God.

This is a well-established fact in the history of that over-spiritualized view, by which intuitions and rational nature rule, and every man becomes a seer, inspired by what is supposed to be the God-consciousness within. While it assumes to be a state of remarkable spirituality and union with the divine, it really leads to the impulses of the flesh and the natural heart being taken as the movings of the Spirit of God. Before entering upon the path of mystical philosophy, it behooves us to look to the end of that way. This is not the path on which the advent band set out when they began the final march toward the city of God. It was not this philosophy that built up this great reformatory movement and everything of value in it, and gave us a mission in the world.

We have now traced the pantheistic philosophy from its root in the old theology of the East to its spreading forth in the "new theology" of the West. We can see the nature of the doctrine in the bud, and can judge the tree by the fruit it has borne through the centuries. In that recent solemn Testimony "Decided Action to Be Taken Now," we are told concerning theories regarding the personality of God that have been urged among us:—

When fully developed [they] make Him, in the minds of those who accept them, as nothingness. . . . Those doctrines, followed to their logical conclusion, sweep away the whole Christian economy. . . . We are not to allow atheistic, spiritualistic sentiments to be brought before our youth.

We can see this in the logic of the pantheistic philosophy and in the fruit of it. In the place of the God of Revela-

tion upon his throne in heaven, self-limited as to bodily form, approachable to redeemed men in the flesh, in one place as he is not in all places, the pantheistic philosophy substitutes an all-pervasive personality, variously called force, energy, intelligence, the universal mind, the infinite personality, the God-immanent, or, as one pantheistic preacher of the Church of England puts it: "The infinite God, impersonal and yet personal—to be called by all names, or if that is irreverent, to be called by no name." The German philosopher, Schopenhauer, sums it all up frankly and irreverently as follows:—

Pantheism is only a polite form of atheism: The truth of pantheism lies in its destruction of the dualist antithesis of God and the world, in its recognition that the world exists in virtue of its own inherent forces. The maxim of the pantheist, "God and the world are one," is merely a polite way of giving the Lord God his *conge* [dismissal].

Yet no system has so much to say of bringing God close to men. It assumes by a study of nature—from the atom and the molecule to the universe—to find what is called a rational basis for faith, that will bring God into every man's consciousness. But when one has found this rational basis for faith, a basis in human reason, it is no longer faith. For faith comes by hearing the Word of God. It can come only as the gift of God. Instead of lifting men to God, the scientific process, "falsely so called," leaves men just where this same method and philosophy of God originally brought mankind: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4:18. Well may we take to our own hearts the warning of the apostle to the brethren at Colosse, who had to meet this same philosophy, in the form of Neoplatonism, which worked until it leavened and ruined the church. He wrote to them:—

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established 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 elements of the world [the things of nature], and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him." Col. 2:6-10.

W. A. S.

FREEDOM in religious belief and practice exists in the new republic of Panama, though the Roman Catholic religion is recognized as the belief of the majority, and the state has undertaken to aid in founding a Catholic seminary and to support Roman Catholic missions.

Note and Comment

THE following paragraph from a Roman Catholic paper shows that Rome appreciates the work that is being done for her by the "higher critics":—

Before the "Reformation" the Christian world meant and was the Catholic world. It will probably long before next century be the same again. The "higher critics" are knocking the foundation—the Bible alone—from under Protestantism.

THE following statement regarding the deadly effect of the beer habit has the sanction of the insurance department of the Austrian government, under the authority of which it is given in a recently issued pamphlet:—

In Munich every sixteenth man dies of beer heart. An eminent physician of Munich declares that one man in every seven in the city dies from the excessive use of beer. The habit causes disease of the liver and destruction of the walls of the blood-vessels.

THE imperial Russian minister of finance has offered a prize of \$25,750 to the person or persons who will invent some way of making alcohol undrinkable, says a report made by H. Warner, Jr., United States consul at Leipsic, Germany, to the department of commerce and labor. Alcohol is already undrinkable, naturally. The unperverted appetite has no taste for it. But who can set limits to the indulgence of perverted appetite? The change needs to be wrought in the appetite, not in the drink.

REGARDING the present stage of Sunday legislation in Canada, the *Canadian Union Messenger* says:—

The latest word we have received from Ottawa in reference to the efforts of the Lord's Day Alliance was to the effect that a question had been asked in the House of Commons what was going to be done with the petitions for an act of parliament to compel the observance of the Lord's day, and Sir Wilfrid Laurier replied that there was a serious question of jurisdiction. It was not decided whether the Federal or the Provincial lawmakers had the authority, but that the question had been referred to the law advisers of the government, and their report was awaited.

SECRETARY TAFT having recently in an address given expression to the idea common among American Protestants that the papacy here is a different system from that seen in lands where Rome is supreme, the Catholic *Freeman's Journal* declares that this idea is false. It says:—

Secretary Taft is of the opinion that "it will be only a short time before the Spanish Catholic religion now in power (in the Philippine Islands) will be re-

placed by the broader American Catholic religion."

Catholics are ignorant on this point. They are not aware of any difference in breadth, length, or thickness between the "Spanish Catholic religion" and the "American Catholic religion."

In this the *Freeman's Journal* undoubtedly tells the truth.

THE British government is now importing Chinese coolies to South Africa to provide the needed labor in the mines of that country, which on account of scarcity of labor have been but little worked since the war. An English paper points out that the conditions of the contract governing this coolie importation virtually amount to a revival of slavery under the British flag:—

That the conditions under which the coolies are to labor will be those of slavery, the ordinance leaves not the slightest doubt. If one of them deserts the service of his master, he is liable to a fine not exceeding twenty-five pounds, or two months' imprisonment in default. Any one who harbors him becomes liable to a fifty-pound fine or three months' imprisonment. A laborer introduced under the ordinance is to reside on the premises, and not to leave them without a permit. He is not to acquire property in the shape of houses, land, minerals, or precious stones, or to engage in any trade. And his importer goes bail for the chattel in a certain sum to Edward VII.

It appears that Christianity, of a nominal sort, is represented in both the civil and military systems of Japan, being placed on an equal footing with Shintoism and Buddhism, the two prevailing Japanese religions. It is stated that in the new Japanese House of Commons, which opened March 18, there are seven Christians, all Protestants. The following as regards Christianity in the Japanese military service was received by a clergyman of Minneapolis from a Christian resident in Japan:—

In Kobe to-day we saw the Rev. Mr. Hayahawa, one of our Japanese clergymen, and he told us the government is said to have appointed a Christian chaplain for each division of the army as it proceeds to the front, thus placing Christianity on an equal footing with Shintoism, the religion of the government itself, and with Buddhism, each of which has a chaplain in each division of the army.

We also heard on good authority that the war minister, although not a Christian, had made a ruling that every war correspondent with the Japanese army must have a Christian interpreter, unless the correspondent himself speaks the language well.

The reason for this ruling is that in the war with China it was only the Christian interpreter who proved reliable and a creditable representative of his country.

RECENTLY a bill was introduced in the New York State Senate, "to provide for the giving of instruction in the principles

of morality in all schools wholly or in part supported by public money of the State or under State control." By the provisions of this bill the pupils will be required to "receive instruction in . . . this subject, with suitable text-books in their hands, for not less than four lessons a week for ten weeks or more, or its equivalent, during every school year, and must pass satisfactory examinations therein as in other studies before proceeding to the next year's course of instruction. The local school authorities shall provide necessary facilities and definite time and place for instruction and for examination in this subject, the same as in regular courses of study. The text-books shall be graded."

This of course will call for suitably qualified instructors, and accordingly it is provided in the bill that no teacher shall be licensed who has not passed a satisfactory examination in this branch of knowledge. If a teacher refuses to give the required instruction, such teacher's license is to be revoked, and no public money is to be apportioned to schools the local officials of which shall not first have made affidavit that all the provisions of this bill have been complied with.

The bill does not, however, define what "the principles of morality" are; and this is a question over which there is an irreconcilable controversy between certain classes of the people. Many hold that morality can not be effectively taught apart from religion. Thus the way will be open for instruction in morality to lead directly to the teaching of religion, with all that this would involve for the overthrow of republican principles and institutions.

The difference between morality and a mere knowledge of moral principles, also, must not be overlooked. The State may define moral principles, and teach its definitions to the youth, but what is wanted is more practise. It does not follow that pupils who learn about moral principles will necessarily lead better lives. The power to reform the life is not in the head, but in the heart. Unless the heart is educated as well as the head, the desired results will not be seen. This is where Christianity does its reforming work. "My son, give me thine heart," is the preliminary to a moral life as God defines it.

These frequent attempts, which no doubt will succeed ere long, to make the state the instructor in morality, and through that in religion, are interesting signs of the times, showing as they do that we are on the eve of a period when old controversies will be reopened, and new ones will be added. And necessarily, these controversies will be destructive of the peace and welfare of the state. Union of church and state is always a fruitful source of strife.

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

Life Divine

EACH hour we think
Of others more than self, that hour will
live again,
And every lowly sacrifice we make
For others' good shall make life more
than self.
Then ope the windows of thy soul to
light
From higher spheres. So hail thy lot
with joy.

Upward to God let heart and mind aspire,
For thee shall evermore be worlds to
come
And melt the clouds in arching irises
On heights cerulean. Help every one
And hinder none: forgiveness thee for-
gives
And makes thy life divine.

— Selected.

Partakers of the Divine Nature*

MRS. E. G. WHITE

"GRACE and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?—By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took humanity upon himself that he might reach humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame.

To all he gives the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

We have a part to act in this work. Let none think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation." How?—"With fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." God works, and man works. We are to co-operate with God. Thus only can we be partakers of the divine nature.

Here is the consistency of true relig-

ion. We are to be "laborers together with God," working in harmony with him. "Ye are God's husbandry, ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on his building to perfect the structure, that it may become a holy temple for him. Man is to co-operate with God, striving in his strength to make himself what God designs him to be, building his life with pure, noble deeds.

Those who are partakers of the divine nature will not give way to temptation. The enemy is working with all his might to overcome those who are striving to live the Christian life. He comes to them with temptations, in the hope that they will yield. Thus he hopes to discourage them. But those who have planted their feet firmly on the Rock of Ages will not yield to his devices. They will remember that God is their Father and Christ their Helper. The Saviour came to our world to bring to every tried, tempted soul strength to overcome even as he overcame. I know the power of temptation; I know the dangers that are in the way; but I know, too, that strength sufficient for every time of need is provided for those who are struggling against temptation.

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." And we also have a part to act. We are not to place ourselves needlessly in the way of temptation. God says, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." If by associating with worldlings for pleasure, by conforming to worldly practises, by uniting our interests with unbelievers, we place our feet in the path of temptation and sin, how can we expect God to keep us from falling.

Keep yourselves away from the corrupting influences of the world. Do not go unbidden to places where the forces of the enemy are strongly entrenched. Do not go where you will be tempted and led astray. But if you have a message for unbelievers, and if you live so near to God that you can speak to them a word in season, you can do a work that will help them and will honor God. "I pray not," Christ said, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

The Plan of Addition

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience."

Notice that patience comes after temperance. In order to be patient, we must be temperate. Those who give loose reign to appetite will be dyspeptics; and we all know how hard it is to live peaceably with a dyspeptic. When the digestive organs are abused and irritated, nervous, hasty, impatient words follow.

God has a work for each one of us to do, and into this work we are to put all the power of brain, bone, and muscle. We are to keep ourselves in the best condition for the accomplishment of this work. We are not our own; we have been bought with a price; and in all that we do or say, we are to glorify God.

"And to patience godliness." In thought, word, and deed, God's people are to be Christlike.

"And to godliness brotherly kindness." Those who are controlled by the Spirit of the Holy One will be kind in the family. They will conduct the affairs of the home without irritation, knowing that irritation on the part of father or mother arouses irritation in the child. Kind, gentle words, which show tenderness and unselfish interest, exert a powerful influence for the right.

We are to live on the plan of addition, and as we do this, God will work for us on the plan of multiplication. Grace and peace will be multiplied unto us.

An Eternal Life Insurance Policy

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

This is your life insurance policy. Act well your part, and you will be given entrance into the kingdom of glory. God has chosen you to have eternal life if you will do his will.

One Day at a Time

We shall pass through this world only once. Let us, then, be careful how we speak and act. Let us be careful where we place our feet, lest the lame be turned out of the way. Let us so live that God can make us partakers of the divine nature, enabling us to obtain victories, and to overcome as Christ overcame.

God asks us to live only one day at a time. You need not look a week or a month ahead. *To-day* do your best. *To-day* speak and act in a way that will honor God. The promise is, "As thy days, so shall thy strength be."

Courage in the Lord

Troublous times are before us. The judgments of God are abroad in the land. Calamities follow one another in rapid succession. Soon God is to rise out of his place to shake terribly the earth, and to punish the inhabitants for their iniquity. Then he will stand up in behalf of his people, and will give them his protecting care. He will throw his everlasting arms around them to shield them from all harm.

After the passing of the time in 1844, a number of the brethren and sisters were assembled in a meeting. All were

* Sermon at the St. Helena church, Sabbath, Feb. 20, 1904.

very sad; for the disappointment had been sore. Presently a man came in, crying, "Courage in the Lord, brethren, courage in the Lord." This he repeated again and again, till every face was aglow, and every voice was lifted in praise to God. And this morning I say to you, "Courage in the Lord." Ever since 1844 I have been proclaiming present truth, and to-day this truth is dearer to me than ever before.

God loves his believing people. Go through the Psalms, and find all the places where God has promised you his love and his help. Praise him for these promises, and make them your own. Do your best every day, and trust God for the future. We are his little children, and he desires us to trust him as a child trusts its earthly parents.

A Significant Discussion

G. B. THOMPSON

THE investigation in the United States Senate as to the right of Reed Smoot, of Utah, to retain his seat in the Senate, has given rise to considerable discussion in the press of Canada, as to the propriety of allowing the large immigration of Mormons into the North West Territories. Large numbers of them are now settling in this Territory, and some of the papers took the grounds that persons with undesirable religious beliefs should not be admitted. One such paper was the Hamilton (Ontario) *Spectator*. The *Herald* of the same city took a different position, and took the *Spectator* to task for its position, and sought to point out the danger and impracticability of excluding persons because of their opinions. I take the following from an editorial:—

"We need not repeat the reasons already advanced to show why the principle supported by the *Spectator* is foolish, dangerous, and impracticable. A few pointed questions will perhaps help the *Spectator* to see the force of those reasons.

"Who is to decide as to what beliefs are so 'undesirable' that those who hold them can not be permitted to enter Canada as settlers?

"Should these 'undesirable' beliefs be of the nature of religious or moral beliefs only? If so, why? Are there not also undesirable social and political beliefs, not to mention undesirable beliefs with regard to science, art, and economics?

"By what method would those immigrants who hold undesirable beliefs be distinguished from those whose beliefs are desirable? And in cases of doubt as to the desirability or undesirability of immigrants' beliefs (there would be many such cases), who would be the final arbiter?

"The *Spectator* says that all Mormons, even those of them who do not practise polygamy, should be excluded from Canada because they believe that polygamy is permissible under the divine law. They should be excluded because that belief makes them undesirable. Undesirable to whom?—Why, to the vast

majority of the Canadian people. And why?—Because their belief is repugnant to the belief of the majority of the Canadian people. Therefore any person whose belief is repugnant to that of the majority of the Canadian people should not be admitted into Canada. That is the *Spectator's* position. But —

"The vast majority of the Canadian people believe in the existence of God, and atheism is repugnant to them. Would it be right therefore to exclude atheists from Canada? And if not, why not?

"The majority of Canadians believe that it is wrong under any circumstances to lie and commit perjury. There are men who believe it is permissible to commit perjury in a good cause—for instance, to 'lie like a gentleman' in the witness-box in a case involving the honor of a woman. Should such persons be excluded from Canada as 'undesirables'? And if not, why not?

"The majority of the Canadian people believe in observing the first day of the week as the Sabbath day, and in recognizing its sanctity more or less. The Seventh-day Adventists believe in observing the seventh day as the Sabbath and in working on Sunday. Should therefore all Seventh-day Adventists be excluded from Canada? If not, why not?

"Many similar questions will occur to the reader. It should not require much reflection to convince any sensible person that to exclude people from Canada because their mere opinions—apart altogether from practise—are repugnant to the majority of Canadian people, would be a foolish, unjust, and dangerous exercise of power."

It is not without its significance that the press of the country is discussing whether or not those who hold to religious beliefs contrary to that of the majority shall be allowed to remain in the country. Russia sends such persons into exile amid the cold snows of Siberia; and let the principle once be adopted that persons, simply because of their *opinions*, regardless of practise, are undesirable, and we shall have the Inquisition in all its glory. It was for holding "undesirable" religious beliefs that so many were banished, strangled, and burned during the Dark Ages. That an "image" will exercise this frightful power does not seem to be a very remote probability. It is Mormonism now that the discussion is over, but it will be other beliefs later. These statements were made by the spirit of prophecy several years ago:—

"If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us, of preparing for the approaching crisis."—*Testimony for the Church*, No. 33, page 245.

"The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak

before councils and in courts of justice, perhaps separately and alone."—*Id.*, No. 32, page 219.

But more sad, if possible, than all this is the following:—

"I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they know not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth."

—*Id.*, No. 33, page 235.

It is no time now to have our minds filled with worldly matters, or to allow any philosophical mysteries to divert our minds from the plain truths of the message that God has sent to condemn or save the world. At this time we need, as never before, to study the plain, simple truths of this message, that when asked to give a reason of our faith, we can do it, and not be put to shame because of our ignorance of what we believe.

A Most Encouraging Experience

A NEW ENGLAND WORKER

"WHEREFORE . . . I believe God, that it shall be even as it was told me." Acts 27:25.

There have always been times in the history of God's work, from Adam's day to the present, when faith was peculiarly needed in God's plans, for the circumstances seemed altogether impossible for their fulfilment. But when we remember that God, the Creator and Preserver of all things, is the One who speaks, whatever the means used for the conveying of that message, this ought to be sufficient for every true and devoted follower of the Lord Jesus, and faith in that message ought to be direct and receptive. Such a time is surely the present, especially as related to "Christ's Object Lessons."

As we all know, about three years ago there came a message from the Lord, through the spirit of prophecy, telling us that he had a way whereby our schools should be relieved from the burden of indebtedness. This is the word: "The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty, and has invited us to co-operate with him in accomplishing his purpose. It was his plan that the book, 'Christ's Object Lessons,'

should be given for the relief of our schools, and he calls upon his people to do their part in placing this book before the world. In this he is testing his people and his institutions, to see if they will work together and be of one mind in self-denial and self-sacrifice."

The word at that time further stated: "*The present* is an opportunity which we can not afford to lose. We call upon all our people to help to the utmost of their ability *just now*." "Let us do our best at *this time*." "There are, in the divine providence, particular periods when we must arise in response to the call of God, and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling his requirements. *The present is such a time as this*." "Every branch of God's cause is worthy of diligence; but *nothing could be more deserving than this enterprise at this time*."

It no doubt seemed strange to many that God should take such a method as this to relieve the indebtedness of his educational institutions, and possibly some are still questioning it, because of their surroundings and circumstances. But the writer wishes to testify of the truthfulness of this Testimony, and of the results.

When the Testimony was first read, I was deeply impressed by it, not merely because it was what God said, but because of one special statement it contained; and if there are those who have not yet accepted this word of the Lord and acted upon it, they would do well to hasten to obey his word. This was the statement: "*In this he is testing his people and his institutions*." It seemed strangely impressive to hear that this book, "Christ's Object Lessons," should come to the people of God as a test. Naturally the first thought was, Why a test with a book? The answer quickly came, "God knows why." Recognizing therefore that this was God's test, and knowing the blessedness which must result in obeying God's tests, it was a pleasure to enter upon a campaign to do God's bidding.

Carrying on the work of the ministry as heretofore, with Bible readings and visiting, orders were taken and delivered for nearly fifty copies during the first three weeks. They were sold on the sidewalks, in corridors, in the main roads, in offices, in stores, in private residences, and in public buildings. The steam cars and trolleys were not forgotten, and everywhere opportunities were found to dispose of this book. It was evident that God was in the work most marvelously, and certainly blessed results were to be seen everywhere.

On one occasion, while riding on the train, there sat in the opposite seat of the car a very interesting man. He was an insurance agent. He soon made himself very companionable, and called my attention to certain things which interested him. He remained in the car for some time. In my satchel I had a copy of "Christ's Object Lessons" (I never went anywhere without one or more copies), and I felt that it was only fair

to him as well as to myself that his kindness and sociability be reciprocated. I then called his attention to a very interesting work I had, and he said he would look at it. In less than three minutes after this he paid me for the book, requested me to send it to him, as I could not let him have the one I had. This was the first time we ever met, and it certainly was wonderful to see the confidence which was manifested, and the willingness to fall in line with God's plan.

At another time, while riding on a trolley-car, I sat beside a young man, with whom I entered into conversation on the subject of religion. On the opposite side of the car sat another young man who seemed to listen with a great deal of interest. After the one to my left had gone, this other young man rose from his seat, holding on to the strap of the car, leaned toward me, and said, "I was much impressed with what you said to that man. It touched me." An interesting talk followed, and before we were through, I opened my valise, and called his attention to "Christ's Object Lessons." He sat and read for a while, then he took out the money, and paid me for a copy, giving me his address. Many such experiences might be recited, which demonstrate what the Lord had said would come to pass.

A large number of ministers were interviewed with most marked success. I received invitations to speak in their churches, and they advertised the book before hundreds of their people, gave testimonials for the work, did all in their power to aid it. One minister secured a team to carry us around to his parishioners, he caring for the team while I went into the houses to sell the books. The words were fulfilled: "Angels are commissioned to go forth with those who take up this work in true humility."

Hundreds of the books were placed in the homes of the people, as well as many copies in the hands of ministers and Christian workers, and it has been a great blessing, bringing light and truth to them.

In interviewing many of our own dear people, occasionally it would be remarked that the books could not be sold. Failures in handling other books were cited, and everything that could be suggested was brought forward as an excuse for not doing this work. But here was the word of the Lord. Here was the *test* that God had given. Like Israel, shall we fail of entering into the rest which awaits the people of God? One dear brother who had insisted that nothing could be done, was finally induced to believe God, and take him at his word. He started out, and in a short time wrote that he had disposed of about twelve copies. This brother sold, in all, between forty and fifty copies. Thus it was demonstrated that despite environment and circumstances, God will fulfil his word to every one who believes him.

And how about the results? God said it would accomplish a fourfold purpose; and we know this has been done. What a blessing it has brought to the schools

thus far in partially relieving them of indebtedness. What a blessing it has brought to the world in giving such precious light and instruction from God's Word. What a blessing has come to every church that has taken up this work, in bringing them light and power and experience, as well as increasing the membership. What precious blessings it has brought to those workers who have entered into it soul and body. Nothing else could have done for them what the experience with this book has done. This is what the Lord said would happen.

In addition to this the Lord said it would unify the believers. The writer wishes to bear testimony to this point. At a certain church where for thirty years there had been division and bitter feeling, and where it seemed impossible for harmony to come, the Spirit of God came in one Sabbath day, as this work was talked over, and hearts were knit together again in love and brotherhood; and the breach that had existed for years was healed, brethren and sisters all entering into the work with one heart and one soul. All this the Lord said would happen; and it was so.

Thus it has been the writer's privilege to have a small share in this most blessed work, and to dispose of nearly two thousand copies of this most precious book, "Christ's Object Lessons." It has brought many blessed experiences and many precious victories. It has confirmed faith in the word of the Lord, and brought added zeal to continue in this most blessed truth. And this will be the privilege of each one, if all will take hold and do this work.

And why should the work not be finished? Why should not our schools be released from all their debts? Why should not the world get more blessing than it already has? It certainly needs it. Why should not more workers receive a precious experience by participating in this work? Whatever our work, we are told that this is the most deserving enterprise in all the various branches of God's work. Why not, then, give it the attention it deserves? Three years have now come and gone; and still this work is not done. The schools are not yet able to sing their jubilee song of freedom. Thousands of dollars have yet to be paid annually for interest, as well as toward the principal. Why not believe God, and do his will? Let us clean this thing up, as far as the school debt is concerned; then we can do more for other schools, or continue to assist the needy schools. Those conferences that have not yet disposed of their quota should take hold with earnestness, from the highest official to the laity of the church, and by the grace of God, have this work completed before this year shall half terminate. It can be done with God's help.

It would be well for all who have begun the work, and have not finished their quota, to read 2 Kings 4:1-7, and note God's plan to relieve the poor widow of debt. She was told to fill the vessels with oil, and to fill enough so that she

could get out of debt, and have a surplus for future sustenance. She did not stop with pouring in oil into a few vessels that would be sufficient to pay part of her debt; but she gathered vessels to hold enough oil to pay all her debt, as the Lord's prophet told her, and then she had enough left to start life anew, without contracting any more debts. And by the way, the debt that she had to pay was not one she created; her husband incurred it; but she was a true wife, and desired to pay it, as well as to keep her children with her.

Even so, though we did not contract the debts that we are now called upon to pay, let us remember that we are partners in this great firm of God's saving truth; and therefore we are glad and willing to do our part in paying this debt, as well as in keeping these children of ours, these educational institutions, from being taken away. Let us believe God, be loyal to his cause, be firm to his truth, and stand the test which he has given to us, thus showing our loyalty to him.

The World on Fire

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up." 2 Peter 3:10.

We gather from our text what will happen at a time when it will be little expected. The dread hour will come as a thief in the night. It was not expected in Noah's day that the world would be destroyed. That was not from any want of warning, but because men could not conceive it possible. They argued against Noah, that all things had continued as they were from the days of their first father Adam, and that so they would be. They thought Noah a fool for going up and down the world proclaiming an absurdity, and frightening people with a bugbear. Thus speak they now, when God's Word declares that the whole world will be destroyed by fire. They reject the testimony, and continue in sin, in worldliness, and in rebellion against God; and so will they do to the very moment when the shrill sound of the trumpet shall convince them that the Lord has come, and that the day of judgment and perdition of ungodly men has arrived. No preaching will of itself avail to make ungodly men expect the coming of Christ, however clear, bold, consistent, and long continued it may be. The world is mad upon its idols, its ears are too dull to hear the truth; charm we never so wisely, this adder will never listen to warning. Men's eyes are blinded, they will not see, and so they hurry on to their doom, and "when they say, Peace and safety; then sudden destruction cometh upon them."

God now waits that men may be saved. He tarries that in his long time of waiting hundreds everywhere may believe in Jesus, and enter into eternal life; and while we may consistently desire to hasten the coming of the Lord, we may

be equally content that mercy's day should be lengthened. While I have prayed, "Come quickly," I have often felt inclined to contradict myself and cry, "Yet tarry for a while, good Lord; let mercy's day be lengthened, let the heathen yet receive the Saviour." We may desire the coming of the Lord, but we ought to be in sympathy with the tarrying of the Most High, to which his loving heart inclines him.

Although we read of the world being burned with fire, we are not told that it will be annihilated thereby.

We know that nothing has been annihilated yet. This world, so far as we know, will not cease to be; it will pass through the purifying flame, and then it may be the soft and gentle breath of Almighty love will blow upon it and cool it rapidly, and the divine hand will shape it as it cools into a paradise more fair than that which bloomed upon the banks of Hiddekel. We believe from various things which are hinted at in Scripture, that this world will be renovated, and in that sense we expect "new heavens and a new earth, wherein dwelleth righteousness."

Luther used to say that the world was now in its working clothes, and that by and by it would be arrayed in its Easter garments of joy. One likes to think that the trail of the old serpent will not always remain upon the globe, and it is a cheering thought that where sin has abounded, God's glory shall yet more abound. I can not believe in that world being annihilated upon which Jesus was born, and lived, and died. . . . It has groaned and travailed with mankind, being made subject to vanity for our sake; surely it is to have its joyful redemption, and keep its Sabbaths after the fire has burned out every trace of sin and sorrow. — C. H. Spurgeon.

Consecration

"MASTER, I will follow thee whithersoever thou goest," said the man who came to Jesus. "Foxes have holes," said Jesus to him, "and the birds of the air have nests; but the Son of man hath not where to lay his head." This man was a scribe, the first one of that learned class to declare himself openly for Jesus; from a worldly point of view, he would be a valuable accession to the little group. But Jesus was about to found a church which was to be nourished by the blood of martyrs, and none but those who could face without dismay every desolation and forlorn condition of life would be likely to face death. Jesus stated to the scribe only the minor facts of his estate—without money, house or lands, or influence—even a home or the comforts of life—worse off than the beasts and birds.

The scribe dropped off; after this flashing utterance of entire consecration, he is never heard of again. There were others like him who could not, though deeply drawn to Jesus, endure the life of self-denial which was involved in following him. "Follow me!" said Jesus to one such disciple; but he said: "Lord, suffer me first to go and bury my father."

Alas, for this man! he placed the duty dictated by natural feeling and social custom before the duty of following Jesus. To place that which is natural and social, however amiable and benevolent, before that which is spiritual, is an error which is eternally fatal.

In God's order of things that which is natural is first, only that man may consciously renounce it for that which is spiritual. A man is born, but that he may be born again; and to every child of our race is asked, in some form or other, the question, "Wilt thou be born again?" "Let the dead bury their dead," said Jesus, "but go thou and preach the kingdom of God."

This seems a harsh reply; it is full of the calm inexorableness of judgment never to be revoked. They who are spiritually dead may busy themselves about the obsequies of those who are naturally dead; but there is a duty higher than this for those who have the direct call of Christ. When this call comes, to postpone is to reject—to bury the dead is to die ourselves.

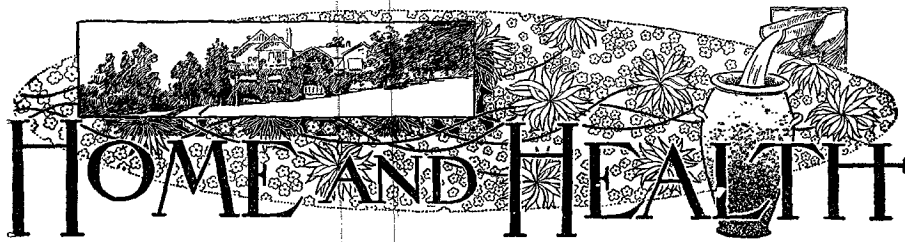
"Lord, I will follow thee," said another, "but let me first go and bid them farewell, which are at home at my house." Not so did the Zebedee brothers, when they dropped their nets, and left their boats, and followed Jesus; not so did Peter and Andrew, nor Philip or Nathanael; not so the woman of Samaria, when she left her pitcher at the well, and ran to the city to spread the great news of the Messiah. O, no! Aim an arrow to hit two points at once as you twang it from the bowstring, but think not that a heart leaping with joy to go with Jesus turns back to make farewells to those in his house.

To the consecrated one in the first exaltation of the direct call from Jesus, there is no one but Jesus—no one else to greet in welcome or adieu.

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," says David, and this is the voice of the church in all ages.

Plow a straight furrow, O husbandman; the field is the world—hand to the plow, eye to the front, every muscle strained to the forward, no loose and wandering glance to the right or left, or backward to the tents of ease—they are left behind forever. "For no man," said Jesus, "having put his hand to the plow, and looking back, is fit for the kingdom of God." — M. E. Ditto, in *World's Crisis*.

Jesus is not a phenomenon, he is bread; Christ is not a curiosity, he is water. As surely as we can not live without bread, we can not live truly without Christ; if we know not Christ, we are not living; our movement is a mechanical flutter, our pulse is but the stirring of an animal life. It is in this way, then, that Jesus Christ is to be preached. It is even so I would ever preach him. I would call him the water of life; I would speak of him as the true bread sent down from heaven; I would tell men that it is impossible to live without him. — Dr. Joseph Parker.



A Little Child

THERE'S nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine,
Than the smile of a little child.

The sinless lips, half parted,
With breath as sweet as the air,
And light that seems so glad to shine
In the gold of the sunny hair.

O little one, smile and bless me!
For somehow—I know not why—
I feel in my soul, when the children smile,
That angels are passing by.

I feel that the gates of heaven
Are nearer than I knew,
That the light and the hope of that
sweeter world,
Like the dawn, are breaking through.
—Selected.

The Belittler

BEWARE of people who are constantly belittling others, finding flaws and defects in their characters, or slyly insinuating that they are not quite what they ought to be. Such persons are dangerous, and not to be trusted. A disparaging mind is a limited, ratty, unhealthy mind. It can neither see nor acknowledge good in others. It is a jealous mind: it is positively painful to it to hear others spoken well of, praised or commended for any virtue or good point. If it can not deny the existence of an alleged good, it will seek to minimize it by a malicious "if" or "but," or try in some other way to throw a doubt on the character of the person praised.

A large, healthy, normal mind will see the good in another much more quickly than the evil, but a narrow, belittling mind has an eye only for faults,—for the unlovely and the crooked. The clean, the beautiful, the true, and the magnanimous are too large for its vision. It delights in tearing down or destroying, but it is incapable of upbuilding.

Whenever you hear a person trying to belittle another, discard him from your list of friends, unless you can help him to remedy his fault. Do not flatter yourself that those who tell you of the failings of other people, and criticize and hold them up to ridicule, will not treat you in the same way when an opportunity presents itself. Such people are incapable of true friendship, for true friendship *helps*, instead of *hinders*; it never exposes the weak point in a friend's character, or suffers any one to speak ill of him.

One of the finest fruits of culture is the power to see the man or woman whom God made in his own image, and not the one who is scarred by faults and

deficiencies. It is only the generous, loving soul who ever attains to this degree of culture. It is only the broad, charitable, magnanimous, great-hearted man or woman who is blind to the defects of others, and enlarges their good qualities.

An opportunity of associating with people who see the best instead of the worst in us is worth far, far more to us than an opportunity to make money. It increases a hundredfold our power to develop noble characters.

We are all of us constantly, but unconsciously, molding others by our thoughts about them. The qualities you see in your friend and those with whom you come in contact you tend to enlarge. If you see only the little, mean, contemptible side of people, you can not help them out of their faults, for you only intensify and fix them; but if you see the good, the noble, the aspiring traits in them, you will help to develop these qualities until they crowd out the base, unworthy ones.

Everywhere, the world over, this unconscious interchange of influence is at work, hindering or helping, according to its nature.—*Success*.

The Test of Strength

WE have often seen a family go forth for an outing. And we have noticed that the strong father is well loaded, while the mother carries her share, and each child in proportion has a lighter burden, down to the baby, who, rather than carrying anything, is itself carried. The burden borne by each indicates the strength of the bearer, if assumed by one who is capable of judging correctly. In giving a heavy burden to a member of the family, the father thereby says to that member, "You are accounted strong." A lighter burden indicates a less degree of strength.

So when we find that we are carrying heavy burdens, it ought to be a source of encouragement to us. In laying on a heavy burden, God is saying to the bearer, "You are strong." As the load grows heavier, it shows that we are increasing in strength.

We have, perhaps, also observed that when a family starts off for an outing, very often at the outset the smallest member of the family will pick up a very large parcel; for he feels himself stronger than he really is. Then the father must take the parcel away from him, and give it to a stronger member of the party. Otherwise the little child would wear himself out in a short time, and lose all the pleasure of the day's outing. Sometimes we pick up the burden that the Father has assigned to some one else, and we lose our blessing by attempt-

ing to carry more than God has given us. We should not sigh to carry the burden that God has assigned to another member of the family. Another's burden might gall us, but ours never will; for it fits our condition. But we may be sure of this: as we grow stronger, it means added burdens; for God is using to its utmost capacity every available means for the salvation of mankind. But the promise is: "As thy days, so shall thy strength be." In other words, a day of burdens is a day of great strength.—*Charles T. Everson*.

How to Be Beautiful, Though Homely

It is entirely possible. It has been accomplished hundreds of thousands of times; so often, indeed, that beauty has come to have in the minds of all close observers but little connection with regularity of feature, color, complexion, or form.

A beautiful face is only the window of a beautiful soul.

What does it matter if the panes of glass are small, and if the sash is a little crooked, if through the window you see a warm, cozy fireside, a bright evening lamp, happy children at their games, a contented father and mother, well-read books, a full work-basket, a bouquet of fresh flowers, and, in the room beyond, a bountiful supper table laid for the family?

Is not that a beautiful scene?

These things are symbols of what any face may reveal—happiness, content, intellectual capacity, joy in work, appreciation of beauty, and a generous spirit.

A face that reveals these characteristics can not be ugly; it can not be repulsive; it must be attractive and winning; it can not help being beautiful in the best sense of the word.

Why bother about the panes of glass or the sash? It is what the window shows us that we care for, not the window itself.

The face may be homely; but "homely," in its original sense, is to be homelike, and what is more truly beautiful than homelikeness? The picture we saw through the window is homelike, and that made it beautiful.

No face can be so plain that it may not be beautiful if through it show glints of happiness, content, intellect, generosity.—*Rev. F. E. Clark*.

Procrastination

THERE is hardly anything more destructive to effective work and high accomplishment than a habit of "putting off" disagreeable tasks. This postponing-of-the-disagreeable *habit* is also demoralizing to character. It produces superficial work and superficial living.

There is something lacking in the quality and solidity of character of a man who is always shirking disagreeable duties, sliding along the line of least resistance, and just trying to do those things which are agreeable and easy. It is

struggling with difficulties, with boldness and determination, that gives stamina to character and backbone to life.

A man who has been accustomed from boyhood to plow straight furrows regardless of obstructions, who will not swerve a hair's breadth from his purpose, and who will not go around or over but through obstacles, has a solidity, a substantiality, about him that is not found in a man who stops when he finds a hard place, and drifts along the line of least resistance. It is struggling with the difficult and wrestling with obstacles that give nerve and stamina to character.

A habit of always taking up the most disagreeable duties first, when possible, takes the drudgery out of a task, and gives a delight to life which is never experienced by those who postpone distasteful or dreaded duties.

There is a sense of triumph which comes from the consciousness that you have mastered what discomposed you and was obnoxious to you, and that you have conquered what seemed difficult, and have got it out of the way.

A man who shirks unpleasant duties and goes around obstacles has a sense of inferiority. He has a sort of contempt for himself, his cowardice, his shrinking nature, and his laziness. He does not respect himself so much as the man who sweeps everything before him, whether inviting or not.

There is a feeling of strength and a sense of power which come to a man who has conquered the enemies in his pathway and the obstacles that lay between him and his goal. A man who always tries to avoid the disagreeable and shirks obstacles is a weakling. He ruins his executive capacity, and is not capable of grappling with difficulties.

There is everything in making up one's mind resolutely to turn neither to the right nor to the left of an unwavering aim. It gives direction, purpose, and vigor to life which never come to a man who drifts with the current.

A strong man never hesitates or wavers when he comes to a hard place, but is all the more resolute to conquer, and this very determination not to shirk or to turn aside because of difficulties half conquers them. Dreading or postponing them engenders fear, and destroys self-confidence, without which no great thing can be accomplished.

If procrastination runs in your blood, and if you have come down from an indolent ancestry, you will be obliged to discipline yourself severely to overcome the "putting-off" habit; for every disagreeable task that confronts you will tempt you to postpone it. All sorts of excuses will present themselves to you, and the only way to overcome this fatal tendency is to compel yourself to begin at once the thing you dread. Do not allow the argument which, perhaps, speaks in your blood to comfort you.

Listen to nothing, but begin the work instantly, and you will soon conquer this unfortunate weakness which is fatal to all achievement, and death to any effective endeavor. Force yourself to begin immediately the task at hand.

Procrastination is the greatest enemy of achievement. Nothing is more delusive than delay. The man who thinks he is going to do the delayed thing later, especially if it is a disagreeable task, will probably never do it.

People who hesitate, delay, dilly-dally, weigh, consider, and dread a task, seldom amount to anything.

A habit of delay is destructive to energy, which does things. More boys fail to get on in the world from this fatal habit of "putting off" than from anything else. It induces laziness and mental inaction, and tends to destroy self-trust.

If this fatal tendency runs in your blood, the moment you feel a temptation to postpone a task come over you, jump up on the instant and go at your work with all your might. Take up the most obnoxious thing you have to do, and never allow your habit to suggest another postponement.

"Putting off" is a dangerous enemy: it is worse than a thief of time, for it robs you of opportunity. It mortgages your to-morrow for the debt that should be paid to-day. Every hour's delay makes your task all the harder.—*Selected.*

A Mother's Care

I do not think that I could bear
My daily weight of woman's care,

If it were not for this:
That Jesus seemeth always near,
Unseen, but whispering in my ear
Some tender word of love and cheer,
To fill my soul with bliss!

The failure of some household scheme,
The ending of some pleasant dream,
Deep hidden in my breast:

The weariness of children's noise,
The yearning for that subtle poise
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,

And this thought brings me peace.
I do not need to say a word,
He knows what thought my heart hath
stirred,

And by divine caress, my Lord
Makes all its throbbing cease.

—*Selected.*

Good for Fits

For a fit of passion: Walk out in the open air; you may speak your mind to the winds without hurting any one or proclaiming yourself a simpleton.

For a fit of idleness: Count the ticking of a clock; do this for one hour, and you will be glad to pull off your coat the next and work like a beaver.

For a fit of extravagance and folly: Go to the workhouse or speak to the inmates of a jail and you will be convinced that—

"Who makes his bed of brier or thorn,
Must be content to lie forlorn."

For a fit of ambition: Go to the churchyard and read the gravestones; they will tell you the end of ambition. The grave will soon be your bed chamber, and the earth your pillow.

For a fit of despondency: Look on the good things God has given you in this world, and to those he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity, and fear: Whether they respect the body or the mind; whether they are a load to the shoulders, the head, or the heart, the following cure may be relied on, for I had it from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee."—*Selected.*

Do the Hard Thing First

SUSPENDED above the desk of a Pittsburgh bank president is this motto: "Do the Hard Thing First." Ten years ago he was discount clerk in the same bank.

"How did you climb so fast?" I asked.

"I lived up to that text," he replied.

"Tell me about it."

"There's not much to tell. I had long been conscious that I was not getting on as fast as I should. I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing incapacity for my work. One morning I woke up. I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar. I had been carrying them along from day to day. Enclosed in a rubber band were a number of unanswered letters which necessitated the looking-up of certain information before the replies could be sent. I had tried for days to ignore their presence.

"Suddenly the thought came to me: 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying little things, my mental muscles have been allowed to grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't half as hard as I had expected. Then I took a card and wrote on it: 'Do the Hard Thing First,' and put it where I could see it every morning. I've been doing the hard thing first ever since."—*Robert Webster Jones.*

IMPATIENT people water their miseries and hoe up their comforts. Sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed. They chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water.—*Spurgeon.*

THE WORLD-WIDE FIELD

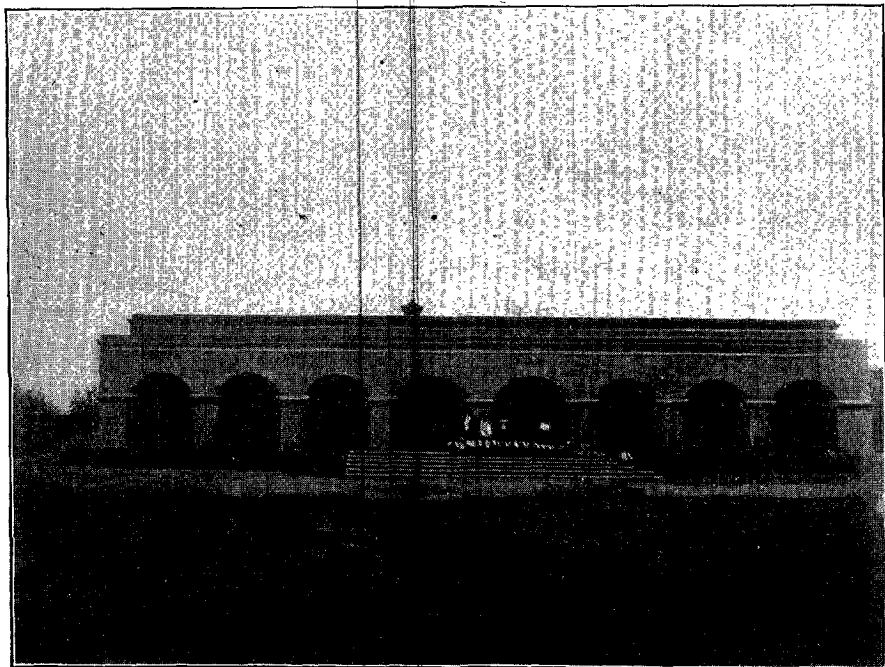
Karmatar (India) Training-School

J. L. SHAW

It has been about four years since the work was first started at Karmatar. Shortly before the death of Elder D. A. Robinson the property which the mission now occupies was leased for the purpose of having a home for the orphans, and for the workers who should labor among the native people in the surrounding villages. Elder Brown successfully started the medical work. Even now the mission is known in the surrounding villages as the Doctor's Bungalow. When Brethren Robinson and Brown died, the work was considerably frustrated, and plans for medical and other work among the native people were given

given up, but the Lord heard the prayers of those who asked for aid, and funds were raised to pay the rent on the property for five years. Two of the workers contributed their salary for one year toward paying the rent, and another sister who is a self-supporting missionary pledged the remaining sum necessary to pay the rent for five years. Arrangements have been made with the landlord to lease the property for that length of time, and he has granted an option of renewing the lease for another five years, when the present lease expires. I might also add that the landlord, desiring that we should continue work in this place, made a reasonable reduction in the rent.

All things considered, the workers have all felt that the Lord had a work for us to do here, and now by his



THE KARMATAR SCHOOL

up, as there was no one to go forward with them. Since their death the place has been used as a home for the orphan children, and about two years ago a European school was opened here. This school has been in successful operation, and good has resulted from the faithful work of those in charge. With the beginning of the present year it was thought best to move the school to Calcutta, that more might have the opportunity of attending. A very pleasant, commodious schoolroom was found, and the school, which is now in operation, opened in its new quarters with a better attendance and support.

Moving the European school to Calcutta left the property at Karmatar again wholly for native work. It was a question in the minds of some whether the property should be retained, as the rent was quite an expense. It seemed for a time that the place would have to be

strength they wish to make it a center of light among the benighted people of India. The property consists of a large, well-built building with ten rooms, bath-rooms, and three spacious verandas. There are several other buildings on the place, which can also be used to advantage in the work. The grounds, including rice land, consist of about twenty-five acres. There are a large number of fruit-trees,—mangoes, guavas, custard apples, limes, pomegranates, and bales,—besides a variety of beautiful shade trees, which are much to be desired in this hot climate—nine hundred and seventy-three trees in all. These, with the peaceful surroundings, make the place very pleasant.

For some time we have felt the need of a training-school for native workers, and plans are now in operation to make Karmatar a training-center for this purpose. Our hope of reaching the many

people of India lies in training the native people themselves, so they can bear the glad tidings of salvation to their own people. We have been much hampered in this field by the lack of workers from America who were able to speak the language and teach the people, and by the limited training which our native workers have had. If we can get men and women to come to this field and learn the language who are qualified to train new converts, there is no reason why, with the blessing of God, a mighty movement can not be inaugurated among the people of India. The time has come to lay broader plans for the extension of our work among the native people of this land. Most of the efforts of our workers in India have been for the English-speaking people, and very little has been done for the natives.

There are a number of young people who would like to attend our training-school and get a fitting for the Lord's work, but they have no money to pay their way. The people of this country are very poor, and most of them are able to pay but little if anything toward the education of their children. It costs six rupees, or approximately two dollars, a month for board and tuition of each pupil in the Karmatar Training-school. This is a small sum, and there may be those who would like to support a pupil in this school. There may be some in the homeland unable to go to a foreign land themselves who would like to help the cause in India by supporting or helping to support a young man or woman while getting an education in our training-school. There may be Young People's Societies who would like to help some young people in this country while getting a preparation for work among the needy and benighted people of this land. If so, we know of no better way. To train young people of this land to carry the message to their own people is the wisest work we can do. Those who would like to know more about the training-school may correspond with Sister Georgia Burgess. Any donations sent to the Mission Board will be gladly forwarded by them to this field.

Scandinavia

L. H. CHRISTIAN

WE came to Denmark a little more than a year ago. Soon after our arrival, we began to labor in Copenhagen, the largest city in these northern countries. As our own mission hall was rented out until spring, we secured a hall in the center of the city, for meetings during the winter months. These public lectures were quite well attended, when the nature of the hall is considered, the average attendance being over two hundred. For this I am grateful. And yet a congregation of two, three, or four hundred in a city of half a million is but a drop in the bucket.

During the month of August I visited our smaller churches in Denmark. There are nineteen churches in this conference. Although the stay at each place was brief, we had good meetings, and I greatly enjoyed this opportunity of be-

coming acquainted with our brethren in Denmark. They are a plain, God-fearing people, sincerely devoted to, and generally speaking, well-grounded in, the different phases of the present message.

The last church visited was that at Frederikshavn. At this place we have a nicely located sanatorium, which is doing a noble work. In spite of difficulties, it is struggling ahead, and evidently has a bright and useful future, if it receives the needed assistance in beginning.

In September I visited nine of our churches in Norway—from Bergen, along the coast to Christiania. Norway is a remarkable country, and the Norwegians a liberty-loving, progressive peo-

ple in the message, as a result of literature prepared by the Christiania publishing house. For this good result we must not forget to be grateful, both to the Lord and to those who did the work.

Since the visit in September, I have spent the holiday week in Christiania, in connection with a canvassers' institute. More than twenty canvassers were present, besides twelve students from Elder O. A. Johnson's Bible school. We had a pleasant, and I hope a very profitable, time in studying preparatory to successful canvassing. There is a sturdy, spiritual, old-time canvassers' corps in Norway. Do they not meet any difficulties?—Yes, mountains of them;

they are planning to canvass. Our school is plain and elementary, yet the Lord is with us. We try to be practical. The students attend in the forenoon from 8 o'clock to 11:30, and canvass in the afternoon. Since the holidays they have worked 843 hours, and sold 1,797 papers, 474 books, 55 tracts, and secured 31 subscriptions for our papers.

I have baptized thirty-three dear souls since coming to Copenhagen. Others are keeping the Sabbath. I could have baptized a larger number, but have kept them waiting until they were better prepared. There seems to be need of caution on this point, for one who is a stranger in a foreign country. Not



HAMMERFEST, NORWAY

ple. Our work among them is intensely interesting. In Bergen, the first city visited, we have a church of about seventy members. In Stavanger, farther south, there are sixty members. The companies I met with were smaller, but not less earnest and consecrated. It touches one's heart to see how loyal, even in their poverty, these brethren are to the cause of present truth.

My last stop was made in Christiania. Our membership here is about two hundred—the largest Scandinavian Adventist church in the world. Our work in Scandinavia practically began in this city. It is just twenty-five years since Elder Matteson began to labor in Christiania. More than seventy-five accepted the message that first winter, in spite of the strongest opposition possible. The Lord has since blessed, and is still greatly blessing his work in this city. Our large publishing house here has, during these years, printed thousands of books, pamphlets, tracts, and papers. Scores, yes, hundreds, of people are to-day rejoicing

mountains of solid rock; for Norway is a mountainous country. But there is no mountain in this world so steep or so large that it can not be either ascended or surrounded. We who seek to proclaim the third angel's message would certainly be the basest of cowards if we were frightened or disheartened by difficulties.

On the eleventh of last October we began a series of public meetings in our own hall in Copenhagen. These were continued until the holidays, with a good interest. Our hall can seat three hundred persons. This year we have rented a large hall down town, for two lectures a week. There has been a splendid attendance. We still have meetings in our own chapel.

In connection with our public work, we have a five months' Bible training-school. There are twenty-five students. They are earnest, devoted, and intensely eager to learn. They are too young in experience to enter the Bible work or the ministry in the immediate future, but

all of these have accepted the message as a result of our public work. Two sisters, who had received a few Danish papers from America, decided to obey, and asked for baptism before they saw an Adventist minister. One of our colporteurs found them.

We love Denmark, and feel at home here. If it were not for the great work among the Scandinavians of America, we would gladly remain, even though we came here with the thought of staying but a year or two.

Pray for the work here. The great need of the cause in Scandinavia to-day is earnest, humble, genuine labor in spiritual and educational lines. It is the old, true advent doctrines, advent spirit, and advent methods that will bring substantial success.

A CHINAMAN who had been thirty-nine years the slave of opium, gave it up entirely. When asked how he did it, he said, "I used my two knees."

The German East Africa Mission

L. R. CONRADT

As the everlasting gospel is to enlighten the whole world, we can but naturally expect that its bright rays will illuminate the darkest corner of the Dark Continent, much of which is still sunken in heathenism and barbarism.

In my last communication, I stated that our missionaries had decided to locate in the northwest corner of the country, near British East Africa. Since that time, I have received several letters from Brethren Ehlers and Enns, from which I quote as follows:—

"As we did not find the chief official of that district in the seacoast town of Tanga, I left Brother Enns there in care of the baggage. I could travel sixty miles into the interior by rail, as the railroad is in operation that far. Then I ascended the Usambara Mountains to Wilhelmsthal, where I found the chief German official of the district. From all I could ascertain, I thought the Pare Mountain country tolerably well populated, with sufficient water. My journey there (a distance of about one hundred miles) was no easy task, as I made it on foot, and all alone, to avoid expense. The last fifteen miles I had to climb nearly four thousand feet. One day I made twenty-eight miles.

"En route I came to a hut where a native family dwelt who had been converted to Catholicism. The negro had been beating his wife, and I heard such a cry from the hut that I went in to see what was the matter. I found that the woman had received a cut four inches long and three fourths of an inch deep, in the calf of her leg. I asked for water to wash away the blood, and linen with which to tie up the wound. There was not so much cloth to be found on the premises, so I took my pocket handkerchief for the purpose. When I returned, these people received me heartily.

"I had opportunity to tell another negro of God, and I asked him whether he prayed, and, laying his hand upon his breast, he said, 'Yes, sir.'

"Receiving the necessary information about the Pare Mountain district, I returned to Tanga, and Brother Enns and I then took our baggage to Korogwe, where we engaged twenty-eight carriers to take it inland. At 6 P. M. we departed, and by ten we had traveled about fifteen miles. We rested until 3 A. M., and then penetrated farther into the forest, which abounds with lions and leopards. At two o'clock the moon went down, so our situation was rather dangerous, and yet we marched ahead, assured that the God of Israel was our God. We had to lead the column, as the native places the utmost confidence in the guidance of a white man. In danger he will cast aside his gun or spear, and seek protection from the European.

"By morning we arrived in Momba, after marching twenty-eight miles. Here we rested until night, and then we went on to Masinde, in three hours, where we rested the remainder of the night, and the next day until 4 P. M., when we de-

parted for Kihuiro, knowing neither the direction of our path nor the distance to the place. After a few hours we were without water, and none was to be had until we should reach Kihuiro. After another hour's travel, we lay down to rest, with a burning thirst. This, with the cry of the leopard and the shriek of the hyena, allowed us but little sleep. We therefore arose about two o'clock, and traveled four miles an hour for the next five hours, and in six hours more we came to a swamp. Although the water was bad, we were glad to be able to moisten our parched lips with it. Soon we reached Kihuiro, which is at the foot of the Pare Mountains. A crystal stream came down from the hills, and so happy were we to see it that we at once undressed, and jumped into the clear, running waters, to cool our feverish bodies. In the evening we went on again, taking a small mountain path that branches off from the main caravan route. As we wanted to move on, we were told that our guide did not know the way. We soon met the village chief, and he furnished us a good guide.

"Our road went up and down hills, through the beds of the streams, and over terrible chasms, where the earth loosened under our feet and went shooting down into the depths below. Even our carriers had to pull their burdens of about sixty pounds up with ropes. At times it was so dark we could not see the man ahead. Our carriers wanted to camp, but we were very anxious to reach the point for which we had started. When we arrived at Momba, we were so tired we were glad to stop. The place where we halted was the worst we could have chosen. Brother Enns had hurt his knee on a stone, and this hindered his journey very much.

"We were now fifteen hundred feet above the sea, so the nights were quite cold. Our bed was composed of stones, and the fly of our tent. Our surroundings were not very encouraging when we arose in the morning. We saw some corn and some bananas. As we advanced about one hundred yards farther, and turned a corner, we entered a most beautiful valley, where the corn and bananas were growing profusely; and we saw quite a number of native huts. We were very hungry, and so sent some of the natives to the neighboring village to buy food. While we waited, the chief of that section came down, with some of his old men, and they saluted us very nicely. We had already thought of buying this valley, and in the course of our conversation we asked the chief whether he wanted to sell it. His reply was, 'Yes.' As to the price, he said, 'Thirty-five dollars.' We assured him that we would consider the matter further, and on our way back give him a definite reply. Had we not stopped in that unfavorable place during the night, we would not have seen this valley. Then, too, it seemed providential that those whom we had sent to buy food should remain away so long, thus detaining us until the chief came.

"But that we might investigate the matter still further, we proceeded to

Kismani, a two days' journey, where is the deserted government station, in the midst of the Pare Mountains. Here we sent a few carriers away, expecting that the other twenty-five would come with our baggage. Three days passed, and no carriers came. This was a time of great disappointment and earnest prayer. We decided to return, and said that if we should find the other carriers near the valley which we thought so favorable, we would see in this the hand of God, showing that we should buy the valley.

"We returned. Brother Enn's leg was so bad he could scarcely go, so we hired natives to carry him; but they acted so awkwardly that he decided to walk as best he could. This, of course, again delayed us. Upon reaching the village, we inquired if any one had seen our carriers. One of the villagers said they were just beyond the other end of the village. And, sure enough, we found them with our luggage. This led us to think that God desired us to buy the nice valley near by, as we had so earnestly sought him about the matter.

"We at once marched four hours up the mountain. No sooner had we pitched out tents, than it began to rain hard; and it did not stop for three days.

"On the ninth of December we went to Wilhelmsthal, where the German government office is, and sealed the bargain for the land.

"Shortly afterward, I was taken down with the fever, and a German farmer, Mr. Hedde, invited us to his home, where he kindly gave us charge of everything until he should return from a business tour to the coast.

"One of the worst things we must put up with is the poor, dirty cooking of the natives. They never wash their cooking utensils, so it is next to impossible for a white man to exist unless he does his own cooking.

"January 7 we were again able to return to the site we had chosen for our mission.

"The Wapare (the people of the Pare Mountains) are a peaceable, simple tribe. No one has visited them in the mountains. Our present location is about four thousand feet above the sea-level, and thus far we have seen no mosquitoes, and it would seem that the place would be healthful." Farther to the north, in Kisiani, our brethren find that the German Lutherans have already begun missionary operations, working around Kilimanjaro Mountain. Our coming is none too soon.

Their last letter was dated January 18, and at that time they were in good health, and were putting up some temporary buildings to shield them from the rainy season, which was fast approaching. As we shall have to build a permanent mission station, we felt the need of reinforcing our work. And as a third man, we selected Brother A. Langholf, a German, who is a blacksmith by trade. He was a student in our Friedensau school, and has been treasurer of the Russian field for several years.

Brother Wunderlich also offered himself, and was accepted. He is a man of

middle age, and has had many years' experience in building, both as mason and as carpenter, in eastern Prussia. He has been our mechanic and engineer in Friedensau for some time. We have taken a good supply of tools, so we can put up our own buildings. These two brethren, with their wives, sailed from Hamburg, February 20, on the German East African line. They expect to reach Port Said, Egypt, March 13, where I hope to join them on the trip south. Meanwhile, I plan to visit our missions in Cairo, Jaffa, and Jerusalem. We are to arrive in Tanga, German East Africa, March 28, and proceed inland immediately. I intend to remain in German East Africa about five weeks, become fully acquainted with the situation, help with their buildings, and see what can be done for the further extension of the work.

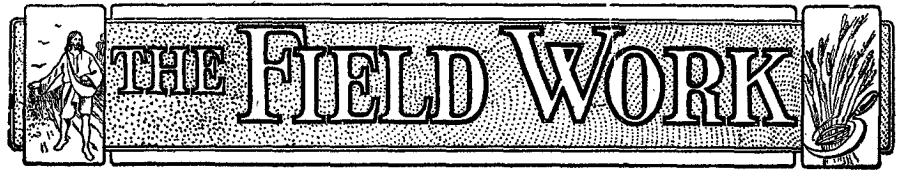
We are thankful that our brethren throughout the German Union Conference have taken a deep interest in this mission. The East and West German Conferences donated one thousand dollars of their surplus tithe toward this enterprise. We planned to pay as we go, and thus far the Lord has provided us with the necessary means. We are also thankful for the interest taken by some of our American brethren in this project, and hope it may increase, so that the message may be speedily carried to the uttermost parts of the earth, and even the darkest sections of Africa may be prepared for our soon-coming King.

Mediterranean Sea.

Mission Notes

A MAN in Burma possessed a copy of the Psalms in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book, he resolved to cast his idols away. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory, as a daily prayer. Then a missionary appeared on the scene, and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said, "For twenty years I walked by starlight; now I see the sun."—*Woman's Evangel.*

EARLY in 1900 one of the Korean colporteurs of the British and Foreign Bible Society induced a man living in Pung lok to buy a copy of St. Luke. A few weeks later the man said that if copies were left at his house, he would recommend his friends to buy them. In this way Gospels were purchased by two men living at Yong-chen. The man who sold these books is still a heathen, but the two purchasers are now Christians. After their own conversion they began to work for the conversion of their families and neighbors. And in their district there is now a Christian church, formed as the direct result of the sale of these few Gospels which had been left by a colporteur at a heathen Korean's house.—*Selected.*



Chile

LOS ANGELES.—The work here seems to be rather at a standstill just now, owing, no doubt, to the fact that there are so few to labor, and that in the southern part the people are very busy with a bountiful harvest. Elder Ketring has gone to Iquique, to look after things there. He will return to assist in two general meetings—one at Santiago, and one at Pua—the last half of February and the first few days of March. Then we shall go to Argentina together to attend the South American Mission Committee meeting and the Argentine camp-meeting and conference, March 12-27.

I just received a letter from Elder McCarthy, reporting that eighteen had begun to keep the Sabbath in a new place in his field of labor. The two canvassers in the field are doing well, and now two others will be in the field. The revolution in Uruguay is about closed, so our canvasser there will be able to do more.

I am of good courage in the Lord. I have enjoyed some precious seasons in seeking him lately. One thing that I have especially sought him for is the spirit of prayer for his coming. I was forcibly struck with the longing for Jesus' coming in the 1840-44 movement, and the prayer for it, and I could see that this was the secret spring of their work.

I look forward to a good meeting in Argentina in March.

J. W. WESTPHAL.

Bay Islands

UTILLA.—We are quite well, and enjoy our school work. About seventy are now in attendance. Some are very irregular, however. There is much sickness, on the island at present, and many are anxiously waiting and longing for Dr. Hetherington to return. [Later letters bring the word that the doctor and his wife have arrived.]

I believe there is an individual and general move toward a higher plane. Three more are awaiting baptism at Elder Goodrich's next visit. There are others who believe, but not unto salvation from their sins, tobacco, drink, etc., holding them back. The attendance has increased some since our coming. At our prayer and social meeting yesterday there seemed to be a deeper heart work than at any previous meeting.

The Methodist preacher and teacher has been to see us, and is now reading "Power for Witnessing." One of the Spanish officers here is also reading. I have orders for *El Mensajero* from four Spaniards on the island, these being the only Spaniards here who can read. I also have several orders for the London *Good Health*, and one for the *Signs* from the lighthouse keeper. Friday evening one of the ladies of the Methodist church came to study the Sabbath-school lesson with us.

I am selling a few books, and expect to take a large number of orders for *Good Health*. We also attend the sick

whenever possible. So you see we are busy.

We now have a large school, and the children are learning; but there is not being accomplished what I would like to see in a mission school. To make the necessary changes, would be to lessen the attendance by one half or two thirds, and perhaps more, but I believe it would multiply the number of converts many times. The parents are opposed to having religion taught, and many refuse to buy any religious school-books. I have thought of disbanding the school at the end of March, for a two weeks' vacation, and then opening up on a new plan, receiving only those whose deportment has been such as to justify their return. Mrs. Allen could then handle the school, and I could be free to canvass. They are calling for the message on the coast now, and only a short time remains till my readers in the interior will cease to receive their papers. I am anxious to get among the Spanish people again, and continue to sow the seed. We can not reap where we have not sown.

A. N. ALLEN.

China

SIN TSAI HSIEN.—It is not a year yet since the Lord first put it into my mind to come to China. Coming to the mission field has been the best experience of my life. Neither myself nor my wife has for a single moment regretted the step, or longed for the land we had left behind—I do not call it the homeland, for China is our homeland.

As I look about me on every side, and see the multitude of people who have never had an opportunity to hear of a living Saviour, in whom they can put their trust, rather than in their departed ancestors and idols of wood and stone, it makes me feel as if I were in reach of a drowning man, and yet powerless to put out an arm to help him. But even though we can not speak to them, we can live Christian lives before them. And it is a marked characteristic of the Chinese to imitate. They must have things presented to them in a concrete way.

It is well known in the city and in the country about that we keep the Bible Sabbath. Other missionaries use the term *Li Pai rib*, meaning simply worship day, for Sunday; and they name the week after Sunday. Monday is *Li pai ib*—one day after Sunday. We use the terms *An Sib rib* for Sabbath, meaning rest day. We tell them that we have worship every day, and so every day is a *Li pai rib*. They are earnest Bible students when once they begin to seek the light. In several places from forty to sixty miles from here there are little companies that have banded together, and meet regularly for Bible study. They have to work alone, for Brother Pilquist can be in only one place at a time.

You can understand from this something of what it means to us to learn the language. It surely deserves the reputation it has of being the most diffi-

cult there is to learn. The Lord is blessing us greatly in our study. As soon as we get a little command of the language, we shall make a trip through some of the neighboring cities and country round about, and a part of our company will probably go to another city.

Dr. Miller and myself have been studying the matter very carefully, and praying the Lord to show us what plan to pursue in the work here. We were greatly encouraged when we read that Testimony in which is found the statement that the Lord will give his workers his understanding, that they may know how to carry on his work. The method that seems best from every standpoint is that which Paul used—*itineration*—preaching the truth in a place and caring for the sick until a little company is raised up, then passing on to another place and doing likewise, and at the same time visiting and keeping watch over the churches already established; for these people must receive help, and they must be looked after very carefully to keep them in the right way. If this method in a few months is indicated to us by the Lord as clearly as it is now, we shall fit up a Chinese cart as a sort of traveling dispensary, and start out to preach the gospel and heal the sick. We want to get in a place that will give us access to as large a number of people as possible, and it is the people in the country and villages who are the most fruitful when the gospel is preached to them.

Brother Pilquist has the work well established here in Sin Tsai, and he is itinerating. He has found that to be the best way. The Lord is very good to us, and it gives us courage in our work.

A. C. SELMON, M. D.

Mississippi

VICKSBURG.—After being on the road a little over two days and nights, we arrived at our new field of labor, and were taken to the home of Brother F. R. Rogers, who has been laboring here for six years. This place is very different from the one we left. Instead of snowbanks, there were green grass and trees, flowers were in blossom, and birds singing everywhere.

We find this a very needy and neglected field. The people are ignorant, and know but little about the Saviour; they need our help. Let us not be content with simply looking on, with simply making resolutions that are never acted upon; but let us do something heartily as unto the Lord, to alleviate the distress of our colored brethren. We are not to say, "Be ye warmed and filled," but we are actually to relieve the needs of the poor. We have a great work to do for our long-neglected brethren in the South. "Shall we be justified in withholding the precious Word from the ignorant and depraved, when by partaking of it by faith is eternal life? Shall we expend labor most largely for those who know the truth? Shall weeks be occupied in seeking to work up a greater interest among those who have heard the truth of salvation, over and over again, and leave those who have never heard it with no effort for their enlightenment? How much more appropriate would it be for those who have been thus privileged to expend their time, talent, and money in imparting that which they understand to those who do not know God, and have never had the Scriptures opened up before them."

"Testimonies on the Southern Work," page 63.

We have a great work to do, and now is the time to do it, while the angels are holding the four winds of heaven. We are living in the perils of the last days; soon the way will be hedged up so we can not work. May God awake his slumbering people to a realization of the great responsibility that rests upon them.

Many canvassers should enter the State of Mississippi at once, men who are filled with the Spirit of God, and who are willing to work as good soldiers of Jesus Christ. The demand is great. We need some good, conscientious, God-fearing school-teachers to enter our little schools, and teach the children to love and obey Jesus. The Lord is not calling so much for those who have a great knowledge of history, arithmetic, and geography, as for those who have the love of Jesus in their hearts, and are willing to sit down and tell the people of him who gave his life for sinners. We also greatly need means.

Some may be perplexed to know just what to do in reference to coming South to work. If such ones will purchase and read a copy of the *"Testimonies on the Southern Work,"* their perplexities on the subject will be fully cleared up. Study the Testimonies, brethren; they are filled with precious light for us in these last days. May the rich blessings of God rest upon his people, and impress hearts to respond to the call.

JAMES BELLINGER.

Eshcol (Miss.) Industrial School

At our camp-meeting at Quitman, Miss., one year ago last fall, the subject of Christian education was introduced by Elder R. S. Owen, and as the principles that we as a people hold with regard to education were set forth, the citizens of the place were much pleased with them, and seemed desirous of helping such an enterprise. The Mississippi Lumber Company donated one hundred and sixty acres of wild land within five miles of Quitman, and the citizens subscribed quite freely of their means. We took this as an indication that the Lord had opened the way for such a school in Mississippi.

October 14 we pitched our tents in the woods, and began work, clearing and building. We have now about sixteen acres cleared and under cultivation. Two hundred and thirty peach-trees and six hundred grape vines, besides fig-trees and some other fruits, are set out, and the desert begins to blossom like the rose.

A good schoolhouse was finished, and has been occupied for over a year, thirty-six weeks of school having been held in it. Last fall we built a boarding-house, or students' home. This building is finished, with the exception of about one thousand feet of ceiling, but is not painted nor furnished. It has been occupied the past winter by eleven of the students, and the family that has charge of the farm. A suitable barn and a blacksmith shop have also been built.

For nearly a year Brother and Sister Parker Atwood have been with us. Sister Atwood taught two successful terms of school. The past winter Mrs. Pierce has had charge of the school, assisted by Mrs. E. H. Pierce, our son's wife, who has been here on a visit. Harmony has prevailed in the school. The students are children of our own

people, as well as others, and have varied in age from little ones just beginning to attend school, to young ladies and gentlemen, professors and non-professors. All have seemed to take a deep interest in the work of the school, and if the interest in one branch has been greater than in another, it has been in the Bible study, in which all took part.

Our plan has been to keep within our means, and contract no large debts. We now have a team and a few farming implements, all paid for.

Just a word about our future needs. We wish to finish ceiling the home and paint it and furnish it. We also need a woodshed. If any one who reads this wishes to help, he can send his donation to the writer, at Eshcol, Miss. This is the Lord's work, and it is blessed to be engaged in it.

H. W. PIERCE.

The Way It Works

HERE in the Hamilton (Ontario) church we have a practical demonstration of the result of using the envelopes for the collection of the ten-cent-a-week plan of offerings for foreign missions. The church is small, and like many of our churches, is composed largely of sisters. Recently, the elder brought before the church the idea of having a systematic plan of giving, and the plan of using the envelopes was adopted. Each Sabbath he has given the plan his personal attention, seeing that each member has an envelope, and that they are collected. Result: in *seven months* before the plan was adopted, the church, aside from the annual offering, gave \$6.45. In *three weeks* since the plan was adopted, they have given \$6.57. With this plan they gave more in *three Sabbaths* than in *thirty Sabbaths* without it! All enjoy the plan very much. No doubt equally good results will follow in every church where the plan is adopted. If church officers will give this matter their personal attention, thousands of dollars will be gathered to extend the work in the "regions beyond," which otherwise would not be given, because the attention is not called to the matter each week. What better missionary work could be done by church leaders than to talk this matter up in their respective churches?

G. B. THOMPSON.

The Intermediate School at Sheridan, Illinois

THE quiet little town of Sheridan is on the Fox River branch of the C. B. & Q. Railway, about sixty-five miles southwest of Chicago. Two and one-half miles from this village, in the heart of what was once a heavily timbered country, is located the Sheridan Industrial School. There is no more ideal place in all the country around for such a school.

The school farm comprises forty-three acres of good land, fifteen of which has been cleared and put under cultivation by the teachers and students during the four years of the school's existence. A part of this clearing is rich bottom land. It has been difficult to farm on this land, however, because it must be drained before good crops can be produced. The past season was a very wet one, and as this land has been only partly drained, the yield was not the best. Preparations are being made to tile this portion of the farm this spring, so it can be put to the best possible use.

A large part of the remaining land is still heavily timbered, although many cords of wood have been cut, both for use by the school and for the market. Several thousand fence posts also have been made from the wood.

The buildings consist of the main building and three cottages, besides the barn and small buildings. The first to be completed was the poultry house, which served as a home for the teachers and students who were early on the ground, to aid in the clearing of ground and the erection of buildings. Since the completion of the main building, the barn, and the first cottage, all the carpenter work has been done by students and teachers.

Two acres of the farm is set out to berries, the remainder being used for gardening. More of the cleared land will be made available for this purpose by the tiling to be done this spring. Along the southern boundary of this bottom land flows a picturesque stream. This creek furnishes not only an abundant supply of water for the stock in summer, but is always a source of pleasure to the students and teachers in their study of nature and her works.

Notwithstanding the unusually wet season of last year, the farm gave the school an income of over two hundred dollars. This does not include the wood used for fuel, nor the products consumed last summer. The running expenses have been met, and debts that had accumulated in consequence of non-collectable accounts have been paid.

The enrolment for 1903-04 is sixty-nine. These students represent not only all parts of Illinois, but many other States.

The spiritual condition has improved gradually until, with one or two exceptions, every student in the home has given his heart to the Lord, and is seeking a preparation for work in the Master's vineyard. Surely a blessed work is being done in these schools. The change that has been wrought in students who have had the benefit of this school is certainly an unanswerable argument in favor of the Lord's plan for education.

N. W. KAUBLE.

Children as Canvassers

THE following on this subject is from a recent issue of *The Haskell Home Appeal*, published in Battle Creek:—

"During the medical missionary council held in this city last spring, when the work in the Southern field was under discussion, Elder J. E. White introduced the little book, 'Story of Joseph,' which he suggested might be sold as a means of helping the work in the South. Several individuals took a number of copies of the book to sell, the Haskell Home ordering a quantity for the children to dispose of.

"The books came in due time, and all through the summer months we looked at the packages, saying one to another, 'We must get them out before the holiday season.' After the school had opened, and the children were well under way again with their studies, the teachers took up the subject, and laid plans for a canvassing campaign with the 'Story of Joseph.' The children were divided into groups, each group under the direction of a teacher, or some other trusty person. The city was divided among these groups, and the young canvassers made their first effort with fear and

trembling. Of course they had studied the book, and had had some instruction as to how to use it. The first effort resulted in placing about twenty-five or thirty books, as the combined efforts of the different groups.

"Then a meeting of the children was called by the principal of the school, Miss Foster, at which the children told of their various experiences, and received further instruction and suggestions as to how to introduce the book. Again they went out, and came back radiantly happy, having more than doubled the number of books sold.

"While the enthusiasm of the day's work was still fresh, another meeting was called. As the principal, who presided, called on one after another who had sold books to tell how he did it, the children rose, with glowing faces, and told simply and naturally, with scarcely a trace of embarrassment, their various experiences. Some took the work very seriously; some had seen a humorous side to it, and unconsciously gave pictures of human nature as they had met it. Some had made the work individually a subject of prayer, and felt that God had helped them. One small boy, entering a shop, found himself confronted by a large man in a white apron, armed with a long knife, and surrounded by carcasses of meat. It was too much for him, and he turned and fled without offering his book. Coming to himself on the street afterward, he visited several shops (it was mainly a business street), and sold a few copies.

"A group of primary children missed the residence street to which they had been assigned, and found themselves in a busy factory district. They persevered, however, and made several sales.

"One young girl, as she approached a house, heard the house-mother tell her child to shut the door in her face; but she courteously asked if she might go in to get warm, and was permitted to do so. While sitting by the fire, she showed her book to the child, who became so interested in it that on her father's coming in he bought it for her. Another child had the door shut in her face as the woman saw her book; but as she quietly turned away to leave, the woman, ashamed perhaps of her rudeness, recalled her, and purchased the book.

"Some of the children, on announcing that they were from the Haskell Home, were minutely questioned as to the Home and their life there, to their great amusement.

"In some cases they found people who literally 'knew not Joseph,' and they had to tell them something of the story, interesting their hearers to the point of making a sale of their book.

"All through the recital, as individual experiences were told, the teacher helped by suggestions for future work. At the close of the meeting she remarked, 'We want to go again, do we not?' And from all sides the response came, 'Yes, we do.'

"The boys were highly favored by having as their director a young brother who is a successful canvasser, and who not only conducted them, but gave them practical illustrations, taking them by twos to call at a house, and showing them how. Boys who had failed in their first efforts profited by his instruction, so that they afterward sold a number of books, and were eager to go again.

"On these books the children had no profit, gaining nothing out of it but ex-

periences, as the entire proceeds go to the Southern field, but the lessons they have learned are valuable. They have thus far sold about two hundred books, devoting three sessions of school time to the work. They meet in their respective schoolrooms at school time to have a little season of prayer with their teachers, and to receive any suggestions that may be given for their work, returning in time for dinner, and with keen appetites for it. They take with them what books they can conveniently carry, but in a number of instances have not had enough, and have returned afterward to deliver books that had been ordered.

"Probably not all of these children will make successful canvassers, but some of them may get a start that will make them of use in this department of the work as they grow older, and their instructors have had the future in mind as well as the present in their work with them."

International Publishing Association

OUR building was ready, and we moved in and began our printing about February first. Besides the printing of our papers,—*Christlicher Hausfreund* (German weekly), *Der Deutsche Arbeiter* (German monthly), *Evangeliets Sendebud* (Danish-Norwegian weekly), *Sions Vaktare* (Swedish weekly),—a number of tracts have also been issued, and with the stock of foreign books which the association has purchased from the Review and Herald Publishing Company, of Battle Creek, Mich., we are now able to fill orders for our various foreign publications.

However, we do not wish to be misunderstood. While the International Publishing Association will see that there is plenty of up-to-date printed matter prepared, and that all will know where to get it, yet it will take the united effort of our people to accomplish the work of reaching the foreign population in this country with our literature. The burden of our work will continue to rest where it has in the past, and while we shall be glad to fill all retail orders received for our books, tracts, and pamphlets as a result of our advertising, and while the near-by conferences containing a large foreign population may turn over some territory to the exclusive control of the association, for the training and development of workers, yet the large bulk of our foreign literature will continue to pass through the regularly established channels, our tract societies and depositories. Our English-speaking brethren and sisters, everywhere, must continue to realize the responsibility that rests upon them in supplying themselves with our foreign literature to place in the hands of those with whom they come in contact; and this is not only our duty, but ought to be considered a great privilege. Surely all among us are interested in sending missionaries to foreign lands, and anxious to hear of their success. But what is the difference between the foreigner in his own country and the one who has come to this country, at his own expense, and has been here perhaps but a short time? Should we now have less interest in him because he is right at our door? Is it not a fact that most of us fail to recognize our opportunities to labor for these? Orders have been coming in quite freely for our tracts

and papers, and some for our larger books, but a great deal more must be done. We trust in a few weeks to be able to get out an up-to-date catalogue, which is greatly needed. In the meanwhile, let us not be idle. We will call your attention to a few of our latest and leading tracts, which should be placed in the hands of the various nationalities:—

German Tracts

We Would See Jesus, \$1 per 100; The Thief on the Cross, and the Spirits in Prison, \$2.50 per 100; Have Faith in God, 50 cents per 100; Without Excuse, 50 cents per 100; Way to Christ, \$1.50 per 100; What Do These Things Mean? \$1 per 100; Signs of the Times, \$1.50 per 100; Is the End Near? \$1.50 per 100; The Veil Removed, 50 cents per 100; The Prophetic Word and the Last Warning Message, \$3 per 100; The Perpetuity of the Law of God, \$1.50 per 100; The Fire Test, \$1 per 100; Can We Know? 50 cents per 100.

Danish Tracts

We Would See Jesus, \$1 per 100; How Was the Sabbath Changed? 50 cents per 100; Perpetuity of the Law of God, \$1 per 100; The Gospel Remedy for Present-Day Isms, \$1.50 per 100; Which Day Do You Keep? 50 cents per 100; The Law of God, 50 cents per 100; Our Answer, \$1 per 100; Signs of the Times, \$1 per 100; Is the End Near? 50 cents per 100; Is Man Immortal? 50 cents per 100; Forbidden Ground, 25 cents per 100; The Sinner's Fate, 50 cents per 100; The Coming of the Lord, 25 cents per 100.

Swedish Tracts

The Present Truth, \$2 per 100; Christ and the Sabbath, \$3 per 100; True and False Interpretation, \$1 per 100; Can-right Versus Canright, \$10 per 100; Alarm of War, \$2 per 100; Christ and the Pharisees, \$2 per 100; Last-Day Tokens, \$3 per 100; Marshaling of the Nations, \$10 per 100.

Address International Publishing Assn., College View, Neb.

T. G. JOHNSON.

A Sunday Law for the District of Columbia

In the *Congressional Record* of April 6, 1904, on page 4538, is found the following:—

"Mr. Babcock.—Mr. Speaker, I ask consideration of the bill H. R. 11,819.

"The Speaker.—The gentleman from Wisconsin calls up the following bill, which the clerk will report.

"The clerk read as follows:—

"A bill (H. R. 11,819) requiring certain places of business in the District of Columbia to be closed on Sunday.

"Be it enacted, etc., 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.

"Mr. Maddox.—Mr. Speaker, I would like to ask the gentleman from Wisconsin a question.

"Mr. Babcock.—Certainly.

"Mr. Maddox.—Do I understand the amendment strikes out the word "fruits" entirely? [The bill had been amended in the committee.]

"Mr. Babcock.—It allows fruits to be sold.

"Mr. Maddox.—And closes up every other business?

"Mr. Babcock.—No; this bill has been prepared at the request and by the unanimous indorsement of the grocers and butchers of the District.

"Mr. Maddox.—And it only refers to them, does it?

"Mr. Babcock.—It only refers to them. They desire to close their business on Sunday, but the committee thought it was proper that fruit stands might be opened.

"The amendment was agreed to.

"The bill as amended was ordered to be engrossed for a third reading; and being engrossed, was read the third time, and passed."

Two requests were made for a hearing before the committee for the District of Columbia, one of them by a representative of the Seventh-day Adventists; but these requests were refused. The committee, as stated by the secretary, felt that the unanimous demand of the Butchers' and Grocers' Association should be regarded, and there was no need of, and should be no opportunity for, protest. I called at once on the secretary of the Senate committee for the District of Columbia, and was informed by him that he was certain that no hearing would be granted before the Senate committee. He stated that the bill was right, and that as we were in the minority, we had no right to protest against the voice of the majority in matters of religion.

Senator Long, of Kansas, who was next interviewed, though not a member of the District committee, seemed to be opposed to the bill, and stated that he thought the committee could be prevailed upon to give a hearing. Senator Stewart, of Nevada, who is the third member of the committee of thirteen, is opposed to religious legislation on principle, and is in favor of granting us a hearing. Senator Hansbrough, of North Dakota, who is the second member of the committee, seemed quite favorable to granting us a hearing. Senator Gallinger, the chairman of the District committee, is, however committed to the principle of religious legislation. Through him W. F. Crafts secures the publication of his National Reform documents at public expense.

If this Sunday law comes to the District committee, it is almost certain to be favorably considered. If it is favorably considered by the Senate committee, it is sure to pass in the Senate;

and then will inevitably follow a flood of religious legislation, and in time,—we can not say how long,—all we have expected will be experienced.

J. S. WASHBURN.

Field Notes

A CHURCH of sixteen members was organized at Peru, Ind., March 20.

A NEW church building was dedicated at Galesburg, Ill., Sabbath, March 5.

A COURSE of tent-meetings will be held shortly at Muskogee, I. T., where several have recently begun the observance of the Sabbath.

LAND has been donated and a considerable amount of material provided for the erection of a church building at Three River Falls, Minn., and the work of building is now in progress.

BROTHER W. A. BAKER, who is conducting meetings at Spring Valley, S. D., reports that "several have decided to walk in the light," and that money is being raised by subscription to buy back the old Spring Valley Adventist church building.

WRITING from Columbus, Ohio, Brother R. R. Kennedy says of the prosperity of the work there: "With the blessing of the Lord we have been able to pay off our mortgage debt of \$1,000. Over \$3,000 has been raised by the Columbus church for the advancement of the third angel's message in the world during the past year."

BROTHER P. L. HOEN reports from the Brooklyn, N. Y., Scandinavian church that "ten good souls have accepted the truth of late. One earnest brother," he says, "with whom I have labored, has just united with us, and is rejoicing in the truth. He has preached several years among the Free Lutherans of Norway, and now he expects, if the way opens, to attend one of our schools to prepare himself to carry the last message to his countrymen. I think his wife will soon unite with us also."

OF his experiences while in Fiji, Brother Fulton wrote: "We had excellent meetings. The day we celebrated the ordinances was a blessed day. Three precious souls were buried in baptism. One of them was a man I met over six years ago, when I knew only a little Fijian. I am glad to see him take hold after these years. He told me that what he heard then never left him. There are others waiting baptism on the north coast." Referring to a native official who has accepted the truth, Brother Fulton says: "One thing I remember he said was that the truth made such an impression on him that he never questioned who else would accept it. He said he was asked how many had accepted it. He replied that he did not know, but if only Jesus and himself were in this *lotu* (religion), it was all right. 'I am not for the many,' he said, 'it is the truth I want.'" The Lord is greatly blessing his work in Fiji. There are now more than one hundred and fifty Sabbath-keepers in that mission field.

Christian Education

Conducted by the Department of Education of the General Conference.

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

Agricultural Education

Support of People Leaving the Cities

"AND he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." This serious state of things is before God's people in this generation. The time is coming when all business relations will be interrupted, when even the necessities of life can not be purchased. God's people will have to provide for themselves, and it is readily seen that this can not be done in the cities. Our people must eventually leave the cities, and live in the country. "The time is not far distant when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains." Even now the Lord is sending us solemn warnings. "Out of the cities is my message." "Get out of the cities as soon as possible."

Serious Times Coming

"Serious times are before us, and there is great need for families to get out of the cities into the country." "The time is not far distant when the laws against Sunday labor will be more stringent, and an effort should be made to secure grounds away from the cities, where fruit and vegetables can be raised. Agriculture will open resources for self-support." It is quite evident from what has been revealed to us regarding the future, that the subject of agriculture, and agricultural education, should interest all our people. We must be planning to make this the means of our support. "The people should learn as far as possible to depend upon the products that they can obtain from the soil." Agricultural education is needed by those who are older as well as by the children and youth. They need it also as a fitting for missionary labor. "In every phase of this kind of labor they can be educating the mind to work for the saving of souls for whom Christ has died."

Aside from the difficulties arising because of our not reverencing the Sunday Sabbath, we have other similar reasons for making our homes outside the cities without further delay. The great combinations in the industrial world are making it impossible to maintain an independent living, free from serious hindrance, in the cities. Already in places, the people of God, who refrain from entering into the "confederacies," have found it necessary to turn to other occupations and localities. Seldom can they do better, in supporting their families, than to go into the country, and till the soil. "In these days of mammoth trusts and business competition, there are few who enjoy so real an independence

and so great certainty of fair return for their labor as does the tiller of the soil."

Homes in the Country

The Lord "wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. . . . Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity." "Fathers and mothers who possess a piece of land and a comfortable home are kings and queens." These homes are to be on small pieces of land, which are to be cultivated in the best manner, and made to produce as shown in our last article. "God can bless twenty acres of land, and make them as productive as one hundred." He can also make five acres produce as much as twenty-five. God's people, in their little homes, are to show what proper cultivation of the soil will produce.

Our Schools to Prepare the People

To turn our people from the cities into the country, a sentiment must be created, and a love of the country developed, with demonstration of the pleasures and possibilities of country life. This work our schools can do. They can "set on foot influences that would go far in turning the tide of migration which now sets so strongly toward the great cities." Many of those in the cities, ignorant of practical work in tilling the soil, must be taught how to make a living in this manner. Their children oftentimes know next to nothing regarding those things with which they need to be familiar. These children should receive this important training in our schools. If they are getting this knowledge now, they will be of great assistance to their parents in the near future, when all must leave the cities. It is in this connection that we are thus instructed: "Let the teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner." This requires quite a change in our school work, necessitating among other things the maintenance of school work during the agricultural season, and the attendance of students at that time of year,—changes that the serious character of the times demands shall be made soon.

H. A. WASHBURN.

The Colored Training-School

As we near the close of another year's work, we feel it only proper, in praise to our Maker, for whom this work is established, to speak of the progress of the work at this place. This year has been one of blessing to all connected with the school. The enrolment has been somewhat above the average for its eight years of existence, and we have never enjoyed a year of greater peaceableness and progress among the students than the present. The work in literary branches is somewhat in advance of previous years, and a number of students are expecting to leave the school, to take up work for which they have been preparing while here.

Last Sabbath and Sunday were special days of pleasure and blessing to the school. On Sunday five young men and

one sister were baptized. The occasion was a solemn one to the students. There are but very few, and these are among the younger members of the school, who have not taken this step. One interesting feature of the work this year is the attendance from the neighborhood, which shows the good will that prevails in behalf of the work in this community. We have an attendance of eight day-students from the community, who each pay promptly twenty-five cents a week tuition, which is comparatively high here. In previous years we have had only two or three day-students. We have not advertised our work, nor solicited in any way in the community, yet we are glad to note the good-will that prevails. Teachers and students all feel that the Lord is blessing the work here, and we believe that there is a much greater work for this school to do in the future.

B. E. NICOLA.

Home Life in Our Training-Schools

If we stop to consider that three fourths of the time of some of our young people, for a period of years, is spent in our school homes, the question assumes an importance which we might not otherwise attach to it. We can no more afford to let these homes represent mere boarding halls than we can be content to allow our private homes to degenerate into temporary stopping places. In these school homes—if there is to be no sad break in the life—character-building must go on, and the conditions should be such as to favor this development.

We are not left in darkness in regard to the purpose for which school homes have been established, neither are we in entire ignorance of details in the plan; but the "process,"—the working out of detail, the putting of these heavenly principles into actual, every-day practise,—that is where trouble may come in. Now if troubles have arisen in this phase of our work, and if any part of them has been due to failure in applying principles, then, manifestly, a study of principles is the thing indicated.

In observation of men and methods—I speak now in a general way, and not specifically of the subject in hand—I have sometimes been impressed that we are prone to look upon a principle as a cold, shadowy thing,—a something apart from the living and acting in ourselves,—a something which, if we try to take hold of it, seems to elude our grasp and slip away, leaving us to flounder on in the almost hopeless hope that sometime, somewhere, it will again float our way; and we shall be able somehow to "square up" our work by its standard. This is chimerical, but it may serve to emphasize the thought that a principle from God is not only a vital, but a vitalizing force. Our part is to open the heart to the reception of the life-germ, and let it work.

But what will it do for us—this vivifying force? It will do for us all that we will permit it to do. Its power is circumscribed only by our willingness to allow that power to be manifested in our behalf. It will leaven with sanctifying truth the individual life, and control our every effort for others. It will solve our problems just to the degree that we yield their solution to the wisdom it represents. In yielding to its influence, we shall be made to understand that "all God's biddings are enablings." Results will fall into the hands of him who cares

for them, and our daily tasks will become so glorified in the sunlight of divine service that we shall go about them in thankful wonderment that our human hands are permitted to touch a work so sacred.

This does not mean that we shall be carried along on "flowery beds of ease." We must not forget that while we are working for others, and watching and directing their development, God is working for us. The chiseling process must go on in our own lives if we are to have the best fitting for the Master's choice service. The soldier may parade and drill and fight his mock battles, but the test of his soldiership comes when he faces the enemy's guns. The skill of the sailor is gained, not in the calm, when sails flap idly in passing zephyrs, but in the tempest, when every power is stretched to its utmost tension to outwit the elements. And so experiences come to us to develop all-round workers for God,—men and women who are brave to act when action is necessary; who are quick to discern the "fighting chance" in the boy or girl, and lay hold of it to the consternation of Satan and his hosts.

Having determined that our perplexities are but blessings in disguise, we may be ready to discuss with a degree of calmness some of the problems that confront us in this many-sided question with which we have to deal.

HELEN C. CONARD.

Current Mention

—A Russian paper says the secret of the British move into Tibet is that much gold has been found to exist in that country.

—A property loss of \$300,000 was inflicted on West Tampa, Fla., by fire on the afternoon of April 4. One thousand people were made homeless.

—Report comes by way of Vienna of an earthquake in Macedonia, April 5, which destroyed 1,500 houses, and occasioned considerable loss of life.

—It is reported from Vienna that Russian officials at Warsaw are apprehensive of an uprising in Poland, rumors of a movement having this aim having been current there for some time.

—A Mormon official declaration against polygamy was issued by President Smith at the closing session of the seventy-fourth annual session of the Mormon Church at Salt Lake City, April 6. It denies that any plural marriages have been sanctioned by the church since the manifesto of President Woodruff in 1890, and declares all such marriages to be prohibited under pain of excommunication by the church. Prominent Mormons present at the session adopted a resolution promising to aid the church and the courts in carrying the declaration into effect.

—News has been received at Berlin of a terrible plague of locusts in German East Africa. The report says: "Fabulous swarms of locusts have devastated the valley of the Usambara, in German East Africa. They were first noticed coming from Womba on February 22. It is semiofficially stated that the most terrible snowstorm would not give any idea of the numbers of the locusts. The trees on which they settled have broken

down, and bananas and mulberry trees have been stripped, even the bark of the mulberry trees being eaten. Scarcely a green blade or leaf has been left in the forests or on the farms, except in the case of coffee plants, which the locusts tried but disliked."

—There are unconfirmed rumors of battles both on land and on sea between the Russian and Japanese forces, but the strict censorship on both sides still prevents the press agencies from obtaining reliable news. The steamship "Furst Bismarck" of the Hamburg American line, has been sold to a Russian company, presumably for the use of the Russian government. The Russian soldiers and sailors have been granted a special dispensation by the church, relieving them from the necessity of the orthodox three days' fast which began in Russia, April 7, for fear the fast might impair their fighting abilities. King Edward of England is reported to be engaged in an endeavor to bring about peace between the belligerent nations.

Donations to Washington, D. C., Church From Oct. 4, 1903, to April 1, 1904

SENT directly to the General Conference Treasurer.

Mrs. Harriet Barrows	\$ 3 00
W. H. Edwards, Treas.	1 00
J. W. Innis	5 00
Mrs. Alice Lawson	2 50
Elder and Mrs. Hottel	2 00
Jaala Phillip	5 00
Ida E. Rankin	10 00
Jacob Gehring	2 00
Montana Tract Society	1 00
Mrs. Alice H. Robinson, Treas.	34 85
Mrs. M. Boys	50
Mrs. Alice H. Robinson, Treas.	5 00
A. E. Everett	10 00
D. L. Sidler	1 00
Dwight Genung	2 00
A. G. Bodwell	5 00
Mrs. A. Weldon	50
S. S. Ryles	1 00
Matilda Olsen	10 00
Southern Illinois Conference	1 00
C. A. Hall	1 50
Mrs. C. G. Garner	1 50
H. H. Fisher	1 00
Mrs. J. S. Olive	1 00
Mrs. L. M. Willard	10 00
Mrs. Ellen Peterson	5 00
R. H. and Lucy Devereaux	75
Mrs. S. D. Stone	1 00
Mrs. Anna Swanson	1 00
Alice H. Robinson, Treas.	7 45
Battle Creek Tract Society	1 00
Pacific Union Conference	4 20
Mrs. Hanna L. Merrion	10 00
Mary R. Stern	14 00
John Davis	1 00
Isaac Graham	5 00
Mrs. Maria F. Benjamin	26
J. Sutherland, Treas.	40 50
Sarah M. Langdon	25 00
J. H. Jones	1 00
Albert H. Olesen	1 00
Clara and Lovina Woodworth	50
C. E. Knight, Treas.	2 00
Frank Friend	2 00
Mrs. D. Fulton	1 00
B. E. Tefft	1 00
Mr. and Mrs. C. H. Little	5 00
Mrs. J. L. Martin	1 00
Iowa Tract Society	48 36
D. F. Hupp	66 66
Sister Clark	10
Montana Tract Society	2 00
Linnie J. Shirley	10 00
Oklahoma Tract Society	1 25
Mrs. Alice H. Robinson, Treas.	6 20
Mrs. Agnes Hunter	1 25
Battle Creek Tract Society	2 00
C. E. Mansell	75
Pacific Union Conference	7 25
C. N. Woodward, Treas.	19 20

Lydia Brown	50
W. K. Norton	5 00
Mrs. A. H. Robinson, Treas.	14 36
J. Sutherland, Treas.	2 75
Mrs. A. H. Robinson, Treas.	1 50
Mary A. Bengnet	1 00
California Conference	12 23
Mary Roseberry	1 20
Addie E. Hare and sister	1 00
W. A. Wilcox, Treas.	5 50
Sarah Sichty	1 00
W. A. Wilcox, Treas.	1 50
Pacific Union Conference	3 00
Mrs. W. J. Ganoway	75
Mrs. B. F. Shoop	50
J. P. Larson	1 00
Eliza Garr	10 00

NOTICES AND APPOINTMENTS

Notice!

ALL absent members belonging to the Hewitt (Minn.) church who do not report before the close of the quarter ending July 1, 1904, will be dropped from the record.

CHURCH ELDER.

Notice!

ALL absent members of the Monroe (Wis.) church are requested to report in person or by letter to Mrs. S. M. Judd, Church Clerk, Box 106, Monroe, Wis., on or before May 15, 1904. The names of those who fail to report will be dropped from the record.

Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1904 will be held in the chapel of the Battle Creek College, on North Washington Ave., Battle Creek, Mich., Monday, April 25, 1904, at 3 P. M., standard time, for the election of trustees, and the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees,
E. L. EGGLESTON,
Secretary.

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.—Good S. D. A. to work on farm. Married man preferred. Long job to right person. Address, stating wages wanted, A. M. Davis, Jolon, Cal.

WANTED.—Strong healthy S. D. A. to learn baths and treatments. Salary from start. Write, giving weight and height, with references, to Oriental Bath Co., Columbus, Ohio.

FOR SALE.—Good health cafe, 145 S. 13th St., Lincoln, Neb. Established 3 years and 8 months. Owner wishes to move to Southern field. For particulars, address H. A. Hebard, as above.

WANTED.—Position where Sabbath may be kept, by practical bookkeeper having some experience in clerking. No objection to night duty. References given and required. Address J. C. Anderson, Box 43, Agra, Kan.

WANTED.—Office clerk; must be able to keep books and handle mail order correspondence. One familiar with German preferred. Address, stating experience and salary wanted, M. G. P. Co., 654 Cavalry Ave., Detroit, Mich.

WANTED.—Young man 24 years old desires work on farm. Is a S. D. A., and experienced in general farming and garden work. Address William T. Jones, Richland, N. J.

FOR SALE.—Orange and lemon orchard of 10 A.; Logan berries between trees on 4 A.; 8-room house, barn, well and city water. In National City, 4 mi. from San Diego, with 5-cent fare. Price, \$4,000; might accept part Ex. Address C. H. Barr, El Cajon, Cal.

FOR SALE.—Nursery stock of all kinds; first class; at most reasonable prices. More than a dozen of the very best varieties of strawberry plants; also early bearing varieties of fruit trees a specialty. For further information, address Emmanuel Missionary College, Nursery Dept., Berrien Springs, Mich.

"OLIVES and Beans" are delicious. Better than meat. More oil. (Don't think olives spoiled when scum forms on top. Empty brine, rinse, add stronger brine. Freshen out extra salt as used.) Stand can olives in 6 in. water in covered barrel for summer. Can you sell some olives? Write 297, Corona, Cal.

A SHORT time ago the Southern Missionary Society sent Elder J. E. Tenney, of Graysville, Tenn., twenty new slides made from photographs furnished by him, illustrating the buildings and the scenery of that place, and in acknowledging their receipt the elder writes as follows concerning the slides and the outfit he purchased some time ago:—

"The slides you sent me are everything that could be desired, and are perfect representations of the places they are intended to represent. If our ministers and general laborers throughout the field could realize the importance that is attached to illustrations, I am sure they would not fail to avail themselves of the use of such an excellent instrument, offered at so low a price. It is within the reach of every one, and will add many fold to the interest of the people in the subject presented. I am confident that with the use of the stereopticon, and appropriate slides, more than twice the number of people would listen to the presentation of truth as do with the usual methods, when no illustration is used. I hope to make such a practical use of this machine during the summer as to convince many of its utility, and induce them to add this interesting feature to their work."

These outfits are for sale by the Southern Missionary Society at Nashville, Tenn.; price, \$25, complete, slides extra. They can be purchased on the instalment plan by ministers and workers, and every inducement will be given all worthy persons to enable them to own an outfit. Write for further particulars.

Addresses

The address of Elder D. T. Shireman is Asheville, N. C., R. F. D. No. 1.

The address of Elder W. H. Armstrong is changed from 331 N. Green St., Greensboro, to 7 Johnson St., New Bern, N. C.

Publications Wanted

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

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

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

Mrs. Carrie Huling, Enid, O. T.

Mrs. S. Clement, Gentry, Ark., periodicals and tracts.

Eva E. Satterlee, Deansboro, N. Y., *Signs, Life Boat*, and tracts.

W. H. Armstrong, 7 Johnson St., New Bern, N. C., *Review, Signs*, tracts.

Obituaries

CORNELIUS.—Died at Orom, near Blair, Neb., Feb. 27, 1904, Ogla Cornelius, infant daughter of Brother and Sister Cornelius. The dear little girl will be greatly missed in this home, but through our tears we see the new earth, where death will never enter. Funeral services were conducted at the home by the writer.

DANIEL NETTLETON.

HARTUNG.—Died near Rock Creek, Ore., March 28, 1904, of consumption, Mrs. Sadie W. Hartung, aged 44 years, 10 months, and 26 days. She accepted the third angel's message under the labors of Elder H. W. Oliver, and loved the truth till the end of her course. A husband, two adopted children, and other relatives are left to mourn. The funeral services were conducted by the writer.

WELLINGTON FROST.

BULLOCK.—Died in Jewell County, Kan., March 21, 1904, after an illness of two years, Fannie M. Bullock, aged 21 years, 4 months, and 11 days. In August, 1890, she was baptized, after which she united with the Seventh-day Adventist church at Red Cloud, Neb. Her life was devoted to the service of God, and she was highly esteemed by a large circle of friends. Funeral services were conducted by the writer, assisted by Mr. Walker (M. E.).

O. A. HALL.

JORGENSEN.—Died at Blair, Neb., March 16, 1904, Miran Jorgensen, aged 67 years and 9 months. Brother and Sister Jorgensen have been Seventh-day Adventists for twenty-three years. Sister Jorgensen was a meek and quiet Christian. She leaves a husband and two daughters. We laid her away to rest till the morning of the resurrection. A large number of her friends and neighbors attended the funeral, which was held at the Seventh-day Adventist church; sermon by the writer.

DANIEL NETTLETON.

HERN.—Died at Baxter Springs, Kan., March 27, 1904, Sister Mattie Hern, aged 54 years, 5 months, and 17 days. Sister Hern was converted in early life, and united with the Baptist Church. In 1894 she accepted the third angel's message through the labors of Elder E. L. Fortner, and united with the Seventh-day Adventist church in Galena, Kan. She lived a consistent Christian life until the day of her death. She leaves a devoted Christian companion to mourn his loss. Words of comfort were spoken by the writer, from 2 Sam. 14:14.

W. F. SURBER.

SMITH.—Sister Johanna Smith peacefully fell asleep in Jesus at her home near Pulcifer, Wis., Feb. 6, 1904, aged 70 years, 8 months, and 19 days. She accepted the third angel's message about twenty-five years ago and united with the Linwood church, of which she remained a member until her death. She leaves three sons and three daughters and other relatives to mourn their loss. She died with a bright hope of coming forth in the glad resurrection morning. Words of comfort were spoken by the writer, from Job 19:25-27.

N. P. NEILSEN.

BALDWIN.—Died at his home in Baldwinsville, Mass., March 30, 1904, of pneumonia, Otis A. Baldwin, in his eighty-first year. Brother Baldwin accepted the Sabbath and kindred truths in 1865, and to him the light shone "more and more" to the end. It was his joy in the closing years of his life to talk present truth to his neighbors and friends, and his faith in the soon coming of the Lord and the resurrection from the dead brightened his days of suffering. He leaves a wife, three sons, two daughters, and other relatives and friends to mourn. Remarks at the funeral were made by the writer.

A. E. PLACE.

COX.—Albert V. Cox quietly passed away, after suffering about eight months with Bright's disease and dropsy, at his home at Hintz, Wis., aged 35 years, 9 months, and 16 days. Brother Cox together with his wife was baptized about four years ago at the Clintonville camp-meeting. He leaves a wife, two children, father, three brothers, four sisters, and other relatives to mourn their loss.

We laid him to rest to await the voice of the Life-giver which will awaken the sleeping dead. The funeral services were held in the Methodist church at Gillett. Words of comfort were spoken by the writer; text, John 11:25.

N. P. NEILSEN.

BENJAMIN.—Died at Dunlap, Iowa, Feb. 24, 1904, Mary Benjamin, wife of Daniel Benjamin, aged 60 years and 8 months. She was baptized and united with the Seventh-day Adventist Church in 1887. She was caring for the sick when she was taken ill, and died in a very short time. The funeral services were conducted by the writer in the M. E. church. A large congregation was present. Words concerning the sleep of the dead and the resurrection were spoken from Heb. 11:13-16.

DANIEL NETTLETON.

HAUGHEY.—Died at Academia, Ohio, March 23, 1904, Sister Ann Haughey, aged 66 years, 2 months, and 3 days. She was brought up in the Quaker faith, but later united with the Christian Church. She remained a firm believer in that church till she accepted present truth about twenty-five years ago. She leaves a husband, four sons, two daughters, and three brothers. Two of these sons are in the ministry of present truth, one in this country, one in England; another is a teacher in the cause of Christian education; the two daughters are Bible workers in the Ohio Conference. The funeral service was conducted by Elder C. A. Smith and the writer.

N. W. LAWRENCE.

BIGLOW.—Died at her home in Westfield, Ill., March 10, 1904, of paralysis, Sister Adeliza F. Biglow, in the sixty-fourth year of her age. Sister Biglow was a Seventh-day Adventist for more than thirty years, holding membership with the church at Martinsville, Ill., although deprived of church privileges. At the funeral a letter which she had written some time previously was read. In it she called the attention of all to the shortness of time, the near approach of the coming King, and the importance of being ready, admonishing all to keep the commandments of God and the faith of Jesus. In it she also gave evidence of her own acceptance of Christ as a personal Saviour. A husband, one son, and one daughter mourn her death.

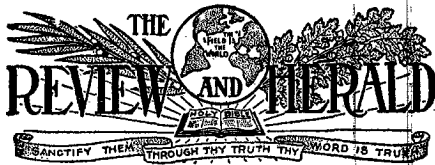
CHAS. THOMPSON.

CORNELL.—George Cornell, only remaining son of Brother and Sister Daniel Cornell, of Princeville, Ill., died of tuberculosis at San Bernardino, Cal., Feb. 19, 1904, aged 31 years, 2 months, and 20 days. Being affected with tubercular trouble, he went to California with the hope of getting relief, but he succumbed to this fatal disease, after an illness of several months, and peacefully fell asleep. He leaves a father, mother, one sister, and numerous friends to mourn their loss. The remains were taken to his home at Princeville, Ill., and he was laid to rest in the West Hallock Cemetery. The funeral services were held in the Seventh-day Baptist church at West Hallock, conducted by the writer, assisted by Elder Peterson (Baptist); text, 2 Sam. 14:14.

N. P. NEILSEN.

COOPER.—Died in Mexico City, Mexico, March 11, 1904, of valvular disease of the heart, Sister Lillie E. Froom Cooper, aged 39 years. For some time prior to her marriage, Sister Cooper was a Bible worker in the Illinois Conference. Soon after their marriage, Brother and Sister Cooper took the nurses' training course at Battle Creek, and came to Mexico as medical missionary workers in 1894. For a time they were connected with the work at Guadalajara, but in 1898 they came to Mexico City on a self-supporting basis, teaching nursing in the government hospital for a time. Sister Cooper was one of the charter members of the Mexico City church, and its clerk and treasurer at the time of her death. Her unwavering trust in God during years of invalidism and her zeal for the work were a source of inspiration to all who knew her. She leaves a husband and one son, a mother and brothers and sisters, but they sorrow not as those who have no hope. Funeral services were conducted by Professor Caviness and the writer.

GEO. M. BROWN.



WASHINGTON, D. C., APRIL 14, 1904

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

OUR first-page picture gives a view of the peaks of Arapahoe in the Rocky Mountains. There is perpetual snow on these peaks.

ON returning to the office after an absence of six weeks, the editor finds a large number of letters awaiting attention. They will be answered as fast as possible.

BROTHER A. G. DANIELLS has returned to Washington after an absence of about two months, during which time he has attended the sessions of four of the union conferences.

"THERE is a tendency to worship nature," says the well-known preacher, Dr. Larrabee, "to renounce the Christian religion and to go back to what the Greeks had—culture and nature. Since the year 1890 there has been a decided change in the world's thought."

ORDERS can now be filled by the tract societies and publishing houses for "Testimonies for the Church," Vol. VIII, and this book ought to have a prompt sale. An editorial article on page 4 deals quite fully with the contents of this latest issue of the Testimonies.

FROM our Nyassaland station Brother T. H. Branch writes that their two hundred acres of corn looks promising. He is putting in a few acres of cotton. We learn from Cape Town that Sister J. H. Watson and her little boy made a safe journey down from Nyassaland, and will remain in South Africa.

WE are requested by Brother F. E. Belden to say that judging from the frequent complaints received by him to the effect that the art booklet, "At the Door," has not yet been received by persons who bought the "Falling Stars and Niagara" picture, he fears that a package of addresses has been lost, and he desires to learn of all other such cases. Address him at Battle Creek, Mich.

WRITING from Aden, en route to East Africa, under date of March 18, Brother L. R. Conradi says: "A week ago today we left Joppa, Palestine, reaching Port Said, Sabbath early, and our steamer left that night. While it has

been quite hot in the Red Sea, yet we are all well and of good courage. Monday forenoon we had a fine view of Mount Sinai. We hope to reach Tanga, German East Africa, March 28." We hope to receive a full report of Brother Conradi's experiences on this missionary tour for later issues of the paper.

ON account of the strong desire in the local conferences to continue their State papers, and the consequent lack of support for their union conference paper, the Central Union Conference Committee has decided to discontinue the publication of *The Central Advance*. At the recent session of the Pacific Union Conference it was decided to change the *Pacific Union Recorder* from a sixteen-page semimonthly to an eight-page weekly.

ALL the union conferences in the United States have now held their biennial meetings, with the exception of the Lake Union Conference. This meeting will be held at Berrien Springs, Mich., May 17-26. The auditing committee of the General Conference will meet at the same place on Tuesday, May 17. The following persons, in addition to the General Conference officers, constitute this committee: William Covert, Allen Moon, W. J. Stone, C. D. Rhodes, W. A. Wilcox, J. Sutherland, Fred Johnson, and A. G. Haughey.

DR. LOCKWOOD writes from Kobe that one of our Japanese preachers there received a call to join the army for service. He explained why he could not conscientiously engage in war. It was an unaccountable reason to the authorities, and the penalty for refusal to serve in war time is death. They sent him to his home province for investigation, and word had just reached Kobe of his release from all liability to service. "There can be but one reason that punishment was not meted out to him," says Dr. Lockwood, "and that is because the Lord intervened in his behalf." These far-away conflicts mean much in our missionary campaign now. It is a time for prayer and for faithfulness in pushing the recruits and resources to the fields. Now, just now, is the time to work.

At a recent meeting of the General Conference Committee the following report of a special committee on Religious Liberty work was adopted:—

1. That the General Conference employ two men in addition to a stenographer, to work in the general interest of the Religious Liberty work.
2. That Elder Allen Moon and W. A. Colcord be employed by the General Conference, in harmony with the above recommendation.
3. That Washington, D. C., be the

headquarters of the Religious Liberty Department.

4. That the General Conference provide a Religious Liberty fund, to be maintained by one annual collection, and by a continuous donation open list.

5. That the name of this department be the Religious Liberty Bureau, and that the stationery bear this title.

6. That W. A. Colcord be appointed secretary of the Religious Liberty Bureau.

7. That the matter of literature and periodicals be referred to the Religious Liberty and General Conference Committees.

8. That it be the work of this bureau to disseminate the principles of religious liberty by every legitimate means and among all classes of people.

A Sunday Law for the District of Columbia

ON April 6 the House of Representatives of the United States passed the Sunday law which was published in the REVIEW of recent date. The proceedings will be found on page 20 of this number of the REVIEW.

We earnestly hope that this legislation, so long foreseen, may yet for a time be averted; but when a bill has passed the House of Representatives, it has gone a long way toward becoming a law. This precedent established, a flood of religious legislation for the District and for the nation inevitably follows. Surely by the direct providence of God the representatives of this message have come to the kingdom for such a time as this.

J. S. WASHBURN.

The Missionary Acre

WE have just sent out from the General Conference office the reading on the Missionary Acre plan, which was announced on this page last week. It is designed to be read Sabbath, April 16, and takes the place of our usual second Sabbath missionary letter this month, as it was thought best not to add to the number of readings sent to the churches. This is not an appeal for a Sabbath collection, but sets forth the plan adopted for meeting the old Battle Creek College obligations, and the reasons for remembering this plan at this time. It is brief, and the reading of it will take but a portion of the time allotted to the Sabbath service.

It has been sent to church elders, workers, and isolated believers. Any who have been missed may have a copy by addressing the General Conference. Isolated readers of the REVIEW will find the main part of the appeal in Sister White's articles in the issue of Dec. 3, 1903. The reprint comes with special timeliness just now, as the planting season opens, and acres and gardens may be planned for. Pledge blanks have been sent with the reading. These, when filled out, should be returned to Prof. P. T. Magan, Berrien Springs, Mich.

W. A. SPICER,
Secretary.