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THE GLOBE IS THE FIELD OF BATTLE
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HERALD

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BATTLE CREEK, MICH., TUESDAY, MAY 27, 1902

No. 21



EGYPTIAN MUSICIANS

OUR COUNTRY THE MARVEL OF NATIONS

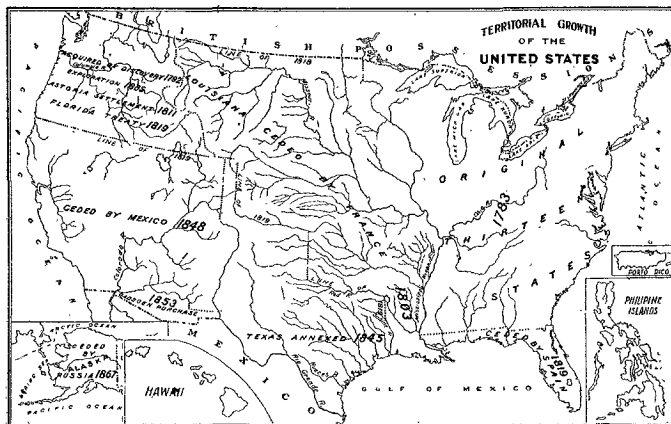
IN ENGLISH GERMAN DANISH
 AND SWEDISH



THE MARVEL OF NATIONS.

The important element in history is the working of divine providence in the affairs of men. To rightly interpret this, and learn its lessons, and shape our own lives in accordance therewith, is the part of true wisdom. Nebuchadnezzar was taught that the most high God ruled in the kingdom of men (Dan. 5:22); and the Jews missed the golden opportunity to prolong their national existence, because they knew not the time of their visitation. Luke 19:44. This is the day of God's preparation. Nah. 2:3. This is the day of OUR visitation. None should fail to know it.

"The Marvel of Nations" pictures the situation. Under the fostering care of a beneficent providence, our country has surpassed all other nations in material development, till now it stands forth the richest nation in ready money, the richest in resources, the richest in facilities for defense and conquest, of any nation on the globe. These developments are a marvel. It has been a friend of liberty, morality, and that righteousness that exalteth a nation. Prov. 13:34. This book tells how these principles have been exploited, and the results. All this was pre delineated on the prophetic page. Hence the wonderful phy-



sique of this nation. Its expansion and prowess became a living object lesson of the voice of God to the people. The thought of fulfilling prophecy should sweep the cobwebs of indifference from every mind, and when all the enviroing evidence shows that the fulfilling prophecy pertains to our own time, the very days in which we live, and to our own place, the very location which we occupy, so that our life and experience is inseparably interwoven therewith, what power can divert our minds from making all that field a theme of study to ascertain how far we may be enlightened and benefited by it. From every point of view this nation is a marvel, and challenges every man's attention. We can not ignore the mighty strides made in its progress, and we can not disregard expansion, the wonderful discoveries and inventions, which have almost lifted this nation into another realm. We can not set aside what God has said concerning it. We can not shut our eyes to the spirit of apostasy and decay beginning to manifest itself; we can not be indifferent to the issues clustering in the very focus through which we must pass. The pathetic voice spoken to the Jews is virtually repeated to us to-day, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Hold up before this land, the light. Warn the people of their danger. Rescue the perishing. This is the object of all revelation.



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Editorial

The Missionary Spirit

A MISSIONARY is one who is sent by another. This is the meaning of the word. The missionary spirit is the spirit which desires to be sent. This is the spirit of the gospel. One who has the missionary spirit is listening for the call, "Whom shall I send, and who will go for us?" and then promptly responds, "Here am I; send me."

The Great Missionary

JESUS regarded himself as one who was sent to represent another. Over and over again he used the expressions, "The Father which hath sent me," and, "He that sent me." Such a form of reference to his Father occurs over twenty times in the Gospel of John alone. While it was the desire of Jesus to be sent to this world as its Redeemer, yet his will was so completely submitted to the will of his Father that he did not come of himself. He was sent by his Father, and he was sent to represent his Father. He said: "I came down from heaven, not to do mine own will, but the will of him that sent me." "He that hath seen me hath seen the Father."

The Missionary Commission

WHEN Jesus had finished his work which he had been sent to do, he commissioned his followers to represent him in the work of saving men. His words are: "As my Father hath sent me, even so send I you." And his parting command was, "Go ye into all the world, and preach the gospel to every creature." The followers of Jesus are missionaries, persons who are sent to represent another. This distinguishes them from those who go without being sent by the Lord, and who represent only themselves. The apostle Paul understood this commission,

and regarded himself as a representative of Jesus and so completely identified with him that he applied to himself the prophecy which was uttered primarily with reference to the Messiah and his work. In justifying his turning to the Gentiles with the gospel message after the Jews at Antioch in Pisidia had refused to receive it, he used the prophecy recorded in Isa. 49: 6, saying "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." The life of Jesus was so fully manifested in the apostle Paul that he became a light of men and for salvation to all. Thus the Saviour of the world carries forward his work of salvation through men who by their union with him become saviors of others.

The Missionary Work

THE primary work of the missionary is to represent the one who has sent him. In reality this is his only work. There is much done by those who profess to be missionaries which is in no sense missionary work. One is not necessarily a missionary, and is not necessarily doing missionary work, simply because he has gone to a distant country to work under the direction of some board or conference. Those only are genuine missionaries, and are doing missionary work, whom the Lord has sent, and who really represent the Lord in their daily life and in the character of their work. Those who represent themselves, and work according to their own ways, are not the Lord's missionaries, although they may be called missionaries by men. The true missionaries can say: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Such missionary work as this is possible only when Christ dwells in the heart by faith. Paul's experience as a missionary was the natural result of Paul's experience as a Christian, which he expressed in these words: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." And this is the only basis of successful missionary work. We cannot of ourselves imitate the life of Christ. We can represent him only as he dwells in us and reveals himself through us. "It pleased God . . . to reveal his Son in me, that I might preach him among the heathen."

The man who has the same kind of a Christian experience as the apostle Paul had, will have the same kind of a missionary experience as he had. "Of the apostles of Christ it is written, 'They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.' Still the heavenly universe is waiting for channels through which the tide of mercy may flow throughout the world. The same power that the apostles had is now for those who will do God's service." The cry is coming up from many a field, "Come over . . . and help us." Some hearts have been touched by this call, and have said, "Here am I; send me." And still the Lord is calling for genuine missionaries for the work nigh and afar off. The church of Christ must be a missionary church. Are we living members of the true church of Christ? "By their fruits ye shall know them."

The Carte Blanche of Prophecy "Then Shall"

WHEN one would do another person an unconditional and an unlimited favor, he sometimes gives him what is called a "carte blanche," a paper containing his signature, and sometimes sealed with his seal, to make it authoritative, leaving the receiver to fill out the obligation as may please him, and superscribe it with any conditions he may desire to fill out. And the giver considers himself bound by them all.

Prophecy does to us, virtually, the same thing; that is, it spreads out before us the whole field of the prophecy, with all its promises, and often opens its formulas in regard to them thus, "Then shall," leaving us to gather up any of the promises we may desire, and complete the declaration with that. Thus we have placed in our hands a *carte blanche* with reference to any of the promises, to be filled out by any which we please. Is not this a blessed privilege? Two instances come to mind: one is from the prophecy of Daniel: "And at that time shall Michael stand up;" or, "Then shall Michael stand up," "and many of them that sleep in the dust of the earth shall awake." Dan. 12: 1, 2. The other passage is a part of the discourse of our Lord in his great prophecy of the kingdom: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end

come." Matt. 24:14. We stand to-day with these two assurances in our hands. In the one case we attach the words, "shall Michael stand up," and in the other, we fill out the declaration, "This gospel of the kingdom shall be preached," with the words "*shall the end come.*"

The inquiry, Are we nearing the end of this age? was never more deeply agitating the minds of the people than at the present time; and the prophecy quoted from Matt. 24:14 is the basis of it. And the Saviour's words, "This gospel of the kingdom *shall be* preached in all the world for a witness unto all nations," must indicate the publishing abroad to all nations of the coming of Christ, as the sign and the precursor of that event. Never were the evidences that the words of Christ were in a further stage of advanced fulfillment clearer than now. This we have statistics to show. Never was there such a world-wide work of evangelism in progress as now. Over three hundred missionary societies, more than ten thousand missionaries, and fifty thousand native helpers have spread their network over the earth. The Bible has been translated into between three hundred and four hundred languages and dialects, and publishes by its printed pages the gospel message which living tongues proclaim. A few countries like Tibet remain to be entered; but even their iron doors seem about to open; and thus the time may be very near when the work of evangelization can be finished, and to every nation the witness may have been presented of the near advent of the coming King. And even those peoples among whom no missionaries are yet located, are said to have come in contact with other missionaries and the testimony of the Scriptures, till they perceive the distinctive features of the gospel and the leading features of Christianity.

Looking the broad field over, we see a portion of the church wherein apostasy and "a falling away" was to be witnessed; and we see it fulfilled. But outside the professedly Christian world, in the domestic and commercial world, and especially in the political world, where the jealousies, bickerings, and antagonisms of men come into play, it is very plain that men are not led by the Prince of peace nor by the spirit of the gospel. Through the spirit of selfishness, which everywhere prevails, men are more and more throwing off the restraints of law, and anarchy is more and more controlling the world, as it was in the days of Noah before the flood. As we look out over the earth, in a broad survey, we inquire, What feature of any sign given to point out the coming of the day of God, is lacking from the picture? These things do not reveal the day nor the hour of the coming of the Lord; but they loudly call upon all men to awake and be watchful; for great and important changes are now

hanging over the world. "Ye, brethren," Paul says, "are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. . . . Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:4-6.

U. S.

Prophecies of Destruction

INTEREST in the subject of volcanic activity, its phenomena and causes, has been greatly stimulated by the recent catastrophe on Martinique, which ranks as one of the greatest and most tragic disasters ever wrought by the outburst of the earth's internal fires.

Regarding the origin of these fiery upheavals, science affords us no positive information. No man has been able to interview nature on this subject. In the volcano man beholds the working of forces beside which his own boasted powers sink into utter oblivion, and before whose terrors his wisdom can suggest only precipitate flight. His study of these stupendous phenomena must be conducted at a safe distance, and has resulted thus far only in speculation and theory. It is no longer believed, as it was once, that the earth is a vast molten mass covered with a hardened crust a few miles in thickness, through which in places the internal fires find vent. While it is known that there is heat stored in the interior of the earth, it is not thought that this is sufficient to account for such an excessive temperature as that in the interior of an active crater, where rocks and metals lie in a fluid state, to be ejected in the form of molten, flowing lava. It is regarded as quite certain that the explosive force within the volcano is steam,—not merely the vapor of water heated to the boiling point, but steam generated under the pressure of miles of overlying rock and earth strata, where it is heated to a temperature of several thousand degrees. Water unconfined boils at a temperature of 212° Fahrenheit, and becomes steam; but under the tremendous pressure of a mile or more of earth crust it is believed there might be red-hot or even white-hot water, prevented by such great pressure from expanding into a gaseous form. When, however, this pressure is from some cause partially removed, or the pent-up subterranean forces are sufficiently augmented to burst the barrier, the laws governing the action of heated water suddenly assert themselves, the superheated water becomes superheated steam, of such tremendous explosive force as to pulverize the rocks about it and produce the tremendous and awe-inspiring phenomena characteristic of volcanic eruptions. Whether the high temperature which generates this superheated steam is caused by internal friction from the weight and shrinking of the earth's crust, or by chemical action, or by some

other agency unknown, are questions concerning which scientists are yet speculating.

Three classes of volcanoes are recognized,—the active, the quiescent, and the extinct. It is to be noted, however, that this classification is based rather on supposition than on actual knowledge. "Extinct" volcanoes have sometimes awakened to sudden and tremendous activity. The celebrated Mt. Vesuvius was an "extinct" volcano prior to the overthrow of Pompeii in A. D. 79. In the same chain of mountains to which Vesuvius belongs are volcanoes which, after the destruction of Pompeii, remained quiet for seventeen centuries, and then broke out again into sudden activity. Some volcanoes seem to be subject to a law of periodical activity, eruptions coming at somewhat regular intervals. Cotopaxi, in Mexico, is an example of this class. Stromboli, on the other hand, which is sometimes called "the lighthouse of the Mediterranean," has been in continuous eruption since the beginning of human recollection.

The greatest volcano in the world is in the territory of the United States. It is the vast crater of Kilauea, in the Hawaiian Islands. Ten times within the last century this volcano has been in eruption, and it is always more or less active. The crater is more than three miles in diameter, and within it is a literal lake of fire and brimstone, a vast, seething mass of lava, from the surface of which balls of liquid fire are continually rising and bursting in the air. In 1855 this great crater poured out 38,000,000,000 cubic feet of molten lava, and again in 1859 a stream of lava flowed for a distance of fifty miles from the crater, covering this distance in eight days.

The amount of matter thrown out from the interior of the earth in a great volcanic eruption is almost inconceivably vast. In 1783 Skaptar Jokull, one of the principal volcanoes in Iceland, vomited forth an amount of lava estimated to be greater in volume than Mount Blanc. Cosigüina, a volcano in Nicaragua, in 1835 buried a district nearly fifty miles wide under eight feet of ashes and volcanic dust. The present eruption on St. Vincent is estimated by Governor Hodgson, of Barbados, to have cast two million tons of dust across the sea and on to the latter island. Here we have examples of vast changes in the earth's strata taking place almost in a day, instead of occupying the æons of time which some geologists assert must elapse before any extensive alteration in the earth layers can be accomplished.

The explosives manufactured in these subterranean laboratories of nature possess a power beside which all man's boasted achievements with powder and dynamite are cast completely into the shade. The largest gun in the world is capable, theoretically, of hurling a

projectile weighing less than one ton, a distance of twenty-one miles. Some authorities assert that its range will be but little over half this distance. But Cotopaxi, in one of its periodic eruptions, shot out a mass of stone weighing two hundred tons, which landed nine miles away from the crater's mouth. Smaller stones have been hurled a distance of thirty-five miles.

The greatest eruption within recent times, and probably the greatest ever recorded, was that of Krakatua, a small mountain only about three thousand feet high, situated on an island between Java and Sumatra. This was one of the "extinct" volcanoes, there being no record of any previous eruption during the three centuries it has been known to Europeans. On Aug. 29, 1883, it became the center of an earth convulsion which was felt almost around the world. Terrific explosions followed one another every few minutes, the sound of which was heard thousands of miles away. A huge tidal wave was sent rolling across the Pacific, inundating the shores of Java and Sumatra, and drowning thirty thousand people. So great was the violence of the ejecting force, that it pulverized the matter it sent up from the crater, hurling it many miles into the air, in which the finer dust remained suspended until it had drifted around the globe, producing the red sunsets which were a phenomenon of that year in this country. A large part of the Indian Ocean was showered with lava dust to a depth of several inches.

Besides such materials as lava, ashes, mud, steam, and sulphur, a volcanic eruption usually sends out poisonous gases and vapors, which are almost instantly fatal to animal life. There is every reason to believe that it was from such poisonous fumes that most of the people of St. Pierre came to their sudden death.

Modern exploration has brought to our knowledge more than five hundred volcanoes, scattered from the arctic to the antarctic regions, but especially numerous along the borders of the Pacific Ocean. The number of eruptions recorded within recent years points to the conclusion that the earth's internal fires are increasing rather than diminishing, as indeed is to be expected in a world "reserved unto fire" at the end, to which it is now hastening. In the light of Bible prophecy these great catastrophes become typical of the coming "day of judgment and perdition of ungodly men."

L. A. S.

"A MAN cannot be saved by himself. Salvation is a common salvation. The very bond that unites to Christ, unites to his people. The new life in the soul wages an unremitting war against selfishness."

Into the Heart of Africa

It was but a few weeks ago that the call came to enter Nyassaland. Our mission funds were low, and work was already planned to the extent of the resources. But the time has come for quick work. When the trumpet sounds the charge, we must go forward. The Lord laid the burden upon the conferences, and now a well-equipped party is ready to sail for Africa, and a mission station awaits them, so that there will be no long, expensive, and wearing delay of months in seeking a place and building suitable quarters in which to open work. It has been a quick work, even as that in Hezekiah's day, of which we read: "And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly." 2 Chron. 29:36. The details of our Nyassaland arrangements are told in another department of this paper.

This move is a token of good cheer to this people. God knows the path into all the dark fields. He is preparing his workmen to lead us into every corner of this earth. As we rise to the high plane of heaven's own missionary enthusiasm, so that every resource is devoted to the finishing of this work, do you not believe that we shall see the work of years done in a few short weeks? We certainly shall.

It is an inspiring view that we get of the dark continent just now. In the British colonial fields to the southward, strong conference interests are being built up, so that in the near future splendid resources for pushing the work into the interior will be available. Already a strong mission committee has been formed in South Africa, in whose hands the home board has placed the advisory direction of the work for the interior.

From Matabeleland, northward, our brethren are pushing their stations, having already reached the Zambezi, not far from Victoria Falls. On the Gold Coast we have still a foothold, and the work begun there years ago must be revived and pushed eastward. From Egypt our brethren are looking southward toward the Sudan and the head waters of the Nile. Now, in Nyassaland, our workers will push northward toward the same point. We lack only an Abyssinian contingent, to operate from the east to the westward, and Africa would be surrounded. The thought is enough to fire every heart. It may sound like big talk to speak of surrounding Africa with the few workers we have in the field. But we may count the angels on our side.

Africa is a vast continent. Its numerous tribes speak over seven hundred dialects. But a few score of leading languages will reach most of the people. We need not be at all dismayed. The Lord knows all the tongues, and his angels have threaded every one of those

thousands of beaten paths that run from the coast away toward the heart of Africa, where sin has reigned so cruelly. The slave trade, the drink traffic, the white man's greed, have wrought ruin these many years. Now the time has come for the blessed message of Christ's coming to be carried to those who are waiting for it. That multitudes are even now prepared to receive it is evident from what has been done in Matabeleland, the Gold Coast, Egypt, and now Nyassaland, to which we have but just been introduced. Pushing in from all sides toward the heart of the continent, it need take but a few years till even darkest Africa is lighted up with this blessed message that is now sent to lighten the whole world with its glory.

W. A. S.

The World's Unrest

It is a remarkable and significant picture which is drawn from day to day by the press telegrams setting forth the condition of affairs in the various countries and governments of the earth. Strife and commotion prevail over a large portion of the civilized world. Year by year events have been leading up to this condition of things, until we have become so accustomed to the daily account of political and social disturbances, war, riot, and revolution, pestilence and famine, earthquakes, and disasters by land and sea, that we fail to think of these occurrences as anything out of the natural order of events. It may be profitable to note briefly just how far our world is to-day from that condition of peace and safety bordering on a coming millennium, the reality of which is so often assumed by religious teachers.

Beginning with the situation in Europe, we note that the largest country there—Russia—appears to be in a state of general upheaval. A revolutionary propaganda has attained vast proportions among the students in the colleges, and serious outbreaks are frequent, followed by wholesale arrests by the police. In central Russia and in the Baltic provinces the peasants have been driven by famine to throw aside all legal restraints, and vast districts are in a state of anarchy. The reports which reach the world outside of Russia are believed to suppress rather than exaggerate the truth.

In Sweden all trade and industry were at last reports paralyzed by a general strike, which it was threatened would be kept up until the people in general were granted the right of suffrage.

In Germany there is great industrial depression, and vast numbers of people in the large cities are out of work. In Spain the young boy king has just succeeded in taking his throne, after much anxiety and exertion on the part of his

adherents to prevent a revolution. His assassination on the day of his coronation was prevented only by the fortunate discovery of the plot which had been laid in Madrid by his political enemies.

Passing to Asia, we find the great empire of China still unsettled from the effects of the recent rude awakening it received at the hands of the great world powers. There is revolution and fighting in the south, and in the north the question of Russian occupation of Manchuria disturbs not only China, but Japan and England as well.

In India there is little to be seen but a dark picture. Plague and famine hold deadly sway over vast districts, and thousands of victims perish daily, while the great world goes unheeding on, too busy with other matters to pay attention to its neighbor lying wounded by the roadside.

In South Africa affairs have not yet righted themselves from the shock of the Boer war. Up to the present time, fighting has been general over a large district, and industry is but just beginning to recover from the paralysis inflicted by the war and by martial law. How much longer the war may continue, there is no reliable means of knowing. Its termination may still be some distance in the future.

In the Western hemisphere the quest for general peace and quiet is equally vain. Here likewise is seen the smoke of war, and the ear is disturbed by the harsh sounds of political and industrial strife. Hayti and Santo Domingo are in the throes of revolution, and there is civil war in Colombia and Venezuela. Not much more stable is the condition of affairs in Ecuador and other South American countries. Argentina and Chile have long stood ready to settle their differences by means of the sword.

In our own country there is just now a great strike which paralyzes the anthracite coal industry, and brings distress upon hundreds of thousands of people. The rapid growth of the trusts, and the contest some of them are now waging with the government to determine whether they or the people are to be supreme, cast a dark shadow upon the outlook for industrial peace.

Nature herself is in a state of strange unrest. Disasters by land and sea follow one another in quick succession, and the hearts of many are failing them for fear. The mysterious forces locked up in nature's arsenal are breaking loose, and scenes are witnessed which suggest the end of the world. These things add greatly to the general confusion and disquiet.

All this is not in the natural order of human events, and this is a fact each of us should realize. We are drifting upon a rapid current, which is taking the world more and more swiftly, though

to the final gulf. Where are some of the landmarks that were prominent a few years ago? What has become of the Armenians, the tale of whose woes filled the columns of the papers not long ago? Have the Kurds ceased their work of massacre and pillage? Are the Armenians and the Jews now accorded better treatment by the Turk? At last accounts they were being persecuted as before, but the matter evoked no feeling in other lands, because it was without any particular political or monetary significance. The Russianizing of Finland is filling that land with bitter oppression and suffering, but scarce a mention of it appears, because it is not a matter that affects the price of stocks. The shocking murders which once required a column or more each in the daily press for adequate mention, are now too common and insignificant in comparison with other things to occupy more than a few lines in fine print in the columns of the large dailies. These are omens significant of rapid changes and the swift approach of some great event.

Because of the wickedness of men, the Spirit of God, which is the Spirit of peace, is being more and more withdrawn from the world, and with the loss of its restraining influence, the spirit of strife takes possession of the people. This state of affairs must continue and grow worse and worse, until, having driven the divine Spirit wholly away, men are wholly given over to the possession of evil passions. Then the judgments of heaven will fall upon a world confirmed in impenitence, and the Prince of peace will come to cleanse the earth of its iniquity and prepare it for the inauguration of his eternal reign.

L. A. S.

Studies in the Gospel Message

THE subject of the Sabbath school lesson for June 7, the tenth in the present series, is The Promises to David, and the special portion of Scripture studied is 2 Sam. 1: 1-17.

In the present lesson we have a good example of how the outward circumstances under which instruction is given in the Scripture are in themselves a part of the lesson, and often serve as a key to the correct understanding of the real subject matter of the lesson. In the first place it is David "the king" rather than David as a private individual, and then David "my servant," who is mentioned. This is emphasized by the fact that the name "David" does not occur at first, but he is referred to simply as "the king." Then the circumstance is mentioned that "the king sat in his house." This is not done merely that we may know just where David happened to be at this time, but because it is a part of the real lesson, which deals with the house of him who is both King and Serv-

had given him rest round about from all his enemies." This circumstance was in harmony with the work which he thought to do, as he himself afterward said: "I had in mine heart to build an *house of rest* for the ark of the covenant of the Lord." 1 Chron. 28: 2. Furthermore, because the house of the Lord must be "an house of rest," it was not David's privilege to build it, although he made the preparations for it. His purpose was pleasing to the Lord, but that purpose was to be fully carried out only through his son. Solomon said, at the time of the dedication of the house: "It was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name." 1 Kings 8: 17-19.

David himself had informed Solomon, his son, of his purpose, and had told him the reason why he was not permitted to build the house, and of the Lord's promise to him of a son who should build the house. "And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God: but the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name." 1 Chron. 22: 7-10.

The house of the Lord is a house of rest. The King who dwells in the house of the Lord says, "Come unto me, . . . and I will give you rest." And the very name which the Lord gave to David's son, Solomon, which means peaceable, was in harmony with the whole object lesson. When the greater Son of David was born, of whom it is prophesied, "Even he shall build the temple of the Lord," the angel choir sang of "peace, good will toward men." And "he is our peace," and he has "made peace through the blood of his cross," and in his parting talk with his disciples he said, "Peace I leave with you, my peace I give unto you." It was therefore indeed fitting that the man who was to build the house of the Lord, which was in itself a prophecy of the incarnation of him who was to make the flesh his tabernacle, should be "a man of rest," that his name should be Solomon, and that the time of his reign should be a time of peace and quietness. So full of meaning are the very circumstances under which the promises

From America to England

Our party of thirty sailed from New York, Wednesday, April 30. Six traveled by the steamship "St. Louis," and twenty-four by the "Oceanic." It is now Tuesday afternoon, May 6, and the "Oceanic" is nearing Queenstown, Ireland, where this letter will be posted. We are due at Liverpool early to-morrow.

So far our voyage has been about all that we could desire. The boat is clean and well ventilated; the officers, stewards, and sailors are pleasant and obliging; the weather has been pleasant, and the sea very smooth; and we have had a good class of fellow passengers. But very few of our party have experienced any unpleasantness from the motion of the vessel. Nearly all have taken their meals regularly, and have really enjoyed the voyage. For all these blessings our hearts have daily gone up to our kind Father for his loving care. We hope that those of our company who sailed on the "St. Louis" an hour before we left port have had as good an experience as we have. While we would not complain nor turn back if our voyage had been hard, yet we are thankful for the sunshine and the good cheer that have been ours.

Six of our company are delegates to the European Union Conference, which is to be held in London, May 15-25. These delegates are Brethren H. W. Cottrell, C. W. Flaiz, N. P. Nelson, H. Schultz, and E. R. Palmer, and myself. Brother Cottrell, president of the Atlantic Union Conference, attends in behalf of that conference. Brother Flaiz goes by request of the Northern Union Conference, of which he is president. Brother Nelson is a representative of the Central Union Conference, and the Scandinavians generally. Brother Schultz goes by vote of the Southwestern Union Conference, and especially represents the German brethren in America. Brother Palmer will give special attention to the book work.

I am glad that these brethren are visiting our European conferences as delegates from sister conferences in America. For many years our European conferences have been sending delegates to the General Conference in America. These delegates have come to tell us of their great fields and pressing needs. They have done their best to place the situation before us as it is, and thus to arouse us to provide more help to give this last message to the millions in their fields. They have been successful to some degree. But the response from America has been feeble compared with the needs of Europe and our ability to send them laborers and funds.

This step on the part of the Union conferences in sending delegates to Europe means a change in the order of

things. These delegates are going to see the situation for themselves, and for those whom they represent. They will visit the different conferences, and join the committees in a thorough study of their fields, their needs, and the opening providences of God for the extension of the cause. As they sit down with their European brethren and seriously look into the very problems they are facing year after year, they will be able to understand the field as they could not by any verbal report given at the General Conference. This will enable them to give our brethren in Europe the counsel they so much desire regarding a forward policy. And when they have united with these brethren in planning for the advancement of the work, they can return to their fields in America to work earnestly to secure the help that must be provided to carry out these plans.

Again I must express my joy that it has seemed good to our union conferences in America to send brethren to inquire into the needs of the great European field. Each union conference pays the expenses of its delegate, and, better still, sends its delegate that on his return he may help all the people in the conference to do more for Europe than ever before.

But will not this move greatly increase the already large traveling expenses of delegates?—I think not. For many years our foreign conferences have been sending many delegates to the General Conference. But if our American delegates do thorough work while in Europe and on their return to America, the European delegation can be smaller hereafter. Thus this expense of sending delegates from America can be saved by making the delegation from Europe smaller. This will place a part of the burden of expense on our American conferences, and will give our brethren in America an opportunity to become better acquainted with the work in Europe. There will be gain from every standpoint.

In this company we have nine canvassers who have been appointed to the English field. Our brethren in the various State and union conferences have united heartily with us in selecting the best available men in response to this call. The names of these canvassers, and the places from which they have been sent, are as follows:—

G. W. Bailey, New England; H. E. Holmes, his wife and child, California; W. B. Scott, his wife and two children, North Pacific; Wm. Olmstead and his wife, Oklahoma; Arthur Carscallan, Dakota; L. A. Hartford, Kansas; Earnest Taylor, Texas; W. O. James, Nebraska; and Joseph Brandt, his wife and daughter, Wisconsin.

As the traveling expenses of these workers will be quite heavy, and as the funds of the Mission Board are needed for the support of the missions, we decided to call upon some of the stronger States for donations toward paying the traveling expenses of these canvassers. We have already received the following amounts:—

California, \$250; North Pacific, \$250;

Oklahoma, \$200; Dakota, \$75; Nebraska, \$75; Minnesota, \$175; Michigan, \$100; and New York, \$75. Total, \$1,200. The States of Wisconsin and Kansas also expect to contribute something toward the expenses, but the definite amount has not yet been reported.

Letters recently received from England indicate that our brethren there are rejoiced with the prospect of securing such a good corps of experienced workers.

May those who read these lines pray that the Lord will so guide these workers that a good work will be done.

A. G. DANIELLS.

Note and Comment

"SMOKING Church Services" are the latest innovation in London, reports the *Literary Digest*. These "services," it adds, "promise to attract workmen who have hitherto been outside the pale of religious influence. Archdeacon Wilberforce, of Westminster, started the movement in April by inviting the men who were fitting up the Abbey for the coronation, to attend service in the cloisters during their lunch hour, and giving each man an ounce of tobacco. Many accepted the invitation, and joined heartily in the services."

To this it seems appropriate to add the comment that the church might be made still more attractive in this same line to most people by breaking down all its barriers of distinction between godliness and carnality, and making it like the world altogether.

PROBABLY the most highly civilized city on the earth to-day is Paris, if we may judge from the fact that all other civilized lands take their fashions from that place. But when we inspect the life of this most highly polished city, we are led to the conclusion that civilization is not the source of all that which exalts and adds value to human character; and that some people—the Parisians, for example—might even be better off if their civilization had not proceeded quite so far. Here is an item reported from the French capital, which in our view points in this direction:—

The American visitors here cannot understand the seeming indifference of the Parisians in regard to the Martinique disaster. Beyond the half-masted flags over the government offices there are no signs of public mourning. The people flock to their usual resorts, attend the races, fill the theaters, none of which have been closed, no "extras" are issued, and there is no demand for them. But the evening papers, containing bulletins of the automobile race, are eagerly purchased.

We may well beware of too much civilization. Salvation—that which alone makes life worth living to any people—comes not from Paris, or London, or New York, but from the gospel of God, which teaches men to love their neighbors as themselves.

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.

"His People's Portion"

GIVER of all and Guardian blest,
Thy promise now fulfill,
To every soul by storm distressed
Speak the glad word, "Be still."

In quietness and confidence
Behold thy strength shall be,
In quietness and confidence,
Be still and trust in me.

Behold the lilies of the field,
Consider how they grow;
Behold, my child, the birds of air
Which neither reap nor sow.

Be sure if God so clothes the earth
And heeds the raven's cry,
He will receive his people's prayer,
And all their needs supply.

O thou of little faith, be strong,
Believe, and thou shalt see,
Though scant the harvest field to-day,
God can provide for thee!

In humble patience strive to learn
Obedience to his will,
The Lord's salvation is at hand;
Wait patiently; be still!

—Eva Young.

Praise

As an angel beaming bright,
Spreading trails of golden light,
Sowing everlasting flowers
In the dullest, loneliest hours;
Cheering prisons, dark and drear,
Dismal dungeons, damp, severe,
Miry pits, unfavored plains,
So is praise, when sorrow reigns;
Blessing all the glooms of time
With its radiancy sublime.
And as more, in midst of pain,
Praises flow from out the heart,
So the more our spirits gain
With the angels' souls a part.

—Mrs. Howard Watson.

A Reform Needed

MRS. E. G. WHITE

If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth.

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them.

In all our work we must obey the laws which God has given, that the physical

and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear.

Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth.

The Word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of appetites unsanctioned by Heaven.

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all things, to act our part toward keeping the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling.

Common Errors in Diet

Intemperance is seen in the quantity as well as in the quality of food eaten. The Lord has instructed me that as a general rule we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves, and God desires them to realize that pain is the result of transgression.

Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if proper care is shown in regard to the quality and quantity of food eaten.

Many eat too rapidly. Others eat at one meal varieties of food that do not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would deny the appetite, and thus give the stomach op-

portunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God.

To eat on the Sabbath the same amount of food eaten on a working day, is entirely out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be specially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the Sabbath should be selected with reference to the duties of the day on which the purest, holiest service is to be offered to God.

Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions. But if the stomach is abused by habits that have no foundation in nature, Satan takes advantage of the wrong that has been done, and uses the stomach as an enemy of righteousness, creating a disturbance which affects the entire being. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested,—and all because the nerves of the brain are disturbed by the abuse heaped on the stomach.

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach afflicts the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings, when he should say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has benumbed his brain power.

Relation of Health Principles to Spirituality

The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light.

Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by wrong eating? Shall we transgress God's holy law by following selfish practices? Shall our inconsistency become a byword? Shall we live such unchristianlike lives that the Saviour will be ashamed to call us brethren?

"Counsel on Health," p. 378-379.

Shall we not rather do that medical missionary work which is the gospel in practice, living in such a way that the peace of God can rule in our hearts? Shall we not remove every stumbling-block from the feet of unbelievers, ever remembering what is due to a profession of Christianity? Far better give up the name of Christian than make a profession and at the same time indulge appetites which strengthen unholy passions.

God calls upon every church member to dedicate his life unreservedly to the Lord's service. He calls for decided reformation. All creation is groaning under the curse. God's people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth. When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience.

The apostle plainly states that those who reach a high standard of righteousness must be temperate in all things. The Lord sends this message to his people: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

The Harvest Is Sure

NEVER mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they will follow you.

Know this, that never yet
Share of truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead
Reap the harvests yellow.

Thus, with somewhat of the seer,
Must the moral pioneer
From the future borrow;
Clothe the waste with dreams of grain,
And, on midnight's sky of rain,
Paint the golden morrow!

— Selected.

Self-Government Means Self-Support*

IN studying the message in general, we have found that self-government is an essential of it; that self-government is Christianity; that the power of it is divine; that it is a divine attribute made manifest in the flesh by divine power. There is another phase of our work that is wrapped up in that. You all agreed to-day that self-government is right; that it is Christianity. I am sure that to-night you all agree to that. And now, with that: just as certainly as self-government is the right thing, so certainly self-support goes right along with it. I am willing that you should think of that just as long as you choose, until you can all say, Amen.

I commit myself to the principle of self-government. How is that government going to be run financially? how is the government going to be supported materially? Since the government is self-government; and that government must be supported materially, there is no other way of support than self-support. Inevitably, the support must come from the same source as comes the government.

Then you see it is everlastingly fixed; we never can get away from it. As certainly as we believe in self-government, we stand flat-footed everlastingly upon the principle of self-support. Then every man who is a Christian will be a self-supporting worker; every man who is in the ministry will be self-supporting. We must all say Amen to that.

That is plain, just from the statement of the case. There are considerations that confirm it, that make it impossible for anybody ever to escape it with any face at all.

In our previous study we found that self-government does not end with the individual himself alone; but the individual finds only in God the power to govern himself; that the individual finds in God his sole, his infinite resource in everything that pertains to government. That is self-government. Then, what is the fountain of self-support?—The source of self-government is the source of self-support. We cannot escape that; and that source is God in Jesus Christ.

Is it not plain enough that any man who professes to be joined to God, who professes that God is his sole source of strength, who professes that God is his all in all,—what kind of a heart can the man have who will say that he cannot support himself with God? Is God stranded?—No; he can make his own way. Now, we are ministers of the gospel in the world. Whether a man is a minister of the gospel in the actual preaching of the gospel, set apart by the laying on of hands and the call of God, or whether he is a minister of the gospel simply because he has received the gospel as a plain, every-day Christian, it is all the ministry of the gospel. And "the gospel . . . is the power of God." As certainly, then, as any person receives

the gospel, he receives the power of God.

Think of it. Here is a man who professes that he has received the gospel, professes that he has received the power of God, and yet cannot make his way! How do those things fit? You see, on the face of it, that what that man professes is a fraud. I do not mean to say that he is consciously practicing a fraud, that he is intentionally passing off a fraud, that he is a hypocrite—not that; but I do say that the man who professes to have received the gospel, the power of God, and then cannot make his way in the world, whoever he may be, whatever his calling is,—the man who professes to have received the power of God, and then cannot make his way in this world, has simply allowed himself to be defrauded with a mere figment, with a mere profession without the reality; with the mere form of godliness without the power. That is perfectly plain; for the power of God is substantial, there is something to it.

So entirely is this principle true that we may illustrate it thus: Suppose a man in this world living without God, as the world does; and that man cannot make his way, is always in debt, always behind, cannot plan, cannot execute, so as to keep himself clear, but is dependent on all around him. Suppose that he receives the gospel. He receives the power of God. And that power of God will make him a successful man in everything that he puts his hand to from that day forward. And if that be not so, then he has not truly received the gospel at all; he has received a mere form of things. He has taken upon himself a mere profession of things, an empty figment of things, without the reality, without the real power that he professes to have received.

That is so; there can be no two ways about it. Otherwise, if it is so, and if we acknowledge that it is so,—that a man the day after he professes the gospel can do no better than the day before he professed the gospel, and cannot make his way, but is always behind, and always depending on those around him to help him forward,—if we are to allow that the person who receives the gospel is no better able to make his way than before, then I want to know what the gospel is worth? and what is the use of preaching the gospel? If the gospel does not bring into my life something that was not there before, then it is nothing to me more than it was before: and that is nothing—a mere figment, a hollow sham.

But the gospel comes to the world as the power of God. And that is what it truly is. The man who truly receives the gospel receives the power of God. And it is everlastingly true that any man in this world clothed with the power of God is able to do what he never could do before.

But the gospel is not simply the power of God, it is also the wisdom of God. We preach Christ the power of God and the wisdom of God. He is made unto us wisdom, and righteousness, and sanctification, and redemption. Then in the gospel there is power to enable man to do

* From a talk by Elder A. T. Jones, at the recent session of the Lake Union Conference.

what he never could do before, and there is wisdom to enable him to devise and to execute in a way that he never could before.

To say that a man has received from God power, and to say that God in Christ has become his wisdom and his knowledge, his instructor and his teacher, to show that man the way, to lead his mind in new paths and divine ways, is at the same time to say that that man can see a way to do better than he did before, to devise differently from what he ever was able to do before, to execute as he never was able to execute before, and has power to accomplish with all this what he never could accomplish before. And then to recognize, to allow for a moment, that that man cannot make his way in the world, is a disgrace to God and a fraud upon himself.

Shall I profess that the wisdom of God is given to me, that the knowledge of God is at my disposal, that the Spirit of God is put upon me to guide in wisdom's way, and that the power of God is given to me to reach forward in the accomplishment of divine things, and then actually give the impression by my actions in the world and by the fruits of those actions, that all that is not so? If I make all that profession, and then my work does not pay my way, if it does not bring results to the cause of God in any fair proportion for what I take out of the cause of God in wages and expenses, will those two things fit?—Those two things cannot possibly fit.

The only fitness of things, then, in your profession of the gospel, and in mine, as ministers of the gospel, the only fitness that there can possibly be in our profession, is that our work shall bring into the cause of God more than our wages and expenses can ever take out. And each one of us is to be everlastingly ashamed of himself if that is not so—until it shall be so.

And still further: the preaching ministry is the key of the whole work of the Lord in this world. I say advisedly, the *key*, for it is literally true that whichever way that key turns, things go. If the preaching minister is dilatory, trifling, weak,—as certainly as he is of that sort, so the whole cause wherever his influence reaches will become that sort; all the people will become that sort.

But if the minister is wide-awake, energetic, inventive, thoughtful to devise and powerful to execute, clothed with the power of God, and really preaches the power that does all this for those who receive it,—then as certainly as the key turns that way, so the whole cause wheresoever that minister's influence reaches will be of that sort. All the people to whom he preaches will be of that sort.

Now we have a problem. Every conference and conference committee knows that it is a problem in this work of reorganization to bring the ministry of the Seventh-day Adventist cause upon a self-supporting basis, to bring the ministry of the cause to where their work will bring into the cause more than their wages and expenses take out.

Upon what principle, by what process of reasoning, can I argue that I shall spend my time a whole year at conference expense, taking from the treasury in wages and expenses five, six, or seven hundred dollars, and bringing into the cause one, two, or three, four or five individuals, and perhaps none at all? I want to know upon what principle of fairness I can do that thing.

Of what is the conference composed?—The members, the Seventh-day Adventists that are within the territory of that conference. The conference committee are simply men chosen from the membership to have the care of the funds, the property, and the work of the conference. And they are to guard the funds, as well as to care for the business, of the denomination in that conference.

Those funds come from the people. True, they are tithe that belong to God; but those tithes you know come from the poor people. I mean poor people, because Seventh-day Adventists are generally poor, and that is why we have so much money. That is straight. You can always trust the poor. We are not to despise the rich. Thank the Lord that he can save even the rich; but we never can put our trust in rich men, nor in the money of rich men. Our trust can be safely put in the poor, and never be disappointed.

Thank God always when he does gather in a rich man, and save his soul; but of all things do not put your trust or any kind of dependence at all upon his wealth. I do not mean to say that he will give nothing. That is not it. But I do say that it is wrong in principle to rest any kind of hope upon the money of the rich. Our dependence is not upon money; it is upon God. Our dependence is upon righteousness; it is upon character. And that is one thing that Seventh-day Adventists everywhere, and in our institutions particularly, must soon settle once and for all: that money shall never be allowed any kind of weight as against character.

Character is the one thing. Character, righteous character, in an institution is worth more than all the money that that institution could make in a million years.

For an institution to compromise with falsity in character, and overlook unrighteousness, condone iniquity in employees, for fear that the abrupt stoppage of a press, or the disarrangement of a department, or even the stoppage of the whole institution for righteousness' sake, would cause the loss of "so much money," of "such an important job," or would jeopardize "so much of a steady income," is simply deliberately to love iniquity and hate righteousness. And there is nothing that has cursed Seventh-day Adventist institutions in our day more than that very choice, which in itself is a choice of the love of iniquity and the hatred of righteousness. Not that they deliberately stand up and say, "I do love iniquity, and I do hate righteousness." But if an employee uses obscene language, or plays wicked tricks,

or does ungodly things, or carries on mischievous practices, and the management of that institution knows of these things, and then holds that man in their employ, just because to eliminate that individual would cause the loss of this job or that piece of income, or the favor of such and such a man, or such and such a set of people,—what is that but deliberately to put wealth, income, influence, money, against character; "business" against Christianity; and deliberately to commit the management and the institution itself to iniquity as against righteousness? It is as clear a decision, as clear a choice, of the love of iniquity and the hatred of righteousness as a man can make.

I was saying a moment ago that the tithes come largely from the poor, from the hard-working, self-denying people. You know it. Poor widows who have to labor at the washtub and practice self-denial and careful management in every possible way to support themselves and the children who are dependent upon them,—these faithfully turn over to the treasury of God the tithe that belongs to the cause of the Lord for propagating the gospel. Then I want to know what kind of a heart there can be in me if I have the face to drift along a year, much less year after year, as has been done, bringing practically nothing into the treasury, and taking out those sacred funds by the hundreds? Where is the spirit of fairness? Where is it only as between man and man?

Well, then, let us stand up and be men enough to refuse to have anything to do with any such thing as that. Let us be manly enough to decide that if our work cannot bring into the cause of God more than our wages and expenses take out, then we will put ourselves at something in which it will do it.

(To be continued)

The Morning's Message

"WHEN o'er earth is breaking
Rosy light and fair,
Morn afar proclaimeth
Sweetly, God is there."

The Love of Christ Constrains Us

G. W. REASER

WE have reached the time of supreme importance in proclaiming the third angel's message to the world. Each swift-fleeting year brings us nearer the close of our pilgrimage, nearer the consummation of all things earthly, nearer the coming of the Lord. Each hurrying moment narrows the rapidly closing space between to-day and the limit of probation for all mankind, while it lessens the sum total of our opportunities for doing good, for preparing for the great change to be brought "at the revelation of Jesus Christ," and for saving souls in his soon-coming kingdom.

Nothing of eternal worth, nothing that will be counted of enduring value before the judgment bar of God, is performed without the inspiration of an unselfish

motive. This being true, would it not be well for us, as individuals, to stop a moment, adjust the search light, and consider the motive power which prompts us to action? Is it simply the idea of securing our *own* salvation, or does a broader, higher, and more noble main-spring actuate our lives? Do we wholly consecrate our lives, our all, for Christ's sake, being inspired by the love which prompted him to exchange the courts of glory for the manger, Gethsemane, and Calvary? or is there another motive power seated on our heart's throne? Considering the thought that Christ could not enjoy the bliss of heaven while he beheld our lost estate, can we settle down complacently and be at "ease in Zion," assuring ourselves that our personal salvation is secure, while we permit the blood-bought souls at our very doors to perish for want of a saving knowledge of the truth as it is in Jesus?

Brethren, does the love of Christ constrain us? Do we fully sense the force of the truth that, since he died for us, we, to whom life is given solely by virtue of his atoning sacrifice in our behalf, should not henceforth live unto ourselves, but "unto him that loved us, and washed us from our sins in his own blood"?

We are debtors to all men. Are we each ready to say, As much as in me lieth, I am ready to carry the everlasting gospel to all men? The moment we lose our love for perishing souls around us, that moment we virtually dry up our own spiritual blessings, for the Lord will not continue to bestow spiritual blessings upon us, unless we, in turn, are channels of blessing to others. We cannot get a large supply of the blessing of the Holy One, and bottle it up in our hearts; it will certainly leak out, and leave our souls barren and desolate.

We are in a fallen world, peopled largely by lost members of the human family. We have only a limited time to remain here. The glorious possibility of eternal salvation lies just before us, if life is improved. In view of this solemn fact, the only course that wisdom can dictate is to improve the passing moments, to consider the present from the standpoint of eternity. The central figure in the great plan of salvation is an all-sufficient Saviour. The central thought in this plan is love divine. The Father gave the Son, the Son gave his life. That which prompted the Saviour to make the greatest sacrifice known to the universe, was the prospect of eventually seeing "of the travail of his soul," in the blood-bought, redeemed throng, who will finally share his life and glory in his everlasting kingdom; and this alone will fully satisfy him. He will soon be satisfied. Shall we, in that day, share in the joy of our Lord?

Power with God and Men

HARRY CHAMPNESS

"AND Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him."

It is night. A solitary man has thrown himself, helpless, on the ground. With strong crying and tears he is pouring out his prayers and supplications. The brook flows on unheeded with its babble over the loose stones and great bowlders. The cry of the jackal and of the night owl is unnoticed by that agonized heart. An awful sense of dread and fear settles upon that prostrate man as the past rises up before him. His iniquities prevail against him.

He sees himself again standing by the bedside of his aged father, with the skins of the kids of the goats upon his hands and upon his neck. He feels again the guilty dread that had seized him that day when his father insisted on feeling him. He trembles once more as the words still sound in his ears: "The voice is Jacob's voice, but the hands are the hands of Esau." Yet he knows that God has not forsaken him because of his sins, and so he gathers himself up to meet with God before he should meet with man on the morrow.

He has heard that Esau is coming with four hundred men. He humiliates his soul before God, and determines that he will humble himself before his brother on the morrow. "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant," is the cry of his soul. God is going to demonstrate the truthfulness of it.

Suddenly in the darkness of the night a hand is laid upon him. He springs to his feet to meet his unknown assailant. They are locked together in an awful embrace until the breaking of the day. Then the unknown visitant touches the hollow of Jacob's thigh, and the hollow of his thigh is out of joint as he wrestles with him. And Jacob, stripped of all his self-energy, no longer wrestling, but clinging, comes out of that encounter, limping, halting on his thigh, a prince with God and a king with men. "By his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him."

The prey of a great spoil has been divided. The lame take the prey. We enter maimed into life. He revives the heart of the humble and contrite. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." We must be stripped of all our self-energy before we can have power. "God resisteth the proud, and giveth grace to the humble."

O, it is good when God steps into our lives, and puts his finger on the thing that has been thwarting his purpose! It is good to have a limp in all after-life as long as the power of Christ may rest upon us. The thorn in the flesh may

remain, but his grace is sufficient; for his strength is made perfect in weakness.

God does not want our strength. He wants our weakness. There must be emptying before there can be filling. There are wonderful possibilities in store for those who will abandon themselves in God's hands. We must have power with God before we can have power with men. Like Jacob, we set ourselves to work to wrestle for it. We find that it can come only by throwing ourselves helpless on God.

What the church needs to-day is power,—not the power of human schemes and plans, however good they may be; not the power of oratory, however pleasant it may sound; but the power of the Holy Spirit. This can be obtained only by utter abasement. We are too strong for God. We need to come down. We must humble the soul before God. There is too much self-energy in all our methods. When we are stripped of this, the Spirit of God will begin to work.

This is the day of his power. This is the time for the glorious closing triumph of this message. Who, then, is willing to consecrate his service this day unto the Lord?

The Last Appeal

E. J. WAGGONER

WHEN Israel first came out of Egypt, they were not really delivered from the house of bondage, because their hearts were still there. This was why they did not enter into rest. They were still in bondage, and most of them died without entering into rest. It is little profit to have the body come out of Egypt and leave the heart in. In bringing his people out of the captivity of Babylon, the Lord desired to give them perfect freedom of soul as well as of body. So all were left free to come out or to stay in. None could be really set free, so long as the very thing that caused them to go into captivity was allowed to enslave their hearts. God was doing a deeper and more lasting work than merely to strike fetters of iron from the limbs of his people. So we are not to judge of the success of this work by the few that then heard the call and came out.

As we read the prophecies of Isaiah concerning the work of Cyrus, we can see that these go on to speak of the work of Jesus, of whom Cyrus was a type. It is Christ who alone can build God's eternal city, and let go his captives; for only he can set men free from the bondage of sin. He is the Good Shepherd who shall perform all God's pleasure. Isa. 44: 28. In the departure from Babylon, in the days of Cyrus, we see the beginning of a work which is not yet completed, and which will not cease until God's people are all set free from every species of spiritual bondage. In the closing call of the gospel, we find God's last appeal to his people to come out of Babylon. Revelation 18.

"BLESSED is the man whose air castles are in the New Jerusalem!"

"O LOVE, thou bottomless abyss,
My sins are swallowed up in thee!
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesus' blood through earth and
skies,
Mercy, free, boundless mercy, cries."

THE WORLD-WIDE FIELD

China's Future

J. N. ANDERSON

FOLLOWING the Boxer uprising in 1900 and its suppression by the entrance of the allied army into Peking, the next problem confronting China and the powers was, to use a current term, reconstruction. After such a tremendous convulsion of this ancient empire, whose very existence seemed to tremble in the balance, it was only natural that the great question would be of China's future.

With the Chinese imperial court in hiding in a distant province, and the allied forces in possession of the palaces

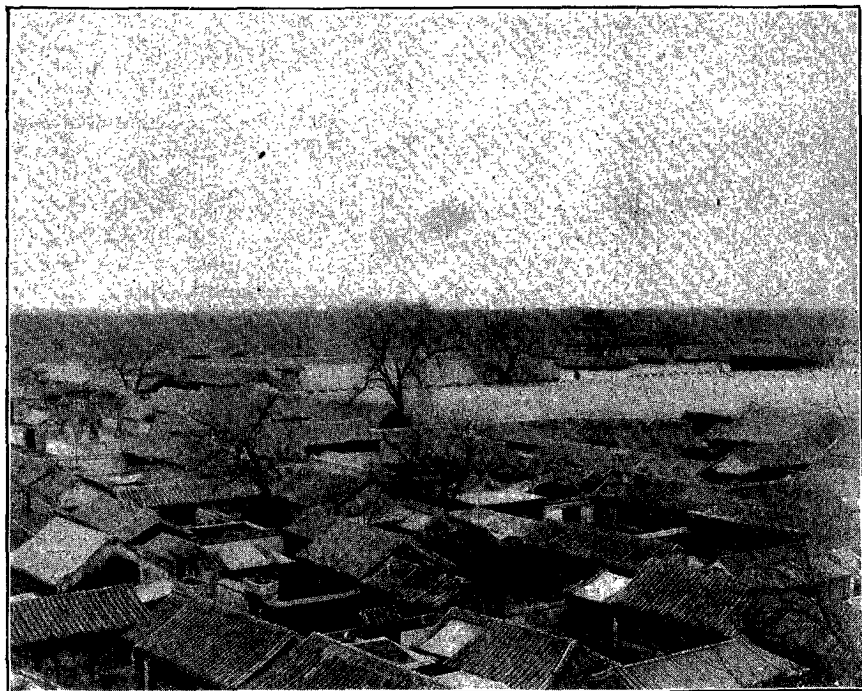
A few of the ringleaders in the uprising have been executed, and an indemnity of about two hundred and twenty-five million dollars has been fixed on the Chinese empire. The empress dowager with her court has returned to Peking, after an absence of about eighteen months; and contrary to all hopes and expectations, the young emperor has been seated on the throne, although his power is only nominal. During this period, if reports are to be credited, Russia has been playing a shrewd diplomatic game for territory in the north, which has caused more or less suspicion on the part of the other powers. This

proves that it tends to curb the northern Bear.

But whatever political changes may or may not come, we cannot be in the dark about one thing,—the ultimate future of China will never be determined by politics. Statesmen and diplomats act important parts in the history of states, but the peace and destiny of China, or of any other nation, can neither be bestowed nor taken away by these personages. That China needs able and honest rulers, who both can and will introduce reforms, political, industrial, and educational, there can be no doubt. If the East is to keep pace with the West in the sense of material and worldly progress, she must by all means have the benefit of Western science and arts. China, with her almost inexhaustible but undeveloped resources, and four hundred millions of people scattered over a vast territory, needs the Western mechanical invention with which to move herself. Nor can we doubt that all these inventions and discoveries fulfill a great purpose in the plan of God.

But China's one great need is not political reforms, Western arts and civilization, or education, but the divine life, the kingdom of God. The gospel is God's power directed to the salvation of humanity, and this is the sole power capable of healing stricken China. Not that we may ever expect to see China as a nation receive the gospel, and so be saved as a political unit. History knows no such miracle, nor does the Bible give us promise of such results, but it does hold out to us the promise and the prediction that "this gospel of the kingdom shall be preached in all the world [*οικουμένη*, the habitable earth] for a witness unto all nations." Jesus cast the leaven of his gospel into the entire mass of humanity, in the hope that believers will "come from the east, and from the west," "out of every nation, and of all tribes and peoples and tongues." And almost three thousand years ago the prophet Isaiah described this ingathering of God's elect from the continents: "Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim [China]."

Here, then, is China's only hope of permanent reconstruction; not by any change of external environment, but by the operation of an inward life-giving principle—"Christ in you, the hope of glory." The key to the whole situation in China, as elsewhere, has been put into the hands of the Father's "little flock." "Ye are the light of the world," and "the salt of the earth." This gives to us, then, as individuals and as a denomination, a great opportunity, and it is equally clear that it puts upon us tremendous responsibilities. Are we ready and willing to assume them? To refuse in this critical and opportune time means our eternal loss. Now, as never before, does the message need loyal, self-sacrificing messengers. God's truth is steadily marching onward, and this great Oriental world needs scores of our de-



A GLIMPSE OF PEKING

and other sacred places of the capital, the whole world waited for a great crisis. It might be the immediate, violent dismemberment of China,—the mournful fate of Poland a few decades ago,—or by a sudden, unexpected national reassertion this great nation might rise as one man, banish the hated foreigner, and slam the door in his face. Nor was this merely a fear; for some men of long experience in Chinese affairs thought it possible that, having once roused the giant (China) from his dream of four millenniums, he might, after coming to a consciousness of his strength, go forth out of his own house and ruthlessly slay his European neighbors, even as the Huns swept over the Roman empire. These were some of the gloomy forebodings of thoughtful men in 1900.

At the present moment the ultimate consequences of that upheaval are still problematic, but we are nevertheless permitted to review the course of events in the East during the last two years.

suspicion, whether well founded or not, has evidently taken definite, concrete form in the Anglo-Japanese alliance, which was formed last January, having for its avowed object the maintenance of the *status quo* in the far East, and in addition the mutual well-being, political and commercial, of the signatory powers. This last step is hailed by many, especially the friends of England and Japan, as a measure of far-reaching importance, making for peace and prosperity in the Orient.

While it is difficult to forecast the more remote results of this alliance, it seems quite likely that its immediate effect will be to promote peace, or at any rate to postpone the dismemberment of China. Both England and Japan are staggering beneath heavy national debts, and they seek only their own interests when they labor for the national integrity of China and Korea. That this alliance may provoke Russia to attack Japan is more than likely, but that only

voted young men and young women. Let God call you in whatever way he may choose; and when once you have heard his command to go, let nothing divert you. All things are ready, and delay on our part can bring only defeat.

Brazil—Its History

F. W. SPIES

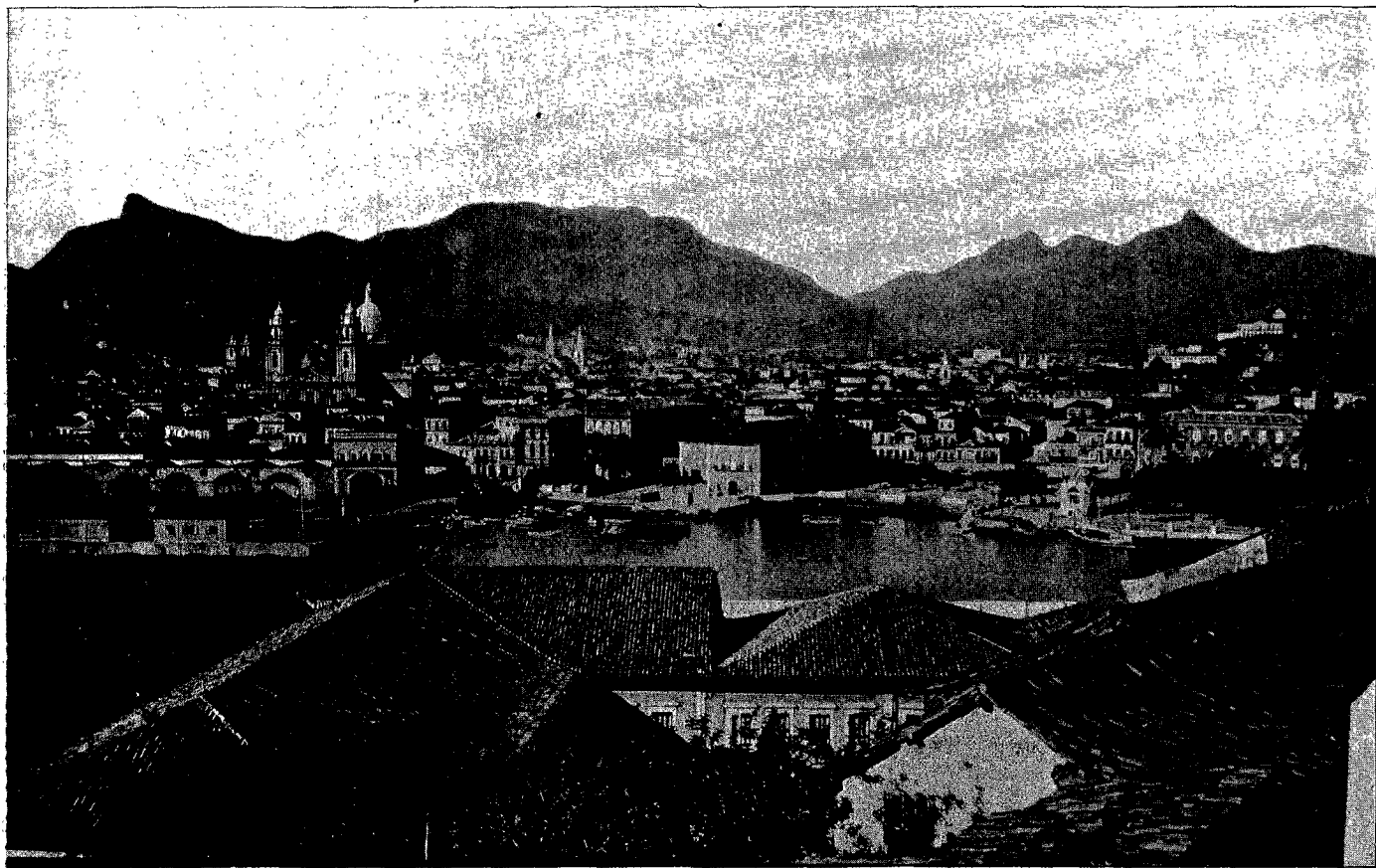
BRAZIL was discovered in the year 1499 by Vincent Yañez Pinçon, a companion of Columbus. The next year the Portuguese navigator Pedro Alvarez Cabral had been commissioned by D. Manoel, king of Portugal, to sail to India in order to secure the commerce

centuries Brazil was practically shut up to the outside world. During this time foreign vessels, were only allowed to touch at Brazilian ports to obtain supplies or repair damages. This condition of things continued until 1808, when John the VI of Portugal was compelled with his court and family to take refuge in Brazil, in order to escape the French.

From this time a new era opened for Brazil. King John VI opened Brazilian ports to foreign commerce on Jan. 28, 1808, the date of his arrival at Bahia, and he also was the first to permit the free exercise of every kind of industry to all classes of Brazilians. During the first year of his residence in Brazil, he

residents of the city of Rio de Janeiro, compelled the prince regent to swear submission to the new constitution which had been framed in Portugal; yet this did not avoid the rupture that was threatening between Brazil and Portugal. Brazil made an effort to secure her independence, but not until she threatened an appeal to arms was the independence finally granted them from Portugal, on Sept. 7, 1822, and then Dom Pedro was declared "Constitutional Emperor of Brazil" by the municipality on Oct. 12, 1822, under the name of Dom Pedro I, and his coronation took place December 1 of that same year.

The rule of Dom Pedro could scarcely



THE CITY OF RIO DE JANEIRO

of that country. He was driven by adverse winds far from his track, and having no knowledge of the existence of the ocean currents, was carried to the coast of Brazil. Cabral, supposing it was a large island, gave the newly discovered country the name "Ihla de Vera Cruz" (island of the true cross). Later this name was changed to "Terra de Santa Cruz" (land of the holy cross), and finally to Brazil, on account of the abundance of vermilion-colored wood found in it.

Although discovered in the year 1500, the Portuguese made no attempt to colonize Brazil until the time of King John III, who reigned from 1521 to 1557. The oldest city of Brazil is Bahia, formerly called San Salvador. It was the capital of the country until 1763, when the seat of government was transferred to Rio de Janeiro because of its greater strength and security from attack.

But from the first, or as soon as colonization began in Brazil, Portugal adopted a selfish colonial policy, and for three

established a royal treasury, a national bank, supreme tribunals of justice and finance, and also, for the first time, a printing office and official gazette.

The first foreigners who came to Brazil after she had opened her ports to the commerce of the world were the English. They came immediately after this event. The French did not come until 1814, but in numbers soon outstripped all others, almost all the small trades and industries falling into their hands.

On Dec. 16, 1815, Brazil was, through a royal decree, elevated from the state of colonial dependency to the dignity of a kingdom, conjointly with those of Portugal and Algarve. In 1820, a revolution breaking out in Portugal, John VI was compelled to return to that country. Upon his departure he left the administration of Brazilian affairs to his son, Dom Pedro, as prince regent, and a council of four ministers. After the departure of John VI, the Portuguese troops, aided by a large body of loyalist

he called a successful one. The financial condition of the country did not improve under his administration, and commerce and industry suffered much under the depreciated currency of the country. Further, the arbitrary temper of Dom Pedro I and the unconcealed lack of sympathy between him and his subjects also gave rise to endless controversies and reclamations, and finally led to his voluntary abdication of the throne in favor of his only son, Dom Pedro de Alcantara, at this time not six years old, and he returned to Portugal. The young prince was immediately proclaimed emperor under the title of Dom Pedro II. A regency was at once formed, to take charge of governmental affairs until Dom Pedro II had reached his fifteenth year, at which time he assumed the duties and responsibilities of government.

In 1839 steamship communication was opened along the coast; in 1850 steamship communication was also opened with Europe, and in 1865 with the

United States. In 1871 a law was passed with the design of gradually abolishing slavery, and May 13, 1888, slavery was wholly abolished. But the abolition of slavery dissatisfied the planters, and created a dislike to the existing imperial form of government, and through a revolt of the militia under Marshall Deodoro Fonseca, on Nov. 15, 1889, the imperial form of government was abolished, and a republic proclaimed. But the existing facts show that the republic has not brought the country that prosperity that was expected, for commerce and industries are at present in a very bad condition, owing to the poor state of the country's currency. Yet the change of government has done one thing for which it should at least receive credit. It has broken the power of the papacy in this country, and the present constitution guarantees religious liberty to all.

As the stability in temporal things diminishes the world over, the third angel's message comes, offering to all the eternal riches. May many souls accept this rich grace so freely given, and prepare for Christ's soon coming and eternal kingdom.

Austria

J. P. LORENZ

AMONG the many needy fields that are ripe for the harvest, Austria, I believe, stands prominent, although we have heard little concerning the just demands which this country is making upon us as a people. Why should the land from which sprang those valiant pioneers of the Reformation, who dared lift up their voice against the abominations of the age, even at the sacrifice of their own lives, now be among the last to share in the triumphs of the everlasting gospel?

We are far behind. Others have gone before us, preparing the way. About twenty-seven years ago the Free Reformed Church sent its first missionaries to Austria, and to-day they have about one thousand members in Prague alone, to say nothing of their numbers elsewhere. The Baptists and Methodists have also done some successful work. While the missionaries were at first interfered with in their work,—indeed, so great was the opposition from the authorities that a Protestant delegation was sent to the kaiser,—there is very little to hinder the spread of the gospel now. Many of the people are longing for something better than they have. This is clearly demonstrated by the great strides of the "Los von Rom" (Loose from Rome) movement. According to statistics, during the last five years over five hundred priests have left the priesthood, taking up some other vocation. Long ago the higher classes became disgusted with the doings of the church, and even the poor and ignorant are unsettled.

There being so many different nationalities represented in the empire, German was chosen as the language of the government. National pride is one of the distinguishing characteristics of the people, especially of the Bohemians. These,

with many other things, gave birth to various and conflicting parties, whose strife and contentions are increasing to an alarming extent. There is much prejudice against the Germans and everything that is German. It will therefore be necessary that we train native workers for this field, and that we have small tracts, pamphlets, and books in the Bohemian language. Although at present it is very difficult to canvass for our publications, we hope things may change for the better in this respect. There is now a bill before parliament in behalf of free colportage, and, if it should pass, the way would be opened for scores of canvassers. As it is, a canvasser can secure the necessary permission only through a publisher, and he, of course, wishes his own books sold.

This vast field, with its many provinces and its twenty-four million inhabitants, has but one ordained laborer. We arrived last October. It did not seem advisable to begin the work in a public manner, so we have been laboring from house to house. We conduct four Bible studies each week,—two in the homes of interested families, and two in our own dwelling. We have a good interest at the present time, and hope to be able to organize the first Seventh-day Adventist church in Austria very soon. When we came, there were but four Sabbath keepers here. Our Sabbath meetings are well attended now.

While not less than seventy years ago Prague was a German-speaking city, to-day but twelve per cent of its three hundred and eighty-five thousand inhabitants use German; these are mostly officials, business men, and Jews; hence I am obliged to speak through an interpreter. Brother Simon, who has upheld the light of truth for several years, speaks the Bohemian language fluently, and does good service as a translator.

We should have two or three consecrated workers, men who are thorough Bible students. Vienna, that world-renowned city, with its more than a million and a half of inhabitants, ought to be entered with the third angel's message. It is the second German-speaking city in the world in size, and the many nationalities in Austria-Hungaria are represented in this great capital. May the Lord raise up laborers to enter this destitute field. Are there not some of our Bohemian and Austrian brethren in America who would be pleased to contribute to the support of the work here? If so, they may send their donations to the Mission Board, stating the country for which the money is intended.

Tahiti

PAPEETE.—We are now in our new field of labor, in the house where our first mission in the island was started. We are well, and the blessings of God have rested abundantly upon us. We are glad to be here, and thank God that he has directed us to such beautiful islands. Of course sin is here, but we desire to

become more like our Master, and hence able faithfully to point these darkened minds to their Saviour. The French people are very kind to us, and it is easy to form an acquaintance with them. We are anxious to help them.

L. A. ROTH.

St. Thomas, Danish West Indies

CHARLOTTE AMALIE.—We had one of the best meetings the first Sabbath in March that I ever attended. The spirit of the Lord came in, and there was scarcely a dry eye in the room. At the close of the meeting four promised to obey the Lord, and last Sabbath one bore testimony for the first time.

MRS. A. J. HAYSMER.

Notes from the Regions Beyond

BROTHER BODWELL reports having sold \$30.56 worth of books and papers in one day in the southern part of Mexico, which proves that our literature can be disposed of in that field.

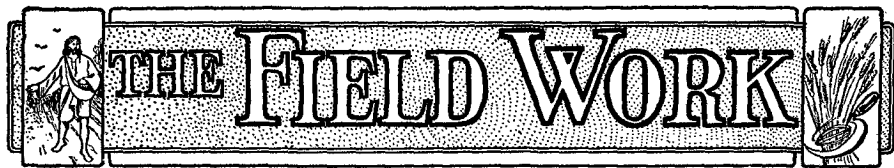
We learn that two of our Russian laborers who were imprisoned recently, charged with perverting the people from the faith, and collecting money from them, were released, as no charges of corrupt dealing could be proved against them.

BROTHER D. C. BABCOCK writes from Georgetown, British Guiana, that the new mission boat, "Glad Tidings," is a success. He also mentions the fact that some of the officials are becoming extremely bitter against Seventh-day Adventists, but thus far the Lord has worked marvelously.

ELDER F. W. FIELD writes from Japan that he has organized the native workers into a training class. They are pursuing two lines of study—Bible and physiology. We trust this is the beginning of a work which will develop native laborers; for if the message goes to the forty millions in Japan, it must be carried quite largely by this class of workers.

BROTHER W. A. BARLOW, an English missionary in India, sends us copies of his second annual report. In company with other missionaries, he has labored for years among the Santals, one of the aboriginal tribes of India inhabiting a hilly country northwest of Calcutta. Accepting the truth several years ago, Brother Barlow established an independent mission about thirty miles beyond Karmtar. God is blessing his labors.

BROTHER LOUIS PASSEBOIS writes again of the success of the Vegetarian Café in Cairo, Egypt, and speaks of the visit of two American travelers and Bible students who had visited our institute in Jerusalem, and learning of the one in Cairo, went directly there. They seemed to be greatly interested in our work, as they have met with it abroad, and are anxious to learn more of it. Thus the work, if everywhere one in spirit, draws to itself those who are seeking light.



THE FIELD WORK

The Southwestern and Central Union Conferences

THE first meeting of the Southwestern Union Conference was held in the Auditorium at Topeka, Kan., April 16-27. The conference was represented by forty-six delegates. The first three meetings were devoted to the giving of reports. The fourth meeting was largely occupied by Elder A. G. Daniells in presenting to the conference the propriety of a change in territorial lines. The following recommendation was adopted:—

(1) That a conference be organized to be known as the Northern Union Conference, and to embrace the Conferences of Minnesota, North and South Dakota, and the missionary territory of Manitoba, Assiniboia, Alberta, and Saskatchewan; (2) that a conference to be known as the Central Union Conference be organized, and that it be composed of the States of Iowa, Nebraska, Wyoming, Colorado, Kansas, and Missouri; (3) that the Southwestern Union Conference be continued, and that it include Arkansas and Texas, and Oklahoma and Indian Territories.

Contemplating this action, the States of Iowa and Nebraska sent delegates; hence the Southwestern and Central Union Conferences were fully represented in the remaining portion of the conference. The work of the two conferences was carried on jointly in the eleven meetings that were held after the division of territory was effected. The standing committees of the two conferences also acted together in most cases.

The following recommendations were passed:—

Improvement of Teachers

Whereas, There is a demand for many more thoroughly prepared teachers, who can successfully manage church schools, therefore,—

1. *We recommend* (1) That thoroughly equipped normal departments be conducted at Union College and Keene Academy; (2) that a teachers' institute be conducted in each conference, covering a period of not less than ten days, at such time and place as shall best serve the interests of each conference, presumably at the close of the camp meeting; (3) that each teacher be required to pass an examination as to literary qualifications and the theory and practice of teaching; and that a teacher's certificate, either first or second grade, be issued, showing that the holder of the same is duly qualified to take up church-school work, and gives evidence of spiritual fitness for the sacred responsibility of a teacher; the lists of questions to be made out by the educational secretary, and given by him or the State superintendent, as seems best; said certificate to be signed by the president of the conference and the State superintendent.

Support of Church Schools

2. *We recommend*, In the financial support of church schools, that the following principles be kept in mind in the formation of plans:—

(1) Debt should be avoided, even as the leprosy.

(2) The church should regard its school as the nearest and one of the most promising missionary fields, and "all should share the expense."

(3) The self-respect and dignity of children,

families, and churches should be preserved by bearing their own burdens as far as possible.

(4) The companion principle of bearing one another's burdens should also be judiciously exercised.

(5) It is true economy to provide good facilities and capable teachers at greater cost than would secure poor facilities and inferior teachers.

In carrying out these principles we suggest the following plans:—

(1) That the parents place upon the children the responsibility of helping to meet the expenses of tuition.

(2) That pledges or donations be paid by all church members, whether they have children or not.

(3) That canvassing, the cultivation of land, and the establishment of industries be encouraged.

(4) We also suggest the establishment of conference educational funds to be judiciously used by the executive committees where really needed.

Campaign of Christian Education

Whereas, A proper understanding of Christian education is essential, therefore,—

3. *Resolved*, That earnest efforts be put forth to place the principles of Christian education before all our people (1) by the circulation of literature setting forth these principles, especially "Christian Schools," "Home and Church School Manual," and the general circulation of the *Advocate of Christian Education*, which is the official educational organ of the denomination; (2) by means of church-school and Sabbath-school conventions.

Sabbath-School Work

4. *Resolved*, That we heartily indorse the plans presented by the Sabbath School Department of the General Conference for the better training of Sabbath-school officers and teachers (1) by the study of the Testimonies on Sabbath-school work, the conducting of branch Sabbath schools, and the use of the *Advocate of Christian Education*; (2) by urging that all our ministers and workers present the principles of education at every opportunity; and that as they travel among the churches, they devote time to the training and instructing of Sabbath-school teachers and officers, and encourage Young People's Societies.

Whereas, The Educational Committee of the General Conference has recommended the "Home and Church School Manual" for general use, therefore,—

5. *We recommend*, That it be used by parents and teachers in organizing home and church schools.

6. *We recommend*, That the educational secretary, in consultation with the State superintendents, prepare a suitable system of report and certificate blanks for the church-school work.

7. *We recommend*, That systematic efforts be put forth to encourage the Home Department of the Sabbath schools, also to bring our isolated Sabbath keepers more closely in touch with the Sabbath-school work.

Whereas, We realize the need of awakening the missionary spirit in the members of the Sabbath school, therefore,—

8. *Resolved*, That we enter heartily into the plan that provides readings on missionary subjects for our Sabbath schools.

Educational Work.

9. *Resolved*, That in view of the important work which Union College and Keene Academy are doing in the training of laborers for the different branches of the Lord's work, we pledge to these institutions our hearty support, and recommend our laborers to im-

prove every opportunity to influence our young people to take every advantage of the facilities which they offer.

Whereas, The industrial enterprises of Union College and Keene Academy labor under serious disadvantages, and some enterprises are made impossible by the long annual vacation occurring at a time when students' help is most necessary; therefore,—

10. *We recommend*, That the school boards provide for work to continue all the year, and that the normal work be made a special summer feature.

11. *We recommend*, That properly qualified men and women be encouraged to fit themselves for medical missionary work, and that conference committees take definite steps, in co-operation with our sanitariums, for a health educational campaign, by establishing schools of health, and treatment rooms and hygienic restaurants in our cities, and by the distribution of health literature, and that instruction in health principles be given in our various canvassers' and teachers' institutes.

12. *We recommend*, That the German laborers now in the field devote as nearly as possible their entire time to German work, and that promising young people be encouraged to attend Union College to obtain a preparation for the German field. We also ask the board of managers of Keene Academy to consider the advisability of establishing a German department in that school.

General Recommendations

13. *We further recommend*, That a general move be made among the English and German brethren for increasing the circulation of our German paper, *Christlicher Hausfreund*, among those not of our faith.

14. *We recommend*, That the president, secretary, general agent, educational secretary, and missionary secretary of each union conference be a missionary committee for the conference, and that these committees reorganize the State tract societies as far as necessary, that they may be better able to do the work for which they were organized, and that a general book and tract movement be inaugurated.

15. *We recommend*, That, in pursuance of this plan, the State tract society officers be relieved from conference business outside of the missionary department, and that they be supplied with sufficient office help to enable them to devote a large share of their time to progressive missionary work, both in the field and by correspondence.

16. *Resolved*, That we fully indorse the plan of planting missionary acres and gardens, the proceeds to go toward the purchasing of the Battle Creek College for the use of the American Medical Missionary College, and we pledge ourselves to urge this upon the brethren.

17. *We recommend*, That the conferences comprising these union conferences adopt a uniform method of supporting their aged and feeble ministers and the families of deceased ministers.

18. We request that, if it be consistent, Dr. Kellogg issue "Living Temple" simultaneously in the German, Scandinavian, and English languages.

19. *Resolved*, That, in view of the manifold blessing to be derived by all from the sale of "Christ's Object Lessons," we proceed immediately to organize for one great effort, to be continued until every book is sold.

Recommendations Adopted by the Southwestern Union Conference

Whereas, The Lord has given us a great and good plan in the sale of "Christ's Object Lessons," whereby all the people of this denomination may be interested in personal service, and—

Whereas, We have abundant evidence that God is fulfilling to us his promise, therefore,—

20. *Resolved*, That we express our thankfulness to God for the revival of this good work, and that it is our intention to push this work to a glorious consummation.

Whereas, The educational work, both in church and in Sabbath schools, is a fundamental and necessary feature of the third angel's message, and—

Whereas, This work sustains the same relation to the children and the youth that the church work sustains to its members and those outside the faith, therefore,—

21. *We recommend*, That the executive committee of the Southwestern Union Conference, in conjunction with the Educational Department of the General Conference, formulate a plan for the systematic regulation and support of the church-school work.

Whereas, There is a great need of church-school teachers, therefore,—

22. *We recommend*, That consecrated men and women attend our training school at Keene, to qualify themselves for this sacred calling. We also request the superintendents of church schools, during vacation or some other suitable time, to visit the churches in their conference, and lay before them the necessity of Christian education.

23. *We recommend*, That a German department be opened in Keene Academy to prepare workers for the German field.

Whereas, The work is in need of medical missionaries, therefore,—

24. *We recommend*, That an organized effort be made to connect with the academy and sanitarium at Keene, Tex., a training school to qualify ministers, canvassers, Bible workers, and teachers, in the practical use of hygienic treatment.

25. *We recommend*, That the Executive Committee take under advisement the propriety of establishing a Southwestern Union Conference paper, to take the place of the papers now published by the local conferences.

26. *We recommend*, That the canvassers' course in Keene Academy be continued.

The Committee on Distribution of Labor presented the following report, which was adopted:—

1. That the request of W. S. Cruzan, of Missouri, to be allowed to go to Mexico as a self-supporting missionary, be referred, with favorable mention, to the Mission Board, the Central Union Conference to pay his fare to that field.

2. That A. J. Voth, of Oklahoma, go to Kansas, to work among the Germans.

3. That H. Shultz labor both in the Central Union Conference and in the Southwestern Union Conference, and that each union conference pay for the time spent in that conference.

4. That Sidney Scott return to Kansas City, Mo., and Kansas City, Kan.

5. That the part of Texas known as the Panhandle become a part of the Oklahoma Conference, and that H. Woodruff continue to work in this field under the direction of the Oklahoma Conference.

6. That C. W. Hardesty be transferred from Arkansas to Iowa as field missionary.

7. That J. J. Schiffner, of Oklahoma, go to Texas to labor, and that Oklahoma pay his salary for one year.

8. That H. Gellert remain in the St. Louis German Mission field, and that A. A. Meyer and Henry Meyer, of Missouri, be recommended to labor with him in tent work the coming summer, under the pay of the Central Union Conference.

9. That F. H. Westphal be requested to connect with the St. Louis work during the tent season, and take the oversight of the work, the Central Union Conference to pay him for his service.

10. That Marcial Serne, of the Colorado Conference, work among the Spanish in Texas, the Southwestern Union Conference to support him.

11. That W. D. McLay, of Kansas, be invited to labor in the Southwestern Union Conference.

12. That C. McReynolds make Kansas his field of labor, and take the presidency made vacant by the election of

Elder Russell to the presidency of the Central Union Conference.

13. That R. W. Parmele be invited to labor in Little Rock, Ark., for three months, and that the Kansas Conference pay for his services.

14. That Miss Flora Herman be asked to take the secretaryship of the Arkansas Tract Society.

15. That W. C. Green take the place on the Arkansas Conference Committee made vacant by the removal of C. W. Hardesty from that State.

16. That D. U. Hale be invited to labor in southwestern Texas in the interest of the Mexican work, under the employ of the Southwestern Union Conference.

A motion prevailed for G. F. Haffner to take the presidency of the Oklahoma Conference, made vacant by the election of G. G. Rupert to the presidency of the Southwestern Union Conference.

C. Sorenson was asked to take the place on the Oklahoma Conference Committee made vacant by the removal of Elder Knight.

A motion was adopted that J. A. Sommerville fill a second vacancy on the Oklahoma Conference Committee.

The following officers were elected:—

Central Union Conference

President, E. T. Russell; Vice-President, L. F. Starr; Secretary and Auditor, C. T. Caviness; Treasurer, Pacific Press Publishing Co., Kansas City, Mo.; Field Missionary, O. E. Cummings.

Executive Committee, in addition to those provided by the constitution: Educational Department, president of the Union College; Medical Department, superintendent Colorado Sanitarium; Canvassing Department, field missionary; Publishing Department, manager Pacific Press Publishing Co., Kansas City, Mo.

Southwestern Union Conference

President, G. G. Rupert; Vice-President, H. Shultz; Secretary, Treasurer, and Auditor, C. N. Woodward; Field Missionary, manager Kansas City Branch of the Pacific Press Publishing Co.

Executive Committee: the president and the vice-president of the Southwestern Union Conference; presidents of Texas, Oklahoma, and Arkansas Conferences; principal of Keene Academy; superintendent of Keene Sanitarium; C. N. Woodward, and the field missionary.

Union College Board

President of the Central Union Conference; presidents of the Nebraska, Iowa, Missouri, Kansas, and Colorado Conferences; business manager of College; president of College; superintendent Nebraska Sanitarium; a member of the college faculty to be appointed by the board.

Board of Trustees for Keene Academy

President of the Southwestern Union Conference, presidents of Texas, Oklahoma, and Arkansas Conferences; principal and business manager of Keene Academy; W. S. Greer; J. D. Matthews; B. F. Woods; J. S. Mosley; H. B. French.

The treasurer's report showed that the amount of tithe received for one year was \$5,558.50; offerings, \$8,511.93. Total, \$14,070.43.

JAMES COCHRAN,
Secretary, *pro tem.*

Texas

FORT WORTH.—The interest here is still increasing; one more has decided to obey the truth, and three others are in the valley of decision. God is working in a marked manner. He has prepared the hearts of the people to receive the truth, and angels of God stand ready to co-operate with us by impressing the hearts of the people. We have Brother Harris (colored) with us, and one of his brothers has recently taken his stand for the truth. This brother's wife, his daughter, and three others are favorably inclined.

O that God may guide us in the work here! Many may be helped through the mission who could never be reached in any other way. May God help his people to establish missions in every city as soon as possible, for soon it will be too late.

We are giving the message in full, and it is well received. The harvest is truly ripe, and the laborers are few. Two other places are calling for a worker. O that God would give his people a true burden for souls! Remember the work here.

O. GLASS.

The Medical Missionary Work at Atlanta, Georgia

It was recently my privilege to spend four days in Atlanta, Ga., which is the most beautiful city I have seen in the South. It has many fine public buildings and beautiful residences. Its streets are well supplied with shade trees, in full leaf. The peach trees are loaded with fruit. All nature is bursting forth into living green. Atlanta has a population of one hundred and twenty-five thousand, and a few years ago was the center of our work in the South. Here a branch of the Review and Herald office was located for twelve years or more. A good meeting house was built, in which a church of about one hundred and fifty members met for worship. For reasons which I doubt not seemed good to the managers the business established here was removed, nothing being left but one building. The church membership has been reduced to thirty or forty, twenty or twenty-five of whom reside near enough to meet on the Sabbath for worship in their comfortable church building. Whatever may have been the effect upon other localities in the Southern field, perhaps favorably affected in various ways by the distribution of laborers and material previously located at Atlanta, it must be evident that the effect upon the work in that city and throughout the State of Georgia, of which Atlanta is the capital, could but be depressing. I shall not undertake in this article to balance up the effects of these changes, nor would I cast censure upon anyone connected with them. Whether the advantages of the course pursued were greater than the disadvantages I will not undertake to say. Those things are all in the past. We have to do only with the present and the future.

In view of all the conditions, I was most happy to find a better state of things in the church and community than I had expected. I spoke to the brethren and sisters twice, with freedom, and we had a precious social meeting. The Spirit of our God was with us. Tears were shed, and hearts were touched. An excellent spirit of labor exists in the church. Most of the membership are sisters, who are seeking to do a blessed work for

others. A large tithe is being paid, almost as much as when the church was four or five times larger than it is now, and the circulation of our literature is being pushed with commendable activity. The blessing of our God is with the church. Their hearty interest was a great encouragement to me in view of all the past.

It is with pleasure that I speak of the medical missionary work under the direction of Brother Charles F. Curtis and his devoted wife. The removal of the work from Atlanta was a sad disappointment to them. They, however, did not remove with it, but determined to do what they could to keep up the interest in this great city, where their lot was cast. He was a trained nurse from the Battle Creek Training School. They both went earnestly to work, doing all the good they could, helping the poor and needy without charge, caring for neglected children, making their house a private sanitarium, and when that became crowded, Brother Curtis built another close beside it, doing nearly all the work with his own hands, for lack of means to do otherwise. He also gave treatment to the rich as the way opened, who were, of course, only too glad to pay for such services. The result of a few years of such kind of labor seems simply wonderful. God has greatly blessed Brother Curtis, and given him a high standing among leading citizens in Atlanta. Remarkable success has attended his efforts. For example: In the family of a member of the United States Congress six cases of typhoid fever developed, and two of them were given up to die by the attending physician. Having a well-established reputation as a trained nurse, Brother Curtis's services were secured. As a result all six recovered. Such work does not fail to have its effect upon those who are benefited thereby. The superintendent of the telegraph lines in all this Southern region of the Western Union Telegraph Company, calls Brother Curtis to attend all cases of sickness in his family, and manifests the highest regard for him and his services. I have before me a list of about twenty prominent citizens of Atlanta who call on Brother Curtis whenever sickness enters their families. They give him perfect liberty to use their names as references at any time. Among these are those I have just referred to, and leading physicians of the city, presidents of banks, prominent merchants, one of the leading editors of the *Atlanta Constitution*, a man known throughout the South. Brother Curtis showed me in his account book scores of other names of respected citizens of greater or less prominence who are his warmest friends, and always anxious for his services in times of distress and sickness.

What a noble work is this! and what is to hinder the entrance of every prominent city in the South with this blessed medical missionary work, reaching, as it does, the men of influence and the women of refinement? Sister Curtis tells me of many instances in which she has been welcomed into fine mansions, and treated with the greatest consideration by the inmates, because of her connection with the medical missionary work. There is nothing else in all our work that so enables us to get access to the influential classes. Our dear Brother Hanson is doing medical missionary work in Nashville, with excellent success. It has also been successfully tried in other cities.

If, through the generosity of the Review and Herald Board, we are enabled to possess the building left in Atlanta, for sanitarium purposes, it will greatly increase these influences for good, and will place this work upon a higher plane, where it can accomplish vastly more good.

Here is an object lesson that should reveal to hundreds, yea, thousands, of our membership, wonderful openings for usefulness. Brother and Sister Curtis had no one to help them. They resolved to do their best for the cause of truth where they were, in periods of discouragement trusting alone in God. They met many great difficulties and discouragements, were cramped for means, but labored on, praying continually for divine help. And the Lord has not failed them. Now they see a great work opening up, and have precious opportunities for doing good. What is to hinder many others from doing just the same kind of work in various places, yea, almost everywhere? God has given us great light as a people; and if we will use that light in an intelligent manner, with a consecrated, humble spirit, he will make our lives useful, fill our souls with joy and peace, and help us in the great work of saving souls; and at last we shall hear the words: "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Brother and Sister Curtis enjoy the blessing of God in their souls. My stay with them was made very pleasant by their kindness. May God's blessing ever remain with them and with all who are engaged in that good work.

GEO. I. BUTLER.

The New Missionary Enterprise Nyassaland

OUR mission to Nyassaland, British East Central Africa, is fairly launched.

When Brother Joseph Booth, who had been carrying on industrial mission work under the First-day Baptists, accepted the Sabbath truth in Plainfield, N. J., about five years ago, a private association of the Plainfield friends sent him out to establish a Sabbath-keeping mission. They bought an estate of two thousand acres, with buildings, and expected to make the mission practically self-supporting by coffee planting. They paid fifteen thousand dollars for the estate, and have expended very nearly ten thousand dollars more in clearing land and in operating expenses during these years. A blight, however, struck the coffee plants, and as a financially paying investment the coffee plantation was a failure.

During these years Brother Booth has felt drawn ever more decidedly to the Adventist position; and when he decided to stand with us, our Seventh-day Baptist brethren were led to consider what they ought to do with their station. Several out-stations had been established, and teachers had been raised up among the native Sabbath keepers. All of these people, however, knew Brother Booth as their spiritual father, and our brethren in Plainfield felt that it would be somewhat difficult for them to continue their work to the best advantage if Brother Booth returned to open up missions for us in Nyassaland. Moreover, as a private association, they hardly had the resources available in workers and means to push ahead as they would have desired.

Under these circumstances, negotia-

tions were opened for the transfer of their interests to ourselves. I recently visited Plainfield to confer with the association in the matter. Although the friends might, undoubtedly, have secured better terms from first-day societies, they preferred, at a sacrifice, to turn the mission over to us in order that the Sabbath standard which they had unfurled might still remain, and be carried on further yet into the interior. The coffee industry, of course, did not appeal to us, as we should not think of engaging in it. It was arranged that, for the sum of four thousand dollars, the property and mission interests should pass to our board. Thus we, in a large measure, enter into the labors of our Plainfield friends, and we trust that they will ever feel that they have a large interest in the work which may be built upon the foundations they have laid.

How the Way Was Opened Financially

When Brother Booth met our brethren at the Lake Union Conference, in Chicago, and told his story of Nyassaland, all felt that it was of God that we should enter the field. But the Mission Board had planned work which required all the funds available, and in our mission work we can go only so far as the Lord sends the means. The Lake Union Conference said, "Go ahead," and voted its surplus funds, five hundred dollars, for Nyassaland. When the matter was presented at Des Moines, in the Northwestern Union Conference, and at the Topeka Union Conference, the Spirit of God manifestly touched all hearts, and brethren and conference committees responded with assurances of support, and said, "Go on, at God's call, into the heart of the dark continent!"

Altogether, pledges of \$7,000 were made to this enterprise. The roll of conference donors was as follows: Minnesota, \$1,000; Iowa, \$1,000; Lake Union, \$500; Dakota, \$500; Nebraska, \$500; Kansas, \$500; Southwestern Union, \$500; Central Union, \$500; Colorado, \$250; Missouri, \$100. The missionary society of the Battle Creek church has added a further \$500 to the list.

The board had within sight sufficient to get the workers to the field, and to provide for the work for the first six months, and to make the first cash payment of two thousand dollars for the mission station. The terms allowed us to issue a note for the remainder of the purchase price. But we felt that this call of God to us to move into the heart of Africa must surely bring with it sufficient to enable us to pay as we go, and owe no man anything. And just as we were waiting to see how deliverance would come, California sent the Mission Board the cheering message by wire: "You can draw two thousand dollars to-day. Blessings upon Nyassaland!"

Thus we take upon ourselves a blessed ministry for the people of Nyassaland,—the land of Livingstone,—with a clear sheet financially. Thanks be to the Lord for this.

The Workers

Brother and Sister Booth, and their little daughter, of about five years, are now in London, preparing for the journey. The Battle Creek church has voted to pay Brother Booth's salary for the year.

The situation in Central Africa is such that colored workers may render special service, where the white face could not get access. The natives of

the interior have besought Brother Booth, if he loved them, to bring out to Africa one of their own brethren, of whom they have vaguely heard. It was therefore decided that we might appropriately send out one of our colored brethren as our first contribution to Brother Booth's party. Colorado recommended Brother Thomas H. Branch as one in whom all had confidence as a consecrated man and a teacher of the truth. His wife is a nurse, his daughter a school-teacher, and the two little boys, of seven and eleven, will learn the languages most readily of all. And Colorado agrees to support this family in Africa. Passages have been secured for them on the "St. Paul," sailing June 4.

Late in June the whole party will be leaving London for South Africa. Let us pray God to send his angels before them to bring them into the place. This is only the beginning. Other workers must follow next season. We must press on and on, deeper into the heart of Africa. And now that the initial expense is met, let our brethren remember that there is a constant and growing demand wherever we are entering vast fields.

W. A. SPICER,
Secretary Mission Board.

Mexico

GUADALAJARA.—Our mission work here is growing. To-day we gave forty-three treatments. The church is also prospering. I have recently received seventy dollars, Mexican money, in tithe, besides a subscription list which covers the expenses of the church. About a dozen have been added to the church this year, and there is yet an interest.

J. A. LELAND.

Jamaica

SAV-LA-MAR.—The Lord is giving us souls for our hire. Four more met with us last Sabbath, and several others have promised to come to our meetings. People move slowly here. It is hard to break old habits. But God is searching out the honest in heart, and as the message goes forth, they soon show on which side they choose to stand.

J. B. BECKNER.

In the Middle West

DURING the past few weeks I have been in the field; have attended the Lake Union Conference at Chicago, the Northwestern at Des Moines, Iowa, and the Southwestern at Topeka, Kan. It is not my design to give a report of these conferences, but to notice some features of special interest in all. At each of these meetings, missionary work was made prominent, and the introduction of the subject imparted enthusiasm to all departments of the work.

On Sabbath, March 29, the Lake Union Conference at Chicago was addressed by Brother Booth, who has labored for ten years in Nyassaland, Central Africa. He was formerly a farmer and dairyman in Australia, but was so deeply impressed that he should labor for the benighted heathen tribes of Central Africa, that he left all, and with his family moved to Africa. Through the blessing of God his work was a success, and many natives have not only been civilized, but Christianized. Missionary stations have

been established, and the natives educated to labor in industrial and spiritual lines, and they are pressing the work into the regions beyond. Two hundred of these natives are now keeping the Sabbath. Brother Booth has fully accepted the truths taught by our people, and desires the Mission Board to send to Africa suitable help to carry on evangelistic and medical missionary work in that field. For that purpose the Lake Union, the Northwestern Union, and Southwestern Union Conferences have, during the conferences just closed, raised in cash and pledges over six thousand dollars.

The last Sabbath meeting at Des Moines, Iowa, was especially good. The Young People's Society in the city is accomplishing a wonderful amount of good, and many of the young people are becoming real missionaries. They have established Sabbath schools in three different parts of the city—two among the poorer classes, and one among the more wealthy. They rent a room for the school in the suburbs, and then visit surrounding families, and by interesting the parents, the children are readily secured for the Sabbath school. They aid the poor, visit the sick, and cheer the disconsolate. The Sabbath schools are held in the afternoon, and the same lessons are taught that the young teachers have learned and recited as pupils in the forenoon in the church Sabbath school. Such a course trains these young teachers to study their own lessons well, and their effort to impart knowledge to the children in the outskirts of the city stamps the truth on their own hearts, and influences their own lives, as well as the children's, for good.

Sabbath, April 12, at the opening of the Des Moines church Sabbath school, about thirty of these children were in attendance, and it was wonderful to note how well they sang, repeated texts of Scripture, and recited their lesson. The sight was not only a pleasant one, but really soul-cheering and inspiring. The teachers, who only a few years ago were active, wide-awake, and often mischievous children, are carrying on this good work in a commendable manner. A former teacher of these young persons was present, and was deeply interested and much gratified with their missionary zeal. This missionary work is seemingly their salvation. Our books and papers are used in these Sabbath schools. On Sunday night, April 13, the writer had the privilege of speaking in one of the Sabbath-school rooms to quite a number of the pupils and their parents. Such a work might be carried on in scores of cities where we have churches, if some one would, in the fear of the Lord, take hold of the work and establish schools.

April 15 and 16 I had the privilege of meeting with the students of Union College, at College View, Neb., in connection with many of the members of the College View church, and some from the Lincoln church. The students were addressed on missionary work by Elder Daniells. The sermon was well received, and a real missionary spirit was aroused, which will certainly bear fruit. An excellent spirit pervades the school, and a fine class of earnest young men and women are in attendance.

The Southwestern Union Conference held at Topeka, Kan., was a decided success. The Lord has been blessing in this conference. There has been an ad-

vance in all departments of the work. The meetings were held in the city Auditorium, which will seat four thousand people. The use of this building, heated, lighted, and cared for, was given us free of charge. At each evening meeting quite a goodly number attended from the city, and seemed interested.

Sunday, April 20, several of our ministers were invited to speak in the city churches. The meetings were well attended, and marked attention was shown. In the evening the writer spoke in the Auditorium to a large congregation, on the Signs of the Times. The secretary of the Railroad division of the Young Men's Christian Association was present, and requested me to speak at the general shops of the Santa Fé R. R. Company, in Topeka, at the noon meeting on Thursday, April 25. There was a large attendance, and the men were deeply interested as I called their attention to the manner in which the Lord is using the great and marvelous inventions of the last days to carry the truth to all nations.

At all the conferences and at College View the writer has introduced the subject of the Missionary Acre work, and ministers and people favor the enterprise, and are willing to donate the proceeds of farm and garden to the purchasing of the Battle Creek College property for the use of the medical college for the training of physicians and nurses to labor in our sanitariums and in cities and villages in all parts of the world. Those who cannot farm or garden are giving of their means. Sabbath and Sunday, April 26 and 27, I held meetings at Ottawa and Pomona, Kan., in the interest of this work. We enjoyed some excellent meetings. I have received in pledges and in money about three hundred dollars, besides acres of produce, the proceeds of poultry, etc. The good work is surely starting well.

Reader, are you planting and sowing for the Lord? If you have not done so, please send a pledge to P. T. Magan, Berrien Springs, Mich. I expect to visit all the churches and general meetings I can in various States this summer and autumn; but do not wait for a personal visit. Plan to aid this noble work. The Lord is certainly in it. Who will aid now?

S. H. LANE.

The Work among the Scandinavians in San Francisco

IN describing the condition of society in the last days the apostle Paul says that men should be "lovers of pleasures more than lovers of God." The truthfulness of this prediction is experienced every day, and more so in the large cities than in other places. The gayety, the fashions, the theaters, the brilliantly lighted and gorgeously decorated stores, and many, many other things, too numerous to mention, appeal to "the lust of the flesh, and the lust of the eyes, and the pride of life," and attract the mind away from heavenly and eternal things.

Although sober and thoughtful by nature, the Scandinavians are, I am sorry to say, imitating the people among whom they live, and are drawn into the great vortex of evil that characterizes our time. In visiting their houses of worship one is painfully reminded of this fact; the small attendance, and the seemingly low spiritual condition of the members are clear indications of the prevailing state of affairs.

But there are exceptions, and the Lord knows where they are, and he will bring them out into the clear light of the glorious gospel of our Lord and Saviour Jesus Christ; and to be instrumental in leading men and women to a better understanding of God and his ways is a privilege that fills my heart with a sense of appreciation and gladness. The promise of the Lord is that they that turn many to righteousness shall shine as the stars forever and ever.

Already I have seen some good results from the efforts put forth, and Providence is all the time opening up larger doors for wider and more extended usefulness in this great field of labor—"not that we are sufficient of ourselves; but our sufficiency is of God;" "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Then "let us not be weary in well-doing: for in due season we shall reap, if we faint not."

C. CASTBERG.

The Fiji Mission Field

We are happy to report that our people are contributing so well for our little oil launch. We have received about six hundred dollars so far, and we hear of more to come. One blind brother in New Zealand sent us over ten dollars. Our native brethren have done well. Money is very hard for them to obtain, yet our Fijian company raised over one hundred dollars toward the launch. When I told our boat builder that they had given over twenty pounds, he was much surprised, and told me that if they had given only twenty shillings, he would have thought that they had done well.

We shall be glad when our launch is finished. We have a good supply of books to sell, but are crippled without a boat. We have a large number of tracts and papers also. Those who live in countries where there are roads hardly realize how we are situated here. There are eighty inhabited islands, and the settlements are usually near the coasts, and in many cases there is only the roughest kind of a trail from town to town. A short time ago Brother Currow and I walked along the coast on one of these roads. We were compelled to swim rivers where sharks are abundant; in fact, one of the rivers we crossed is called the Hole of Sharks. Most of the natives travel in boats or canoes. Good roads are rare, and are built only by the government.

We have had a number of applications recently from half-castes and natives, asking us to take their children into our school. We have received some, and we must take others. The last one to come is the eighteen-year-old son of a native preacher. This is quite a step for the father to take. He has been interested in our work, and has been a subscriber to our little native paper, for over a year. He also bought a book from us, and asks for tracts on different points of faith. The half-castes, as they are called here—the children of white fathers who have native wives—are in great need of help. There are many of these who desire education. We have one half-caste boy with us now—a very good boy. A girl from the same family wishes to come. We are taking these children, and caring for them just as we do for our own children. We realize that it is a great work properly to teach

these young people who cast themselves upon our care. Some of the parents are able to help support their children, but we can hardly expect to get full remuneration in many cases.

With the work of preaching and going from place to place with our literature, we find ourselves unable to do the work of teaching as it should be done. We are now asking our Polynesian committee to send us a teacher. If this is



A GROUP OF FIJIAN CHILDREN

done, our work can be carried on more successfully. The public schools of Fiji are raising the tuition of natives and half-castes to such a high rate that it practically debars them. An effort to help these poor young people should be made now.

A Call for Help

Our Fijian brethren here in Suva wish to erect a church building. They are willing to sacrifice, as has been proved by the fact that they have given over one hundred dollars to buy a new boat. But they will need help in building a church, and we invite any one who believes this to be a worthy cause to contribute toward such a fund. All donations should be sent to the Mission Board or to the nearest tract society. The building now used for a church is needed for other purposes, and as the number of our students increases, a church building is greatly needed. We trust that we may have the help of some of our brethren who have means.

We believe that the Lord is opening the way before us here. We ask for the prayers of God's people that we may have grace and wisdom. Pray that our physical strength may be sustained. In giving to our mission work, you will become foreign missionaries, and will some day rejoice in seeing some of these poor people in the kingdom of God.

J. E. FULTON.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to May 17, is \$42,842.92.

NAME	AMOUNT
J. E. Collison.....	\$2 00
Irbing Jersey.....	5 00
Mrs. W. Rowe.....	25
J. Shultz.....	5 00
Kate Lumly.....	5 00
Nathan Osborne.....	1 00
Jennie Dike.....	50
Julia Berry.....	1 00
Mrs. M. Carr.....	1 00
F. A. Detamore.....	10 00
E. J. LaPhant.....	3 00
Mrs. A. Howe.....	2 00
S. T. Shafer.....	50
Mrs. L. B. Seveney.....	1 00
W. P. Ritchie.....	1 00
Mrs. M. Wantkee.....	5 00
W. B. Reed.....	1 00
J. & A. M. Emerson.....	2 00
G. W. Wilson.....	1 00
Martha McCadden.....	25
Mrs. A. W. Keck.....	5 00
J. D. Bishop.....	1 00
Mrs. M. Bishop.....	50
E. Nelson.....	5 00
Louise Peasley.....	1 00
A. W. Bell.....	1 00
Mrs. A. Bailey.....	1 00
Mrs. Chegwidon.....	2 00
Mrs. F. L. White.....	1 00
L. Eastlick.....	100 00
A. H. Hurd.....	3 00
W. W. Thompson.....	25
Mrs. L. T. White.....	1 00
C. W. Clark.....	10 00
J. B. Norton.....	1 00
F. Reiter.....	5 00
Jennie Davis.....	1 00
Mrs. L. A. Fuller.....	1 00
J. S. Tucker.....	13 00
S. J. Tucker.....	5 00
Mrs. E. M. Brown.....	2 00
S. Z. (Spring Hill).....	1 00
Mrs. C. Camp.....	2 00
Mrs. E. M. Leffingwell.....	7 00
Raisy Rand.....	1 00
Mrs. Carter.....	1 00
Mrs. E. M. Williams.....	1 00
Mrs. J. Sumner.....	1 00
Mrs. L. Emery.....	1 00
Mrs. F. H. Hendell.....	5 00
Mrs. M. A. Cook.....	1 00
Mrs. H. R. Searle.....	3 00
A. A. Meyers.....	1 50
T. Houck & brother.....	10 00
Viola Russell.....	24
Margaret Scott.....	1 00
Mrs. A. Diebert.....	5 00
Hannah Witt.....	1 00
Minnie Wells.....	5 00
Maggie Moore.....	1 00
Mrs. P. Sherman.....	2 00
M. J. Baldwin.....	5 00
R. I. Francis.....	10 00
Friend (Newark).....	60
Estella Norman.....	1 00
Mrs. B. Roescht.....	1 00
Hildebran, N. C.....	1 95
P. S. Pierce.....	2 00
Perkins, Mich.....	1 50
M. Waterbury.....	1 00
H. A. Hoxie.....	5 00
J. Bigne.....	25
C. Licklider.....	1 00
Sarah Acker.....	1 00
S. A. & Pauline Bretz & M. A. Sharp.....	60
F. H. Henderson.....	5 00
M. L. Shurrwing.....	1 00
B. Putnam.....	2 50
M. Hollingsworth.....	5 00
Mrs. A. Hoffman.....	1 35
C. W. Cornings.....	5 00
Mrs. E. W. Strobe.....	1 25
H. J. Carlson.....	1 00
Mrs. O. A. Bemis.....	1 00

An Important Appeal

ST. HELENA, CAL., May 18, 1902.

It has been my privilege for a day or two, with Brother W. O. Palmer, to meet with Sister E. G. White and Brother W. C. White, and lay before them the wants of the cause in the great Southern field, and especially our young publishing association in Nashville, which is in such a needy condition?

To our great joy, we found that the following most important document was already written by the servant of God, which will set before our people the importance of the work in Nashville, and the great need of help from our brethren throughout the field. We are truly grateful to God for this encouragement.

I will only say, in conclusion, that any and all gifts or donations made in response to this most earnest appeal should be sent to the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn. At a recent meeting of the Southern Union Conference Executive Committee it was unanimously voted that all the funds of the Southern Union Conference be deposited in the publishing association. A fuller statement will soon appear in the REVIEW AND HERALD concerning the financial affairs of this conference.

GEO. I. BUTLER,

President Southern Union Conf.

An Appeal for the Southern Work

To Our Churches in America:

There is a heavy burden on my soul in regard to the Southern work. Something has already been done in the South; but the work must advance much more rapidly than it has been advancing. A publishing house has recently been established in Nashville to print reading matter suitable for the different classes of people in that field. The needs of this new institution have been presented before our Northern churches, and, in response to the calls of our brethren, many gifts, large and small, have been made. We thank the Lord that he has aroused some of the brethren to establish and sustain the publishing house in Nashville. The establishment of this institution is an advance movement, and will accomplish much good. This institution will still need to be sustained by gifts and offerings, just as the publishing houses in Battle Creek and Oakland were sustained when they were first established.

Sanitarium work has also been begun in Nashville. This must be given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth.

These newly established interests should receive help from our people. Those living in places where the truth has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord.

Words have come to me from the One highest in authority. My Instructor asked, "In establishing the work in the Southern field, will you do less than you have done in more favorable places,—less than you have done in Michigan and on the Pacific Coast?" I responded, "No, Lord." Then the word came: "You have no time to lose in establishing the work in the Southern field. Many are saying in their hearts, 'My Lord delayeth his coming.' But the Word of the Lord declares:—

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

"And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

It is high time that we awake out of sleep. In the Lord's vineyard there should be one hundred workers where now there is but one. If we move forward in faith, the Lord will care for us. He declares:—

"Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

"But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The time has come for those who have a large amount of means invested in houses and lands, to begin to dispose of their possessions. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

My brethren and sisters in the faith of Christ's soon coming, I ask you how it will be with you when you stand before the great white throne, to answer to God for the talents he has intrusted to you? If you hoard your money, if you invest it in houses and costly furniture, how can you meet your Lord in peace? Your heart will be where your treasure is.

If in the providence of God you have been given means, do not settle down with the thought that you need not engage in useful labor, that you have enough, and can eat, and drink, and be merry. Do not stand idle while others are struggling to obtain means for the cause. If you do less than your duty in giving help to the perishing, remember that your indolence is incurring guilt. Before it is forever too late, begin to reform. Invest less in worldly enterprises, and use your means in creating increased facilities for giving the third angel's message to the world. The time will soon come when no man can buy or sell, save

he who has the mark of the beast. We have no time to lose. The end is near. But opportunity is still offered for your talent of means now buried in worldly possessions, to be transferred to the Lord's work.

God desires his people to do far more for the establishment of his church, far more for the maintenance of the cause of truth. Keeping the glory of God in view will enable us to make a wise use of his goods. If God gives us much of this world's goods, it is not that we may selfishly hoard them, or that we may crave for more, but that we may freely impart to those not so richly blessed. Nothing so refreshes the spirit as giving gladly and willingly of the blessings God has so freely given us. The life of the soul is revived by the sight of the good thus accomplished, and by a sense that a conscientious use has been made of the Lord's goods.

All are being tested and tried. By the way in which we do the work Christ has given us to do in his absence, we decide our future destiny. Many neglect their God-given work. They refuse to be his helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom he gave his life.

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for his return. Let us honor him in his absence by doing with faithfulness the work he has placed in our hands. Waiting, watching, working, we are to prepare for his return. If we are faithful, if we serve him with full purpose of heart, he will receive us with the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He will receive us with honor. To us will be given a crown of glory that fadeth not away, and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day "follow the Lamb whithersoever he goeth."

I am instructed to say that slowly, but surely, the wheel of Providence is turning. We know not how soon our Lord will say, "It is done." His coming is drawing nigh. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Great and solemn events are soon to take place; and the Lord says, "I will scatter; and I will also gather together a people to serve me." God's judgments are in the land. To the whole world the warning message is to be given.

I inquire of those upon whom for so long the light of truth has been shining, In this time of such solemn importance, what are you going to do to advance the work necessary to be done in saving perishing souls? There is much to be done for the Master. He calls upon all to watch, that when he comes, they may open to him immediately. He asks you to do his commandments, to bring forth much fruit because you are branches of the true Vine. As you bear

much fruit, his joy will remain in you.

My brethren, what are you going to do in regard to the Southern field? With earnest effort, you are to strive to establish memorials for God throughout the Southern States. A great work is before us in the South. The brethren there need means to erect inexpensive buildings that are necessary for the carrying forward of work that must be done speedily. Churches should be raised up; houses of worship should be built; small schools and sanitariums should be established; and the publishing interests should be strengthened.

I am instructed to call upon my brethren in the different conferences of America to take a greater interest in the Southern work than you have taken. From the light that the Lord has been pleased to give me, there is resting upon you a duty to look upon this destitute field, and to do more for it than you have yet done. The Lord has blessed you with means to help carry forward his work, and he now calls upon you to be faithful to your stewardship by helping advance the work in this long-neglected portion of his vineyard. Let the churches arise as one, and work earnestly, as those who are walking in the full light of truth for these last days.

In the name of the Lord, I call upon my brethren to do something to strengthen the publishing interests and to help establish other lines of work in the South, and to do it *now*. Soon it will be too late to do anything. Soon our opportunities to work will have passed by forever. The plagues of God are already beginning to be poured out upon the earth. The evidences before us indicate that God's Spirit is being withdrawn from the earth. Only a little while longer shall we be permitted to labor, and then in heaven it will be said, "It is done." "He that is unjust, let him be unjust *still*: and he which is filthy, let him be filthy *still*: and he that is righteous, let him be righteous *still*: and he that is holy, let him be holy *still*."

Brethren and sisters, *now* is the time to make haste to do something. Will you *now* give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field?

To rescue the fallen race from the thralldom of sin, Christ came to the world, and died on Calvary. He gave his all to us. What are we willing to give to him?

Those who at such a time as this defraud God, will suffer eternal loss. "Sell that ye have, and give alms." Put your money in the bank of heaven. Thus invested, it will yield an infinitely higher rate of interest than if placed in the banks of this world.

Divine grace accompanies those who deny self for the sake of the work of the Redeemer. This grace is woven into all they do. The blessing of good works will follow them into the eternal world. They are wise stewards. By their right use of the Lord's goods, they are laying up treasure that will endure through the ceaseless ages of eternity.

ELLEN G. WHITE.

"ALLOW men to have a false god, and they will be very faithful to him."

Current Mention

—One of the worst disasters in the whole history of coal mining occurred at Coal Creek, Tenn., May 19. An explosion took place in one part of the mine, killing a large number of men who were at work, and cutting off the escape of all others in the shaft, leaving three miles of underground passageway, filled with fallen slate, deadly gases, and burning timbers, between them and the outer world. It is estimated that the loss of life is over two hundred.

—The islands of Martinique and St. Vincent are being rapidly depopulated, the inhabitants fleeing in panic to other places, convinced that the islands are to be totally destroyed by the volcanic eruptions now in progress. The behavior of Mont Pelée and Grande Soufrière, meanwhile, gives no small ground for these apprehensions. Violent eruptions continue from each crater, accompanied with terrifying explosions and showers of red-hot stones and ashes. The subterranean disturbance appears to be extending in area.

—May 20 was the natal day of the new Cuban republic. At noon on that date, the formal transfer of the government to the hands of the Cubans was made by the United States, a proclamation setting forth the terms of the transfer being read by General Wood, the military governor, before an immense throng assembled before the palace in Havana. The American flag was lowered over the palace, and the ensign of Cuba raised in its place, amidst great enthusiasm on the part of the assembled Cubans. A message of congratulation from President Roosevelt was also read. The American forces in the city then marched to the shore, and embarked on the war ships waiting to receive them, which at once sailed away for the United States. A like ceremony was performed at Santiago, under the direction of General Whitside. Several batteries of United States artillery yet remain, however, on Cuban soil. The foreign war ships in the harbor of Havana saluted the Cuban flag. The new republic finds itself much embarrassed financially, and Cuban statesmen will be busy for some time with the problem of providing for the expenses of the government.

Problems Before Teachers

The following article is taken from the Announcement of the Summer Assembly for teachers and Christian business men, to be held at Berrien Springs, Mich., from June 12 to August 20. The last ten days, August 10-20, the assembly will be resolved into an educational convention, in which leading men from all departments of the work will have a part. A call has been made to all our educational institutions to send representatives. This will be an educational rally. Some of the problems now before teachers, and which will be given attention, are stated as follows:—

As far as their educational qualifications are concerned, Christian teachers should be well able to carry their work. But this is not all. Every one who joins the ranks of Christian teachers, by so doing accepts a sacred mission, and says to the church and to the world that he stands for certain principles. This being

true, those who are in training for the work of our schools must have more than is included in the ordinary course of instruction. There are a variety of problems facing the denomination to-day, with which our teachers must grapple during the Summer Assembly.

1. Foremost among these is the position which our church schools shall occupy in the conference. It has been said by an influential educator that "civilization will need to be built around the schoolhouse." To us as a denomination this same proposition reads, The work of the Christian church needs to be built around a Christian school.

Shall our church schools remain under the supervision of local committees, boards, and sometimes even private individuals? or shall the school take its place beside the church, and merit the support that comes from being a true child of the conference?

Teachers who have met the problem in the field, will recognize the importance of settling this question now. The time has come for it; the people are asking for it; the conferences are waiting for the teachers to take their stand.

2. This leads us to a second problem: How shall the church school be supported?

The present system of financial support is weak and unsatisfactory. There is in God's Word ample provision made for the proper education of every child and youth. When adopted, the Bible plan of support will insure a school in every church, regular pay to every efficient teacher, and a definite and well-regulated amount of instruction every year. It will do away with short and irregular terms and unqualified teachers, local prejudice, and a host of attendant evils and irregularities.

Every teacher who wishes to see the educational work placed on a firm foundation, will have in the Summer Assembly an opportunity to study this question, and to throw his influence on the side of progress.

3. A third problem relates to the intermediate industrial schools. A road must be built from every Christian home up to an intermediate industrial school. Our preparatory industrial schools must become the backbone of a system of universal common-school Christian education. In communities where a church school may not meet with favor, or where it will pass unnoticed, an industrial school will command respect and mold public opinion.

Instruction has been given that wherever a few churches are located near one another, there an industrial school for youth should be established. It is not the idea to centralize, but to scatter. Very few, if any, of the conferences can meet the needs of their own youth by establishing one school only. Several small schools should be maintained by each conference. We must follow the instruction given by procuring a small farm, and placing on this land two or three strong teachers who can instruct thirty or forty youth.

This problem of industrial schools should be understood by every teacher in our ranks. It will be thoroughly studied at the Summer Assembly. Men who have studied the question of industrial education from the standpoint of the popular schools, as well as those who have had experience in Christian schools, will lend their influence on this question.

4. This leads to the direct consideration of a fourth problem. Where shall the department find men qualified to conduct intermediate industrial schools?

Not every teacher is adapted to this phase of the work. The position requires a man of good executive ability, clear judgment, a keen perception of the relation of work to study, and a willingness to maintain that relation himself, and require an equal recognition of the fact from his co-laborers.

The idea of department teaching must be dropped. Every man must be thoroughly in love with the youth, and must know what each youth in his school is fitted by nature to do, and must know how to give an all-round training which will develop all faculties without dwarfing any.

Men to stand as principals of such schools, and women to act as matrons and preceptresses, will be trained at the Summer Assembly. A most careful selection will be made of students advised to enter the special classes in this department.

One Hundred for Foreign Countries

From the class of teachers who gather at the Summer Assembly, the Mission Board hope to select one hundred for the regions beyond. This means a bold innovation upon past ideas concerning the proper manner of conducting foreign missionary work, but the necessity of the situation warrants the effort. Investigation reveals the fact that the great burden of the foreign field has always rested upon comparatively young missionaries. Livingstone was but twenty-seven when he started for the heart of Africa; McKenzie, Judson, Henry Martin, William Carey, John Paton, and Moffatt were all under thirty when their life work began in heathen countries.

God is able to use young men and women. The Saviour's work was completed before he was thirty-five. There must be men among us to-day whose hearts the Spirit touches, and who will offer themselves for this special training. Such should correspond with the secretary of the Mission Board, Elder W. A. Spicer, 267 West Main St., Battle Creek; or with the secretary of the Educational Department of the General Conference, Berrien Springs, Mich. Each case will be carefully considered. It means much to our young people to have this opportunity. The school and the Mission Board realize their responsibility in offering to give a training that will fit this class for the strenuous life and arduous duties before them.

E. A. SUTHERLAND.



List of Missionary Acre Pledges

NAME	NATURE OF PLEDGE
Cora May Parker,	proceeds of poultry.
Mr. and Mrs. Matthew Parker,	\$5.
J. F. Christy,	income from 1 acre of corn.
Mrs. Melissa J. Meyers,	\$20.
Nancy Fish,	proceeds of 8 hens.
Phebe A. Fish,	proceeds of 8 chickens.
Geo. Wright,	\$2.50.
W. J. Heckman,	\$1.
Mrs. C. Lewis,	proceeds of chickens.
Mrs. Carrie Edmister,	proceeds from part of garden.

Manley R. Edmister, $\frac{1}{4}$ of proceeds of orchard.

M. A. Buntley, 10 cts.

Mrs. Cora Stratton, 1 acre of oats.

Mrs. C. Jester, proceeds of garden.

Martha Osborne, 1 acre of wheat.

W. E. McKinley, \$2.

Mrs. A. E. Berry, \$1.

J. W. Jameson, proceeds from 1 acre potatoes.

Wm. Christopher, 1 acre of corn.

Mr. & Mrs. J. B. Locken, \$5.

Levi Wade, \$2.50.

Mrs. E. C. Gray, \$3.

E. B. Wright and wife, \$5.

L. Farney, \$3.

Hiram H. Gooden, proceeds $\frac{1}{4}$ acre potatoes.

Mrs. Margaret Frost, 75 cts.

Harvy Elles, proceeds $\frac{1}{2}$ acre pop corn.

Mrs. Ellen A. Huck, \$1.

Anthony Allen, $\frac{1}{2}$ acre of oats.

Wm. Ploeger, \$2.50.

R. H. Hazelton, proceeds of 1 week's work.

J. W. Mann, proceeds of four days' work.

Mrs. L. V. Mann, proceeds of 1 week's work.

George Rice, wages for 1 week's work.

Mary Williams, proceeds of 100 eggs.

Perry & Victoria Pepper, \$10.

W. H. Atkinson, 1 acre of corn.

Mr. & Mrs. Alden F. Angell, proceeds of eggs.

Mr. & Mrs. J. C. Wiseman, proceeds of 2 apple trees.

A. B. & I. F. Morse, proceeds of eggs.

Mina Mann, proceeds of eggs.

Anne E. Johnston, proceeds of melons.

Chas. A. Meriam, \$1.

Mr. Jasper Newton, 1 acre wheat.

Mr. & Mrs. Ira Owen, 1 acre of corn.

S. D. Smith & wife, \$10.

Mrs. S. E. Chase, \$1.

Juliett Baldwin, proceeds of work.

Viola & Leola Mattorz, proceeds of beans.

Emma Collins, proceeds of garden.

Peter Collins, proceeds of corn.

W. T. Erwin, \$2.

Geo. M. Powell, \$2.

W. F. Madden, \$1.

Mrs. Whittie Powell, 50 cts.

Daniel Hallinger, \$10.

G. W. Rogers, proceeds of work.

Chas. Smith, \$2.

C. H. Dyer, portion of proceeds of potatoes.

B. F. Anderson, portion of fruit garden.

Lillian A. Chase, \$2.

Georgie Shaffer, proceeds from crop of beans.

Mr. & Mrs. George Shaffer, proceeds of $\frac{1}{2}$ acre of beans.

Arthur G. Fox & family, \$2 & $\frac{1}{4}$ acre onions and beans.

Mr. & Mrs. Crandal, proceeds of vegetables.

Freddie Bushey, proceeds of chickens.

E. A. Morrison, proceeds of $\frac{1}{4}$ acre beans.

Mrs. Nersissy Olin, proceeds of $\frac{1}{4}$ beans.

M. J. Severns, one cent for every letter mailed.

J. A. & John C. Reynolds, 1 acre of wheat.

Elmer Johnson, income of 1 box tomato plants.

W. M. Lindsay, proceeds of 1 day's work.

Harriet Ganguish, 50 cts.

Mrs. L. E. Cox, \$3.

J. R. Ogden, $\frac{1}{2}$ acre sweet potatoes and $\frac{1}{2}$ acre corn.

V. W. Robb, \$2.

L. E. Charlton, 1 week's work.

T. B. Dewing, \$1.

Katie Charlton, proceeds of hen.

J. Scott Moore, promises to do whatever he can.

B. F. Peugh & family, proceeds of two settings of eggs.

W. E. Cook, proceeds from 1 acre of oats.

Lambert Evard, \$11.

Desire Wery, 1 acre of wheat.

Felicien DePas, \$3.

Francois & Mrs. DePas, \$3 and proceeds of eggs.

Lucie Dessain, \$6.

Dolphine DePas, \$2.

Antoine Wery, proceeds of eggs.

Elisha & Rebecca DePas, $\frac{1}{2}$ proceeds of setting of duck and 2 rows of potatoes.

Mrs. E. J. Miller, \$5.

Mrs. Kate A. Guerrier, \$1.

Jasper N. Webb & wife, \$5.

Hans Peterson, wheat raised on 4 acres of ground.

Ordis Dow, proceeds of $\frac{1}{2}$ acre sugar beets.

R. E. Hay, \$5.

Henry McWilliams, 1 acre wheat.

James Nelson, $\frac{1}{2}$ acre of potatoes.

NOTICES AND APPOINTMENTS

Publications Wanted

C. J. BEERS, Antelope, O. T., REVIEW, *Signs, Good Health.*

Bert Cool, Murdocksville, Pa., REVIEW, *Instructor, tracts.*

J. W. Buckland, Box 236, Great Bend, Kan., REVIEW, *Signs, Instructor, Little Friend.*

Capt. J. L. Johnson, 1078 Fifth Ave., Station C, S. Brooklyn, N. Y., REVIEW, *Signs, Sentinel, Good Health*, for use in ship mission work.

Tom C. Hege, Greenville., S. C., *Signs, Instructor, Little Friend, Good Health, tracts*, for street mission work (two months only); need urgent. Please notice correct address. Postage has been paid again by receiver after being prepaid by sender, because mailed to wrong address.

An Appeal for Young Men

If all the Seventh-day Adventist young men living to-day could be transported to the wilderness near Sinai, and suddenly find themselves living under the conditions described in the book of Exodus; if they could hear the law proclaimed from the mount, and could have Moses for a leader; if they could see him go into the mount, and on his return hear him tell of the heavenly sanctuary, and of the tabernacle which it would please God to have them build,—if all the Christian young men of to-day could pass through that experience, how many of them would have a part in the work described in Exodus 35? If you are not perfectly familiar with that grand chapter, read it from the first verse to the thirty-fifth, and then ask yourself what you would do under those circumstances.

Would you say that you had work of your own to do, or would you be as they were, "every one whom his heart stirred him up, and every one whose spirit made willing, . . . they came, both men and women, as many as were willing hearted"?

Do you find that they asked, before offering their services, What pay shall we receive? Do you find the builders lacking workmen, and hiring help from among the heathen? If you had been there, would your services have been used?

If you think you would then have been among the "willing hearted," you will assuredly be in that class to-day.

The situation is this: God has revealed through his servant the manner of schools which we should have. He has said we should be in the country, that our buildings should be moderate in size and cost, that student help should be utilized in their erection. All this instruction may be read from Volume VI of the Testimonies.

Emmanuel Missionary College has begun the erection of buildings on the college farm. These buildings should be ready for use not later than next September. The printing office, the carpenter shop, and several other buildings should be completed before that time. It is the desire of the management to follow the instruction given, not only as to the location and character of the buildings, but by utilizing student labor.

A large company of strong, able-bodied men could be used at once. Men are wanted who are qualified to become students next fall—men who desire Christian training for evangelistic work.

As in the thirty-fifth chapter of Exodus, so in this work; wages cannot be offered as an inducement. The erection of college buildings is as sacred to us as was the building of the tabernacle thirty-five hundred years ago. The money paid to laborers comes from the sale of "Christ's Object Lessons," and is a fund as sacred as the tithe. Those who seek work on the buildings should be as worthy of their wages as is the minister or the Bible teacher. Each is a servant of God. Those to whom money is an inducement should look

elsewhere. Those who desire to help a worthy project, can here find an opportunity.

The money-seeking spirit strikes a death blow to spirituality. The student who works for wages as a mechanic, will carry the same spirit of commercialism into the ministry, should he choose that work.

For general help, from eighteen to twenty dollars a month, with room and board, is paid. Men of ability and experience in the trades are paid in proportion.

Throughout the year numerous calls come for assistance from those unable to meet the expense of an education. Now the opportunity is offered for a large number to work in payment of next year's expenses.

Help can easily be hired by turning to the world. Shall we do this, or will the young men of the denomination respond?

The problem is before you. Shall we postpone building, shall we hire outside men, or shall we have the help of Christian students?

Middle-aged men desiring a brief course in canvassing, colporteur work, etc., will not be required to meet the educational standard set for the regular student.

Men who wish to donate labor are invited to correspond with us. Let all whose hearts are stirred write at once to the president of Emmanuel Missionary College, Berrien Springs, Mich.

Addresses

THE address of Brother Henry Block is Box 55, Leduc, Alberta, N. W. T., Canada. The address of Elder Lewis C. Sheafe is 20 Third St. N. W., Washington, D. C.

Business Notices

WANTED.—Adventist girl to do general housework in family of five. Address G. E. Vincent, Sanford, Fla.

Notice!

BROTHER W. J. STONE was recently elected treasurer of the Southern Union Conference, and he requests that hereafter all money for that conference be sent to The Southern Union Conference, 1025 Jefferson St., Nashville, Tenn.

A Valuable Opportunity

for any who desire to take a preparatory nurses' course is offered by the Southern Medical Missionary Training School. The summer term opens May 20, but owing to the lateness of this notice, students for the nurses' preparatory course may enter within three weeks of that date.

Pennsylvania Conference and Camp Meeting

The annual conference and camp meeting of the Seventh-day Adventists of Pennsylvania will be held in Johnstown, Pa., beginning June 5 and continuing ten days. The

camp is located in a pleasant place at Meadowvale, in the southern part of the city. The canvassers' institute now in progress in Johnstown is doing excellent work, and will prove a good preparation for the camp meeting. We expect a glorious meeting, and trust that many will be blessed as a result.

R. A. UNDERWOOD, President.

Kansas, Notice!

CAMP meetings are arranged for Kansas as follows:— Russell June 5-15 Humboldt July 4-14 Kingman July 25 to August 4 Norton August 14-25 Junction City October 1-12

The annual State camp meeting and conference will be held in Junction City. Good help will be supplied for each of these meetings. Elder Russell will attend most of them. The State camp meeting, June 5-15, will be attended by Brother F. H. Westphal, and we also expect Elder A. J. Voth and the German workers in the State. Meetings will also be conducted in the English, and Elder Beeson, the writer, and other laborers will be there.

C. McREYNOLDS, President.

Obituaries

"I am the resurrection and the life."—Jesus.

RUMSEY.—Died at Vanetten, N. Y., April 24, 1902, of pneumonia, Mrs. C. D. Rumsey, aged 77 years. She had been for years a faithful member of the Seventh-day Adventist Church. Two children remain to mourn.

MRS. JOHN ROBERTSON.

HARPER.—Died at Detroit, Mich., May 4, 1902, Lydia K. Harper, aged 36 years. Sister Harper's maiden name was Gosmer. She leaves a husband and one child. Sister Harper has for some time been a faithful member of the Detroit church. She died in faith, looking forward to the first resurrection.

E. K. SLADE.

ROBERTSON.—Died at Appleton City, Mo., April 23, 1902, of paralysis, my dear mother, Delilah Robertson, aged 90 years, 6 months, 2 days. She accepted the third angel's message many years ago, and was a devoted member of the Appleton City church. Her life was spent in work for others. Funeral services were conducted by Brother Coffman, assisted by the Methodist pastor.

MRS. SARAH LOONEY.

WATSON.—Died in the Lord, at London, Ontario, April 24, 1902, of tuberculosis, Bella Watson, aged 37 years. Her quiet and consistent Christian life endeared her to all who knew her, and we laid her away with the assurance that she will be among the blessed of the Lord. Words of encouragement were spoken by the writer, in the Baptist church; text, Ps. 37: 22. WM. WARD SIMPSON.

PRENTICE.—Died at Ellsworth, Mich., May 3, 1902, Claude W. Prentice, aged 26 years, 4 months, and 25 days. He was a patient sufferer for several weeks, but in it all he was sustained by his trust in God. He died in the full assurance of the Christian's hope. He leaves a companion to mourn, but not as those who have no hope. Funeral services were conducted by the writer.

JOHN IRWIN, JR.

MILES.—Died at her home in Little Sioux, Iowa, of old age, Feb. 23, 1902, Sister Miles, aged 83 years, 6 months, 21 days. She accepted the third angel's message in 1872, and has ever since been a faithful believer and worker. The Review has been a weekly comfort to her for almost thirty years, in the absence of the living preacher. Prayer and remarks were offered by the pastor of the Methodist church. She rests in hope of the first resurrection. J. C. BARCUS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table with columns for EAST and WEST, listing stations and times for various routes.

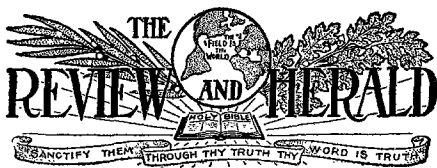
Daily, 1 Daily except Sunday. Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:10 p. m. Daily except Sunday.

O. W. RUGGLES, R. N. R. WHEELER, General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

Table with columns for EAST and WEST, listing stations and times for various routes.

Nos. 2-4-6-Daily Nos. 10-12-Daily ex't Sunday G. W. VAUX, A. G. P. & T. A., Chicago. Nos. 3-5-7-Daily Nos. 9-11-7-Daily ex't Sunday W. C. CUNLIFFE, Agent, Battle Creek.



BATTLE CREEK, MICH., MAY 27, 1902.

URIAH SMITH }
L. A. SMITH } - - - - - EDITORS
W. A. SPICER }
W. W. PRESCOTT } - - - - - MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

The lesson in practical hydrotherapy is necessarily omitted this week, but we expect to resume the studies in the next issue. The classes which are taking up these lessons would do well to have a review of some of the principles previously presented.

It may be proper to state that our offer to send free sample copies of the REVIEW is intended to apply only to their use in securing new subscribers to the paper, and not to free distribution for general missionary purposes. We appreciate the interest which many are expressing in the circulation of the paper, and will gladly send sample copies free where they can be used to advantage in obtaining new subscribers.

A NEATLY printed Announcement of the Summer Assembly at Berrien Springs, Mich., has been issued, giving full information concerning the plans of work, schedule of studies, etc., etc. Parents and church officers, as well as teachers and conference officers, ought to be interested in this matter. A copy of the announcement will be forwarded on application to the President of Emmanuel Missionary College, Berrien Springs, Mich.

Just as we were closing up this paper, we received from California the article by Sister White, which is printed on pages 20, 21. In order to make room for it in this issue, we found it necessary to omit the most of our Current Mention department, and also some of the matter in the Relief of the Schools department. We think that the importance of Sister White's article justifies this action, and we urge all to read the appeal and to respond liberally.

Just the Thing

THE following letter, received at this office before the writer had seen the recommendation made in the REVIEW for an offering for Christiania on Sabbath, July 5, shows that some others have thought of the propriety of such an offering at the time mentioned. We

have no doubt that many others feel the same way, and we are pleased to print the letter:—

PUEBLO, COLO., May 8, 1902.

Editors of the Review and Herald.

DEAR BRETHREN: I will write a few lines which you may publish if you think best and have space. My husband, who lately came into the truth, suggested these thoughts which I will write. He has been thinking upon the subject for some time. As the cause needs money in so many different branches and places in this country as well as in foreign lands, he suggested that the fourth of July be set as a day for all our people to donate, as liberally as the Lord had prospered them, to these different worthy objects, the money to be used where it is needed most. There is much money spent by Seventh-day Adventists each year on this day for pleasure seeking and the adorning of the body, which, in the eyes of the Lord, is worse than thrown away, and which, if used to God's glory, would save some poor souls from eternal death, and bring to us untold blessings.

It seems to me that we, my husband, three small children, and myself, are among the poorest of the poor, but we are willing to make a special effort to sacrifice for this occasion, the fourth of July, and see if God will not bless us in so doing, and perhaps bring the light of present truth, which we love, to many poor souls who are now sitting in darkness. We are anxious to do all we can to help in all departments of this good cause, and our greatest desire is to share in the reward of the righteous, and be faithful in all the little things of life, feeling assured that the greater things will take care of themselves.

May all our brethren and sisters think of the plan herein suggested, and act as God may direct their minds. May God bless you all.

Your sister in Christ,
MRS. MINNIE WHITEHEAD.

Now let all the people say Amen, and let all respond heartily by planning for as liberal a donation as their circumstances will permit on Sabbath, July 5. We hope this will be the last call for help in order to relieve the Christiania Publishing House of its debt; and the amount necessary to pay off the whole of what remains can be raised at this time, if each one will do as the Lord has prospered him. When the Lord points out a duty to his people, he will bless them with the ability to do it. When we give ourselves wholly to the accomplishment of his will, he will work in us and through us both to will and to do.

Remember the time, Sabbath, July 5.

Remember the purpose, to relieve the Christiania Publishing House of the remainder of its debt.

Remember that we do this as unto the Lord, and not unto men.

Remember that in paying this debt we are bearing testimony that we are willing to do unto others as we would like to have them do unto us.

Remember that the world measures the reality of our religious experience by what we do, rather than by what we say.

Life in the Plan for Selling "Christ's Object Lessons"

IT was not until the last season of the week of prayer that I was thoroughly aroused to the plan of selling "Christ's Object Lessons." At that time I became deeply impressed with the meaning of this plan; and had the week of prayer been of benefit to me on this point only, it would have proved an occasion of great blessing and value. I have a great deal of sympathy for those who have not yet been aroused to the meaning of this movement. I do not feel to censure anyone, nor even to be impatient with anyone who does not realize the great possibilities of this undertaking, who does not value it, and is not aroused to earnest, zealous enthusiasm in the work. But I do most earnestly desire so to communicate the facts in regard to this great plan to every member of this denomination, that all may realize its meaning.

I believe that this plan is from God, and that it is full of possibilities and of blessings, and that this will be clearly demonstrated when the plan is fully carried out. I believe, too, that there is life for us in this plan. There is in it that which will create life in the individual, that which will be a stimulus to those who take part in it. It is not an artificial arrangement to create a boom. I would be afraid of the present movement if it were created by an artificial excitement or stimulus; for I would expect that when it had been raised to a certain pitch, and held there for a time, it would break, and collapse, and we should go down as far below our normal condition—and that is low enough, we all know—as we were raised by the unnatural, artificial stimulus.

But it is not after that order. God has given the plan, and his life is in it. I have no more fear of a collapse in this work, no more fear of its breaking down, and those who have been most earnest in it losing all heart and interest in this kind of work, than I have of an individual who partakes of good, healthful, nourishing food, falling below a natural physical condition, and having no power to work, and no further desire to eat. Healthful food and proper exercise do not operate that way. Good, healthful food, partaken of in the right quantity, and good, hard work strengthen the whole physical frame for toil, and produce a good appetite for another meal, and strength for more hard work.

And so it is in spiritual things. Work done for God is a healthful stimulus to the spiritual nature. It increases spiritual strength and muscle, and gives one a keen relish for more service.

The work we are doing with "Christ's Object Lessons" will prepare us for further missionary work. When we have finished the special work given us with this book, we must go on with earnest, aggressive work, meeting our fellow men, and placing in their hands other books containing the light they need. We have begun a march that must be kept up until we land on the other shore.

And so, brethren, we must go on with this blessed work; for it is a work that gives life, a work that brings means, a work that enlightens our fellow men, a work that makes a denomination sturdy and earnest, independent and energetic, faithful and zealous. Keep right on at work until God says it is done.

A. G. DANIELLS.