

The Advent And Sabbath REVIEW HERALD

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No. 17

God and His Picture

God is busy up above,
Getting all his colors ready,
Mixed of sunlight, dew, and love!
He is strong, and he is steady,
Only in this world of change,
With its story old but strange.
Earth is waiting for the picture
Yet in shadow, shy and coy,
Like a maiden's modest joy;
Weary of the stress and stricture
Laid upon it in the storm,
By the ice and iron frost,
It puts on a fairer form,
And refuses any staying;
Lo, the branches' hands are crost
As in worship and with praying.

God is busy up above
If our faithless hearts are faint-
ing;
And the snowdrop from its glove
Bursting, shows that he is paint-
ing.
And the crocus, too, like fire,
Now is clothed in his attire.
All the leaves will soon be laugh-
ing,
Heedless of the woes they had,
Just because they feel so glad;
And their little lips are quaffing
Life, and liberty, and bliss;
Singing, singing, as they say,
God can nothing do amiss,
And is ever for us toiling;
We must fondly praise and pray,
While he washes off our soiling.

God is busy up above,
He upon the earth keeps printing
Tenderly, in brooding dove,
Bleating lamb, and blossom's tint-
ing,
And the breezes' perfumed feet,
Everywhere his portrait sweet.
It is written for our reading,
Like a riddle broad and plain,
Come to perfectness through pain,
For our light and for our leading,
With a blessing in each hue.
Every line is gay and good,
Every touch divinely true;
O, the features, pure and pleasant,
Of the wondrous Fatherhood,
Always love and always present.

God is busy up above,
Shedding flowers on hill and hollow.
As his colors meet and move,
Calling upon us to follow;
We must bear his beauty now,
Shining forth from breast and brow,
We must show his care and kind-
ness
In the offering of our powers,
And must be his human flowers
Scattered through the paths of
blindness,
With the fragrance of his breath;
We must wear his impress bright,
Fresh and loyal even in death,
Yielding all to all his giving
Who alone can paint us right,
In the glory of his living.

— F. W. Orde Ward.

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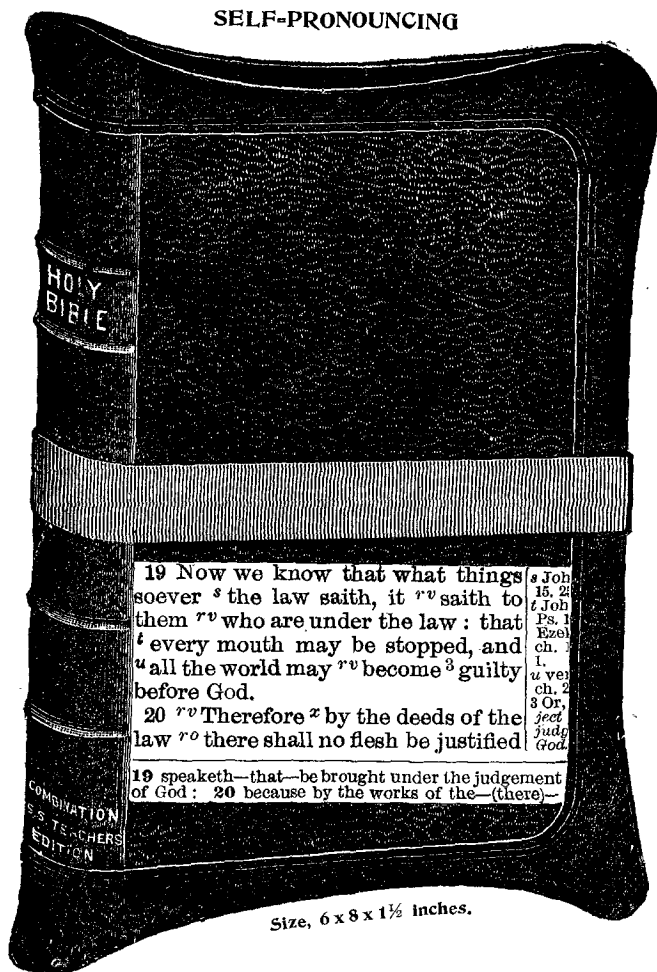
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The Advent REVIEW AND HERALD And Sabbath

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

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Editorial

With Authority

THERE is authority in the principles of truth and righteousness. This was the basis of all the authority which Jesus revealed. "The multitudes were astonished at his teaching: for he taught them as one having authority." The scribes and Pharisees based their estimate of authority upon the position of the teacher, and not upon the principles which he taught; and they were therefore offended at Jesus because he was only the son of a carpenter, and had no official standing. Having departed from the principles of truth and righteousness, they had lost the authority of these principles, and had attempted to substitute in its place the authority of position. Right here is the essential difference between the mystery of godliness and the mystery of iniquity, between Christianity and the papacy. It is the principle of Christianity that the authority is in the thing taught, and not in the teacher or his official position. It is a principle of the papacy that the authority is in the teacher because of his official position. When the pope speaks as a man, a mere individual, he is not infallible, but when he speaks *ex cathedra*, sitting in the chair of Peter, he is infallible, and his utterances have the authority of infallibility. There is a constant danger that the papal principle shall be adopted in the Christian church. When a teacher has gained the reputation of being a teacher of truth, there is the constant tendency to accept what he may teach thereafter as truth simply because he teaches it, and not because of the authority of the teaching itself in the conviction which it carries to the heart of the hearer. This is purely

and wholly papal. Those who have the message against the papacy and all that pertains to it must be on their guard lest they adopt the very principles which they ought to expose and repudiate.

A Response

A DEFINITE note was struck at the recent General Conference. The fact was emphasized that we are in the last of the last days, and this people was called upon to accept the responsibility under God of finishing the work of giving the advent message to all the world in this generation. This definite note sounded out among the people, and a hearty response is coming from them on every side. Many prayers ascended to God in behalf of the General Conference. Many loyal believers hoped that it would mark the beginning of a new experience in this message. And when they read of the keynote which was sounded, and of the call that was made for a rally upon the solid advent platform, they thanked God, and took courage. To all these believers we wish to say, Cast not away your confidence. "Hold fast that which thou hast." This advent movement has received a new impetus. Bands are being broken, and this message is being delivered from interpretations and policies which have imperiled it. The outlook is hopeful. The greatest factor in the success of this work will be in our personal relation with God and our experience in the daily revelation of righteous principles. Let courage and hope fill our hearts as we gird ourselves anew for the closing work.

The Gospel Message for To-day*

WE have considered our present position in prophetic history and the call to finish in this generation the work of preparing the way of the Lord. It seems natural that we should study now what that work is which prepares the way of the Lord, and to note whether there is any special emphasis upon any special phase of gospel truth for this generation. Our greatest need is to know the purpose of God for any particular time or work, and then to be in harmony with that purpose, so that God's purpose shall easily find expression in the earth

* A sermon preached by the editor at the General Conference at Oakland, Cal., Sunday evening, March 29.

through his church, the ordained channel through which light and knowledge shall be made known to the earth.

Now, while in different epochs of the world's history there have been special phases of truth to be emphasized, yet there is always one truth to be emphasized all the time; and that is that the purpose of God is set for the salvation of sinners who will exercise faith in the merits of Jesus Christ.

Now, whether it be in one age of the world or another, under one outward form of organization or another, yet always there is this one purpose of God,—that is, the purpose of salvation from sin. There have been special experiences that have seemed to mark off special epochs in the history of God's work in the earth. And there have been special phases of truth that needed to be emphasized at that time. That is, God's truth is infinite. It is all-inclusive. It is broad enough to meet every issue. It is broad enough to meet every form of opposition that may be raised against it. All it needs is that there shall be instrumentalities, that there shall be channels, through which the right phase of the truth may be brought to the earth; through which just those rays of light that are needed at that time shall shine forth, in order that the gospel shall be sufficient for the needs. That is, there is only one gospel, and that gospel is the gospel of salvation from sin through faith in Jesus Christ.

But that is infinite, and can be applied to every possible situation, to every possible opposition that may be brought against the gospel; and it is able to unveil every possible deception the enemy may bring to hide from men the light of God's truth. When the flood was impending, Noah gave his message, and the Scriptures say that he was a preacher of righteousness. That is always the gospel. But Noah's preaching of righteousness at that time meant that he should set forth clearly and distinctly that God had threatened the world with a flood, and that there must be a special preparation to escape it. That was preaching righteousness in Noah's day. To declare to the world an impending flood, and the necessity of preparation for it, would not be God's purpose for this day.

John the Baptist was a preacher of the gospel, raised up of God at a special time

to do a special work, but the burden of his work was, "Repent ye; for the kingdom of heaven is at hand." John's preaching of repentance at that time would not have been a message of repentance and forgiveness of sins, the message of righteousness at that time, if he had failed to make it very clear that the kingdom of God was at hand; that the time was fulfilled, and that he was the voice that was to prepare the way for the manifestation of the Messiah; and yet he preached nothing but the gospel of righteousness through faith in Jesus Christ.

In our own time there is only one gospel to preach,—this same everlasting gospel of salvation from sin,—but this everlasting gospel of salvation from sin must be preached in such a way in this generation that it shall declare also that the time is fulfilled, and that the kingdom of God is at hand; and such a message will prepare the way for the coming King.

Now, in order to make this clear to God's messengers, he has given for every such special occasion and for every such need a special setting for the message for that time.

Preparing the Way of the Lord

John the Baptist took his message in a very marked way, as the scripture says, from the prophet Isaiah. And when we note the scripture that is quoted as being the foundation of his message, we find that it came from the fortieth chapter of Isaiah: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; that she hath received of Jehovah's hand double for all her sins. The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it. The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, . . . but the Word of our God shall stand forever. O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: behold, his reward is with him, and his recompense before him."—*American Revised Version*.

Now that was the special setting for

the message of John the Baptist. And his message centered in this idea: Behold your God; behold the Lord God cometh. And when that day, on the banks of Jordan, he saw Jesus of Nazareth standing in the multitude, he took up that word of the prophet Isaiah, and applied it definitely in the setting that belonged to it, in his message, and he said, "Behold, the Lamb of God, that taketh away the sin of the world." It was necessary that John the Baptist should rise at that time and say, "Behold, the Lamb of God, that taketh away the sin of the world." And why?—Because God, as revealed for salvation from sin, because God, as the righteousness of his people, had been hidden from their eyes; a veil had been brought in between God and man, and man was taking the place of God; but the message took away the veil, and pointed out with distinctness the Lamb of God, the revelation of God in the flesh as the Deliverer from sin.

John the Baptist was to prepare the way of the Lord, to give knowledge of salvation in the remission of sins. But this work is not finished until the Lord comes, bringing his reward with him. That is, the work of John the Baptist was to prepare the way of the Lord when he was first manifested to bear sin. The work of John the Baptist will not be completed until the way is prepared for him to be manifested in glory. Therefore the very work of preparing the way of the Lord in this generation is to take up and complete the message of John the Baptist, to give knowledge of salvation in the remission of sins.

The Message of Revelation 14

But there is for our time an additional, a new, setting of this message of preparation, and that setting is found in Rev. 14: 6-12.

Let us note clearly that the gospel message to be preached in this generation, the gospel which is to be preached in all the world for a testimony to all the nations, to prepare the way for the coming King, is still the everlasting gospel of salvation from sin, and any preaching of this message of preparation in this time which does not find its sum and substance in bringing to the people salvation from sin, is not the message that will prepare the way of the Lord; and yet that message of salvation from sin is to be preached definitely in the setting that God has given for us himself, for this generation. It is by that setting that we are to know how to deliver the message in such a way that it shall meet exactly the situation in this generation.

The prophecies are clear enough to set forth that we have come to the last generation, but the mere fact is not enough. It does not save from sin, or deliver from the power of sin, to know the fact that this is the last generation, to know the fact that the coming of the Lord is near:

there is an experience in this fact that must be known, and that experience in this message of the coming of the Lord, the experience of this message of preparation of the way, will deliver from sin, and will make the church without spot or wrinkle or any such thing.

Let us note some of the settings of this message. It is not to be expected that in one brief hour we can unfold all this message. The first thing that is emphasized is that it is the everlasting gospel which this angel has to proclaim. And the first words spoken as the setting of the message are these: "Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters."

Now that is a positive message to be declared. The second message simply states a fact, and introduces a name which needs explanation. "Babylon the great is fallen, is fallen." The third message is simply a further statement of fact. It is a warning against the worship of the beast and his image, introducing symbols that need explanation from some source, symbols that are not explained in these few verses. The warning is one of the most terrible warnings in the Scriptures: "If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger."

Now to teach the gospel message of salvation from sin through faith in the righteousness of Jesus, the only Mediator and Saviour, and to preach it with these verses as the syllabus, is the work to be done to prepare the way of the Lord in this generation. And the very first thing to which we are introduced in the message, in the words, "Fear God, and give him glory; for the hour of his judgment is come," brings us face to face with that which sets forth in the fullest manner the whole provision of God for the salvation from sin. And that whole provision is wrapped up and revealed in the sanctuary question. And by the terms of this message, the first thing that we are brought to face when we are to preach salvation from sin through faith in Jesus Christ, is the whole question of God's provision for the remission of sin as set forth in the sanctuary.

Dealing With Sin

And this brings us to note the real meaning of sin. What is involved in sin? Sin is such treason against God and his righteous government as means the casting down of God from his throne, and the putting of the sinner in the place of God. Every sin involves the casting down of God from his throne. That is what sin means, no matter what the particular sin be,—the casting down

of God from his throne, and the setting aside entirely, the annihilation, of God and his righteous government, and the establishment of the sinner and his unrighteous way in the place of God.

Now how does God deal with sin which has that meaning in it? He does not abdicate his throne in favor of the sinner; but he sets forth a provision for the conduct of his government, even when that effort to cast him down from his throne has been made. That is, he sets forth his government as adapted to subjects who are in rebellion against him, and he makes it clear that the power by which he will rule even those who have sought to cast him from his throne is the power of infinite love, and that by giving himself in behalf of those who would cast him from his throne, he would lift up those who have fallen, and give them anew a place with him on his throne. And all this is set forth in the sanctuary question.

The sanctuary and its service, as set forth in the tabernacle among Israel, and later in the temple, is the letting down upon earth of the object-lesson which sets forth God's plan of government, and how he deals with those who have sought to dethrone him.

The Scripture makes this clear. As priest upon the throne, still king, and executing the office of priest, in dealing with sinners, he sets forth, in the provision of the sanctuary, the plan that he has devised from eternity for salvation from sin.

Now notice some of the lessons that come just from the leading events connected with this history of this sanctuary question. First, when he would set forth this object-lesson upon earth through his servant Moses, he made known his purpose to his people, because God's people are so intimately related with this question of the sanctuary, that they co-operate with God in his work through Christ in the sanctuary. So that every step of the way the divine and the human co-operate; and God sent this word to his people, "Let them make me a sanctuary; that I may dwell among them." And in Exodus, chapters 25 to 31, God gave to Moses explicit instruction concerning the building of the sanctuary and the preparation for its services.

Moses was to make this known to the people, because the people had a part to act in this work. He made it known to the people, and the people acted their part in the work, and the sanctuary was built, and the service was established. Now that is the first marked development upon the earth in the revelation of the truth found in the services of the sanctuary. That service went on for centuries. The real import of it was lost sight of; it was perverted into mere form and ceremony, and yet it was God's established service.

But in due time, in the development

of God's purpose, came that time when type met antitype, when everything was fulfilled, the great Sacrifice was offered, and the typical ministry ceased.

There is something in these different steps in the development of God's purpose of salvation from sin as set forth in the sanctuary and its services that makes a difference to the people of God, that they ought to know. It is God's purpose that they should know this, and it is necessary for them to know it, in order to co-operate intelligently with the development of God's purpose of salvation as found in this question. Therefore when this change was made, when the veil of the temple was rent, the typical service upon earth ceased, and the ministry in the holy place in the sanctuary in heaven began, it was necessary that the people should know concerning it. How did they find it out? Note some steps in the development of the purpose of God, and the revelation of his truth to that people.

First, John the Baptist came with his message to prepare the way of the Lord. Next, the Messiah himself was revealed; was crucified; raised from the dead; and ascended on high. Next came the day of Pentecost. Now these events have a relationship one to another. The message of John was to prepare the way for the coming Messiah. His message received would have prepared the people to receive him. The reception of the Messiah would have prepared them to understand his work and mission. That knowledge would have prepared the way for the blessing on the day of Pentecost.

On the other hand, their rejection of the Messiah when he was manifested shut away the light and the knowledge that would have enabled them to understand his work, his death, his resurrection, his ascension.

How were these successive steps in the development of the purpose of God revealed?—By the messages that God himself sent; and when on the day of Pentecost the Holy Ghost came upon them, their minds were enlightened concerning the purpose of God, and they saw, and Peter, as the spokesman, set forth, the fact that Jesus, the Messiah, the One who had been crucified, who had been raised from the dead, who had ascended on high, was now the high priest in the heavenly sanctuary; and it was because of his work as high priest in the heavenly sanctuary that they enjoyed the ministry of the blessing they had that day. And Peter made that clear, the Holy Ghost being interpreter; and you can see this by reading in the second chapter of the book of Acts.

The apostle first quotes from David this prophecy: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a

prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Peter saw that day what Paul, in his letter to the Hebrews, so distinctly stated: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man;" and that was opened up to their minds that day by the Holy Spirit, and Peter, as spokesman, told them. They began on that day, as it were, a new epoch in the development of this gospel plan of salvation.

(To be concluded)

The Doctrine of "Moderate Inspiration"

UNDER the title, "The Logical Stopping Place," *The Independent* argues that it is not necessary for a Christian to believe that all statements in the Bible are given by divine inspiration, but that he can reject many statements whose "inaccuracy" has been shown by Bible critics, without any damage resulting to his Christian faith. The doctrine of infallible, inerrant inspiration, says *The Independent*, leads to a rejection of the whole Bible when once the latter's statements are shown to be in error, since there is no logical stopping place short of that result. It therefore recommends its doctrine of a "more moderate" inspiration, which allows one to believe that the Bible makes many erroneous statements, but that "these errors and contradictions affect nothing vital" in the Christian religion. This affords a logical stopping place, it says, between the belief that all Scripture is by divine inspiration, and the belief that none of it has other than a human origin.

The Independent gives some examples of Scripture texts which it says may be disbelieved in part, without giving up anything essential to Christian faith. The Christian, it says, "reads that 'in six days the Lord made heaven and earth.' He is informed by science that the world was not made in six days, and he is compelled to believe science. What does he give up? Simply 'six days.' What has he left? All this: 'The Lord made heaven and earth,' which is all that is of any account for religion."

But let us examine this statement in the light of another Scripture text. There is a very important and familiar text which reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

If the Lord did not make heaven and earth in six days, he did not rest on the seventh day; and if he did not rest on the seventh day, he did not make a Sabbath day; and there is no Sabbath day. But when we give up the Sabbath, when that institution is dropped out of the Christian religion, how much is left? As well might one give up Christianity altogether as give up the Sabbath. And to retain the Bible Sabbath, the seventh day, it is absolutely necessary to believe that the earth was made in six days. The Sunday sabbath, of course, may be adhered to without involving this necessity, since it has no connection with the creation work.

Next is given what *The Independent* calls "a more serious example." The Christian "reads in the fourth commandment as recorded in Exodus that the Sabbath was instituted to commemorate the resting of God on the seventh day after the work of creation. God so declared it on Sinai, and wrote the words on tables of stone. He reads in Deuteronomy that God declared from Sinai that the reason for its institution was to preserve the memory of the deliverance from Egypt, and nothing said about creation, and each the exact words of Jehovah from the burning mount and recorded on the tables of stone preserved in the ark. When a man sees that, he begins to question whether Moses wrote Exodus and Deuteronomy, or spoke the words recorded of him; and he begins to accept the conclusion of the higher critics as to . . . the unhistorical character of much written therein."

Is there any discrepancy between the statement that the Sabbath was made as a memorial of creation, and the statement that it was given to God's ancient people because he had delivered them from Egyptian bondage? Seemingly there is, but in reality there is not. The Sabbath is a memorial of creation, yet no one can enjoy it till he has been delivered from the bondage of sin. The deliverance from Egypt under Moses was a type of the experience of all those who find deliverance from sin through faith in Christ. The law of God, of which the fourth commandment is a part, and which is addressed to all persons in the world, says to each one, "I am the Lord thy God, which have brought thee out

of the land of Egypt, out of the house of bondage." Every individual is by nature in bondage to sin, and he who has not been led up out of the house of this bondage is not a Christian, whatever may be his profession. He can not become a son of God until he leaves the Egypt of sin. "Out of Egypt have I called my Son." The Sabbath can no more be separated from the experience of deliverance from sin than it can from the fact of creation. There is no reason here, therefore, for questioning the reliability of the statements of Exodus and of Deuteronomy. Both books are true and historical, and from the standpoint of Christianity there is perfect harmony between them.

For another example, says *The Independent*, the Christian "reads in school the text-books on history, and he finds that the story of the flood is absolutely contradicted, and that no such event could have occurred within thousands of years of the time fixed for it in Genesis. Then, if a sensible man, while he is confirmed in his relaxation of doctrine, he does not feel compelled to relax beyond the evidence. There may have been no Noah, no ark, no two and two, no seven and seven, no flood at all; but it does not follow that there is no God who hates sin, who loves righteousness, who is our Father in heaven, and to whom worship should be paid. What has Noah got to do with religion?"

As well might it be asked, What has Jesus Christ got to do with religion? For Christ said of Noah and the flood, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. And in the prophecy of Peter also are these words: "For if God . . . spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly," etc. And also: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 2:4, 5; 3:5-7.

If the Bible story of the flood is rejected, what becomes of these words of inspiration which indorse that story? If that story is false, these words are false, and their author, Jesus Christ, appears as a falsifier and an impostor. And how

much religion can a Christian have without Jesus Christ? This is what Noah "has got to do with religion."

Again, to quote from *The Independent*: "The story of Abraham's faith is sublime, but faith does not lose its beauty if we conclude not to believe that Abraham lived to be a hundred and seventy-five years old, and that Isaac was born when he was a hundred years old, and his wife was nearly or quite as old, or that he was about to kill his son on Mount Moriah when an angel stopped him."

In a portion of Scripture devoted especially to the subject of the beauty of faith, the eleventh chapter of Hebrews, the stories of the birth of Isaac and of the offering on Mount Moriah are mentioned as examples of the triumphs which are made possible to individuals through faith. But if these things never happened at all, the beauty of the faith which they depict is as mythical as they are themselves. If faith does not enable an individual to perform superhuman things, its chief point of beauty is gone.

Again, says *The Independent*, "The careful student of the Bible may absolutely deny the truth of the beautiful story of Jonah and the whale, and the repentance of Nineveh, and yet not lose a bit of the lesson of obedience and of the love of God even for idolaters."

But Jesus said to the Pharisees concerning Jonah: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." And, "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matt. 12:39, 40; Luke 11:32.

If the story of Jonah and the whale and the repentance of Nineveh is not true, Christ's words are not true, and must be rejected; and if we give up the words of Christ, we must give up Christ himself. There is no other alternative.

And therefore it is strictly true that there is no logical stopping place between belief in the absolute inerrancy of the Bible and the blankness of unbelief. The doctrine of "moderate inspiration" may provide such a stopping place in theory, but in practice the doubter does not stop there, but drifts on into a virtual atheism but thinly disguised, if at all, with a pretense of piety. By the best showing that can be made in behalf of this doctrine, it is found to be utterly wanting. The only safety lies in accepting all Scripture as being by inspiration of God, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Any other view leads inevitably either to the substitution of tradition for the Word of God—the religion of the papacy—or to atheism. We have no use for the doctrine of "moderate inspiration." L. A. S.

General Articles

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

The Waiting-time

THE King and the kingdom are coming,
Though long has the waiting-time
seemed;

And off to the eye of the watcher,
A light in the distance has gleamed,
But only to go out in darkness,
And leave the heart sad as before:
Be patient a little while longer;
The waiting-time soon will be o'er.

The crown is a thing of the future,
The glory will yet be revealed;
The royal gift has not gone by thee,
Nor Jesus his promise repealed.
Be faithful a little while longer:
The night must give place to the day;
The King and the kingdom are coming,
And for their arrival we pray.

Our prayer is the prayer of the ages,
Which Jesus himself taught to men;
And thus he is pledged to performance,
Without telling all about when.
So, praying, and hoping, and working,
In faith to each other we cry:
"The King and the kingdom are coming!
Keep heart; for the Lord draweth
nigh."

—Charles H. Gabriel.

Words of Counsel

MRS. E. G. WHITE

I HAVE a message for those who are bearing responsibilities in God's institutions. The Lord calls upon them to bring his grace into their thoughts, their words, their deportment. They are not to leave their religion at home when they go to business for the day. Let them not, after praying to the Heavenly Father for grace and strength, go to their work with a surly, dictatorial, overbearing spirit, and a sour, disagreeable countenance. They are Christ's representatives, and they are to exert an influence that is a savor of life unto life.

God holds the managers of his institutions responsible to treat the youth in the employ of these institutions with courtesy, respect, and kindness. They are to deal with them as they themselves wish to be dealt with by Christ. Their first work is to be so kind to the youth, so thoughtful of their interests, that they will feel at home in their presence.

The Lord expects his people to bring religion into their business life as verily as into the assembly for his worship. How does he regard the testimonies borne on the Sabbath by those who during the week left Christ out of their work, and spoke harsh, unfeeling words? What impression do these testimonies make on those who have been hurt and wounded by the harsh words spoken?

Those who control others should first learn to control themselves. Unless they learn this lesson, they can not be Christ-like in their work. They are to abide in Christ, speaking as he would speak, acting as he would act,—with unflinching tenderness and compassion. They are

not to think, because they are in a position of responsibility, that they are at liberty to deal harshly with those connected with them. To the one who manages, God has given a measure of power, but this power he is ever to exercise in a pleasing and agreeable manner. He is not to feel at liberty to speak and act in an unchristlike way because an error has been made. Thus he aggravates the wrong. He arouses in the workers a spirit of retaliation, causing them to lose confidence in him as a Christian.

The Lord hears the petitions of his people when they mean what they say, and when they reveal a determined purpose to live in harmony with their prayers. But he can not honor those who rise from their knees to speak harsh, angry words, words which are entirely out of place, even though the one to whom they are spoken is in the wrong.

O what a power a converted man, transformed daily, can exert to bring blessing and gladness to those around him! Those who bear responsibilities in God's institutions are to grow in grace and in a knowledge of divine things. Ever they are to remember that the talent of speech is entrusted to them by God for the help and blessing of others. It is left with them to decide whether they will speak words that will honor Christ, or words that will be a hindrance to those who hear. O what a blessing are pleasant, sympathetic words,—words that uplift and strengthen! When asked a question, one should not answer abruptly, but kindly. The heart of the one that is asking may be sorely grieved by a hidden sorrow, that may not be told. This he may not know; therefore his words should always be kind and sympathetic. By a few well-chosen, helpful words, he may remove a heavy load from a fellow worker's mind.

To those bearing responsibilities in our institutions this word is given: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

In this charge there is a threefold duty. "Feed the flock of God,"—by preaching to them his Word, by giving them earnest, personal labor, by setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge, "being ensamples to the flock," following Christ in self-denial and sacrifice, in the life revealing holiness to the Lord. All this is to be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them.

Let those who have been exalted to the high position of managers in the Lord's institutions, who are set as guardians of their fellow workers, pray most earnestly for divine grace. Before they

take up the work of the day, let them make a solemn covenant with God, promising him that they will keep watchful guard over their lips, not speaking harshly, but kindly, to those who come to them for direction. Let them remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to his commands. Let them remember that they are living epistles, known and read of all men, and that because they are Christ's representatives, they are to be one with him, ever looking to him, and from him receiving strength for every conflict.

"Be ye clean, that bear the vessels of the Lord." In our institutions let self-seeking give place to unselfish love and labor. Then the golden oil will be emptied from the two olive branches into the golden pipes, which will empty themselves into the vessels prepared to receive it. Then the lives of Christ's workers will indeed be an exposition of the sacred truths of his Word.

The fear of God, the sense of his goodness, his holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department. Every word spoken, every work performed, will have an influence that corresponds to the influence of heaven. Christ will abide in humanity, and humanity will abide in Christ. In all the work will appear not the character of finite men, but the character of the infinite God. The divine influence imparted by holy angels will impress the minds brought in contact with the workers; and from these workers a fragrant influence will go forth to those who choose to inhale it. The goodly fabric of character wrought through divine power will receive light and glory from heaven, and will stand before the world as a witness, pointing to the throne of the living God.

Then the work will move forward with solidity and double strength. A new efficiency will be imparted to the workers. Men will learn of the reconciliation from iniquity which the Messiah has brought in through his sacrifice. The last message of warning and salvation will be given with mighty power. The earth will be lightened with the glory of God, and it will be ours to witness the soon coming, in power and glory, of our Lord and Saviour.

Experience of God's Prophets

J. N. LOUGHBOROUGH

(Concluded)

"YE build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers." Matt. 23:29-32.

Human nature is the same in all ages. "The carnal mind is enmity against

God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Those in ancient time who were reprov'd for a wrong course of action in following the natural inclination of the heart, rebelled against the reproofs given them. These, their children in the days of our Saviour, were doing the same thing. The sinless life of Christ, and his reproofs of a pharisaical, self-righteous course, angered them, even as the teachings and lives of the ancient prophets had stirred the hatred of their fathers until Satan led them to take the lives of those holy men of God. Those who lived in Christ's time could see how their fathers had erred in the course they had taken. Their self-sufficiency, and hatred of reproof, led Stephen to say of them, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts 7:51. Paul referred to what Isaiah had said of that people, in these words: "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Acts 28:27.

Similar influence of unsanctified hearts will lead to a rejection of the instruction which the Lord sends to his people in these last days. A retrospective view shows how unwise it was, in the days of the ancient prophets, and in the days of Christ and his apostles, for the people to sit in judgment upon and reject the Lord's instruction to them, simply because it reprov'd them. Are we sure that we are not in similar danger? It is easy to admit the teachings of God's servants in ancient times, and easy to condemn their persecutors; but are we certain that we would have done differently in their circumstances? While it may be easy to believe that which is in harmony with our thoughts and plans, are we sure that we should not reject that which reprov'd our wrongs? "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. "Who can understand his errors?" Ps. 19:12.

The natural heart does not love reproof, and consequently many have been led to reject the instruction which the Lord is giving to his people. This is plainly stated in the following quotation: "Many who have backslidden from the truth assign as a reason for their course, that they do not have faith in the Testimonies. Investigation reveals the fact that they had some sinful habit that God has condemned through the Testimonies. The question now is, Will they yield their idol which God condemns? or will they continue in their wrong course of indulgence, and reject the light God has given them, re-proving the very things in which they delight. The question to be settled with them is, Shall I deny myself, and receive as of God the Testimonies which reprove my sins? or shall I reject the Testimonies because they reprove my

sins?"—"*Testimonies for the Church*," Vol. IV, page 32.

Again: "Faith and love are golden treasures, elements that are greatly wanting among God's people. I have been shown that unbelief in the Testimonies of warning, encouragement, and reproof, is shutting away the light from God's people. Unbelief is closing their eyes, so that they are ignorant of their true condition. The True Witness thus describes their blindness: 'And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'" —*Id.*, Vol. III, page 255.

A few months ago, in a place where for three days I had been speaking on the subject of spiritual gifts, and had presented more than a score of comparisons between the Scripture gift of prophecy and the manifestation of the gift among this people, showing that it met the Bible standard in every particular, an individual said to me, "I do not believe in that gift." I said, "Have you heard the proofs I have presented of its being genuine?" "Yes!" I then inquired, "What do you do with those proofs?" The reply was, "I don't do anything with them; but I don't believe in testimonies restraining appetite. I think a person should be free to eat and drink as he pleases." That one sentence explained the difficulty. Yet this same individual was one who professed to keep all the commandments of God.

In the fifty years past that I have been connected with this people, and have watched the Testimonies given, I have seen instances that in principle are like those recorded in Jeremiah's time. The people who were left in Jerusalem at the time of the captivity, wanted to go to Egypt instead of remaining as Jeremiah, who had the mind of the Lord, had advised them.

"Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left but a few of many, as thine eyes do behold us); that the Lord thy God may show us the way wherein we may walk, and the thing that we may do. . . . Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us when we obey the voice of the Lord our God." Jer. 42:1-6.

After ten days this message came to them: "The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our

God shall say, so declare unto us, and we will do it." Jer. 42:19, 20.

We read of this still further: "And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him unto them, even all these words, then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon." Jer. 43:1-3.

There are those who for various causes have been prevented from carrying out their cherished schemes and their special methods of working, who have said, "O that the Lord would speak through the gift of prophecy on these things!" When, at last, light in this way did come, contrary, however, to their ideas, they have said, "O, that is not the Lord's instruction, it is simply the opinion of the writer, who is influenced by some one not in harmony with my plan."

May the Lord help us to heed the apostle's instruction given for this time, "Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5:20, 21.

The New Thought Salvation

It is more than a coincidence that with the marvelous increase in the acceptance and promulgation of the "higher criticism" we see a wonderful increase in the spread of the doctrine of man's power to save himself. The two facts are not only in harmony with each other; they are interdependent. The latter has grown out of the former as naturally as a shoot grows out of a parent stock. The destruction of faith in the teachings of God's Word, the destruction of faith in the plan of salvation which God instituted, was bound to result in a man-made plan of salvation; and it has come. Schools for the propagation of this faith-destroying and soul-wrecking doctrine, or philosophy, are starting up in many places in this and other countries, the tenor of whose teaching is the sufficiency of man for the salvation of man. With the destruction of faith in God's Word, God's plan, and consequently in God himself, man has begun to look to himself, to exalt himself, to make a savior of himself, while treating as a myth or a fable the Saviour who only can save any one in the world or out of it.

That theory, or philosophy, works the work of the "man of sin" as truly as the papacy has ever done it; for it puts man in the place of God as Saviour, abolishes the Mediator, dethrones the everlasting King, and puts the creature in the place of the Creator, by making the creature the chief being in the universe. All that is what Satan tried to do in heaven, and he is seeking now to accomplish it in the

minds of men; and men and women are allowing themselves to be deceived into taking just such a disastrous position.

This "new thought" is expressed in various forms; but a prominent exponent of the idea has clothed it in such language as this: "Man is his own savior, by virtue of the divine immanence *within*. It is an eternal decree of life that man must evolve and work out his own destiny throughout the earth and the more interior spiritual spheres of his existence. The Christ [by which they mean the spirit of life] must be generated from within in every individual soul. . . . Every living soul must be its own saving power. There will not be a single human soul saved by any power external to itself."

What that salvation means it is difficult to imagine. What that kind of a savior is able to do for one they do not tell us. But every one who has measured his own life by the true Pattern, and realized how far short he has come of it, can determine that for himself. It is certain that the salvation of which they speak is not the salvation which the blessed Bible brings to view. The savior of whom they teach is not the Saviour by whose life and sacrifice man, and the earth on which he walks, are to be redeemed from the curse of sin. They are different entirely; and not only different, but diametrically opposed the one to the other. The inspired Word declares that, "In none other is there salvation." This latter-day philosophy makes every man his own savior; and not only that, but goes so far as to declare that there is no salvation outside of man,—no one but man who can save man, thereby taking direct issue with God, contradicting God's pronouncement word for word.

Christ declares, "Without me ye can do nothing." This philosophy declares, in effect, that Christ himself can do nothing for us. These are its words: "There will not be a single human soul saved by any power external to itself."

God's Word teaches that in him is the treasure-house of wisdom and knowledge; that in him is the fountain of life. The "new thought" receives "the fundamental truths of life directly from the interior realms of being," which they hold to be the "central home of all truth." Its reception by the individual "will make him free in thought and action, and enable him to become independent of all external methods of salvation." Certain it is that such a belief will put one beyond the reach of salvation. While promising him a savior and a salvation, that philosophy robs him of both, and unfits him for the salvation which God has prepared.

But these two things, the contradiction of God's Word and the building of this new tower of Babel, are working in perfect accord, under the direction of one mind, for the accomplishment of one purpose. That purpose is the ruin of souls, and the directing power is the same that contradicted God's word in Eden, and inspired wicked men to build a tower of self-salvation on the plains of Shinar. There is only one power that

can save souls, and that is the power of God. Any agent that comes to you with any other plan is the agent of God's age-long enemy, who is bent upon your ruin. It will come to you in ingenious phrases, folding and infolding into each other, interweaving and intertwining, until the mind is lost in its mysterious mazes, confused, and mayhap unsettled.

Do not dally with the tempter. There is One whom you know to be Truth. Cling to him. There is one sure way, straight and narrow. Take that; the straight line is the shortest line, and the narrow way is the safest way. It is plenty wide for you and the Man of sorrows and sympathies to walk side by side. There is a vast difference between desiring to be like Christ in purity, truth, and love, and the assertion that we are Christ—deity incarnate in our flesh. The first is the legitimate outgrowth of yielding to God, while the second is the fruit of selfishness and disobedience. "Choose you this day whom ye will serve."—*Signs of the Times*.

Comfort in Discouragement

God called Gideon to rid Israel of their foes, the Midianites and Amalekites. Gideon had received abundant proof that the Lord was with him. Yet when he came upon the brow of the hill, with only three hundred men, and looked down on the host in the valley below, "like locusts for multitude," and knew that on the morrow he must meet them in conflict, he trembled. He knew that he and his handful of men were no match for that great army. True, God had said, "I have delivered it [the host] into thine hand," but he couldn't see how, and therefore it couldn't be. In the night season, while in this discouraged condition, the Lord appeared to him, and in substance said, "I know you are discouraged—you do not believe what I have told you. Take your servant and go a little way down toward the enemy's camp, and there you will hear something that will give you courage." Gideon did as commanded, and there he heard one of the men relate a dream he had had, which was interpreted by his companion to mean that into Gideon's hand "hath God delivered Midian, and all the host." This was enough. Immediately the two returned, and at once set about executing a plan of attack, given by divine direction, and the result was that the enemy was routed, the foremost ones were slain, and the whole host was delivered into his hands. Judges 6, 7.

How many times in the life of many Christians there come seasons of depression. Temptations press sore; reverses come; the purest motives are misconstrued; the most unselfish acts are criticised; and for the truth's sake, even their dearest friends forsake them. They know that up to this time the Lord has led them—they are sure of it—yet how hard to believe that he still is going before them. They think, as did Jacob, "All these things are against me," and perhaps murmur and complain.

Then right in the midst of their bitter-

est sorrow and deepest grief, there comes a turn in affairs. The dark clouds roll away, the apparently insurmountable obstacles vanish, and what were looked upon as mountains of difficulty prove to be not mountains at all. And all this, though unexpected, comes in such a natural way that it never occurs to them that it is God who has brought it all about.

When will Christians learn that in times of darkness they are to look up and not down? Though cast down, they are not forsaken. God's people are more precious in his sight than fine gold (Isa. 13:12), and he never willingly afflicts, even though he permits them to pass through the "furnace of affliction." Even here he suffers none to be tempted above what they are able to bear.

"We know," says the apostle, "that all things work together for good to them that love God." Now any one would undergo, without a murmur, the pain of the surgeon's knife, if he knew that it was the only means of saving his life. So when Christians, in their experience, actually know this truth, how easy it becomes to bear the severest trials; and not only to bear them, but even welcome them; for it is only through "much tribulation" that any one can be fitted for eternal life. So hereafter can we not all say with the poet,—

"Let good or ill befall,
It must be good for me,
Secure of having thee in all,
Of having all in thee?"

—*Present Truth*.

When Christ Is Essential to Us

IF we need Christ at all, we need Christ in all. If we trust Christ in one thing, we should trust Christ in all things. That is the way we are to feel about him in our weakness and need, as we consider him in his strength and his sufficiency. This has been the restful, joyful trust of Christ's disciples in the past, and is our privilege as Christ's loving, faith-filled disciples to-day and all days. This was the thought of St. Patrick in his missionary conflict with the Druids, as evidenced in his glad battle-hymn:—

"Christ, as a light,
Illumine and guide me!
Christ, as a shield, o'ershadow and cover me!
Christ be under me! Christ be over me!

"Christ be beside me,
On left hand and right!
Christ be before me, behind me, about me!
Christ this day be within and without me!"

Of ourselves we can do nothing. Through Christ we can do all things that Christ would have us do to-day.—*Sunday School Times*.

"NOBLE souls through dust and heat
Rise from disaster and defeat
The stronger,
And, conscious still of the Divine
Within them, lie on earth supine
No longer."

THE WORLD-WIDE FIELD

A Glimpse of Bocas del Toro

I. G. KNIGHT

HAVING been called to this field of labor, we landed at Bocas del Toro about four weeks ago. We found the work in fair condition, although left without a laborer for about seven months after Elder Hutchins' death. Brother Brooks, a native of the Bay Islands, standing at our left in the picture, had charge of the work here until we came. The mission building is a good one for this place.

Since coming here, we have been busy visiting interested ones, holding meetings, and encouraging those who have already taken their stand for the truth. Truly there has been an awakening. We believed that the time had come when the work should be placed on a more solid basis by organizing the believers here into church fellowship. Brother Hutchins was intending to do so when sickness and death prevented. The organization took place Sabbath, March 28. Five were baptized, and others expect to be baptized next Sabbath. Twenty-one united with the church, and there will be between twenty-five and thirty members when all are taken in who are ready. They are somewhat scattered among the islands, which are very numerous, about four hundred stretching along down the coast some forty miles. We are anxious to visit these islands with the message for this time, but we find it difficult to do this without a steam launch of our own, as we can not go where we would, nor when we would, when depending upon others. We hope soon to be relieved of these disadvantages and perplexities.

Just now is a favorable time to enter these island homes with the proclamation of the truth. We find them good fields for the canvassing work. One of our brethren who has been in the truth but a short time—I was the first Adventist he ever heard preach—was induced to try canvassing. In three hours he sold \$20.50 worth of books, and the next day he sold fifty dollars' worth, Colombian money, which is equal to twenty dollars of American money. He takes the books along, and sells for cash.

There is a great work to be done here, and so few to do it as yet! When I face the situation, and realize, as I certainly do, that this work must be finished soon, I fall back on the Word of God for my confidence, and the watchword, "The Message to the World in this Generation." We find ourselves all absorbed in the work. We brought our hearts with us when we came to work for this people. We have learned the blessed experience that wherever we are in this world, that is the best place to work. We have no country of our own; we seek one to come. The people are of a different race; it is a different country, different customs, etc.; but the work



MISSION HOUSE AT BOCAS DEL TORO

of the third angel's message has the same true ring as it is sounded from the lips and hearts of this people that it has in the United States.

Bocas del Toro is situated on the island of Columbus. Its population is about three thousand. The principal houses, both for business and for residence, are built along the water's edge, the back part extending out into the water a little, the front facing the street, of which there is but one principal one. The walk is in the middle of the street, as there are no horses and wagons here. Merchants deliver their goods in steam launches.

There are but few pests. We use nets over our beds, as a protection from the mosquitoes. Although this is the warmest season of the year, we have seen but three house-flies. We are told that they never come in sufficient numbers to become a pest. Staple articles are expensive here. Flour is seven dollars a barrel; butter is forty cents a pound; eggs are forty-five cents a dozen. The temperature scarcely ever goes above eighty-four degrees. All things con-

sidered, we feel that this is not a bad place in which to live. Our health was never better.

Let Us Take Advantage of Our Opportunities

C. W. DAVIS

WE who have been blessed by being born of Christian parents and in a professedly Christian country, do not fully appreciate our privileges for serving Jesus, until we have closely compared our opportunities with those of a heathen child.

While in Canton, China, I wished to present a Bible printed in the Chinese language, to a boy of about nineteen years, who was in my employ. I thought that he would be eager to accept my gift, as he was a poor boy; but to my surprise he refused it, saying, "Master, if I were to accept that book which talks of the foreign man's God, my father would thrash me, and turn me out into the streets, and not allow me to return again, and I would be ill used by those who worship the Chinese Joss."

On another occasion I had a map of the world before him, and was trying to teach him the formation of the earth. "Now," said I, "this part represents America, and this Europe, and this China." He said that he thought he understood me, but when I pointed to the dot which indicated Canton city, and said, "This is Canton," with a smile he replied in broken English, "He belong too small em."

How one's heart goes out in pity as one sees the thousands about their various occupations who have never heard of Jesus as the Saviour of the world. When that name is mentioned among many, it is as the detestable foreign man's God. They know little or nothing about things outside their sphere of daily routine.

Brother Wilbur was taking passage from Canton to Hongkong, and as he was having a few words with one and another, he met a Chinaman, who said, "I want to be a Christian, but do not know how." Who will go into the heart of China, among its millions, for the sake of those who want to be Christians, but who do not know how?

Ought not we to be thankful who have so many advantages to help us to live Christian lives, so many willing hands to help and encourage us to do something for Jesus? Why not give earnest heed to all our lessons, and seek for that wisdom which cometh from above, so that we may be truly wise, and be ready to say, should God call us to go to a heathen land, "Here am I; send me."
Hongkong, China.

THE authorities in China have issued an order requiring all students in Chinese universities to render worship to Confucius. This will debar many Christian students from attending Chinese universities, and result in the resignation of many Christian professors. The native Christian students in China need special prayer during this trying crisis.

Opportunities in Alaska

EARLE A. ROWELL

"THERE are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city, and in the remote parts of the earth."—*"Testimonies for the Church," Vol. VI, page 24.*

Most parts of the United States have a goodly number of representative Sabbath-keepers, but in Alaska there is a dearth of our people. Alaska is usually considered as nothing more than a huge mining camp, from which all persons

most fruit-promising season in which to cast our seed. Before Sunday ideas form and harden is the God-given period in which to trace the truth on the tablets of the heart. This country is growing rapidly. Why should we not grow in and with it? That Alaska is to be a resident country is evidenced by the fact that men are coming here by scores and hundreds every month, from everywhere, bringing wives, sons, and daughters. They secure land, build houses, invest their money in some business, and, in fact, prepare for a permanent stay. Why should we not gain a foothold in this land immediately? Why should we not have representatives in this remote part of the earth? This is indeed a waste place, and shall we be backward in cultivating it, that it may bud and blossom? In many lands, and in all large cities, it is hard for a poor man to earn a living and keep the Sab-

Millions of cases of salmon are shipped out every year; and still the canneries rise like mushrooms, in a night. A plant that cans fifty thousand cases a season is a small one. The usual capacity is a hundred thousand. It takes a building three hundred feet by one hundred feet to put out this number. A case contains forty-eight pound cans. It takes about ten average-sized salmon to fill a case. The average cost to a company is only a cent a fish, making the material for a case cost but a dime, and this they sell for three or four dollars, and the middlemen sell it for five. In spite of the enormous output of the numerous canneries, the demand for Alaska canned salmon is greater than the supply. The writer thinks, however, that if the eager consumer could follow the fish from the time they are caught till they are daintily dished at his table, the reverse condition would increasingly prevail.

One would naturally think that a man could not make more than a meager living, catching salmon for a cent a piece. But when one takes into consideration the fact that four men with a seine often catch several thousand at a haul, he can see that they are not likely to starve. A few miles from here one seine boat made a single haul of forty-five thousand. An average fisherman will net five hundred dollars for a season's work. Some make double or even treble this.

When the season is over, then the saloons reap a golden harvest. The churches are few and powerless. The saloons are in every town and on almost every corner, furnished with all improved allurements. Lawlessness goes unchecked through the streets, and unblushing.

Again I ask, Shall the needs of this vast country plead for evangelical and medical missionary help until too late—until the image of the beast is formed and dutifully worshiped even here? For years there have been workers in every other part of the United States, but where are there any here? A small branch sanitarium combined with a health food store would certainly thrive in more than one place. Money is plentiful; land for location is abundant for a small consideration, and in some places for nothing; good lumber is nearly as cheap as anywhere in the States. There must be a start made here; for the Spirit of God says so. The Lord, furthermore, insures success to the faithful: "There are places which are now a moral wilderness, and these are to become as the garden of the Lord." "God calls upon his workers to annex new territory for him." Read also pages 436-443 of "Testimonies for the Church," Vol. VI. Who will lead out in this work? A rich blessing awaits him who will.

Kasaan, Alaska.

A CHINESE mandarin has begun the publication of a weekly journal. In its first issue he announces that a portion of its space will be reserved for contributions from Christian missionaries.



LYNN CANAL

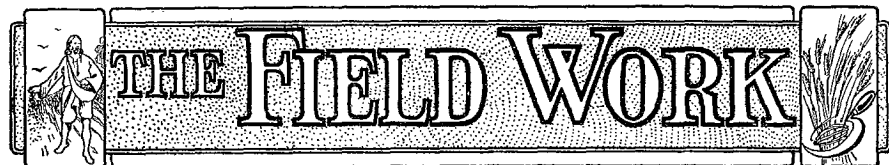
soon return. That any one should come here to settle seems as preposterous to most persons as the idea of settling on the Pacific Coast seemed to many thirty years ago. Feeling, as religious people usually do, that the larger number of those in Alaska will return from the land of gold to the gospel land, either rich, and hence with minds free from the strain of fortune hunting, and ready to listen to the claims of God, or else poorer than ever, and hence in condition to receive that which is better than gold, slight effort has been made as yet to establish churches or mission schools. Some denominations have sent traveling missionaries into the country; and a few resident missionaries are scattered here and there. But religious work is in its infancy; and if we would, we might press our work to advantage. Creed feeling is notably lacking; due, partly, I admit, to the tolerance of all beliefs, rather than adherence to any.

Now is the time to work here; now, while Sunday sentiment is slack, is the

bath. Ruin glares at him on every hand. But here hunger would not be a bugbear to deter a man convinced of the truth of the third angel's message, from avowing his conviction and living up to it.

The practice of healthful living is at low ebb, while scurvy and rheumatism are at flood. One would think these diseases were held at a premium, judging from the persistence with which persons will eat flesh that has traveled a thousand miles or more, and that probably was fairly ripe at the outset. If the principles of health reform were once taught, they certainly would cause many to reform. If the inhabitants of Alaska knew of anything that would take the place of the decaying and canned and salted meats they use so much from necessity, they would gladly use it. Shall we let them die of needless disease, in ignorance of the fact that such a substitute does exist?

Alaska is much more than a mining camp. The canning industry stands out in increasingly gigantic proportions.



The General Conference

Sixteenth Meeting

THE Committee on Education submitted a report which was ordered printed on slips. The whole time of this meeting was occupied in considering recommendation 12, relating to the question of soliciting funds in families, churches, and conferences for needy and worthy missionary enterprises. By common consent it was understood that the committee would submit a new recommendation embodying the same general plan.

Seventeenth Meeting

The time of this meeting was occupied by Elder G. I. Butler in presenting a report of the Southern Union Conference. At the close of this report the resolutions relating to the work in the Southern field, which were printed in the last REVIEW, were presented.

Eighteenth Meeting

The time of this meeting was devoted to the consideration of the new constitution. A majority and a minority report were submitted to the Conference. By a very decided vote the Conference refused to substitute the minority report for the majority report, and the discussion was therefore based upon the majority report. This discussion was continued throughout the nineteenth and twentieth meetings, at the close of which the following constitution was adopted by a vote of eighty-five to twenty:—

Constitution

ARTICLE I — NAME

This organization shall be known as the General Conference of Seventh-day Adventists.

ARTICLE II — OBJECT

The object of this Conference is to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ.

ARTICLE III — MEMBERSHIP

SECTION 1.—The membership of this Conference shall consist of—

(a) Such union conferences as have been or shall be properly organized and accepted by vote.

(b) Such local conferences as are not embraced in any union conference, as have been or shall be properly organized and accepted by vote.

SEC. 2.—The voters of this Conference shall be designated as follows:—

(a) Delegates at large.

(b) Regular delegates.

SEC. 3.—Delegates at large shall be:—

(a) The General Conference Executive Committee.

(b) The Secretary and the Treasurer of the General Conference.

(c) Such representatives of the departments and missions of the General Conference as shall receive credentials from its Executive Committee.

SEC. 4.—Regular delegates shall be such persons as are duly accredited by union conferences, or local conferences not included in union conferences.

SEC. 5.—Each union conference shall be entitled to one delegate without regard to numbers, an additional delegate for each conference in its territory, and an additional delegate for each one thousand of its membership. Each local conference not included in any union conference shall be entitled to one delegate, without regard to numbers, and one additional delegate for each one thousand members.

ARTICLE IV — EXECUTIVE COMMITTEE

SECTION 1.—At each session the Conference shall elect an Executive Committee for the carrying forward of its work between the sessions.

SEC. 2.—The Executive Committee shall consist of the president, two vice-presidents, the presidents of union conferences, the superintendents of organized union missions, and twelve other persons, among whom there shall be representatives of all the leading departments of conference work, including the publishing, medical, educational, Sabbath-school, and religious liberty.

ARTICLE V — OFFICERS AND THEIR DUTIES

SECTION 1.—The officers of this Conference shall be a president, two vice-presidents, a secretary, a treasurer, and an auditor, who shall be elected by the Conference.

SEC. 2.—President: The duties of the president shall be to act as chairman of the Executive Committee, and to labor in the general interests of the Conference, as the Executive Committee may advise.

SEC. 3.—Vice-presidents: The duties of the first vice-president shall be to labor in the European union conferences and missions, as the Executive Committee may advise, and to preside at the councils of the members of the Executive Committee, which may be held in Europe, in the absence of the president.

The duties of the second vice-president shall be to labor in the American union conferences and missions, as the Executive Committee may advise, and in the absence of the president, to preside at the councils of the members of the Executive Committee which may be held in America.

SEC. 4.—Secretary: It shall be the duty of the secretary to keep the minutes of the proceedings of the Conference sessions and of committee meetings, and to collect such statistics and other facts from union and local conferences as may be desired by the Conference or the Executive Committee, and to perform such other duties as usually pertain to such office.

SEC. 5.—Treasurer: It shall be the duty of the treasurer to receive all funds, and disburse them by order of the president, and to render such financial statements at regular intervals as may be desired by the Conference or the Executive Committee.

SEC. 6.—Election of Officers and Executive Committee: All officers of the Conference, except members of the Executive Committee who are presidents of union conferences or superintendents of

union mission fields, shall be chosen by the delegates at the regular biennial sessions of the General Conference, and shall hold their offices for the period of two years, or until their successors are elected, and appear to enter upon their duties.

ARTICLE VI — INCORPORATIONS, DEPARTMENTS, AND AGENTS

SECTION 1.—Such incorporations may be authorized and departments created as the development of the work requires.

SEC. 2.—At each regular session of this Conference the delegates shall elect the trustees of all corporate bodies connected with this organization, as may be provided in the statutory laws governing each.

SEC. 3.—The Conference shall employ such committees, secretaries, agents, ministers, missionaries, and other persons, and make such distribution of its laborers as may be necessary to effectively execute its work. It shall also grant credentials or licenses to its ministers and missionaries.

ARTICLE VII — SESSIONS

SECTION 1.—This Conference shall hold biennial sessions at such date and place as the Executive Committee shall designate by a notice published in the ADVENT REVIEW AND SABBATH HERALD at least two months before the date for the session.

SEC. 2.—The Executive Committee may call special sessions at such time and place as it deems proper, by a like notice, and the transactions of such special sessions shall have the same force as those of the regular sessions.

ARTICLE VIII — BY-LAWS

The voters of this Conference may enact By-laws and amend or repeal them at any session thereof, and such By-laws may embrace any provision not inconsistent with the Constitution.

ARTICLE IX — AMENDMENTS

This Constitution or its By-laws may be amended by a two-thirds' vote of the voters present at any session, provided that, if it is proposed to amend the Constitution at a special session, notice of such purpose shall be given in the call for such special session.

By-Laws

ARTICLE I — REGULAR SESSIONS

SECTION 1.—At each session of the Conference, the Executive Committee shall nominate for election the presiding officers for the session.

SEC. 2.—Previous to each session of the Conference, the Executive Committee shall provide such temporary committees as may be necessary to conduct the preliminary work of the Conference.

ARTICLE II — EXECUTIVE COMMITTEE

SECTION 1.—During the intervals between sessions of the Conference, the Executive Committee shall have full administrative power, and shall fill for the current term any vacancies that may occur in its offices, boards, committees, or agents, by death, resignation, or otherwise, except in cases where other provisions for filling such vacancies shall be made by vote of the General Conference.

SEC. 2.—Any five members of the Executive Committee, including the president or vice-president, shall be empowered to transact such executive business as is in harmony with the general plans outlined by the Committee, but the con-

currence of four members shall be necessary to pass any measure.

SEC. 3.—Meetings of the Executive Committee may be called at any time or place, by the president or vice-president, or by the secretary upon the written request of any five members of the committee.

ARTICLE III — DEPARTMENTS

SECTION 1.—The work of the departments of this organization shall be in charge of committees selected by the Executive Committee, when not otherwise provided for by the Conference.

ARTICLE IV — FINANCE

SECTION 1.—This Conference shall receive a tithe from all its union and local conferences, and the tithe of its union and local mission fields.

SEC. 2.—The Executive Committee shall be authorized to call for such special donations as may be necessary to properly prosecute its work.

SEC. 3.—The Conference shall receive offerings devoted to missions.

ARTICLE V — AUDITS

SECTION 1.—The Executive Committee shall have the accounts of the Conference and of its several departments audited at least once each calendar year, and shall report upon the same to the General Conference at its regular sessions.

SEC. 2.—The Executive Committee shall appoint annually eight persons not in its employ, who, with the president, vice-presidents, and presidents of union conferences, shall constitute a committee for auditing and settling all accounts against the General Conference.

Twenty-First Meeting

The Chair: I believe the business before us is the report of the Committee on Education.

The following is the report:—

Educational Report

Your committee would respectfully submit the following recommendations:—

ORGANIZATION

Whereas, Christian education is the only education that will qualify the youth to become efficient workers in the cause of the third angel's message; and,—

Whereas, The Educational Department of the General Conference needs to be strengthened and more fully organized to do efficient work,—

1. *We recommend*, (a) That for the Department of Education this Conference elect a committee of seven members, which will represent all lines of school work,—the training school, the intermediate industrial school, and the church school,—three members of said committee to be members of the General Conference Committee.

(b) That an educational secretary be selected who shall attend to the correspondence of this department, edit the organ of the department, and assist in every way possible to unify and strengthen the educational work of the denomination.

EDUCATIONAL CONFERENCE AND STATE INSTITUTES

2. *We recommend*, (a) That a conference be called by the Educational Department of the General Conference Committee, to convene at some central point in the United States for the purpose of giving those directly connected with school work an opportunity to

study all the phases of school work which are general in character, and to devise and inaugurate plans that will be of universal application.

(b) That teachers' institutes be conducted as far as practicable, in each local conference.

INTERMEDIATE SCHOOLS

3. *We recommend*, (a) That the needs of our youth be provided for in our local conferences, where practicable, by the establishment of intermediate schools.

(b) That care be taken to keep these schools within the proper limits of intermediate schools.

(c) That they be industrial in character, giving first attention to agriculture and domestic arts.

(d) That they affiliate with the training school of the district, and that the training school be represented on the board of management by a member of its faculty.

(e) That in the establishment of these schools there be previous investigation regarding the operation and experience of the intermediate schools already in existence.

SUPPORT OF CHURCH-SCHOOL TEACHERS

Whereas, The church-school teachers are gospel workers; and,—

Whereas, There is need of establishing schools in places where the churches are weak; therefore,—

4. *We recommend*, That donations for the church-school work be gathered throughout the conference into the State conference treasury, and that the church-school teachers receive their support from the conference, the same as other conference laborers.

Committee on Education:—

L. A. HOOPES, *Chairman*,
M. E. CADY, *Secretary*,
E. J. WAGGONER,
E. A. SUTHERLAND,
H. A. WASHBURN,
J. S. OSBORNE,
R. C. PORTER,
S. M. BUTLER,
E. K. SLADE,
MRS. I. J. HANKINS.

L. A. Hoopes: I think it would expedite matters much if those who had a part in framing these recommendations would state to the Conference the idea of the committee. I call on Professor Cady to speak to the first resolution.

M. E. Cady: When I spoke the other morning with reference to representation on the General Conference Committee, I spoke of a definite number. However, I had in mind only a proportional representation, and I should have been perfectly satisfied if this recommendation had called for that only. The matter of the machinery is a secondary matter. It is the effective work that overtops everything else to me. The educational work has been in a sort of chaos. I want to see order come out of this chaos and confusion. In one State certain subjects are emphasized; in another State a different line of subjects is taken up. It does seem to me that the question of the subjects to be taught in our schools ought to be considered, and that there ought to be some uniformity as to subjects and courses of study. I do not believe that we shall have strength in the educational work until some of these salient features are considered and settled.

I will illustrate the matter by refer-

ence to local matters. When I came to California four years ago, we had five church schools, and two of those made failures. The next year we had nine church schools, and one made a failure. The succeeding year we had fifteen church schools, without any failure; and the next year we had thirty church schools, without any failures. What was the reason? The reason to which I attribute the success is that we organized the work. We got out a church-school manual. We indicated those subjects to be taught, and every teacher in the school could know not only the subjects, but the texts to be used in every subject. That brought uniformity, and brought strength into our work, and if a student moved from one church to another church, he could go right in and take up the work without any break.

I do not say it can be brought about in a year or two years, but it is a problem to be worked out. If it is too large a problem for the entire field, let each union conference take up the work, bringing uniformity and stability into the educational work.

Now we have this question of organization coming up from time to time, and some are afraid of organization. Did you notice that sentence that was read yesterday? It is something like this: that the evils of organization result not in the matter of organization simply, but in making more of the organization than we ought to, and too little of vital godliness. Now what God wants is an educational system that is vitalized with the Spirit of God from first to last. And did you ever notice that God always works through forms? When he fed the five thousand, there was a lad present who had five barley loaves. I do not know that those loaves were perfect; but Christ took the best that they had and blessed it, and gave it to the people. Now God wants us to take the best means within our reach, and to ask his blessing upon it, but to be seeking for better and better means by which to carry forward his work.

Another feature: Text-books are appearing from time to time, and then perhaps are not used. I know some say we can get along without text-books. If I read the instruction sent to us aright, we are to have text-books to be used in our schools just as truly as we have books printed giving the principles of the third angel's message to the world. And the definite statement is made that books should be prepared and placed in the hands of the students that would abound in principles, that would affect the life and the heart. Placed where?—In the hands of the students. Now I do not believe any person can learn how to teach a subject in these modern times without the use of books to begin with. I have seen persons riding along on a bicycle without using the handles, but they learned first by using the handles, did they not? They had to use them at first to get balanced, and then they were able to fold their arms for a time, and ride along without touching the handles at all. Let us take some of these handles that God has given us, crutches you may call them, if you like; but we are weak; we need help; and God gives us these means to use till we can stand on our own feet, by the grace of God. And so the instruction of the spirit of prophecy is that text-books should be prepared and

placed in the hands of the children. If they are rightly used, and the teachers carry on the work aright, they will gradually learn to do without books, because they are becoming observant.

Just a word about the next section, that speaks about the secretary. Some will say, "Do you think that a secretary would be of value in such a large field as the United States or the world in harmonizing and unifying the work?" I do not know why an educational secretary can not have a work to do in harmonizing and unifying the work just as well as a Sabbath-school secretary. If it is too large a work for the whole field, then let it be done in the union conferences. But I believe, really, that more effectual work can be done by beginning in the districts, and unifying it in the districts. I believe thus more rapid progress could be made than by taking in the whole field. But that means extra work in every district, and it might be a saving of expense for a time simply to have one to carry on this work.

It is immaterial to me how the thing is done; but I do hope it will be done. I hope we shall stop spending so much time in theorizing about education, and that we shall actually get to work and do something. When we read in the Scriptures, "Blessed are they that do," it applies to educational work just as well as to any other work.

R. C. Porter: I move that in the place of asking for three members on the General Conference Committee, we change the wording so as to state that there will be a proportionate representation on the General Conference Committee.

This motion was seconded.

W. C. White: Mr. Chairman, I am not in favor of the amendment, or of the resolution which it endeavors to amend. I believe that resolutions directing the Nominating Committee of the Conference are not necessary. We have discussed principles and instruction, which show that all departments should be represented on the General Conference Committee. Our constitution looks to that end; and for us to dictate with reference to the different departments, it seems to me, is entirely unnecessary.

I wish to make a suggestion for the study of the Conference regarding this whole question of departmental organization. There are three plans before us: (1) The plan adopted last year by the Executive Committee of appointing representative men to form a department; (2) the plan presented in this recommendation; (3) another plan, presented by the Publication Committee, in which it proposes that the department, the Publication Department, or the Publication Committee, shall be made up of one member appointed by the General Conference Committee, one member appointed by each of the publishing houses, and one member appointed by each union conference. Now I believe that a careful study of all these plans might lead us to the development of something that might be followed with a certain degree of uniformity in the formation of all departments, and I will suggest this for your consideration.

L. A. Hoopes: The committee, I am sure, have no disposition to dictate terms to the Conference. As to the representation in this council, the committee did feel that those who were directly

in touch with the educational work were the ones that should compose this council largely, if not by a large majority. We are not asking that the educational secretary shall be a member of the General Conference Committee, although he may be. It has been suggested that this plan makes this department fundamental, the same as the General Conference Committee itself. We do not wish it that way particularly. All that we want is an opportunity to do something, to be recognized, and to go ahead with our work.

A. G. Daniells: I feel heartily in harmony with what I understand to be the aim of this recommendation. I believe that the General Conference Committee should give this work the study and attention that it requires, and it does seem to me that a good, efficient system of education can be developed in the union conferences that can be generally harmonious throughout those conferences. I do not see why it can not be developed to apply throughout the United States.

I am free to confess that during the past two years I have not been satisfied with the attention that has been given to this important department of our work; but I think any one who will stop and look over the ground will be prepared to make a little allowance for the brethren who have been on the General Conference Committee, and for the Educational Department as well. The last two years have been years of very heavy work. We started out to reorganize the field, to establish these union conferences, both in this country and in Europe, and also to economize just as far as possible in our administration. When we started in two years ago to divide the field into union conferences, we had a forty-thousand-dollar debt on the General Conference treasury for the payment of laborers. The division cut off a large amount of the title we had been receiving before. Now, with the heavy debts upon us, and with the large amount of work of reorganization, and with a degree of prejudice, too, against the whole scheme, besides the arranging of departments, there was something for the General Conference Committee to do; it has had its hands full. It has worked strenuously and economically through this period of time, and I feel that a little allowance should be made by the brethren when dealing with our failures and shortcomings in this matter.

Now see where we are. The work of reorganization, so far as the union conferences are concerned, is well under way. We have organized eight union conferences in America, taking in Canada, and we have had one session in each of those conferences. The officers and boards and committees are installed and in command of their work. Our departments to a large extent are established. That work is off our hands. And it is so in Europe. I do not see why the General Conference Committee can not now foster this line of educational work more than it has done during the past two years.

Then another thing. Reference was made last night to our religious liberty work. I presume we can all confess that that work has not had the attention that it should have had. But the same apology, if we may call it that, may be given. We have had a large amount of heavy work upon our hands. It has been pioneer work in this reor-

ganization. But two years ago these departments were created; committees were appointed. There was an Educational Committee. Dr. Kellogg was elected chairman, and held that position the first year; then Professor Prescott was made chairman, and has held it since. But both these brethren have been loaded down with responsibilities and hard work. The Religious Liberty Department was also established; a committee was appointed, and Elder A. T. Jones was elected chairman. He was soon called to California, and was engaged in heavy work. After some months, a change was made, and Elder Moon was elected chairman. The committee has been somewhat scattered, and Brother Moon had a full amount of work upon his shoulders, without anything extra. Now, I do not feel to blame any of these committees for not giving more time to their departments. The departments were created; chairmen were chosen; secretaries were appointed. We can all make due allowance for all these departmental committees and for the General Conference Committee, on the ground that the past two years have been pioneer years in opening up new lines. Are we not on better vantage ground to-day to do something with these departments than we were two years ago?—Surely we are.

Now I would like to see this: I would like to have these departments tried thoroughly another year. Instead of the General Conference here creating an independent committee, as this resolution recommends, let your General Conference Committee create these departments of education, religious liberty, publishing, and so forth; let the personnel of these committees be carefully studied. We must look beyond the United States in the study and development of this educational work. We are starting schools on the other side. There are hundreds and thousands of children over there. If we treat this educational work as we ought to, we shall endeavor to shape our committee so that our brethren in that country may have the benefit of this work, and receive help from us. Make your departmental committee on education as strong as possible. Get the best men you can on it. Then select a chairman who will be a member of the General Conference Committee who can give that work his special attention. Relieve him of burdens that will deprive him of giving this work the attention it ought to have, and let him bring before the General Conference Committee the data that the committee ought to consider for fostering the educational work. I believe that by that means you will get more done by the General Conference throughout the field than in any other way. If it is not the chairman who should occupy that place, assign the work to the educational secretary of this committee. I do not know which will be best. The same plan can be followed with the religious liberty work. Why not, if we ought to take that work and give it special attention, let the one in charge of the department be free from other weighty responsibilities, and let him locate where he can conduct this work and develop it as it requires. I would like to see this matter placed in the hands of your General Conference Committee. Let them take the time to gather the best material for departmental committees; let them put specialists in charge of the department

work, and develop it in every union conference. That is where the work is to be done. We have no General Conference school; we have no General Conference publishing house; we have no general institutions, but some of the union conferences have. Let your departmental committee develop the idea and work it out in the union conferences.

S. M. Butler: Would you have this departmental committee made up of men connected with training schools, or from church schools, training schools, and other schools?

A. G. Daniells: The committee ought to be constituted so that it would represent every phase of the work that we are doing, so that, if possible, that committee would take in each department; and that is in harmony with this whole idea that we started out with two years ago, which was to have all parts of the field and all phases of the work represented in our management.

S. M. Butler: I think that is exactly the idea or result the committee had in mind. The committee had no thought of censuring or even intimating that the General Conference Committee had been negligent of its duty during the past year, and that hence there needed to be a change. I know there was an immense amount of work to do, and we were not sure but that it might be so during the coming year. I should be very willing to see this plan that Brother Daniells has outlined carried out.

R. C. Porter: With the consent of the second, I would withdraw my motion; and, if Brother Daniell's motion is to come before the house, I would second his motion.

A. G. Daniells: I had forgotten your motion, Brother Porter.

The Chair: If there is no objection, the motion of Elder Daniells is before us. The question was voted upon, and carried.

The Chair: The secretary will read the next recommendation.

The secretary read Recommendation 2.

L. A. Hoopes: I think it is evident that such a convention is necessary. I know that a few years ago, when the question of reorganization of the school work was started anew, the different schools were somewhat at sea. They hardly knew what to do, what course to follow, what courses of study to pursue, or what text-books to adopt. So the president of the General Conference called a council, composed of the heads of all the leading institutions in the United States, and at that council each one was permitted to express himself freely and fully on every subject touching the work in which he was engaged. At first there seemed to be differences of opinion; but opportunity was given for questions to be asked and answered, and I feel very confident that at the end of that meeting there was practically no difference of opinion relative to the work, and all were better prepared to go ahead with the work. I believe it did more to bring about a unanimity of sentiment in our school work than anything else that had happened.

The second division of this section is that teachers' institutes be conducted, as far as practicable, in each local conference. I believe that a number of the States are already doing that, but this recommendation is that it be generally carried out, and that all our church-school teachers who are expected to do

work in our church schools shall be required to pass an examination that will be equivalent to any examination that they would have in any county superintendent's office, so that they will not stand below those of the public school, but far in advance.

J. S. Osborne: We talk about the loud cry of the third angel's message. Are we not to expect that the loud cry of the message will make itself felt in the school work as well as in other departments? Does not that indicate to us that there should be an unusual activity in this line? There must be unity and organization. I believe the call for a convention a step in the right direction.

The question was called.

The secretary read Recommendation 3, on intermediate schools.

R. A. Underwood: I see these recommendations are intended to be guarded somewhat; but my own personal feelings of responsibility of a parent to a child are such that I can not help having some misgivings in regard to such schools. If I have the right idea, the design of these intermediate schools is to take children from twelve to sixteen, or those of an unsuitable age to enter one of our larger schools. I have attended and been connected with some of our schools, and I have never yet seen one, with all its equipment and work, that I would feel free to-day to send a child of my own from my home to, surrounded, as he would be, by a large number of children from twelve to sixteen years of age, before he had the proper formation of character to stand. It seems to me that there is a great deal of danger involved in these enterprises; and yet I know there are many children among us who would be better off in a school of this character than they are at home. But when we take a step in our recommendation that seems to put upon this denomination a sort of paternal responsibility, it is a rather serious matter.

A. G. Daniells: This will have to be worked out by the union and State conferences, will it not? and there is a little provision put in here that would be advisory to them. It seems to me that this will have to be left with the States to work out as they can.

H. A. Washburn: I have been requested to say something with reference to this work. I have been connected with it for some time. Possibly all may not be aware of the fact, but it has been nearly four years now since the Lord, through the spirit of prophecy, approved the movement of establishing intermediate schools. You will find the statement on page 122 of the "Church School Manual," published by the Review and Herald Publishing Company. During these four years, while there was no sentiment to begin with in favor of these schools, this sentiment has been spreading, and there are no less than fifteen conferences that have taken steps in this direction. So far as the work in Wisconsin is concerned, for which I can speak more in particular, the approval of our people is given to that work. It has been a blessing to the conference. These schools are to be preparatory schools. I do not believe that they should take any children as young as has been suggested. Judgment should be used in sending children to these schools. Under present conditions, these intermediate pupils will do better when they have special schools provided for them than when they go to a high school.

I will read a few statements from Volume VI of the Testimonies, on page 179: "Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon."

On the preceding page I read these words: "Some do not appreciate the value of agricultural work. These should not plan for our schools; for they will hold everything from advancing in right lines." There is a movement beginning in the public school system of the world for the establishment of just such schools as the Lord is leading us to establish in our denominational work,—the establishment of secondary agricultural schools. I believe the Lord would have his people lead in that, and not follow after. If we are to lead in that work, it is necessary for us to be encouraging that work now. If we wait until the State is ready to take up the matter, and then take steps to establish our schools, we shall find that it will take a longer time to raise the money to establish these schools, and we shall be following along behind, instead of taking the lead. Our Wisconsin school has prospered, over two hundred students having been in attendance during the present year. While some have been sent simply because their parents could not manage them at home, they have been given the missionary spirit; in fact, many of them have gone forth into our training schools, and are now in the field. These schools should be carefully guarded, lest they become independent and militate against the interests of our larger schools.

J. E. Jayne: Just a word. It is evident that there are three classes of students who can derive benefit by such a school. The first are orphans, the second are those who are worse than orphans,—that is, those whose parents can not instruct them at home,—and the third is the adult class who are able to take care of themselves in certain ways, but have not received sufficient education to obtain proper instruction in one of the training schools. It is just as evident to our minds, I believe, that, therefore, the class of students who can be helped by such a school is very limited now. One thing about the industrial character of these schools: when you stop to think what it means, after establishing our church schools and our training schools in many conferences, to get together horses and wagons and utensils, and go to a large amount of expense for such a school, I should say it should be worked out pretty carefully.

E. A. Sutherland: I should like to ask the last speaker what provision he would make for the children who are too far advanced, probably, for the church school, and not old enough to go to the training school.

J. E. Jayne: I would never be guilty of a greater evil in order to prevent a less. And if you have children of very tender years, so young that they are not prepared to go into the training school, they are too young to be taken from their parents; and you would better let them remain a year or two in their homes, until they are prepared to resist the temptations that come to every such child when separated from his parents.

E. A. Sutherland: I can see what our brother sees, and yet I remember very well a Testimony which says many of

our children will have to be taken away from their parents in order to be saved. Let us look at that side just a little. There are parents who are able to keep their children; and we say, Let those parents keep those children. But there are parents who are not able to do this. It is a question for us to provide education for these intermediate youth, or else send them to the schools of the world; for they will send them to the schools of the world, unless we make provision for them.

C. A. Beeson: It seems to me that this intermediate work should take our youth from fourteen to eighteen, the age at which they so often go out into the world to work for themselves.

In our church-school work, where our schools are of any size, we have all grades, and it seems to me that it is impossible to make our church-school work a success, unless graded work is done. While I believe the intermediate schools are all right, and that we ought in time to have them, and perhaps the time has come, I suggest that the graded work can be carried on in our church schools by hiring two teachers, one for the primary department, and one for intermediate work. I know by experience the last year that this work can be done, all in the same room.

D. E. Lindsey: There is no question, in my mind, that is more important than the one before us. I see the danger pointed out by Elder Underwood, and I have suffered along that line. I lost my boy by sending him away after the death of his mother, when he was young, to a school. I still hope for his conversion and salvation, some time. But I do not want anything said in this conference that anybody can use in our home churches against the organization of a church school.

R. A. Underwood: I do not want to be understood as being opposed to this, or to church schools. I am not. I voted very heartily for the recommendation that preceded it. As to the agricultural feature, I believe our schools should begin as spring opens, and have the vacation in winter.

W. Covert: I wish to say with reference to the danger that will come to our young people who attend these schools, that there is danger connected with all our schools; we shall have to guard against this in any school. There is danger in our homes, danger in all our communities; but I believe that our youth in these schools are protected from danger much more than if they were not in these schools; in our Wisconsin school almost all the young people who attend are converted before they leave.

S. H. Lane: There is a period in a child's life—from fourteen to eighteen—that is indeed a critical period, which, if watched and guarded, saves the child. They are too old to go to church school; and not large enough to go to our training schools. The parents hardly know what to do with them, and they want them to go to an intermediate school. If the State where they live does not care for them, the parents will get out into another State where they do. I believe the time will come when every State will make provision for them. This does not mean that you must build great institutions, but we are told in the Testimonies that if several churches will unite, they can establish a school.

The Chair: The secretary will read the next recommendation.

L. A. Hoopes: I call on Brother Porter to explain the idea of the committee.

R. C. Porter: This recommends that church-school teachers shall receive their support from the conference as other laborers do. This places it so that the conference shall say who shall go out, and how many schools shall be established, and gives the conference the management of them, the same as other conference matters. They would be under conference control. Further than that, it leaves it open for the conference to gather up donations, so that it will not have to take a cent from the tithe, if they can get enough in donations to meet the necessities of the case. No doubt that can be done. Elder Santee, in Southern California, has been trying to accomplish this by a second tithe. We leave this question open. All we ask is that the conference give the subject most careful and prayerful attention.

G. B. Thompson: I would like to inquire if this recommendation means that there is to be no tuition in our church schools.

Watson Ziegler: If we were to propose to put church-school teachers into every church that would want them, every church would ask for a church school, having their teachers paid from the conference funds, and that alone would take more tithe than the churches pay. Some churches would be large enough to support theirs and have a surplus; but to furnish to all would consume the conference fund if the tithe were appropriated to this end. I do not believe God's Word allows the tithe to be so used.

C. Santee, by invitation, stated how it had been worked in Southern California. After trying the various plans in common use, without satisfactory results, he said the brethren decided upon the idea of a second tithe for this purpose. Such texts as Deut. 14:22, 23, 28, and Deut. 26:12-16 were studied, along with references in Josephus and Tobit, indicating the custom of paying a second tithe in the Jewish economy; also "Patriarchs and Prophets," page 530. It was decided to try the second tithe as a basis for church-school support. We presented this matter before the Los Angeles school board and the church, where the school was in financial difficulty. They voted to try it one year. We had but two months more of school; we called special meetings, and although we had previously carried heavy burdens, and the people had done all they could to lift those burdens, they took hold heartily. At the end of the school they rejoiced in their experiences. They had paid out less during the time they had been lifting so heavily than they had for months before. Others who had before been satisfied by dropping in a little on special calls, said they had supposed that that was all that was needed, but when the second tithe was brought before them, and they tried it, they found there was something more required of them than they had realized before. When we closed our school, we had paid off our indebtedness, and our treasurer reported that there was eighty dollars in the treasury. No one had been burdened, and those who had paid the most said they had had a rich blessing.

The matter was talked over, and a committee was appointed to carefully in-

vestigate the best methods, and after looking the matter over carefully, they presented the same thing before our conference. It was recommended that all the schools be placed upon that basis, and about the first of January the matter was arranged. There is a conference treasury, where this money would come in, and from that time we have been paying all of the teachers from the treasury.

A. F. Harrison urged the missionary character of all our work, and feared that the question of a salary was being emphasized too much. He believed the young workers should be encouraged to go out and work, salary or no salary. He would use the second tithe for the poor, where he believed it belonged.

C. W. Flaiz: There are various methods that have been employed in various conferences for the support of the church schools. There is the second tithe, as we have heard this morning. Some schools have been supported by donations. Others have supported their schools by tuitions. I do not believe we are prepared to take any definite action this morning on any one of these. We have provided for the calling of a council to consider these problems. When that council shall convene, they will be more fully prepared to study those questions, and get some plan that will be recommendatory for trial. I therefore move that this recommendation be referred to that council, when that shall be convened.

R. C. Porter: I second that motion.

E. A. Sutherland: Mr. Chairman, I should like to make another brief statement before this motion is put. I know this is one of the vital questions of the church-school work, and the point of co-operation has been mentioned several times, that much more can be done by co-operating than can be done by the individual. One of the greatest evils that we now meet in trying to support the church-school work by the several churches is the moving of the Sabbath-keepers from weak churches to strong churches, where they can have the advantage of church schools without too much expense to themselves. We find that many are going to the cities. God has told us to go to the country; but, on account of the poverty and scattered condition of our Sabbath-keepers there, many are driven the other way.

About thirty years ago one church had one hundred members, with sixty-five children. To-day that church is not in existence. The children of one family are now in the truth. Two of these are workers in the cause, and two are not, but they are keeping the Sabbath. I asked, as I learned about this, "When did those other young people leave the truth?" I was told, "It was about the time they were prepared to go into the advanced schools of the world, or when they had finished the common branches and left home."

J. M. Rees: Did the members of that church all apostatize, or did they move away?

E. A. Sutherland: Many of the parents are, of course, dead; some apostatized, and the one who told me said he knew of only one family to-day that is in the truth.

Another church had seventy-five members, and thirty-five children in the Sabbath-school. Out of that number but three families are keeping the Sabbath to-day. Six of the children are keeping

the Sabbath, and only four of these are in the work to-day. The church has been gone for thirteen years.

Another instance: Twenty-five children were in the Sabbath-school ten years ago. To-day there are but two of those children keeping the Sabbath, one of whom is in the work.

Now I will take a representative case. Thirty years ago a church was established. There were seventy-five members. Their tithe, when they paid an honest tithe, was about \$1,200 a year. That church has been disbanded, and nearly all are out of the truth on account of their children. I know something about the circumstances. We will say that twelve years ago that church ceased paying tithe. That would amount to about \$15,000 that this denomination has lost in tithe since this church disbanded. The children have gone out of the truth. If they had paid tithe during the last twelve years, their tithe would have been at least \$10,000; for I know something about what some of them have earned. That amounts to \$25,000 that has been lost to the truth during the last twelve years from this one church. A church school would have kept this church together, and would have been the means of saving these youth, and during the last twelve years \$25,000 would have been saved in tithe, which is nearly three times the whole cost of maintaining a school for the entire period of thirty years. Even if the expenses of the teacher had been borne by the conference, would it not have paid financially, if we consider it only so?

Six hundred and forty thousand dollars was paid in as tithe during the past year, and \$100,000 in offerings, making \$740,000, in round numbers. If God's plan had been followed out, we would have had \$1,800,000, instead of \$740,000. There is a great robbery going on somewhere in this denomination, and it is because the people do not recognize the necessity of paying more than one tithe. They feel that when they pay that, the rest of their obligation, in paying to God what they ought to pay, can be met by paying small sums just as they feel able.

The amount of money held by this denomination, according to the last *Bulletin*, is about \$60,000,000. The highest per cent, so far as I can learn, paid by any State for public school instruction, is four per cent, or four dollars for every one hundred dollars of property. The lowest rate is one half of one per cent. If we would pay two per cent, we should have for church-school expenses, or educational expenses, \$1,200,000. If we would pay one per cent, we should have \$600,000 every year to carry on the educational work.

There are 2,070 churches in the denomination. If we were to support one teacher for each church for eight months every year, at \$30 per month, it would amount to \$240 per year for each teacher, or, for the 2,070 churches, \$496,800, which is more than \$100,000 less than would be a two per cent tax on our property, or, in other words, less than one half the amount that the citizens of some States pay, pro rata, for the education of their children in the State schools. The second tithe is the Bible plan, I believe, for the support of teachers. I do not ask at all that the first tithe be disturbed. The thing to do is to teach the people to bring up the rest of their offerings.

The motion to refer the question to the educational council, to be called, was carried.

At this point P. T. Magan was asked to make a report on the campaign for "Christ's Object Lessons."

The Relief of the Schools

P. T. Magan: It is now almost three years since the battle for the relief of our schools was begun. The first part of that fight is over; the flood tide, when every one was willing to go to the front, is also over, and we have now come to the place where we are to decide if we will stand by until the day is won.

I have been thankful during the three years in which we have been fighting that, to the best of my knowledge and belief, there has never been a word of censure from the Spirit of God regarding this work, or the way our people have taken hold and conducted it. There have been many, many Testimonies relating to it; but every one has been of good comfort and good cheer over what has been done. And in one, especially, I remember the expression that God was pleased with his people in this thing. So I believe this morning that, whatever the results may be, we have great reason to be thankful to God for what has been accomplished.

You will remember those touching words which appeared in one Testimony from Sister White, telling how the work started; that "God heard the prayers and saw the tears of a few poor men who were struggling with a terrible burden of debt; and in the night season revealed to me, his humble servant, the heaven-born plan of 'Christ's Object Lessons' for the relief of our schools." I have always felt thankful and comforted in thinking over those words. The author of the plan, the giver of the book, states that it was a matter of deep struggle for her to do it, as she had counted upon that book to pay her own debts; but after praying over it, and pondering over it during the night season, she decided to make the sacrifice, and then light filled her mind, so that this work has been born of God, and God's blessing has attended it every step of the way.

I suppose we can all look back to the beginning and see how different the work has been from what we expected it would be. When we started this work, we counted that we were about seventy thousand Seventh-day Adventists strong. We have come to the conclusion now that we are not quite so many as that, and we are not quite so strong as we ought to be. And if you doubt my word on that, I will hand you the signed reports of the presidents of conferences and secretaries of tract societies, in which the memberships of many of the conferences have grown smaller and smaller. One conference that I have in mind, that started out with a membership of three thousand, has been reduced to two thousand. One church that started out with a membership in the neighborhood of two thousand has come down to about nine hundred, I believe. But I am sure, when the sifting is over, and the smoke of the battle is cleared away, that those who stay in will be thoroughbred Seventh-day Adventists.

I know that it seemed as if it would be easy to get all our people to work, and thus sell three hundred thousand books. It looked as if seventy thousand Advent-

ists strong ought to be able to sell that number of books in a very short time, and I think you will all agree with me in this, that if our churches had been filled with the Spirit of God, the spirit of work, as we all wish they might have been, this whole work could have been finished up in three months' time.

Now I know that there are any amount of people who have sold six books, and have done it in a few days. And I know that any man or woman of average intelligence and strength and average spirituality can sell six books in a remarkably short space of time. But I am sure you will all have to agree with me on this, that when this work with "Christ's Object Lessons" came to us, it found our churches badly disorganized, as far as power to do active work for Jesus Christ was concerned. And it has revealed to us a number of weaknesses in our churches; and I believe this has been the means of eradicating some of these weaknesses, and has given us strength and blessing.

When this work came to us, the spirit of circulating literature was practically dead. There had been a time when the old tract and missionary work was a very live work among us; but that work had dwindled down to almost nothing. The canvassing work, which ten or twelve years ago was in a high state of progress, had also dwindled; and I believe with all my heart that God gave this work to call us back to the work of spreading the truth by means of our literature. And while these debts, in one sense, have been a curse, in another sense God has used them and the method for getting rid of them as a blessing to this people, because there are thousands of the people all through our ranks who have learned that they may go out and do work. They have learned that, without waiting for any special commission, they can do real, live, active work for Jesus Christ; and we now have, as a result of this work, I believe, at least several thousand people in the Seventh-day Adventist denomination who are first-class, courageous canvassers. I have seen a number of instances, scores of them, yes, even hundreds of them, where I know that it is so.

I believe that if we will simply hold on to the principles of this thing, and continue the work with other literature, we shall have an army of active workers in this cause, such as we have never seen before. Now I do not believe that the thousands of Seventh-day Adventists who have become courageous Christian evangelistic canvassers as a result of this work should be allowed to lapse into their old ways again. I believe we ought to get some other good book, and follow right along, perhaps not exactly in the same way, but that every person among us should take an active part in selling our literature.

I have in my hand a sheet giving the figures returned by the different schools and societies and organizations which have become beneficiaries under this movement. Personally, I can not vouch for the absolute accuracy of all these figures. These are simply the compilations made in my office from the figures returned to me by the different schools. I may say, in the start, that, up to date, the movement to relieve our schools from debt has resulted in raising, as nearly as can be figured, \$237,910.75.

That amount is not entirely made up of money from "Christ's Object Lessons; "

there are other gifts and donations and appropriations which have entered into that, which I will endeavor to explain as I go along.

The original amount of debt on the Healdsburg College is given as \$42,846.78. The present amount of the debt is given as \$22,784.66. The total amount paid on the original debt is given as \$20,162.12. I understand that a large proportion of that is from other sources than "Christ's Object Lessons."

A. T. Jones: About ten thousand dollars.

P. T. Magan: The original amount of the Walla Walla School debt was \$55,670. The present amount of the debt, \$25,754.42. The total amount received from the sale of "Christ's Object Lessons" up to date, \$9,000. The amount which has been paid on the original debt, \$29,925.58.

My understanding of the Walla Walla debt matter is this: You will notice that only \$9,000 is reported from the sales of "Christ's Object Lessons;" but they also report a large amount outstanding in accounts with tract societies. But I understand in that original amount of \$55,670 debt they figure in the entire amount which has been placed in the institution by the General Conference Association, and that in the reapportionment of the General Conference Association liabilities they were relieved of \$20,000 of that amount.

S. H. Lane: That is right.

P. T. Magan: So that while their debt has been reduced \$29,925.58, a large amount of that has been by a gift from the General Conference Association.

Union College reports its original debt as \$79,000. The present amount of its debt, \$31,825.90. It has received from the sale of "Christ's Object Lessons" \$47,139.19; and from other sources, \$1,925.13. The amount paid on the original debt is \$48,940.70. It has on hand \$123.62 to apply on the debt, and there has been paid on interest, \$1,766.60.

Mount Vernon Academy's original debt was \$17,000. The present amount of the debt, \$10,000. Total amount received from the sale of "Christ's Object Lessons," \$7,000. Amount owing by the tract society, \$1,000. Therefore total amount paid on debt, \$7,000.

The original amount of the debt of the South Lancaster Academy is given as \$44,000. The total amount received from the sale of "Christ's Object Lessons," \$25,569.60. Debt on principal, \$17,583.37. Cash on hand to be applied on the debt, \$3,633.50. Amount paid on interest, \$4,352.73.

L. A. Hoopes: Is that \$20,000 in Walla Walla figured in this amount?

P. T. Magan: Yes, sir; that has been figured in, but there are eight or nine or ten thousand dollars, at least three thousand from one tract society alone, that has been received from the sales that is not figured in, and a number of amounts like that.

J. E. Jayne: Is it the same of the \$10,000 in California?

P. T. Magan: The \$10,000 is a genuine reduction, but it is not a distribution. The total reductions are figured simply on the reductions by "Christ's Object Lessons."

The only information I can give in regard to these three beneficiaries of "Christ's Object Lessons"—Graysville, the Southern Missionary Society, and Huntsville—is that to the Atlanta branch of the Review and Herald Office,

to the Southern Publishing Association, to the Southern Missionary Society, there have been shipped "Christ's Object Lessons" aggregating in value \$12,262, as nearly as can be figured. How that money has been distributed, I have not the reports or figures.

The Emmanuel Missionary College has had from the sale of "Christ's Object Lessons" the sum of \$22,393.10.

The original debt of Keene Academy was \$17,624.40, according to their last report. The present amount of their debt is given as \$5,395.64; the amount paid on their debt, \$12,228.76; cash on hand to apply on debt, \$100; amount on interest, \$89.75.

The Battle Creek College has received from the sales of "Christ's Object Lessons," both before and after the transfer, from the Missionary Acre Fund, and from a transfer of some other property on the Review and Herald account, a net amount of \$26,669.86. The old Battle Creek College property advanced to the Berrien Springs school on its equity in the property a sum, I think, in round numbers, of about \$12,000. The corporation which owns the Berrien Springs property, on the other hand, turned over its assets, and from "Christ's Object Lessons" a considerably larger amount than that. I have allowed for those conditions on both sides, and I simply give the net figures. I think this will make the matter plain.

I will say, further, that computing these amounts has been an exceedingly difficult task. When the original amounts of these debts were given, I supposed they were reasonably straight, and I think everybody intended that they should be, but in the distribution of the liabilities of the General Conference Association vast differences have been made. Now, as I understand it, Union College in the beginning simply figured about \$79,000 worth of notes, which were a standing and floating obligation against the property, and the entire amount which has been invested in it by the General Conference Association figured into that. Now, when you come to the distribution of the liabilities of the General Conference Association, they figured it like this: In Union College were several hundred thousand dollars' worth of property, and all that college was bearing was about \$79,000, and it would be perfectly proper to ask this institution to take some \$25,000 more. So, while a good deal has been done, we are not out of the woods yet.

The original debt of the Avondale School, in Australia, was \$25,000, in round numbers. The amount paid altogether on the original debt from the sale of "Christ's Object Lessons" I understand to be practically \$10,000.

The amount raised for the London (England) school I have approximated at about \$10,000. I have not the exact figures, but some time ago they had sold the first five-thousand edition of the book, and were well along in the second edition.

The value of the foreign books sold in this country amounts approximately to \$15,000, not all of which has been sent to the European fields.

The Canadian school has received \$1,000 from the sale of "Christ's Object Lessons" for their work.

Now that is the total report of the returns which I have, making a gross amount of \$237,910.75. That, of course, does not include the amounts which are

on hand in the tract societies and owing to the schools, or what is still in the hands of the people, to be paid in. Of course, those figures will have to be discounted to the extent of the apportioning of that Walla Walla debt, and whatever scale-down there should be on this English matter.

Are there any questions on the report as a whole?

H. W. Cottrell: Brother Chairman, I wish to make a statement. The figures of the South Lancaster Academy debt are based on a former estimate. We now think that it is somewhat more, but I dare not say just what it is, lest it be taken as official. We have an auditor working on it, and when the audit is completed, it will be an audit in the truest sense of the term, and then we shall know just exactly where we are.

A. J. Bourdeau: What is the general plan in regard to the amounts received from the sales of foreign books?

P. T. Magan: I will read a letter from Brother H. M. Mitchell, treasurer of the Mission Board, in regard to this matter:—

"Yours of the 11th instant is received, and, in looking into the matter in which you wish to be informed, we are able to give you the following facts: The total credits to the Danish school fund to March 1 are \$5,685.07; Nyhyttan (Swedish) school fund, \$4,612.59; Friedensau (German) school fund, \$5,189.75. The total amount still owing us from the tract societies on these funds is about \$1,500. I am not able to tell you how much belongs to each school fund, but the greater part of this sum is due the Swedish and German schools. Of course, you understand that there have been charges for freight, translating, etc., against all these funds, and the figures I here give you are not the balances now due these different schools. We have sent all but about \$500 to the Friedensau school, and \$1,000 to the Nyhyttan school, and the proceeds from the sale of Danish 'Christ's Object Lessons,' as you know, are given to the Christiania Publishing House debt."

The report of the material fund was then read. [This report was printed in the issue for April 21.]

L. A. Hoopes: I move that we accept the secretary's report and the auditor's report.

This was seconded, and the reports were adopted.

Adjournment was made, on motion, to 2 P. M.

W. T. KNOX,
Chairman.

H. E. OSBORNE,
Secretary.

Bay Islands

UTILLA.—We have been holding a number of Bible readings of late, and trying to do what we could to interest people in their salvation. We are glad to know that the Lord is blessing our efforts thus far. He has given us six new members. These were taken into the church subject to baptism. Three of these are among the largest students in our school. One is the wife of one of the wealthiest merchants of the Bay Islands. One, a young man, expects to go to Keene in a few weeks; and one young lady, twenty years old, desires to enter the work. Our school is progressing nicely. We are of good courage; not homesick in the least, and never have been.

L. O. CORWIN.

The Belfast Sanitarium

It may not be generally known among the readers of the REVIEW that a small branch sanitarium was started in Ireland early the present year. There has long been a demand for a health institution in the Emerald Isle, and our brethren and sisters in that field were very anxious to begin institutional work. Belfast is the center of our small com-

amount to about sixty-five pounds, the rent alone is fifty pounds.

The house is a double-fronted one with three floors, and twelve good-sized rooms. The illustration on this page does not do justice to the place, but will perhaps give a fair idea of its size. On the ground floor, the room on the left is a dining-room; the one on the right a drawing- and sitting-room. Back of the drawing-room is the massage and treatment room, and back of that, with a glass roof, is the bath room, which also contains the needle spray. Back of the dining-room is a large, well-lighted kitchen, with several ample pantries close at hand; and at the rear of the building is the heating apparatus, which is very simple and efficient. It supplies hot water to the bath rooms, and also steam to two or three radiators. The second floor contains three large bedrooms, a large, well-lighted medical office, a laboratory with one window at the end of the hall, a small bedroom, and a second bath room, which is nicely equipped with bath tub, spray, and massage table. The third floor contains four large, comfortable bedrooms. They are more commodious than one would judge from the photograph.

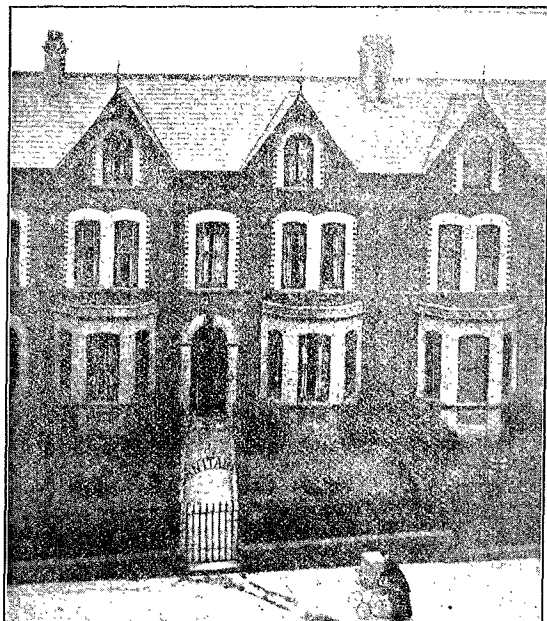
The place has been equipped from the money raised by donations. The friends in Ireland have already raised in cash about two hundred pounds, with a little more to come in; this is an average of ten dollars for each Sabbath-keeper in Ireland. So far no money has been received from America for this enterprise, but with the consent of the General Con-

charge of it are determined to avoid debt at all events.

Just as soon as the place was opened, patients came, and according to the last word received, they had six resident patients, which is practically their full capacity, unless they put two in every guest chamber, and that is hardly possible. Besides these, they have a considerable number of non-resident patients, citizens of the town, who come in for the treatment regularly. The success of the Belfast Sanitarium has been most gratifying from the start, and we believe that it will be the means of accomplishing much good for the spread of the work in Ireland.

The board of managers consists of Dr. J. J. Bell; Elder William Hutchinson; G. B. Replogle; J. McAvoy; J. MacCreary. Dr. Bell is the superintendent, and his sister, Miss Isabella Bell, is the matron. Other members of the staff consist of Delmer Baker, of California, and Sister Annie Wright, of London, nurses; with Brother David MacClelland and Sister Pace as assistants. Dr. Bell is a qualified physician and surgeon, both in the United Kingdom and in the United States. He completed his work in Dublin University about a year ago, and since then has been busily engaged in work.

Great care and economy have been used in selecting the outfit for the institution, but everything is substantial and neat, and both the public and private rooms are exceedingly attractive. No matter where one goes in the institution, everything is clean and neat. The bath room, although not very large, is almost ideal in its equipment and arrangement, with a glass, glazed roof, which makes it very light, and gives an air of cheerfulness to everything. At one corner is a Russian bath room, which is provided with a marble slab. There is an excel-



THE BELFAST SANITARIUM

munity of Sabbath-keepers, and naturally was the place selected for the health institution.

About a year ago the first steps were taken toward the realization of a bath and treatment establishment. On returning from the autumn council of the General Conference and Mission Board, I told our friends in Ireland that the brethren in America would contribute one thousand dollars, provided they would furnish an equal amount, toward the establishment of treatment rooms in the city. The brethren eagerly accepted the proposition, and at once took the necessary measures to raise the funds. A committee was appointed last May, and they began at once to solicit donations.

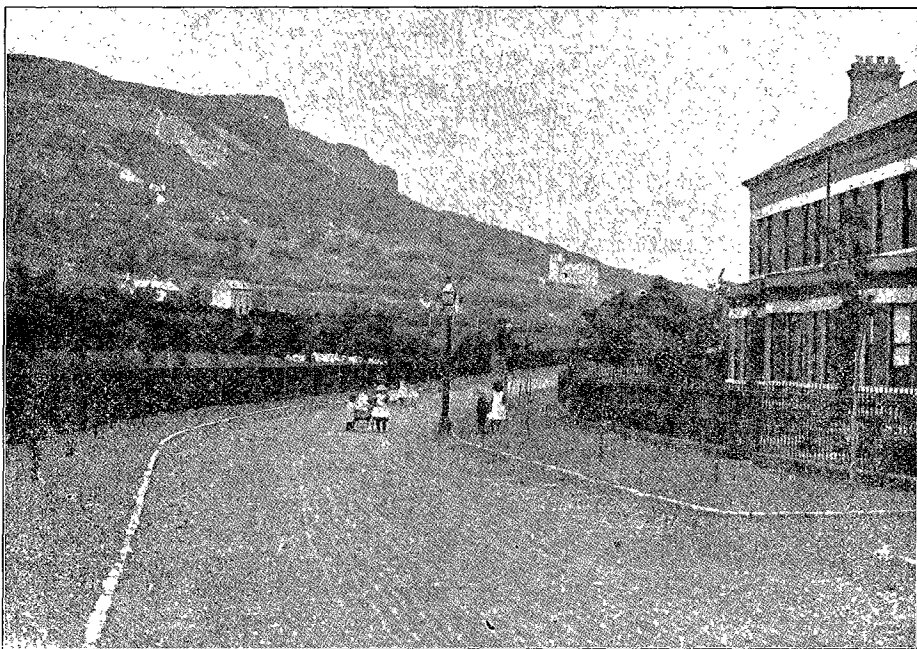
While in this country, Dr. Kellogg twice visited Belfast in the interests of the new institution, giving the friends there his counsel and encouragement. He addressed two large meetings at the Y. M. C. A. hall, which were the means of stirring up a large interest in the enterprise. The *Good Health* has had a large circulation in Belfast from its very start, and a considerable number of Dr. Kellogg's health books have also been sold in the place. By these means an interest was awakened in health reform, and the citizens were prepared to support the institution when it was started.

The Belfast Sanitarium is located in one of the most beautiful residential parts of Belfast, a city of about three hundred and fifty thousand inhabitants. It is on the Antrim Road, a highway to the famous Cave Hill, which is visited by all strangers going to Belfast. The tram lines pass in front of the house, which is set well back from the street, and within two minutes' walk of one of the public parks. Of course the house is rented. The rent, taxes, and water rates

ference, the International Tract Society of London has very generously advanced one hundred and sixty pounds in behalf of the donation from our American brethren. There are still some items of equipment that have not yet been secured, but like the new institution in Caterham, the Belfast Sanitarium has never incurred any debt, and those in

lent white enamel full-bath tub, a sitz bath of the same material, and a steam boiler for the fomentation cloths. The nickel-plate combined needle spray, shower, and douche apparatus was made at the Battle Creek Sanitarium, and is one of the attractions of the place.

Belfast is one of the most enterprising cities of the United Kingdom, and in the



CAVE HILL, BELFAST

opinion of many, more nearly resembles an American city than any other place. It is nicely located at the head of Belfast Loch, and is noted the world over for its shipyards. Here the famous "Celtic," "Cedric," and "Oceanic" were built, and only a few weeks ago the keel for a still larger vessel was laid at the leading shipyard. This vessel, when completed, will be the largest in the world, while the "Cedric," which was recently put into commission, is now the largest vessel afloat. The surroundings of Belfast are beautiful, especially in the direction of the Cave Hill, an illustration of which is shown on page 19. The road is the one that passes the sanitarium, and leads out directly to the famous caves, of which there are several. The highest part of the hill is called McCart's Point, and is more than a thousand feet above the sea level.

The Belfast Sanitarium bids fair to become a splendid success, and I trust it will be the means of accomplishing a vast amount of good in the cause of true reform. Similar health institutions ought to be started in some of the other large towns and cities of Ireland. There is no better means of reaching the masses of the people than through genuine medical missionary work. May God bless this work, and bless all the workers who have so nobly given their lives to follow in the footsteps of the Master.

A. B. OLSEN.

Ceylon

COLOMBO.—The first of November I came south with a young lady who accepted the truth not long ago, and who had been canvassing and doing Bible work. We traveled toward Madras, stopping at different stations en route. The Lord blessed our efforts for the books and papers in every place.

At Hyderabad, the most oriental city I have seen in India, we were invited to a Mahratta dinner. The father and mother of the family were Christians. There was present a strange mixture of nationalities,—an Australian missionary, two English missionaries, an ex-Mohammedan, a converted Jewess, Bengalis, Mahrattas, and one American missionary. After dinner we had hymns in Mahratta, Bengali, and English. The dinner was served in native style. We sat down on mats, and had large plantain leaves for plates. This was my first experience in eating rice with my fingers, but I managed it fairly well. They had compassion when the pudding came, and brought us some spoons. I tasted a certain green, pretty-looking mixture on my plate. I paid dear for my experience. My mouth was on fire, and nature refused to pass over the outrage without giving expression in some way to the fact that my mucous membrane had been abused. The tears flowed freely.

After leaving Hyderabad, we came to Madras, where we remained over a month, and then came to Colombo, stopping at different stations en route, crossing over to Ceylon the 13th of January. We expect to finish in another week, and will soon go up the mountains to Nawaraceliya. Here we shall have a breath of cold weather. This is the warmest month in Ceylon, and it is very hot; but it is wonderful how the Lord has helped us to endure the heat. We go out about eight in the morning, and usually work till noon, and then go home to dinner, and go out again from three to four P. M.

The Cingalese are an interesting and progressive people. Many of the men read and speak English. We have here Burghers (a mixture of Dutch and native) and Cingalese. Many of the Cingalese homes do not look like native homes, as they use furniture quite generally. But I have learned to recognize them, usually by a certain arrangement of the furniture. They seem to be more progressive than the people of India, with the exception of the Parsees. They are largely Buddhists.

Ceylon is a charming place. What I have seen of it calls to mind those lines,—

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strewn;
The heathen in his blindness,
Bows down to wood and stone."

The Lord has not only favored us with success in selling books and getting orders for the papers, but he has turned the hearts of strangers to show us unusual favors. We are both happy in the work, and thankful for a part in it. I do not mean that there are no shadows and trials, but out of even these the Lord brings blessings. We expect to go back up the west coast of India to Bangalore, and on to Bombay. If all goes well, we shall reach Bombay about the first of June, and canvass that city during the rainy season. It will not be difficult to canvass during the monsoons, as so many of the people live in blocks. One can find a morning's work in some of those buildings. We are sadly in need of more canvassers. Some one ought to be canvassing at Bombay now. The subscriptions are running out, and we can not go there before June. I never before had such a love for the canvassing work. I would like to remain in it until the Lord comes. We have some most interesting experiences.

ANNA ORR.

The General Meeting in Scotland

THIS meeting convened in Glasgow, April 1, and continued five days. It was not so large a gathering as the annual meeting in Ireland, but I think just as important. There are only about sixty believers in Scotland, but there is a good prospect for a much larger number before the close of the present year, providing the plans made at the annual meeting do not fail.

Inasmuch as the division of the British field was effected less than one year ago, this was the first annual convocation of Scotch believers in the third angel's message. Of course some were not well acquainted with conference methods, but when matters were understood, the business moved off expeditiously. Credentials were granted to W. A. Westworth, and ministerial licenses were voted to D. P. Miller, E. Aplin, R. M. Lamie, J. Netherly, and Miss Mary Lamie.

The choice for chairman of the mission board for the coming year fell on W. A. Westworth, with W. B. Scott for secretary, and E. Aplin for treasurer. The associate members of the board chosen were W. B. Scott, E. Aplin, R. M. Lamie, and C. Dyer.

Some gratifying facts were brought out concerning the canvassing work. The mission has ten canvassers, who average in sales £3 10s., or \$17, a week

the entire year. One man told me that for seven years he had supported his family, which now consists of six members, by canvassing. Of course all the agents do not do so well, but taking them all together, the average is as before stated.

I can not forbear mentioning a remarkable praise service enjoyed in that meeting. After a discourse on the Sabbath by Elder Olsen, the meeting was given to the congregation, when those in attendance followed one another in quick succession, testifying to the preciousness of the Lord to them in their Christian experience. It was a feast to me, because it was so much like meetings I had attended in other parts of the world, and it clearly testified to the uniform value of God's blessing to the believer. The good results of this meeting can not fail to be manifest in the labors to follow it, in the Scotch Mission field. J. O. CORLISS.

Tobago

THIS island is twenty-six miles long and seven and one-half miles wide, and contains one hundred, fourteen and one-half square miles. It is situated in 11° 9' north latitude and 60° 43' west longitude, and is eighteen miles from Trinidad, to which it is politically connected. Its surface is rough and mountainous, and only a small portion is cultivated, although the soil is fertile. For the first one hundred and fifty years after its discovery and settlement, Tobago's history is full of tales of bloody conflicts and disastrous wars between the Dutch, French, and English. After varying successes and failures, the English gained full control in 1793, which they still maintain. Its many ruined forts and decaying buildings speak of prosperous times, disappointed hopes, and the vanity of earthly things.

Formerly sugar was the principal export, but low prices brought financial trouble, and most of the estates are abandoned or turned into stock farms. Cocoa and coffee partly supply the demand of the people. Other products could be profitably raised.

Missionary operations were begun here by the Church of England in 1781, by the Moravians in 1789, followed by the Wesleys in 1810. A good quantity of our literature has been sold by our agents. Here where so many battles have been fought for worldly honor and power, we have entered in the name of the Prince of peace to sound the last message of mercy to a dying world. If faithful, we expect to have sheaves for the heavenly garner from this island.

W. G. KNEELAND,
I. H. MATHEWS.

West Coast, Africa

CAPE COAST CASTLE, GOLD COAST.—I am once more landed safely on the Gold Coast of West Africa. I am heartily glad I am here. The natives who knew me before, gave us a very hearty welcome. I hope to accomplish more in a much shorter time than I did before when here. One thing is evident, and that is that I must get away from the coast with my family, if we expect to be of value to the cause of present truth.

I wish you success in all your attempts to send the gospel into all places. Hasten it, for I do not want to stay here too long; yet I hope to remain till Jesus comes. D. U. HALE.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

Work for the Master

WITH every age God's plan deepens and broadens. His people are to adjust their movements to his progressive plan. They are to move forward with the force of Omnipotence, because they move in harmony with the divine purpose. They are to seize every opportunity to bless the world lying in darkness.

Our church members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to separate from every species of self-indulgence. Those who are engaged in the Lord's service are to labor unselfishly, pressing together in Christian unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life.

Many young men and women now engaged in secular labor will feel impressed to give themselves to the service of God. Some will feel a desire to enter the canvassing field, and will become able evangelists. Let these be given opportunity to obtain an education for the work of God.

Those who are impressed to enter the work, whether in the home field or in the regions beyond, are to go forward in the name of the Lord. If they depend on God for grace and strength, they will succeed. At the beginning their work may be small, but if they follow the Lord's plans, it will enlarge. God lives. He will work for the unselfish, self-sacrificing laborer, whoever or wherever he may be.

God does not ask his servants to show their devotion to him by burying themselves in monasteries or by going on long pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love for him. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love him will think how he laid aside his glory, and came to this earth to live the life of the poorest, suffering often from hunger. "Foxes have holes, and the birds of the air have nests," he said; "but the Son of man hath not where to lay his head."

To each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen. And without questioning, he obeyed. "He went out, not knowing whither he went." So to-day Christ's servants are to go where he calls, trusting him to guide them and give them success.

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. By their baptismal vows they are pledged to make earnest, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless.

To those who profess to believe in him, God says, "Go forth to all parts

of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awake to our duty. Let us do all that we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying. Forget not the words, "We are laborers together with God." Co-operate with the angels sent down from the heavenly courts to minister to those who shall be heirs of salvation.

Time is passing; the end is near. While you are unconsecrated, golden opportunities for helping souls to see Jesus as he is—full of grace and truth—are passing by, never to return. That which you have not done as a devoted Christian in the past, you can not now do. But through the grace of Christ you may redeem the time by redoubling your efforts. Let your interest in the souls for whom Christ has died deepen and broaden. Inquire not, "What shall this man do?" for then Christ would say to you, as he said to Peter, "What is that to thee?" Keep your own soul in the love of the truth, and work with untiring endeavor to win souls to the Saviour.

Earnest, self-sacrificing workers are needed, workers who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seed-sowing, no result without effort.

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Let us awake from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy.—Mrs. E. G. White, in *Southern Watchman*.

California Laborers Abroad

I HAVE just returned home from London and Birmingham. At London I met those of the California laborers who are there pursuing their preparation for the fields "beyond." The Brethren Bond are studying Spanish, with the promise of success. Their teacher in this language gives good reports of their work from time to time. Brother Marchus is also studying with a view to working outside of the English tongue. Brother Delmer Baker is doing good work, both in school and in the canvassing field.

A letter just received from Brother C. T. Everson states that he is making preparations for the prosecution of vigorous work in Rome. He has already secured a house in which to live, at 79 Via Napoli, at which place he would be glad to hear from his friends. He says that he likes Rome and its people, and is pleased in every way with his chosen field of labor. We shall look for early reports of success from him and his lady workers. I have heard nothing from Brother Gauterau since he left England for France. It may be that something will be at hand from him by the time of my next report.

Elder Ballenger reports that Brother Halladay is doing good work in Wales. Brother D. A. Parsons reports from Hull that he has all the cottage work he can

do, and that he has a large and growing congregation each Sunday night. He looks for a harvest of souls from his effort in that place. Brother McCord seems to be having some success in Birmingham. Even persons were baptized by him last Sabbath, the fruit of earlier work by Elder Haughey, which has been followed up and matured through the labor of Brother McCord.

The British Union Conference Council which I attended in London suggested that I spend the rest of the month of March in Belfast, Ireland, to assist Brother Hutchinson and his workers in that field. Immediately following the general meeting in Ireland, which will be held the last week of March, I have been invited to attend the general meeting for Scotland, to be held in Glasgow the first week in April. Then, if present plans hold, I expect to remove my family to Leicester, and make preparations for a summer's tent campaign in that place, which has a population of over 211,000.

The work in which I am now to engage is the first I have been permitted to do for six weeks, on account of an accident which confined me to my room. I am now recovering strength slowly, and hope to be able soon to do my usual amount of work.

As near as I can learn, all the California workers are contented in their new field. For my own part, I feel as much at home here as in the States. I see no reason why this is not an excellent field in which to labor for souls.—J. O. Corliss, in *Pacific Union Recorder*.

Summary of the Canvassing Work Reported for March

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
Maine	1	223	\$196 50
Vermont	1	29	39 25
New England.....	2	94	232 85
New York.....	3	102	211 75
Pennsylvania	12	470	1,472 15
Southern Union Conference			
Georgia	3	34	57 00
Tennessee River.....	7	363	396 30
Alabama	3	74	125 45
Florida	2	17	90 50
Cumberland	3	48	103 34
Carolinas	3	106	117 50
Louisiana	2	27	27 00
Lake Union Conference			
Indiana	6	27	82 00
Wisconsin	3	43	118 65
Central Union Conference			
Kansas	19	214	357 90
Missouri	9	217	665 65
Southwestern Union Conference			
Texas	2	47	115 00
Pacific Union Conference			
Western Washington..	6	87	308 10
European General Conference			
England	72	1,906	2,885 33
Denmark	13	733	343 07
Germany	1,434		3,119 65
South America			
Brazil	7		582 70
Africa			
South Africa.....	5	246	1,467 33
Summary			
A. U. C.....	19	918	2,152 50
S. U. C.....	23	669	917 09
L. U. C.....	9	70	200 65
C. U. C.....	28	431	1,023 55
S. W. U. C.....	2	47	115 00
P. U. C.....	6	87	308 10
E. G. C.....	85	4,073	6,348 05
South America.....	7		582 70
Africa	5	246	1,467 33
Grand Total.....	184	6,541	\$13,114 97

Donations for the Washington (D. C.) Church

BELOW is a list of brethren and sisters who have recently been kind enough to make some donations to the Washington church fund through the office of the General Conference financial secretary. It is our custom to acknowledge by letter each donation which comes into this office, and some will doubtless wonder why we have not sent them receipts for their gifts to this fund. Every penny received is highly appreciated, but we are very desirous that the church should have the full benefit, with as little expense as possible, and have therefore decided to acknowledge these donations through the REVIEW AND HERALD only.

PERCY T. MAGAN.

Mrs. M. E. Camp, \$3; Mrs. J. E. Collins, \$1; Mrs. Marie Howell, \$1.50; Ella Chapman Daniells, \$1.10; E. Hayes, \$1; Eliza A. King, .25; Mrs. Kate G. Boone, \$2; S. E. & B. F. Curtis, \$2; Clarence Mantor, \$1; Lucy M. Bradbury, \$2; Mrs. E. C. Gray, \$1.50; R. O. Foster, \$1.50; F. F. Ashbaugh, \$5; A. J. Oleson, \$5; J. L. Edwards, \$2.10; B. F. Curtis, \$1; Mrs. Bostrom, \$1; Josephine Bostrom, \$1; A. G. Bostrom, \$1; George Ward, .75; C. S. Kinzer, .75; Nellie Anger, \$2.50; W. A. Johnson, \$5; J. A. Burkey, \$10; Bella Rousseau, .25; Mrs. Rena Potts, \$1; J. J. Bye, \$1; Norman L. Hill, .50; D. C. Sims, .50; L. B. Dickerson & family, \$1; P. H. Nunemacher, .25; Morris Rees, \$5; J. A. Munger, \$1.50; L. D. Estet, .50; Warren Latham, \$2.50; John R. Ogden, \$4.10; Gertrude & Tillie Houck, \$5; N. F. House, \$2; Fannie Fenton, \$3; M. E. Graves, \$1; Mrs. E. J. Vine, \$5; Elvira A. Sevey, \$1; F. E. & A. M. Mauk, \$1; Mrs. F. M. Hills, \$1; A. R. Moody, \$2; Agner Beal, \$1; O. L. Stillman, \$2; Mrs. Ann C. Guthrie, \$1; Maria Beach, \$1; W. H. Dufur, \$1; Cora Kesler, .10; Mrs. W. J. Dunn, .30; John T. Luyster, \$2; Chas. G. Berglin, \$2.50; P. W. Atkinson, \$1; Agnor Swanson, \$1; Mrs. J. F. Layman, \$5; A. E. Bullock, \$1; Joshua P. Kelly, \$1; W. H. Bunch, \$2.50; Mrs. L. W. Rinker, \$1; M. M. Renter, \$5; John Deedon, \$2; Mrs. Anna Clais, \$5; J. B. Hardy, \$1; Louis Oberti, \$1; Mrs. G. F. Keyser, \$2; Alice E. Pierce, \$5; Mrs. Sarah A. Farrell, .50; Mrs. S. A. Condon, \$1; B. F. Anderson, \$1; S. J. Harris, \$1; Mrs. R. Clawson & daughters, \$1; Ralph M. Wood, \$4.50.

Table listing donors and amounts for the Washington Church fund, including Anna Richards, Edith Cornforth, M. D. Learned, F. & V. Clark, Emma Porter, Robert Greaves, Sarah C. Wolf, Elizabeth Gleason, S. G. Cooper, East Alton Sabbath-school, Phoebe L. Moore, Jennie E. Loomis, D. A. Deedon, Wisconsin Tract Society, Rome Tract Society, Pennsylvania Tract Society, Nellie E. Hill, Anna Bossert, Mrs. Bergman, Fred Kundert, F. B. Lewis, H. C. Boger, A friend, Emily S. McLeod & son, Dorcas E. Fenton, Sister Stanton, Mary C. Clover, Lydia Williams, W. E. Crandall, Eva Belle Ginley, Received through P. T. Magan, Berrien Springs, Tillie Houck, George Houck, Mrs. Lulu Herald, Jessie L. Adams, Martha Chipman, Sarah A. Cardell, John L. Phillips, Mrs. L. A. Weaver, Wilson Dougan, Mrs. Darwin Dingman, Mary Wells, Almira Kitts, Mrs. Myrtle Phillips, S. A. Fitch, J. H. & S. A. Ocker, Anna Hamilton, David Christmann, Mrs. E. A. Budd, T. G. Johnson, J. A. Seibert, Alice H. Robinson, Arthur L. Hazleton, Mrs. Charles H. Flick, Jessie M. Johnson, John Keys, Mrs. Mary C. Arnett, Oklahoma (per S. H. Lane), Mr. & Mrs. C. L. Kendall, G. W. Baldwin, Mr. & Mrs. Edminister, Dr. T. S. McDonald, J. W. Fletcher, Thomas Baker, John Guess, Alice Fitzgerald, John A. Burkey, Geo. Perrine, Mrs. Florence Spear, E. H. Grove, E. Erickson, Mr. Kier, J. H. Patton, C. M. Yaeger, Martin Leatherman, J. M. Weese, F. M. & M. Conklin, Chris Johnson, M. M. Reuter.



Money Received on the Missionary Acre Fund

Total cash received on the Missionary Acre Fund previously reported, \$3,189.67.

Table listing donors and amounts for the Missionary Acre Fund, including Mrs. Lottie Kesling, Mrs. Mary Westphal, V. E. Thompson, Eliza Mathieson, L. E. Colson, Walter Lenker, Mrs. Della Gerogensen, V. B. Watts, S. Clement, F. N. Elmore, Mrs. C. A. Allen, Mary Dunham, Vesta Field, A friend, Lora Clement, M. A. Clement, Arthur H. Canaday, Agatha Kracher, Mrs. Margaret Lenker, P. P. Gade, A. P. Neufeld, A friend, Geo. Sterneit, Fred Riffle, A. P. Heacock, Florence Lemon, Eliza Davis, E. T. Russell, W. S. Cruzan, Mrs. H. C. Tarr, W. F. Brown, Emma Miller, Sarah Matthews, A. J. Voth, A. Kreiter, A friend, Mrs. F. F. Riffel, Mrs. Cappel, Henry Wall, Minnie Syp, John I. Murphey, G. F. Schmidt, C. C. Uhrig, D. G. Gaede, A. C. Neufeld, Laura Koenig, H. L. Wilcox, R. J. Plumsted, Gotfried Haffner, B. E. Miller, A friend, Samuel Panbler, Geo. Ebel, Mrs. Carrie Johnson, Grace Bishop.



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to March 9, 1903, is \$53,306.50.

Table listing donors and amounts for the Relief of the Schools fund, including M. E. & E. C. Boutelle, Mrs. Philpott, Mary A. Mary, Mrs. M. D. Cook, E. W. Darling, Mrs. Minnie Erickson, Mrs. Ida Kale, U. & F. Morton, Grace S. Welty, O. S. Hadley, Sarah Fix, Mrs. Eugene Breed, R. G. Harrison, T. B. Buckner, Harvey Cassell, Ida Darnell, Fritz Guy, Mrs. J. S. Humphrey, J. W. Vedder, G. & M. McCrady, Mrs. G. Rudolph, William H. Moore, Eugene Richter, Jane Scherwin, Mary C. Burnham, L. A. Morrison, Thomas Rivard, A friend.



Summer Institute at South Lancaster Academy

SOUTH LANCASTER ACADEMY will hold an institute for church school teachers, Bible workers, and others, for four weeks, beginning July 7 and ending August 3. It is the purpose of the managers of the academy to do all that they can to make it possible for every church school teacher and Bible worker in the Atlantic Union Conference to attend this institute. There are many young people who are teaching in the public schools, or who are engaged in some other pursuit not directly connected with the cause, who by availing themselves of the benefits of this institute might be able to enter directly into the work of the Master. Elder H. W. Cottrell, Elder and Mrs. S. N. Haskell, together with members of the academy and sanitarium faculties, will act as instructors in this institute. Bible studies on Daniel and Revelation, the sanctuary, and other doctrinal points, will be held, and courses of instruction will be given in Bible work, pedagogy, child study, methods of teaching, various ways of making the Bible the basis of school work, sloyd, cooking, sewing, simple treatments, music, and other lines of study and discussion which will benefit those engaged in the work. It is designed to arrange the work so that each one may have the benefit of all the instruction given. Those in charge of the work are so anxious that every one who desires may have the advantage of the school, that the academy home will be opened, and no charge will be made for room and tuition. A charge to cover the expense of board will, however, be made. This

will be about three dollars a week. If more attend than we have rooms for, we will endeavor to make provision for them in the academy building, or in tents which may be pitched.

We desire that this institute shall be attended by many people who have home duties, and yet who can by such a course of study qualify themselves to do work for the Lord in their own neighborhoods.

Further announcement of the institute will be made, and we shall be glad to correspond with those who may think of attending. We desire all to file applications, and blanks for this purpose will be sent upon request. Address Frederick Griggs, South Lancaster, Mass.

Address Wanted

THE church of Montavilla, Ore., desires to learn the address of Mrs. Margaret Rounds. Any information concerning the same will be appreciated. Address Mrs. Ida Burden, clerk, Montavilla, Ore.

Notice!

THE fourth annual meeting of the New England Sanitarium and Benevolent Association, for the purpose of electing five members of the constituent body, and eight trustees, and transacting any other business that may properly come before the meeting, will be held on Monday, May 11, 1903, at 10 A. M., in the sanitarium building, in the township of Stoneham, Mass. W. M. LEE.

Notice of Annual Meeting

NOTICE is hereby given that the annual meeting of the Iowa Sanitarium and Benevolent Association will be held at Colfax, Iowa, in connection with the Seventh-day Adventist camp-meeting, at three o'clock, Wednesday, June 3, 1903, for the purpose of electing trustees and transacting such other business as may come before it.

C. H. PARSONS, *President*,
EMMA A. PERRINE, *Secretary*.

Business Notices

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

WANTED.—Men and boys to work in brick yard. Wages, \$1.75 a day; with or without board. Adventist family preferred. Only those willing to work need apply. Address J. A. Conard, 397 S. Central Ave., Columbus, Ohio.

WANTED.—Employment among Seventh-day Adventists, in any State, by young man. Can work at tailoring or waiting in vegetarian restaurant; is willing to do anything. Address Fred C. Eastmond, 127 West 17th Street, New York City.

WANTED.—Girl to do housework. Good home with small family, for the right one. Best hygienic living, kind treatment, good wages. May keep Sabbath. Work is light; washing done outside. Apply at once to Mrs. E. M. Brigham, 95 Rittenhouse Ave., Battle Creek, Mich.

Publications Wanted

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

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

Reuben T. Harrod, M. D., Checotah, I. T., periodicals and tracts.

Fannie I. Crisp, Mansfield, Mo., *Signs, Instructor, Little Friend*.

A. E. Brensinger, Salisbury, N. C., *REVIEW, Signs, Life Boat, Good Health, and tracts*.

W. C. Wales, 346 Cottage Place, Knoxville, Tenn., *REVIEW, Signs, Life Boat, Good Health, Instructor, Little Friend, and tracts*.

J. W. Buckland, Box 236, Great Bend, Kan., *REVIEW, Signs, Life Boat, Instructor, Little Friend, tracts on the Sabbath and immortality*.

Obituaries

ROSE.—Brother John Rose was born in Wayne County, Ohio, March, 1831, and died near Paw Paw, Mich., March 29, 1903. He had been a Sabbath-keeper four years, and was a great sufferer for the past two years, but his trust was in the Lord. Funeral service was conducted by J. Bates (Baptist). R. T. STRONG.

EVANS.—Died at Terra Haute, Ind., March 15, 1903, Sarah A. Evans, aged 65 years, 10 months, 14 days. Sister Evans became a believer in the third angel's message in 1892, and remained faithful until death. A husband and four sons remain to mourn their loss. The funeral service was conducted by the writer. R. M. HARRISON.

WHITESIDE.—Died at St. Louis, Mich., April 16, 1903, of consumption of the bowels, Mrs. Maggie Whiteside, aged 56 years and 17 days. Early in life she accepted the truths of the Word of God, and was a faithful member of the Seventh-day Adventist Church at the time of her death. A husband and one son are left to mourn. ALBERT WEEKS.

PROCTOR.—Died near Paw Paw, Mich., Feb. 17, 1903, Brother A. W. Proctor, aged sixty-three years. The deceased was converted and joined the Baptist Church at the age of twenty-three. About eight years ago he began to observe the Sabbath of the Lord, and when the church was organized in Paw Paw, he united with it. He leaves two sons. R. T. STRONG.

TERWILLIGER.—Died in Elgin, Ill., April 15, 1903, of creeping paralysis, Sister Eliza Terwilliger, in the sixty-ninth year of her age. Her sufferings, which were severe, were borne with patience, and she passed away with a bright hope of immortality. She leaves a companion and three daughters. Words of comfort were spoken from 1 Thess. 4:14. L. D. SANTEE.

WOOD.—Died at the home of her parents, at Yorkville, Ill., April 13, 1903, Sister Anna Wood, in her thirty-third year. She accepted the Saviour and was baptized April 13, 1896. For eight years she had been a great sufferer, but through all her suffering she was patient. The funeral services were attended by a large circle of friends and relatives; text, 1 Cor. 15:26. N. W. KAUBLE.

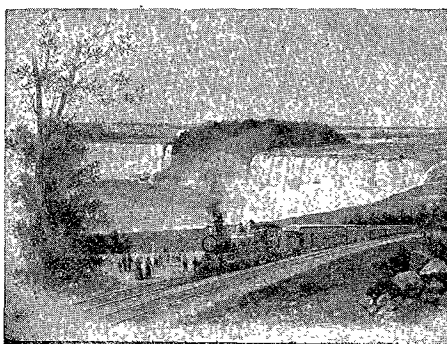
DEAN.—Died at his home, in Vassar, Mich., March 17, 1903, Lewellyn G. Dean, aged 55 years, 10 months, and 28 days. Brother Dean was baptized in 1879 by Elder Lawrence. He joined the Vassar church, of which he was a member at the time of his death. A beloved wife, who has been helpless from rheumatism for thirteen years, and three children, are left to mourn their loss, but not without hope. The funeral service was conducted by the writer. CHANCY WOOD.

LONGACRE.—Died in Philadelphia, Pa., March 23, 1903, Henry W. Longacre, aged 64 years and 3 months. Brother Longacre was brought up under the influence of Mennonite people, and for many years was a member of that church. About twelve years ago the third angel's message was brought to his attention, and he gladly accepted the

light, to which he adhered with steadfast devotion until he fell asleep in Jesus. His companion, one son, and four daughters survive him. WM. J. FITZGERALD.

LAURENCE.—Died at Ottawa, Kan., of consumption, Brother Chester Laurence, aged 55 years, 8 months, 25 days. Brother Laurence accepted the third angel's message in 1869, and lived a consistent Christian life. He suffered many years before his death, but in the spirit and meekness of Christ. He died strong in the hope of a soon-coming Saviour, leaving a brother and friends to mourn their loss. Words of comfort were based upon John 11:25. C. E. PECKOVER.

RICE.—Died at Pottstown, Pa., March 14, 1903, of consumption, Dr. Thomas Harper Rice, aged 29 years and 3 months. From early boyhood Brother Rice had devoted himself assiduously to the acquisition of a thorough education, aspiring always to a useful service of humanity. He received the degree of M. D. from the University of Pennsylvania in 1895. In 1897 he accepted present truth, and immediately connected himself with the medical missionary work. In September, 1898, he went to South Africa to engage in active work. While there, the dread disease which cut short his life developed. A visit to higher altitudes farther north seemed to restore him. Feeling the need of a degree from a British medical school, he went to England and completed his post-graduate work in the Royal College of Physicians and Surgeons and the University of Edinburgh. Before his post-graduate work was finished, there was a return of tuberculosis, from which he never rallied. Though disappointed in not being spared to devote himself to missionary work, he manifested resignation to the Heavenly Father, and fell asleep with a bright hope of a part in the first resurrection. WM. J. FITZGERALD.



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BATTLE CREEK, MICH., APRIL 28, 1903

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

WE are glad to note the prosperity which is attending the medical work in the British Union Conference. We present this week a full report of the sanitarium work in Ireland, which we are sure will interest our readers.

IN the light of some experiences through which we are now passing, it seems to us that the instruction contained in Brother Loughborough's article (concluded this week), entitled "Experience of God's Prophets," is very timely. We hope it will be read with the attention which it deserves.

ENCOURAGING canvassers' reports are coming in from all parts of the field. The institutes are closing, and many workers are going forth in good cheer, and are reporting success in their work. We hope to have a very full and encouraging report for April from these workers, and we appeal to all our State tract societies to make special efforts to get their reports to the Silent Messenger department as early as May 12.

THE meetings of the International Medical Missionary and Benevolent Association, and of the Michigan Sanitarium and Benevolent Association (the successor of the Health Reform Institute) have been in progress during the past week, but so much of our space is occupied with the report of the General Conference proceedings and the report of the Review and Herald stockholders' meetings, that we must defer any report of these other meetings until a later date.

FOUR meetings of the stockholders of the Seventh-day Adventist Publishing Association were held last week, two of which are fully reported in the supplement which is sent out with this issue. The discussion of the resolutions presented by the committee on plans was continued through the third and fourth meetings, but no vote had been taken upon them at the time of going to press. Although the report of these meetings seems rather long, yet in view of the importance of the proposed action, we hope all will read the whole discussion. We purpose to continue the report of the meetings in our next issue.

THE fact is pointed out by the Chicago *Tribune* that the American navy has since the war with Spain suffered more damage from its own guns than was inflicted on it by the Spanish guns during the war. The bursting of cannon, the breaking down of turrets, and other bad accidents, have laid up for repairs the battle-ships "Illinois," "Iowa," and "Maine," besides occasioning considerable loss of life. The use of modern artillery, especially on shipboard, seems to be getting almost as dangerous to the men who fire the guns as to those at whom they are aimed.

THE debasing influence of militarism was recently illustrated in Germany by a boy nineteen years old, a holder of some petty office in the army, who ran his sword through one of his youthful comrades because the latter addressed him in the familiar manner of a chum. But more expressive than the act itself of the deadening effect of militarism upon the mind and conscience, was a letter addressed by the murderer to his victim's mother, in which he said:—

Be assured that I did not act out of hatred or ill will against your son. It was my hard duty as a soldier. I was obliged to enforce obedience to myself, and, to my bitter regret, fate directed my steel in this unfortunate manner. A word of forgiveness from you, honored madam, would be incomparable consolation; for if the mother forgives, no honorably minded person can continue to bear a grudge.

Militarism puts man in the place of God, and the precepts and traditions of men in the place of the law of God.

THE recent strike in Holland, which was suddenly terminated by action of the government, contains a lesson for republics which has not been lost on observing minds in the United States. What, inquires *The Independent*, would be the result of a strike of government employees in this country under the socialist program of government ownership and control of railways and other public utilities, should that program become a reality here? Its answer is that "nothing short of complete surrender of the government is conceivable when the strikers are themselves the power behind the government," and therefore it is plain that there might be under such circumstances "a politically enforced demand for the lion's share of the product of industry by that particular group or party of working men which happened to be a numerical majority." The government might as well, so far as justice and freedom are concerned, surrender to a body of capitalists as to a body of strikers. *The Independent* concludes that "unless human beings are by some mysterious process to be transformed into horny-handed angels, the industrial world will continue

to be controlled by those who have the power and the cleverness to control it, and who will not scruple overmuch to control it to their own advantage. As long as human nature is what it now is, and as long as men differ in any form of ability, including financial and political cleverness, there will be an under-dog, and he will live on what he can get."

Strange and unwelcome scenes will be enacted when the strikers get to be the power behind the government in this nation; and this will be so because there is no scheme or system that men can devise which will cure human nature of its disposition to misuse power.

Sabbath Services

LAST Sabbath's services were of special interest to the church and visiting brethren in Battle Creek. On Friday evening Elder L. R. Conradi spoke on the work of the gospel in the lands of the Bible. Our work is making progress in the regions where apostolic missionaries labored long ago.

Elder George I. Butler spoke Sabbath morning. It had been fifteen years since Brother Butler had stood in the Tabernacle pulpit. Fifteen years have wrought many changes, and Brother Butler spoke feelingly of the passing away of some of the older workers, especially of Elder Smith, by whose side he had hoped to stand when next he should come to Battle Creek. But in clear and thrilling distinctness he set forth the blessedness of the hope of the glorious reunion at the soon coming of Jesus, the truth that has made us a people and given us a mission in the world. Developing his theme from the text, "Despise not prophesyings," he showed how, all through the history of the advent movement, God had been guiding and directing by the exercise of this spiritual gift in the church, so that the message and the gifts are forever bound up together. Solemn warnings were uttered as to increasing worldliness and tendencies to hold this gift in light esteem in these times of peril and testing. The setting forth of the great certainties of the third angel's message and the certainty of its speedy triumph in the earth stirred hearts, as the testimony of the old pioneers in the advent movement must ever do.

In the afternoon service Elder Daniels led out with a study of our work and message as illustrated in the experience of John the Baptist. His experience in his message made him the greatest prophet that had arisen. Just so, in these days, the experience of the third angel's message is to be wrought into lives, and make this movement the mightiest, under God, that the world has ever seen. Brethren Prescott and Knox followed, emphasizing the same theme. The message of preparation is the Elijah message, calling upon men to take their stand and choose between the service of God and the service of the world. The addresses were followed by a social meeting.

W. A. S.