

The Advent REVIEW And Sabbath HERALD



Vol. 80

BATTLE CREEK, MICH., TUESDAY, MAY 19, 1903

No. 20

If I Should Die To-night

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress—
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hands had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften, in the old familiar way;
For who could war with dumb, unconscious clay!
So I might rest, forgiven of all, to-night.

O, friends, I pray to-night,
Keep not your kisses for my dead, cold brow—
The way is lonely, let me feel them now.
Think gently of me; I am travel worn;
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead!
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night.

—Anon.

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"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

The Gospel Experience

THE experience of the genuine gospel is thus expressed: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me." This is "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." The work of the minister of this gospel is to preach "the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God;" and the sum of it all is, "that Christ may dwell in your hearts by faith." The reality of this experience marks the difference between being in the flesh and in the Spirit. "So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:8-13. All this is simply

the full revelation of the gospel of the kingdom, the kingdom within, that everlasting kingdom which will continue as long as the eternal God lives. When Jesus, the Son of God, became united to this human family by birth, taking upon himself the same sinful flesh which every son and daughter of Adam bears, he revealed in his own person that mystery which had been the hope of the church in all the ages. In him all the human family conquered sin through the power of the indwelling Spirit; in him all the human family paid the penalty of sin, "because we thus judge, that one died for all, therefore all died;" in him all the human family was raised from the dead and seated on high, since he "hath raised us up together, and made us sit together in heavenly places in Christ Jesus;" but all this "is of faith, that it might be by grace." No outward form, not even the observance of a gospel form, when the observance is merely outward, can take the place of living faith. "For in Jesus Christ neither circumcision availeth nothing, nor uncircumcision; but faith which worketh by love."

Pray Without Ceasing

It is worse than useless for us to attempt to make a scientific analysis of prayer. There are many questions concerning God and our relationship to him which very ordinary people can ask, but which human wisdom can not answer. It is not well to attempt to be wise above what is written. We do not find Jesus discussing with his disciples the reasonableness of prayer, neither do we find him explaining how God could answer prayer and still be the unchangeable God, but we do find him much in prayer to his Father and our Father, and he taught his disciples to pray. The godly life of one who prays much is a more convincing testimony to the value of prayer than many sermons on prayer, although neither of these is inconsistent with the other. Call to mind some of the experiences of Jesus: "In the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed." "He went out into the mountain to pray; and he continued all night in prayer to God." It was this same Jesus who said to his disciples, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Read his prayer just before

his crucifixion, as recorded in the seventeenth chapter of John, and you can no longer question about the reality of communion between man who is flesh and God who is Spirit. Hear him, the Son of man, saying, "As thou, Father, art in me, and I in thee, that they also may be in us. . . . O righteous Father, the world knew thee not, but I knew thee." It was because he, the Son of man, knew the Father, and prayed much to the Father, that he was able to represent the Father to the world. So it is with the Christian. The holiness (wholeness) of his life depends upon prayer, and no analysis of prayer will take the place of prayer. "He spake a parable unto them to this end, that men ought always to pray, and not to faint." "Pray without ceasing." "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made unto God." "Continue in prayer."

Teaching Truth

THERE are three names which are applied to Jesus as describing his work upon earth. They are Apostle, Prophet, and Teacher. Our Saviour was, however, addressed as Teacher (Master in our Authorized Version) more frequently than in any other way. And such was the character of the instruction which he gave that all acknowledged the authority of his teaching. Nicodemus said, "We know that thou art a teacher come from God." The Pharisees "send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth." And "the multitudes were astonished at his teaching: for he taught them as one having authority, and not as the scribes." In his examination before Pilate, Jesus himself thus spoke of his mission: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." Here is the example for those who have been commissioned to represent Jesus as teachers. Above all things else they should be sure that they teach only what is truth. This can be possible only when the teachers are in personal communion with him who is the Truth, receiving the living truth from him. "When the anointed ones empty themselves through the golden pipes, the golden oil flows out of them—

selves into the golden bowls, to flow forth into the lamps, the churches. This is the work of every true, devoted servant of the living God. . . . How dare they advance ideas when they do not know certainly whence they came, or that they are the truth?" Such is the responsibility which rests upon every teacher of the gospel. In this time when error abounds, and many have exchanged the truth of God for a lie, we should with prayerful study search for the truth as for hid treasure, so that "if any man speaketh, speaking as it were oracles of God," he may bear witness to the truth as it is in Jesus.

The Challenge of God to the Church

UNDER this heading the editor in chief of *The Missionary Review of the World*, Dr. Arthur T. Pierson, writes with his usual vigor of the missionary situation at the opening of the twentieth century. With a clear insight he interprets the meaning of the rapid progress in the field of science and invention, and the intensity of our modern life. These and other characteristics of the time are, as viewed by Dr. Pierson, evidences that the time has come for a quick work in fulfilling the great commission to preach the gospel to every creature. We take the following paragraphs from the article in question:—

God is never done speaking. Truth is never new, but the emphasis laid upon it is, as there are no new notes in the musical octave, but there may be new combinations and chords. To him who has an acute ear for divine utterances, there are new voices, and they are not without signification; and he learns to distinguish sounds, and to know what is piped by the frivolous and gay, to provoke the dance; and what is harped by the thoughtful and spiritual, to incite devotion; and what is breathed by the still, small voice of the Spirit, to awaken consecration, or trumpeted forth as by the clarion call of Gabriel, to arouse to action.

The opening of the twentieth century is signalized by a loud and imperial call of God to the prompt prosecution of missions on a practically new basis. We do not mean that the old foundation upon which the work is based has been supplanted, but that, as a form of aggressive activity, missions rest upon motives, considerations, and plans that are new and essentially modern—the outcome of the new history that the world is making. And the object of this paper is to urge some of these grand incentives which are like new signal lights of God, new signal peals, for our guidance.

First of all it is plain that everything is moving on with a new pace. What we call civilization goes by strides, not steps—by leaps and bounds. Mr. Gladstone ventured to say that a single decade in the nineteenth century recorded more progress than a thousand years in the days of yore. There is in everything a strange celerity of movement never known before. As we have left behind the stage coach for the steam carriage,

and the penny post for the electric telegraph, everything about mankind seems to have correspondingly quickened its rate of advance. Inventions so multiply, and so fast, that in a new sense we know not what a day may bring forth. Men yet living have seen the first steam carriage or steam vessel, the first telegraph and telephone, photograph and phonograph, spectroscope, sewing machine, typewriter, anesthetic, bicycle, electric light—and all these are but specimens of scores of other marvelous inventions and discoveries unknown seventy-five years ago. And what is the meaning of all this if it be not a new set of facilities and instruments for doing the work of God? Does not this constitute a new call of God to his people to prosecute missions with a fresh zeal and rapidity, so that we shall accomplish in one decade what a century ago would have demanded ten?

Look at the moral peril of civilization. There is a fever heat of intensity in modern life. Wealth is accumulated often with astonishing rapidity and in vast amounts. The spirit of liberty degenerates into license. There is a tendency to anarchy. Individuality and independence are developing abnormally, and men are in danger of losing sight of the grand fact that God has so constituted mankind that there can be no real independence, and liberty is found only in restraint—obedience to law. We are members one of another. Even the head can not say to the feet, "I have no need of you," and those members which seem to be more feeble are not less necessary. Any life that is lived without reference to others is destructive of others' rights and welfare, and threatens ruin to society itself. There is but one remedy for the perils of civilization, and that is Christ. In proportion as he is preached, obeyed, imitated, in just such ratio does every best interest of man advance. A true, pure Christian faith and life bring forth fruit in beautiful character, happy homes, prosperous communities. The unanswerable argument for missions is found in the fact that so far as the gospel triumphs, we have some practical approach to the New Jerusalem let down from God out of heaven upon earth.

Look again at the historic argument that had to wait for history to frame it. Christian missions have now had a new and modern trial of a century of organized work. It is not claimed that they are perfect. Nothing human ever is. But they have proved their right to be. It ill becomes Britons or Americans to sneer at missions. Our ancestors, little more than a thousand years ago, were savages and cannibals. Every argument against carrying the gospel to the degraded and debased tribes of men reacts upon us in constraining us to deny that we are any better off for this gospel. That must always be a grand work that makes grand workmen. And we risk nothing in affirming that, of all the products even of a Christian civilization, the true missionary is the ripest and best. To give one's self for one's country, as a soldier does who faces the enemy's cannon, is heroic patriotism. To give one's self for one's conscience, and risk all for the sake of fidelity to the truth, is more heroic. But to give one's self for the sake of saving others, that is the martyrdom of love; it is godlike. And if we would find not solitary stars, but

constellations of glory, we must look to the missionary firmament.

Look yet again at the prospect of the coming age. Who can deny that in both Old and New Testaments there is most prominent the promise of a day dawn to which the brightest hour of a so-called civilization is but as midnight? Describe it as we will, it is a new epoch in history when God promises, "Behold, I make all things new." There is to be a commonwealth—a city of God—into which entereth no defilement of impurity, no abomination of idolatry, and no shadow of duplicity and treachery. There is to be an end of what is, in order to a new beginning of what shall be. And, as surely as God promises this glorious kingdom, he wakes our activity in preaching the gospel to the race of man preparatory to this day dawn. Whatever be the reason or the philosophy of the connection, it seems to us indisputable that the gospel herald is to usher in this new day. Perhaps God sees that neither the world nor the church will be ready for that day until the great message of the gospel is carried to the world's ends. But whatever be the secret hidden in God, the duty of man is absolutely explicit: This gospel of the kingdom must first be preached as a witness to all nations, and then shall the end come.

Surely if there is any people who ought to be quickened and stirred by the fulfillment of prophecy, and by the new call of God in the circumstances which surround us at the opening of this new century, it is the people who have been raised up to give the closing message to the world. These considerations place this people under a new and great responsibility to push their God-given work to a speedy completion. It is time that a new zeal and a new consecration should be manifested in this one definite effort to co-operate with the purpose of God for this very time; to preach the gospel of the kingdom in all the world; to say, "Behold, the Lamb of God, that taketh away the sin of the world;" to prepare the way for our returning Lord, that we may soon take up the words, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

What Shall We Give?

DURING the General Conference term twenty-three hundred Sabbath-keepers were added to our ranks in the lands abroad. On every continent willing hearts are waiting for the message. A pile of letters lies on the desk in the General Conference office—from our comrades whom the churches have sent out with their prayers to Africa, and Asia, to Europe, and South and Central America, and the islands of the sea. They all tell of ripening fields. They all plead for more means and more workers to fill calls that are manifestly God's own providences. The requests are all so modest and so urgent. It is an awful

thing to wait among the perishing millions for the help that does not come. But we are taking up a very hard line of correspondence. We are having to tell our brethren that they must wait for the mission offerings to increase before new work may be undertaken. How true of this situation are the words of Sister White at the recent Conference:—

I have been commissioned to instruct our people to be economical, and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked.

Shall not both the twenties and the thousands flow into the treasury at once, so that the cheering word to advance may go out to our fellow workers in the lands afar, and in the needy Southern and city fields in our own land? May we not quickly send this word to the fields? Pray definitely for it; for the time is surely come for such a humbling of heart for lack of zeal, and for such a consecration of means and of service as shall finish the work of warning every nation and tongue. Then we shall see Jesus.

W. A. S.

Counsel Regarding Our Camp-Meetings

ANOTHER camp-meeting season is upon us. Many State camp-meetings will be held during the summer. The holding of these meetings will call for the expenditure of much effort, and a large amount of means. Viewed from one standpoint, the camp-meeting season means large self-sacrifice to our people.

But if the meetings are well attended and rightly managed, the results will well repay all the effort, self-sacrifice, and expense involved. I would most earnestly urge all our people carefully and prayerfully to study the instruction given in "Testimonies for the Church," Vol. VI, pages 31-86, regarding the camp-meeting. Every believer should read this instruction for clear light regarding his duty to attend the meeting, and work for its success. Every one intrusted with the grave responsibilities of locating, organizing, and managing the meeting should study this instruction, that he may have wisdom for the work. Especially should conference presidents and committees give this matter earnest study before the meetings begin.

The following words are addressed to our people with reference to attending the camp-meetings:—

The camp-meeting is one of the most important agencies in our work. It is one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation. The time in which we live is a time of intense excitement. Ambition and war, pleasure and money-making, absorb the minds of men. Satan sees

that his time is short, and he has set all his agencies at work, that men may be deceived, deluded, occupied, and entranced, until probation shall be ended, and the door of mercy be forever shut. It is our work to give to the whole world—to every nation, kindred, tongue, and people—the saving truths of the third angel's message. But it has been a difficult problem to know how to reach the people in the great centers of population. We are not allowed entrance to the churches. In the cities the large halls are expensive, and in most cases but few will come out to the best halls. We have been spoken against by those who were not acquainted with us. The reasons of our faith are not understood by the people, and we have been regarded as fanatics, who were ignorantly keeping Saturday for Sunday. In our work we have been perplexed to know how to break through the barriers of worldliness and prejudice, and bring before the people the precious truth which means so much to them. The Lord has instructed us that the camp-meeting is one of the most important instrumentalities for the accomplishment of this work.

We must plan wisely, that the people may have an opportunity of hearing for themselves the last message of mercy to the world. The people should be warned to make ready for the great day of God, which is right upon them. We have no time to lose. We must do our utmost to reach men where they are. The world is now reaching the boundary line in impenitence and disregard for the laws of the government of God. In every city of our world the warning must be proclaimed. All that can be done should be done without delay.

And our camp-meetings have another object, preparatory to this. They are to promote spiritual life among our own people. The world in its wisdom knows not God. The world can not see the beauty, the loveliness, the goodness, the holiness, of divine truth. And in order that men may understand this, there must be a channel through which it shall come to the world. The church has been constituted that channel. Christ reveals himself to us, that we may reveal him to others. Through his people are to be manifested the riches and glory of his unspeakable gift.

God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform his work. We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as "the Lamb of God, which taketh away the sin of the world." John 1:29. We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to the division of labor, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all. . . .

Some will say, "It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so

much needed." Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you, with meekness and fear. You can not afford to lose one such privilege. . . .

This is a time for every one to come up to the help of the Lord, to the help of the Lord against the mighty. The forces of the enemy are strengthening, and as a people we are misrepresented. We desire the people to become acquainted with our doctrines and work. We want them to know what we are, and what we believe. We must find our way to their hearts. Let the army of the Lord be on the ground to represent the work and cause of God. Do not plead an excuse. The Lord has need of you. He does not do his work without the co-operation of the human agent. Go to the camp-meeting, even though you have to make a sacrifice to do so. Go with a will to work. And make every effort to induce your friends to go, not in your place, but to go with you, to stand on the Lord's side, and obey his commandments. Help those who are interested to attend, if necessary providing them with food and lodging. Angels who are commissioned to minister to those who are heirs of salvation will accompany you. God will do great things for his people. He will bless every effort to honor his cause and advance his work.

These are good words of counsel, which all will do well to lay seriously to heart.

A. G. DANIELLS.

A Few Words to My Iowa Friends

IN my ministerial work the Iowa Conference occupies a very conspicuous place. I lived twenty-two years in that grand State. All my early Christian experience was there. I was connected with the work in that conference while my father's home and my own were there. At the famous Snook apostasy, I was elected his successor as president of the Iowa Conference, though only a farmer in Allamakee County. I received my first license, and was ordained to the ministry, in that State. I then began to labor energetically to recover the conference from the sad effects of that apostasy, which had taken nearly one third of its membership and churches, as Elders Snook and Brinkerhoof were the only ministers of the State, and held leading offices in it. Never shall I forget those labors, and the many happy acquaintances I then formed, as I drove my span of colts through the wintry cold from church to church, instructing all the conference membership in spiritual gifts and kindred subjects, and in practical religion, till, as I have ever firmly

believed, no other conference in the denomination was more thoroughly instructed or more perfectly and harmoniously united in *all* the precious truths of this message than was the small Iowa Conference of that time. It had only twelve small churches then, and a membership of perhaps three hundred. "But best of all, God was with us."

Never while life lingers can I forget the precious, happy meetings we enjoyed in those days, nor the blessed camp-meetings which we used to have. I never attended better ones in all my life, never saw more perfect union of sentiment, or more fraternal love. I can never forget the joyous reunions which took place just before the camp-meetings began, as hundreds, alighting from the incoming trains, met one another from all parts of the conference. It used to affect me to tears to see them embrace one another, so glad to meet once more after a year's separation. I have failed to see such a degree of affection in most of our camp-meetings since. And as the years passed by, how mightily the Spirit of God manifested itself at some of those meetings. It was the common thing in those days to see from fifty to one hundred and twenty-five happy souls buried with Christ in baptism before the meeting closed. From those early labors a phenomenal growth in Iowa began. It was a common thing to admit from four to six good churches each year to the conference. We were rarely disappointed in those days in not having a company of believers whenever a tent meeting was held. The Iowa Conference rapidly grew up to stand second to Michigan, which was always the largest conference in the denomination, perhaps because the leading institutions were planted there. California, because of similar conditions, has passed Iowa since. Our ministry and public laborers rapidly increased also. It was only a few years after I began to preach as the sole licentiate, and in a few months the sole ordained laborer, in the State (we had, of course, some valuable laborers sent to help us from abroad), when I saw six laborers ordained at one meeting—something rarely seen since that time, though the membership of our conferences has greatly increased.

It was one of the most painful experiences of my life when I was called to leave the dear Iowa Conference, to which I had become so greatly attached, to enter the General Conference field. I can never forget it. Elected in my absence to the presidency of the General Conference of our people, it was very hard for me to see it to be my duty to accept the new position. I did not accept it till several weeks had passed, and no doubt did wrong in so treating the action of the highest body of our people. Well, dear brethren of Iowa, it

was because I loved Iowa so well, and because I could not see any fitness in myself for such an important position, that I delayed. You will all see by these remarks how fondly my mind lingers on those early associations with you. I can truly say that in all my manifold labors in this precious cause I have never found a more congenial field. Long years have passed since those early labors, strange and trying experiences have been passed through. Sorrows and afflictions have come to me. In General Conference labors I often meet with you. But for fifteen years or more my feet have never been on Iowa soil.

In our recent meetings at Battle Creek, where the General Conference Committee have held many meetings for planning the work for the future, leading brethren urged me to attend many camp-meetings as a general laborer. In view of the great necessities of our Southern field, in which I hold the leading position, I could not feel clear to be absent from this field so long as that would require. They advised that I should attend a few of the early Western camp-meetings, and especially the Iowa meeting. I preferred to attend that rather than any other because of my past relations with Iowa. At my earnest invitation, the conference committee kindly associated with me in that labor my dear fellow laborer, Elder S. N. Haskell. We have ever been closely united in love and affection for this blessed cause. We hope to have an old-fashioned camp-meeting in Iowa this season. I shall make every effort I know how to make to secure as large an attendance as possible. I greatly desire to see all my old friends and acquaintances there. Come, dear friends, without fail. Why?—Not merely because of my presence by any means; but because we expect to have a grand old-fashioned meeting, and see souls saved to the cause; and because the Lord is with us, and we are sure he will be with us at that meeting.

I never heard Elder Haskell preach with more power than on a recent Sabbath at Battle Creek. His heart is deeply enlisted in this great work. He can give the best kind of instruction in all phases of missionary work. His companion, one of the ablest Bible workers in the field, will be with Elder Haskell on this trip. I look forward with much pleasure in this union of labor with my dear old colleague in work and tribulation. Of course it is not necessary for me to introduce myself to the Iowa Sabbath-keepers. All I care to say is, "Best of all, the Lord is with us." Never in all my life did he seem so near to me as of late. My health was never better. My hope and courage in the work are most excellent. Why should we not expect great things of the Lord? *For one, I do.*

What, then, shall I say to my old friends in Iowa? 1. Come one, come *all*, to the camp-meeting. Let us have the largest meeting ever seen of our people in the State. 2. Bring your children, especially your unconverted children. 3. Bring your neighbors, all you can induce to come. 4. Above all else, bring the blessed Lord with you. Make the prosperity and success of the meeting the constant theme of your prayers from the time you read this article till the meeting closes. Do all you can to wake up from your own lethargy, worldliness, and indifference, and seek the Lord with all your souls. The more you obtain of his blessing before you come, the more receptive will your hearts be for the great blessings we expect God will give us at *the great feast* we are looking for. O, how my heart longs to see of the outpouring of God's Spirit! And in no meeting I can think of do I desire to see it more than in this one in Iowa, my first field of labor. I hope the camp-meeting committee will not fail to make great preparations for an overflowing meeting. This will be no ordinary occasion, if I can read the horoscope aright. Expect great blessings from God, and we shall not be disappointed.

GEO. I. BUTLER.

The Approaching Camp-Meetings in the West

HAVING been requested by the General Conference Committee to attend camp-meetings in Iowa, Minnesota, South Dakota, and Wisconsin, I will say, first of all, that Elder Haskell and myself desire a large attendance. We can not do the people good that remain at home, at least by any direct action of our own. Some good, indeed, may result from the presence at the camp-meeting of a number of fellow church-members whose opinions, reflected from the camp-meeting, may affect others in their society, but the direct action on souls by laborers of the camp-meeting will reach only those who attend.

Our people in all parts of the field, as a general rule, are but little in contact with one another. They are usually scattered in small churches over a large area, and are not often visited. Some large central churches are an exception. With the great amount of work before us as a people, our ministers must be largely evangelists, reaching out to give the message to the world in general. Our camp-meetings are designed to be convocations. The most experienced laborers are usually selected to give instruction at camp-meeting, men who are familiar with the needs of the cause and the best methods of advancing it. They are supposed to be men of God, whom God is guiding by his Spirit, who are able to impress the truth earnestly upon the hearts of their

hearers. They have information that will greatly benefit our people, leading them to take a proper view of the work, and to realize the vast importance of the message God has given us for the last days. Surely if it is worth while to be a Seventh-day Adventist at all, it is worth while to listen to men of this description a few days, whose whole hearts are supposed to be impressed with the importance of the message God has given us, and whose hearts are hungering to do the people good. It is to be hoped that our people will never get so taken up with worldly things that they will feel that it is a matter of indifference whether they have the benefit of such labor or not. If some do reach such a sad condition, they, more than all others, ought to be present to hear the inspiring words relative to the advancement of the work and the necessity of being wide-awake, earnest, and zealous in the great truths committed to our hands. These thoughts should be considered by our people thoroughly the present season. The writer greatly desires and expects that our camp-meetings will be more largely attended this year than ever before. Our numbers are rapidly increasing, and we are nearing the end. Why should we not, therefore, feel the importance of using the means which the grace of God brings within our reach to help forward the last message to a fallen world?

While these things are so in a general sense, may it not be true that there are special reasons why our people should attend the camp-meetings in these four Western States of which we have spoken? The laborers sent to these four meetings will be a little out of the common order — old, gray-headed pilgrims who have long been in the way, who have met the brethren and sisters of these conferences many times in various meetings long ago. Elder Haskell has been laboring in various fields far removed from this country, in parts of Europe, South Africa, and Australia. His arduous labors are well known to our people. The writer has been absent from these States for fifteen years. Many of the rising generation he will not know personally, many of those who are now active in the work may not be personally known, but there must be many old friends whom he greatly longs to see. Shall these two aged laborers in this work have the privilege of speaking to large congregations at these meetings? — We truly hope so. We shall come from our fields of labor filled with the love of the cause and the love of God, and longing to be a help to all who will attend. For one, the writer looks forward to these meetings with great anticipation and bright hope that they will be seasons of deepest interest. God is working in our great

Southern field. Our recent meetings at Graysville and Nashville have been seasons of deepest interest. The election of officers for our publishing association, and the many meetings of the executive committee for the transaction of important business, have been blessed of God. Many of the leading brethren have said this was the best meeting ever held in the Southern Union Conference. A spirit of love and union not hitherto seen, was present, and important steps for the furtherance of the cause were taken. The General Conference gave our Southern field greater attention, and voted means more liberally to help forward this work, than in any year past. We are all hopeful that light will spring forth.

Personally, the writer can say that never has the Lord seemed nearer, or hope more buoyant that we shall see the mighty work of God manifest in the near future. We long to talk to our brethren of these precious hopes, and to stir up their minds by way of remembrance, to increase faith in the work of God for this time, to impress upon the people the certainty of the soon coming of Christ and the great preparation necessary for it. Do you wish such help, dear brethren? or do you feel satisfied to make a little money and to spend your time in worldly matters? Are you not willing to come out and give us the privilege of seeing your faces, and shaking you by the hand, and imparting to you all the spiritual strength God has given us, that we may all be sharers together of his blessing, with the living hope of soon meeting him and dwelling forever with him?

We look forward to the first meeting in Iowa with deepest interest. Here were our early labors, and God brought us out of a period of great depression, and established the cause on a new basis, and many new churches were added. Now let us call up these memories, and thank God, take courage, and go forward. We will venture to call for the greatest attendance that has been seen for old Iowa. We shall surely look for it, and hope it will not be in vain. In the other conferences we shall also expect to meet many old friends, and renew our acquaintances, and share in the blessings of God.

Bring the children. Bring old neighbors and friends with you. Many in past years were converted to God on such occasions. Many now stand in high places whom God has made use of in many important responsibilities. As he is soon to come, and the loud cry to go forth with mighty power, may we not anticipate the blessing of heaven. So we may fully believe that all who come will be sure of the blessing of God.

GEO. I. BUTLER.

A Sign of the Times

AMONG occurrences which now so frequently remind us of the ominous nature of the times in which we are living, one of the most startling was the recent narrow escape of one of the great ocean liners from destruction at sea by dynamite placed on board with intent to blow

up the ship. A box containing the dynamite, to the amount of one hundred pounds, with a time-fuse attachment regulated by clockwork, was found in the baggage for the steamship "Umbria" at the Cunard line pier, and was promptly lowered into the water to prevent a possible explosion, which would have wrecked the pier. The first notice of the nature of the contents of the box was received by a special delivery letter addressed to police headquarters, and bearing the title, "Warning from the Mafia," reading as follows: —

DEAR SIR: The Mafia greets you, and wishes you well. At the Cunard dock is a box containing one hundred pounds of dynamite. Inside of that is a machine that, properly set, can explode the stuff at any time within thirty-six hours. The society has declared war against England, and has ordered the destruction of every steamer flying the British flag that sails out of New York harbor. The undersigned has received orders to begin operations by sinking the "Oceanic," but so many women and children took passage on that boat that the society's plans were changed at the last minute. The machine in the box is the first made, and is a crude affair, and is inclosed simply to show how easy it is to sink a steamer, and convince those interested that the society is not making idle threats.

The society has undertaken to clear New York harbor of British ships, and will succeed. The reason for this movement the society does not wish to disclose; suffice it to say that the society, in order to protect itself, must carry war into the enemy's country. It goes without saying that it proposes to wage it as fiercely as it knows how. This is the society's first and last warning. Those who purpose to patronize British steamers must take their chances. In the future the society asks and will give no quarter.

PIETRO DEMARTIN.

P. S.—The battery is not attached, and the fuses are without caps, or lighter, and is not set, consequently there is no danger in handling the box.

No clue to the identity of the letter writer or of any others concerned in the plot, has been obtained, and this question, together with that of the real intent of the act, have been a subject of much speculation. By some it is viewed as a mere practical joke, perpetrated for the sake of the resulting scare and excitement. This is a possible explanation of the occurrence, but under the circumstances, not a probable one. And whether a joke or not, society does not contemplate with composure the demonstrated possibility of the perpetration of such horrors as this occurrence suggests. It can hardly be doubted that such deeds would not lie beyond what secret organizations at war with governments or with the present structure of society would be willing to attempt if moved by the idea that such things were necessary to the accomplishment of their ends. It remains for future events to indicate whether any of these organizations are actuated by such an idea at the present time.

L. A. S.

General Articles

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

Gratitude

DEAR LORD, we thank thee for the joy of living day by day,
That we may see thy glorious works which lie along our way —
The flowers blooming sweet and fair, the fields and meadows green,
The fruitful hills, the mountains clothed in distant silvery sheen.
We wake each morn refreshed, and glad that we are safe and well!
What wonder that our hearts with love and grateful praises swell?
We thank thee for the air we breathe, the things we see, the sounds
Of nature's sweetest harmonies, the beauty which surrounds
Our earthly scenes; the sunshine bright, the blue of thy fair skies;
And for the glad, contented thoughts which in our hearts arise.
We joy in living! may it be that *while* we live, we live to thee!

— Mary D. Brine.

Instruction and Response

A Special Service at the Battle Creek (Mich.) Tabernacle

[Soon after the burning of the Review and Herald Office an article by Mrs. E. G. White was printed in this paper, in which it was plainly stated that the destruction of the Sanitarium and the Review Office by fire was a visitation from God on account of the persistent departure from his ways, and the failure to act upon the warning and instruction which had been given for many years through the spirit of prophecy. This instruction was read to the Battle Creek church. At the recent meeting of the stockholders of the Review and Herald the statement was reiterated before a public audience that these fires were not the judgments of God. A further communication bearing upon this matter was recently received from Sister White, and it was thought proper, under all the circumstances, to read this to the church, and to give the church an opportunity to take its position concerning the question involved. The following is a report of the service on Sabbath, May 9, at which the last communication was read. — Ed.]

REMARKS BY W. W. PRESCOTT

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope;" and it will certainly be helpful to recall the lessons of the past in God's dealing with his people, and to know the interpretations that he himself gives to these experiences, and then to see how they apply to our own times and to our own experience. Although God's people had departed from him, and had done those things that dishonored him, yet there was provision so that it was not necessary that Jerusalem should be overthrown, or that they should go into cap-

tivity. God makes abundant provision for sins of ignorance, but he makes no provision for willful sins. The unpardonable sin is the sin that refuses to be pardoned; it is the refusal to hear him concerning a sin, and to turn from that sin; it is the sin of refusing his instruction; it is the sin of unbelief concerning his warnings; it is the stubbornness of the heart that will not turn from sin, which seals the fate of any people or any individual.

I will direct your attention especially to the lessons given in the book of the prophecy of Jeremiah, dealing with the experience connected with the destruction and overthrow of Jerusalem, with the hope that we may mark well the real cause of its overthrow and the captivity of the people.

[The following scriptures were then read: Jer. 4: 1-4; 5: 1-19; 7: 1-14.]

The prophet Jeremiah continues his prophesying to that people, even saying, after all these words of warning and reproof, that if they would turn to the Lord, and especially if they would regard his law and keep his Sabbath, Jerusalem would stand forever; but they refused the words of the prophet, they persisted in building themselves up in their own pride, and so the Lord through Jeremiah named Nebuchadnezzar as the one who would come against them, destroy their city, and take them into captivity to serve the king of Babylon for seventy years.

Those who are familiar with the circumstances of our work and our institutions here, especially for the last ten or fifteen years, need not be reminded of the many words of warning and instruction which the Lord has sent to us through his chosen mouthpiece, until the judgment of God has fallen upon us for our failure to obey, and it is utterly useless, and worse than useless, to attempt to hide this from our own eyes or from the eyes of the world. What we might have saved by heeding the words of instruction and warning has now become a public calamity upon us, but in spite of all this there are still voices raised which say this is no judgment upon us. Now it is time for those who fear God to respond to his instruction, and warning, and counsel. [Voices, "Amen."] I believe it is time for God's people to rise up in response, and make answer that they believe in the Lord their God, even when he visits them with judgments. I believe it is time that this people and this church openly and publicly should take their stand in response to these words of instruction and warning, and acknowledge before God and the world that the Lord has visited us in judgment, and that we do repent and turn to him.

As setting this forth further I wish to read a communication which was received since our last gathering in this Tabernacle, dated May 1, 1903, written by Sister White, and addressed "To My Brethren in Battle Creek." Many words of counsel have come to private individuals, and to those holding responsible places in connection with the work here in Battle Creek, but this one comes to us

addressed "To My Brethren in Battle Creek." We therefore understand that this belongs to the brethren and sisters in Battle Creek, and that it should be read to the church; and we take this first opportunity after receiving it to read it to the church.

"SANITARIUM, CAL., May 1, 1903.

"TO MY BRETHREN IN BATTLE CREEK: I am bowed down and greatly troubled. I am in sore distress. My whole being is full of pain. At times it seems to me that I can not live. The thought of the terrible spiritual destitution among our people presses heavily upon me. God's judgments have fallen upon our institutions in Battle Creek; but how little has this done to move hearts to repentance! Must the rebuke of God still continue to be felt? and will it still continue to be without effect? I am amazed at the apparent indifference of many who should see and understand. I know not what to say or do. Seeing that the judgments of God have made so light an impression on the minds of those occupying important positions, fear and trembling take hold of me as to what will be the next revelation of God's displeasure.

"Men have dishonored God by choosing their own way. They have brought into his institutions principles that he has condemned. They would not change the ways and works that displeased him and belittled the testing truth for these last days.

"Those who have disregarded the messages of warning have lost their bearings. Some, in their self-confidence, have dared to turn from that which they knew to be truth, with the words, 'Who has told Sister White?' These words show the measure of their faith and confidence in the work that the Lord has given me to do. They have before them the result of the work that the Lord has laid upon me, and if this does not convince them, no arguments, no future revelations, would affect them. The result will be that God will speak again in judgment as he has spoken heretofore. When for years his messages of warnings have come to institutions and individuals, and no special heed is taken, what power will convince them? — Only the power of God revealed in judgment. Yet his hand is stretched out still to save, if thorough repentance is shown.

"We need to watch and pray, lest we enter into temptation. On one occasion, as Christ was returning to Jerusalem from a missionary tour, he was speaking to those with him about the personal salvation that all must have who enter the kingdom of heaven. His words were becoming decidedly personal and very pointed, and one present, wishing to change the subject, said, 'Lord, are there few that be saved?' Then he said, 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know you not whence you are: then

shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.'

"In the great day of God, to many who make the entreaty, 'Lord, Lord, open unto us,' the answer will come, 'I know you not whence ye are; depart from me.'

"There is a right way and a wrong way, and in one or the other each human being is following. Those who truly believe in Christ live a life of holy obedience. They are sanctified through the truth. Their piety is not a pretense, but a reality. They have a sanctified Christian experience in holy living.

"Let us make sure that we are perfecting Christian characters through belief of the truth. We can not be too particular in regard to this. If we fail here, our life work will bring us no reward. Those who believe in Christ, and give up their will and their plans for God's will and God's plans enter upon a life of Christlikeness. This is the only way to gain salvation. ELLEN G. WHITE."

I propose to make a personal statement of my attitude toward this instruction, and toward these judgments that have come to us, and I want to give opportunity to every one in this place who agrees with the statement, and who wishes to take the same position, and to stand upon the same platform, to rise up. I believe that these Testimonies have come from God; that these words of instruction have been God's counsel to this people directly, and that these counsels have not been heeded. I wish to take my own personal share of responsibility in this matter, connected as I have been with the work in the General Conference as a member of the Review and Herald Board. I do before God accept this as a rebuke to me in my connection with it. I have asked God's forgiveness in this matter. I accept these words of counsel here to-day, and acknowledge that these calamities that have befallen us are God's judgments upon this people, regardless of what interpretation may be placed upon them; and for my own part I desire to accept this instruction, to turn to God with true repentance. It seems as if these words this morning were in the nature of a last call to this people to ward off what finally came to Jerusalem — not because they had sinned, although that was the foundation of it, but because they refused to accept the words of warning and counsel; they refused to repent and turn to God that they might be saved from the overwhelming destruction that came to them. It is im-

pressed upon my heart and mind that we are coming very close to the last days, and God is dealing with us in a very plain way, and it behooves every one of us to take a stand very decidedly for God and his truth, and on the side of his warnings through the mouthpiece he has chosen to guide and correct this people.

[Nearly all the members of the large congregation signified, by rising to their feet, that they desired to join in this statement, as expressing their own attitude concerning this matter. The service closed with an earnest prayer of confession and consecration, in which the congregation was led by Elder A. G. Daniells.]

The Lord Instructs His People

J. N. LOUGHBOROUGH

"AND when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20.

There is in the heart of all men a desire to receive instruction from the "unseen world." The language of the text just quoted implies this, and it also implies the Lord's willingness to impart information to those who seek him for light and divine guidance. The inquiry is, Why not seek him instead of going to sources from which no knowledge can be derived — sources to which the Lord has positively forbidden his people to go?

The Lord has his ways of imparting special instruction to those who seek him. He says, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." Job 33: 14-17.

Although the Lord has said, "The way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10: 23), he has also said, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3: 5, 6. Again, "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1 Chron. 28: 9.

Not only was this true in the time which has been denominated the "prophetic age," but it is just as true in the "gospel age." Our Saviour in his promise of the "Comforter" made provision for divine guidance to those who should fully commit their way to him. He said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto

you." John 14: 26. "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16: 13.

When, on the day of Pentecost, the Spirit was poured out, Peter said to the inquirers, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39. From this we see that as long as the Lord calls people to his service, so long it is the privilege of that people to receive his Spirit to guide them in ways of truth and righteousness. Sad it is that so many are content to go on in a formal service without entire consecration, and the reception and guidance of his Holy Spirit.

While every true believer is entitled to the guidance of that Spirit, all of its gifts may not be manifest in each individual. The apostle said of their manifestation, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he [the Spirit] will." 1 Cor. 12: 8-11.

In this same chapter, verse 28, we learn that God set these gifts "in the church." As they are the ways of the working of his Spirit, and that Spirit was to abide in the church "forever" (John 14: 16), we might expect their manifestation according to the needs of the church when fully consecrated to the Lord.

When Paul wrote the Ephesian letter, he stated the work to be accomplished by such gifts: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ: till we all come in [into] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 11-13. There is surely a necessity for such work to be accomplished now for the Lord's people, and therefore a demand for the manifestation of such gifts.

The apostle said of the gift of prophecy, "For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13: 9, 10. Thus there is shown a need of the manifestation of that gift until the perfect state shall come.

It may be said, "We have the whole Bible now, and do not need special manifestations to instruct us." The Jews could have said, in the days of the an-

cient prophets, We do not need your instructions. Have we not the law of God just as spoken by God himself, and we have statutes and judgments telling us just how to deal with one another, and instructions for the care of our health, and our bodies, and our homes, so what need have we of prophets?

In ancient times there were peculiar circumstances surrounding the people of God, and the instruction imparted through the prophets warned them of their danger, and of the liability of their being drawn away from God and his law by the forms of evil with which they were surrounded; and at the same time these prophets told them of the coming Messiah. They also testified of "the sufferings of Christ, and the glory that should follow."

Of the position of the gift of prophecy as manifest in this time, we read from the "Testimony" itself: "You are not familiar with the Scriptures. If you had made God's Word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies."

"The Lord designs to warn you, to reprove, to counsel, through the Testimonies given, and to impress your minds with the importance of the truth of his Word. The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . Additional truth is not brought out, but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse."

"The Testimonies are not to belittle the Word of God, but to exalt it, to attract minds to it, that the beautiful simplicity of truth may impress all. . . . If the people who now profess to be God's peculiar treasure would obey his requirements, as specified in his Word, special Testimonies would not be given to awaken them to their duty, and impress upon them their sinfulness and their fearful danger in neglecting to obey the Word of God."—*Testimony for the Church*, No. 33, pages 193-195.

When the Lord ascended up on high, he placed the gifts of his Spirit in the church. It was the departure of men from the simplicity of the gospel that put the gifts out of the church. The Lord placed those gifts in the church for its perfection. When he comes again, he is to present "to himself a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:27. The gifts of the Spirit, his appointed means for perfecting the church, will be manifest to prepare that people for presentation, in perfection, to himself.

It has been said, "It was needful to have the gifts in the early church to enable the true followers of Christ to stand amid the conflicting theories of scribes, Pharisees, and Sadducees." It was then needful among three or four discordant sects, what about such a time as the present, when scores of conflicting and discordant theories are extant,

and when Satan himself has come down with great wrath "because he knoweth that he hath but a short time"? In this period when he is to work with "all power and signs and lying wonders" (2 Thess. 2:9), and men resist the truth "as Jannes and Jambres withstood Moses," it is good to know that "their folly shall be manifest unto all men, as their also was" (2 Tim. 3:8, 9.), by the Lord's greater working. He has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion." Isa. 59:19, 20.

The World's Crisis Imminent

WM. PENNIMAN

We like to look on the bright side, but it is the Christian's duty to look on both sides; for it is true that "to be forewarned is to be forearmed;" and how can one resist the evil unless he sees it coming?

In an editorial in *The Christian Standard* of May 24, 1902, the editor, referring to the "Burden of Martinique," and the generous contributions of the nations for the relief of the sufferers, says: "One fact like this concerted relief answers all the gloomy prophecies and pretentious statistics of pessimists who declare that the world is growing worse, and is going to the devil without hope of reform. The Messianic prophecies are being fulfilled. The nations are gradually beating their swords into plowshares, and in time will learn war no more."

The nations are kind in doing what they have to relieve the sufferers in those districts that have been visited with volcanic eruptions, earthquakes, cyclones, floods, plagues, and famine; but does this prove that the world is growing better? Has not this been done more or less in all ages? and is there not more money in the world now, and are not the nations more able to help the needy?

A word in regard to the "pretentious statistics of pessimists." It is true that the world is growing better in some respects, but is it on the whole? We think it can be proved by facts, and statistics not "pretentious," that where in one respect it is growing better, it is in ten or a hundred getting worse. The writer of this editorial certainly must look upon the subject in a highly spiritual sense in saying that "the nations are gradually beating their swords into plowshares," when the Herr Krupp's gun factory in Europe has now forty thousand men making guns and warlike implements, and there are other factories about as large. We have read of plowshares being beaten into swords, but never of swords beaten into plowshares. The truth of the matter is, all of the great and warlike nations of the world are increasing their armies and navies as never before in its history, and many of them are bankrupt through war expenses.

As it is to the point, we will quote briefly from an article in the New York

Independent of Feb. 6, 1896. The writer says: "I like to find out the good rather than the evil in men and nations, but a man must either shut his eyes, or fall back upon an unwarranted faith in God, to be an optimist in Europe to-day, so far as the immediate position is concerned. . . . It is perfectly plain that the civilization of Europe is rotten to the core. If it were only the governments which were corrupt, the people might rise in their strength, and overthrow them, but with a degenerate people, there is no hope."

Not only the civilization of Europe, but that of the world is rotten to the core. There is no hope of a world-wide reformation. Individual and national covetousness is cursing the world, and is on the increase. Treasures are "heaped together" (James 5:3) "in the last days." Revised Version.

We quote briefly from *The Signs of the Times* of March 18: "Rome went down when eighteen hundred persons owned the civilized world. In 1835 there were but six millionaires in the United States, while in 1902, there were nine thousand six hundred. The national wealth is seventy billion dollars, and one half of it is owned by twenty-five thousand persons. In 1850 capitalists owned thirty-seven and one-half per cent of the nation's wealth. In 1870 they controlled sixty-three per cent, while in 1902 two per cent of the population owned seven tenths of the entire wealth. These are stupendous facts for sober thinkers." Thus it is plain that the trust power, monopolists, and the money power are increasing. Therefore we may look for the conflict between labor and capital and for strikes to increase.

The psalmist says: "If riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God." Many seek wealth to get power. J. Pierpont Morgan, who is said to be a *millionaire*, has more power than any king or emperor on his throne; for he can lend them money, and take a mortgage on their dominions if he wishes; and it is said that he pays his clerks from five hundred thousand to one million five hundred thousand dollars' salary each year, and makes money in doing it.

(To be concluded)

Significant Items

R. C. PORTER

Two things have recently attracted my attention to which I wish to refer briefly in this article: first, the calls from all parts of the world, during the recent General Conference, for laborers speedily to enter new fields where open doors await their coming with the message which is to close the gospel commission and usher in the reign of the King of kings and Lord of lords. Calls from China, India, Africa, Mexico, the European field, Australasia, and many of the islands of the sea strongly suggest the fact that God's providence has opened the world for the message. Even iron-

clad Russia has proclaimed liberty for all classes of Christians to declare the gospel. In view of these facts, we are deeply stirred with a sense of the increased responsibility of this people. Why has God opened the doors of every nation at this time to the gospel? Every intelligent Seventh-day Adventist can readily answer. A commission was given long ago that at the close of the gospel day "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

All signs indicate that we are in the evening shades of the gospel age. The Lord's commission to any work always includes the possibility of the accomplishment of that work. So now as we stand on the threshold of the close of time and the finishing of the mission of the gospel, the nations of the world throw open the doors to the message. God by his providence now appeals to this people to enter the fields at once for the closing work. The Lord never opens the field too soon. If we could but view with eyes of faith the possibilities of the present, we would not hesitate on the threshold of these open doors of the nations, but enter them at once, and the Master, who is the author of the commission, would move upon the hearts of those who have means, to sustain the workers in these distant lands. If our hearts have a tendency to shrink from the undertaking on account of the expense, let us pray as did the disciples of old, "Lord, increase our faith."

The other item is the recent visit of King Edward and Emperor William to the city of Rome, the seat of the papacy. And at about the same time, the president of the United States witnessed the "Grand Act" in a Catholic university, seated by the side of Cardinal Gibbons, of Baltimore. The "Grand Act" is a defense of the Catholic faith by a father of the Catholic Church against all the objections that can be raised against it by leading priests and professors of the same faith. This was the third occasion where it had been successfully accomplished. The next day the same cardinal who sat with the president witnessing this act, sat with the president at the opening of the dedicatory services of the World's Fair in St. Louis, and offered the opening invocation upon that occasion.

Thus the Catholic Church and the state, the world over, are becoming more closely allied in their relations; and who that reads Revelation 13 in the light of present-day history, can fail to see the significance of all these movements?

If there ever was a people who should be awake to their opportunities, it is this people at the present time. Who will see these things in their true significance?—They who have their eyes anointed with the eyesalve of spiritual discernment. The world is blinded by the love of money, love of official station, fame, or social position. The church of Christ has but one ambition; that ambition is the saving of lost men at the sacrifice of all earthly gains. While men

of the world are striving for worldly renown, the true Christian is seeking to make known Christ and him crucified as the only hope of the world's escape from the impending ruin that is to devastate the earth and spoil all it now holds dear when the Saviour comes to take his people home.

Soon the times of peace in which to do this work will be past. Are we doing our utmost now? May the Lord enlighten our eyes that we may see our day of opportunity, and so awaken us that we shall be actively engaged in our work, and be true to our trusts until the Master comes. "Blessed is that servant, whom his Lord when he cometh shall find so doing."

The Sunday Law Question

C. P. WHITFORD

THE city of Jacksonville, Fla., is all astir over the Sabbath question. For several weeks the agitation has been going on. A strong effort is being made to close saloons and stop amusements of all kinds on Sunday. The clergymen are preaching on the subject, and trying to establish divine authority and apostolic example for Sunday observance.

I attended a meeting in one of the large churches in the city, which was held in the interests of Sunday closing, and was invited to speak on the subject. The editor of *The Times Union* has accepted an article from my pen, which will appear in an early issue. The way is open for me to address all the people of the city, and many in the State. I shall improve the opportunity to the best of my ability.

The idea of enforcing Christian observances and morality by legal enactments savors too much of a policy that has been tried in other ages and other lands, with results which should be far from encouraging to us. The inevitable end of the introduction of religion into legislation has always been religious tyranny. Whenever any law enforcing any religious observance is placed upon the statute books, however good may be the motives of those who make or pass that law, it will be taken advantage of by religious bigots to oppress conscientious people who are not in harmony with it. The religious persecutions of the Dark Ages began with laws even milder than those now proposed by some of the good people of Jacksonville. Overzealous religionists believed that religious legislation was necessary to protect and advance the cause of Christ. They argued just as people do nowadays, that God's will ought to be made law. But it was God's will as interpreted and enforced by the majority, that put to death the early Christians, as well as the untold millions of the Dark Ages.

We believe in the rights of all the people to worship or not to worship, according to the dictates of their own conscience; and in opposing religious legislation, we are advocating the rights of conscience of all the people. We are not only pleading for our own rights to observe the Sabbath "according to the

commandment," in harmony with the dictates of conscience, but we are also pleading for the rights of all our fellow citizens to worship God as they choose, and when they choose, according to the dictates of their own conscience, in harmony with their understanding of the Bible and of God's requirements. We plead that all men be forever free from the interferences and dictation of the state in all matters pertaining to religious faith and practice. And in pleading, we are only asserting the doctrine of the national Constitution.

When the congress of this nation shall begin to legislate upon religious questions, if it ever does, the doom of religious freedom will have been fixed; for the onward march will surely be, step by step, down the road of religious intolerance to religious tyranny; thence quickly to horrors overshadowing even those of the ancient barbarous commune. That this nation tend not at all in that direction, let them forever cherish and practice the patriotic sentiment that "eternal vigilance is the price of liberty." And let their legislative servants understand that no attempt must be made to "remove the ancient landmarks which thy fathers have set," by meddling or interfering with the religious freedom which is so firmly grounded in the Magna Charta of these United States.

The Secret of Success

"WHAT has been the secret of your marvelous success in India?" was asked not long ago of a fair, delicate young lady missionary, who had been most marvelously owned of God in the conversion of many hundreds of once degraded, benighted Telugus. Her answer is worthy of remembrance by all who are toiling for the advancement of the kingdom of Christ at home as well as abroad. Modestly she replied, but in a way that thrilled all who heard her:—

"I never let the spiritual wants of others get between my own soul's personal obligations to Christ. I never let my missionary duties, heavy and many though they are, rob me of the time devoted to private devotions and communion with Christ through prayer and his Word. I found it better to limit my time for meals and sleep, rather than the time consecrated to personal communion with God alone. If a sick Hindu came to see me when at prayer, I finished my devotions as usual, and ever felt that I was so much the better prepared to prescribe more wisely for the disease; and in this I have never been mistaken."

These are words worthy of being pondered over by us all. In these active days, when there is so much fuss and flutter, and we seem to be so busy amid the multitudinous duties of life that come to us, we can not be too careful in guarding our own soul's interest, and the time when we can go apart from the world and commune alone with him who is the source of our strength, and our God.—Edgerton R. Young, in *"The Apostle of the North."*



The Race of the Flowers

THE trees and the flowers seem running a race,

But none treads down the other;
And neither thinks it his disgrace
To be later than his brother.

Yet the pear tree shouts to the lilac tree,
"Make haste, for the spring is late!"
And the lilac tree whispers the chestnut tree

(Because he is so great);
"Pray you, great sir, be quick! be quick!"

For down below we are blossoming thick!"
Then the chestnut hears, and comes out in bloom,

White or pink, to the tip-top boughs:
O! why not grow higher, there's plenty of room,

You beautiful tree, with the sky for your house?
Then, like music, they seem to come out together,

The little and big, with a beautiful burst;
They sweeten the wind, they paint the weather,

And no one remembers which was first.

White rose, red rose,
Bud rose, shed rose,
Larkspur, lily, and the rest;
North, east, south, west,

June, July, August, September!
Ever so late in the year will come
Many a red geranium,

And chrysanthemums up to November!
Then the winter has overtaken them all,
The fogs and the rains begin to fall;
And the flowers, after running their races,

Are weary, and shut up their faces;
And under the ground they go to sleep.
"Is it very far down?"—"Yes, ever so deep."

—Selected.

Physical Habits of John Wesley

M. E. OLSEN

WITH John Wesley's long and fruitful career everybody is more or less familiar, but his physical habits, which doubtless lay at the foundation of his remarkable health and continued usefulness to the very last, are perhaps not so well known. To quote from another, "Wesley does not appear to have inherited a robust constitution, and in his youthful days was certainly not without many illnesses, but after the age of forty he usually enjoyed excellent health till within a few days of his decease. He was exceedingly temperate; rose constantly at an early hour, was of a very cheerful disposition and even temper; took constant exercise of the most active kind, regardless alike of heat and cold, wind and rain, and was a lover of regularity and order in everything."

Wesley's own words will be interesting

on this point. Writing of himself at the age of sixty-eight, he says: "I can hardly believe that I am this day entered into the sixty-eighth year of my age! How marvelous are the works of the Lord! How he has kept me even from a child! From ten to thirteen or fourteen I had little but bread to eat, and not a great plenty of that. I believe this was so far from hurting me that it laid the foundation of lasting health. When I grew up, in consequence of reading Dr. Cheyne, I chose to eat sparingly and drink water. This was another great means of continuing my health till I was about twenty-seven. I then began spitting blood, which continued several years. A warm climate cured this. I was afterward brought to the brink of death by a fever, but it left me healthier than before. Eleven years after I was in the third stage of consumption: in three months it pleased God to remove this also. Since that time I have known neither pain nor sickness, and am now healthier than I was forty years ago! This hath God wrought!"

Five years later he writes: "I am seventy-three years old, and far abler to preach than I was at three and twenty. What natural means has God used to produce so wonderful an effect?—(1) Continual exercise and change of air by traveling about four thousand miles a year; (2) constant rising at four; (3) the ability, if ever I want it, to sleep immediately; (4) the never having lost a night's sleep in my life. . . . May I add, lastly, evenness of temper? I feel and grieve, but by the grace of God, I fret at nothing. But, still, 'the help that is done upon earth' he doeth it himself; and this he doeth in answer to many prayers."

As years wore on, Wesley's health and activity continued, and on his eighty-second birthday we find him writing: "To-day I entered on my eighty-second year, and found myself just as strong to labor, and as fit for exercise of body and mind as I was forty years ago. I do not impute this to second causes, but to the sovereign Lord of all. I am as strong at eighty-one as I was at twenty-one, but abundantly more healthy, being a stranger to the headache, toothache, and other bodily disorders which attended me in my youth."

At the age of eighty-three he observed: "I am a wonder to myself. It is now twelve years since I have felt any sensation of weariness. I am never tired (such is the goodness of God!) either with writing, preaching, or traveling; one natural cause, undoubtedly, is my continual exercise and change of air. How the latter contributes to health I know not, but certainly it does."

Wesley's life is a beautiful example of temperance reaping its own reward. He was not naturally strong and rugged, but by rigid self-denial and strict adherence to the principles that underlie health, he grew more and more vigorous, and his usefulness continued till the close of his remarkably long and fruitful life. "Whatsoever a man soweth, that shall he also reap." "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee."

The Secret of Good Living

G. C. TENNEY

THE secret of long life and of freedom from the ills of life is not hidden away in the recesses of some occult science. Our wise and beneficent Creator would not hide from the eyes and understanding of his children a subject of such vital importance, nor limit the knowledge of its principles to a few learned men. God has written the so-called secrets of health and happiness upon tablets so plainly that the wayfaring man may not err, though he be not a physician.

Here are some prescriptions given by heavenly wisdom: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Another is: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Breaking off evil habits, ceasing to do evil and learning to do well, are the greatest "regulators" on earth. Getting one's mind off his own troubles, and caring for others who need our help is a mighty tonic.

Here is another recipe for prostration: "Casting all your care upon him; for he careth for you." This is a wonderful sedative. Another, a stimulant: "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." Here is a general prescription: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee."

In olden time the presence of Jesus was a boon to sufferers. The unnumbered multitudes who received healing from his hand were but the vanguard of a countless host who have, or might have, since then received strength and comfort from the same pitying Saviour. The conditions upon which he effected his cures were few and simple—a clean, pure life, and faith in God. No better code of healing was ever invented. A life that is right, and a calm, peaceful trust in God as the author and restorer of life and health are still and forever the fundamental conditions of happiness.

Curative agencies do not lie outside of these conditions. The work of curing the sick is but a work of restoring that which was lost. This is what Jesus came to do. Restoration means a retracing of our wanderings; it may include a re-climbing of our down-hill digressions; it certainly starts where all the rest of the gospel begins, at repentance and reformation.

The Effects of a General Application of Cold Water

WHEN cold water (70° to 50° F.) is applied to the general surface of the body, the action of the perspiratory glands is instantly checked. The blood vessels are contracted, the skin becomes pale, and the blood is diverted to the internal portions of the body. The natural result is a cooling of the surface, and a slight elevation of the temperature of the internal parts. Such a general application would be exceedingly dangerous were it not for the fact that the portal veins are capable of holding all the blood in the body; so that when the blood is prevented from entering the surface vessels, an outlet is found in the large veins of the abdomen. Were it not for this provision, cold applications would be likely to produce rupture of the delicate vessels of the brain, lungs, and other internal parts. Such accidents rarely happen, but there is a possibility that it may happen in certain diseased conditions, as in apoplexy, a state of the body in which the blood vessels have been narrowed and weakened. In such cases the inrush of blood following the application of cold water may be so rapid that a rupture of the blood vessels of the brain may occur before there has been time for compensation through the accumulation of blood in the abdominal veins.

If the cold application is relatively short, that is, if the application is interrupted before the subject has become thoroughly chilled and exhausted, the blood vessels of the skin soon become freely dilated, as shown by reddening of the surface. The skin is filled with blood, which, as it flows into the surface vessels, gives rise to a very agreeable sensation of warmth. If the surface is quickly dried, rubbed, and covered, the reddening of the skin continues for a long time. This great movement of blood toward the skin is, of course, accompanied by a great diminution in the amount of blood in the brain, lungs, stomach, kidneys, and other deep-lying portions of the body.

There are other important effects which follow a general application of cold water to the surface, which should be noted. The most important of these are fuller and deeper breathing, slower but stronger pulse, greater activity of the brain and nerves, increased strength and activity of the muscles, increased clearness of thought, and ability for mental application. In fact, the activity of every bodily function is increased. Every organ, every cell of the body, works more vigorously and efficiently.

The stomach is prepared to make more and better gastric juice, the liver does its work more readily and efficiently, the kidneys secrete more freely, the skin is more active, sensible perspiration sometimes occurring; all the vital machinery runs at a more active and energetic rate.

The natural consequences of this are a feeling of buoyancy, exhilaration, energy, and strength, increased appetite, increased power to digest, increased intestinal activity. These effects are truly wonderful, and can not be so fully produced by any drug known to man, nor by any other application than the general cold bath. These effects result, not from harmful stimulation, but through quickened activity of the forces by which the tide of life rises higher, the wheels of life run more smoothly, and all the life processes are facilitated.

The effects of the cold bath are well recognized in our every-day experience. When one is exhausted with labor and heat, simple bathing of the face and hands brings great refreshment. An application made to the whole surface of the body operates in precisely the same way, only on a larger scale, since the surface to which application is made is so much greater. The exciting effect of the cold bath is instantaneous. As soon as the cold water comes in contact with the millions of nerves distributed in the skin, invigorating impulses are sent inward to the nerve centers from which these nerves arise, quickening their activity, and setting into more active motion all the machinery of the body.

A cold bath influences to a remarkable degree the process of heat production in the body, increasing the amount of heat produced, and hence the rate at which the tissues are consumed to two or three times the normal amount during the application. When, however, a cold bath is continued for so long a time that the temperature of the blood is lowered, the production of heat is diminished through the cooling of the muscular tissues and of the parts which are active in heat production.

We may briefly summarize the effects of a general cold bath as follows:—

1. The brain and nerves are excited, and the mind rendered clear and buoyant.
2. The muscular system is energized, the power of the muscles being increased and movement made easier.
3. The heart's action is slowed and strengthened.
4. The breath is deeper and fuller.
5. The circulation of the skin is first lessened, then greatly increased by the return of blood to the surface on reaction.
6. Heat production is increased, and after reaction occurs, heat elimination is also increased, so that the normal balance is quickly regained.
7. A prolonged cold bath (five to fifteen minutes) lowers the temperature of the body by cooling the blood.
8. The general effect of a short cold bath (five seconds to two or three minutes) is tonic and invigorating.
9. The general effect of a very prolonged cool or cold bath (continued from

five to thirty minutes) is depressing.

10. The tonic effects of a short, cold bath depend upon the reaction of the body, while the depressing effects of a prolonged cold bath depend upon the abstraction of heat, the lowering of the temperature of the blood, and the exhaustion of the nerve centers upon which reaction depends.

The cold bath is one of the most valuable remedies known to man, but it must be administered skillfully, as it may do harm as well as good. The cold bath should always be followed by a complete reaction. An incomplete reaction is indicated by headache, cold hands and feet, nervousness, chilliness, depression.—*Good Health.*

Card Playing in the Home

EVIDENCES multiply that card playing in the home is a dangerous form of amusement. It creates a passionate fondness for gambling. The game in all its elements of exciting chance and in its cultivation of skill is exactly the same in the home that it is in the saloon or gambling den. The young man who can beat the home folks starts out with great confidence in himself as a card player. His ambition is to find other fields of conquest. In those other fields he finds an additional incentive in the stakes put up. He leaves home with all conscientious and moral opposition in his mind against the game thoroughly obliterated. Only a day or two ago there came to our notice the case of a lad, whose mother had taught him to play cards in their home. A little further along she allowed him to invite some of his associates into the home to join him in the game. By chance she came into the room or overheard them, and found to her amazement that they were backing their skill with money. Only then did she realize that she had taught her boy how to gamble, and had fed in him the passion which now she so much deplored.—*Central Baptist.*

The Universal Food

CONSIDER how large a place in the world's history is filled by these two humble things—the fruits and seeds of plants. . . . All animals in the long run depend for food upon fruits and seeds, or upon lesser creatures that have utilized fruits and seeds. Three fourths of the population of the world at the present moment subsist upon rice. Of the other fourth, three fourths live upon grains—barley, wheat, oats, millet. What are these grains?—Seeds, stores of starch or albumen, which, in the perfect forethought of reproduction, plants bequeath to their offspring.

The foods of the world are the foods of the children of plants, the foods which unselfish activities store round the cradles of the helpless, so that when the sun wakens them to their new world, they may not want. Every plant in the world lives for others. It sets aside something, something costly, cared for, the highest expression of its nature.—*Professor Drummond.*

THE WORLD-WIDE FIELD

The Cities of Iceland: Education

DAVID OSTLUND

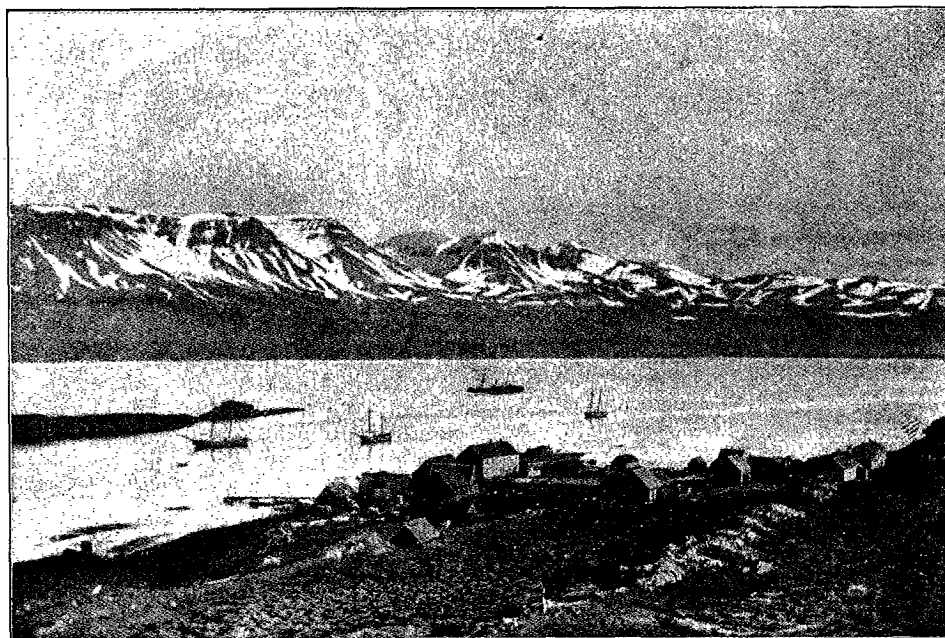
ICELAND has an area of over thirty-nine thousand square miles. It is nearly as large as Ireland, or twice the size of Denmark. But it is very sparsely settled. The population is between seventy thousand and seventy-five thousand. The settlements are mostly on the coast. Large regions in the interior are unsettled, and for the most part they may also be called uninhabitable; for great portions of the land are covered with snow, which does not allow of the growth of vegetation. From the first, the only settlements have been along the coast and in the valleys.

The island has very few cities, and

The houses in the city are one or two stories in height, and most of them are covered with galvanized iron plates. The reason for this is the high price of timber, which has to be imported, there being no forests on the island. The people take very good care of the little timber that grows.

Bricks are not made in Iceland. The houses are built of granite. Among the most prominent houses in Reykjavik are the capitol, the bank, the high school, the public school, and the hospital for lepers. The last two are the largest buildings on the island, and cost from eighty to one hundred and thirty kroner each.

The hospital for the lepers has been erected only a short time. It is a gift



AN ICELAND VILLAGE

they are small. The capital, Reykjavik, the oldest city, was named by Ingolfur, the first settler. In the northwest there is Isafjörður, with a population of about a thousand. In the north is Akureyri, with about the same number of inhabitants. And in the east is Sædisfjörður, with a smaller population. Besides these there are a few smaller towns, with a few hundred people in each.

Reykjavik has about five thousand inhabitants. The city covers quite a large area. Nearly every house has its little garden. But the cold climate makes the work hard, and their labor is not very amply rewarded.

The seat of congress is in Reykjavik. Here is also the supreme court, school for the ministry, medical college, and high school. It is also the residence of the governor and the bishop. There is a valuable public library, besides others. There are several printing offices in this city.

to the island from the Odd Fellows in Denmark. Leprosy is a disease very much to be deplored, and it has a great hold in Iceland. There are about one hundred and fifty lepers in this institution, who before were scattered in almost every place in the country, and were a constant menace to others. They are now gathered in the hospital, and the danger of spreading the disease is greatly reduced. The very best care is given these people in the hospital, and they have a pleasant home there for the remainder of their lives.

The new schoolhouse has a history. It is a testimony to the great progress of education in Iceland. Until a short time ago there were no public schools on the island. Parents looked after the education of their own children, many teaching them themselves. But now it can be said proudly that education has made great progress. It is very difficult to find an Icelander who can not read or

write. Many, even among the farmers, can speak and write several languages. *Sædisfjörður.*

Native Foods of the Tongan Islands

E. S. BUTZ

THE chief native foods of the Tongan Islands are bananas, sweet potatoes, yams, breadfruit, pineapples, coconuts, and flesh and fish.

There are many different kinds of bananas, which are prepared in a variety of ways, but the natives prefer them boiled in sea water, in the green state. When done, they are very hard and indigestible. Sometimes they are buried in a bed of leaves, with a sort of palm nut, which imparts a very pleasant flavor as they ripen. Some kinds are tied in banana leaves, and hung in a tree to ripen. Still another method is to tie them up in the tough leaves of a native plant, with coconut milk, and cook them in what is called an underground oven, which is simply a hole about eighteen inches deep. This they fill with wood; then they pile on stores, and light the wood. When the wood is burned out, the food is put on the hot stones, and covered with leaves and earth. In from one to six hours the food is nicely cooked. Sweet potatoes and yams are very palatable prepared in this way.

Yams are a coarser tuber, somewhat the nature of potatoes: they are the potatoes of the natives. One kind grows very long; I have seen them six feet in length; but they are not usually so long, for the reason that yams grow straight down, and the soil must be loosened by digging the hole six feet deep. I hardly need add that there are fewer six-foot yams than two-foot ones. There is one variety which was introduced by the famous Captain Cook, who, handing it to a chief, said, "I give you this." The native at once said, "He is telling its name;" so it is still called *kivi* (pronounced *kē'vē*), which means, "I give you this."

Probably the breadfruit is the most nutritious of the island products. It grows on a large, beautiful tree with heavy foliage of large lobed leaves. It resembles the osage orange (hedge apple), but is not so rough, and is much larger. It is in season for about three months in the year, when the crop is good. Though called fruit, it is more the nature of grain than of fruit. When roasted; it looks and tastes much like the white breast meat of a turkey. We regard it as excellent food, and use it freely when obtainable, though, like most island foods, we find it a little hard for American stomachs to digest.

The natives have a habit of burying breadfruit in deep pits dugged for that purpose. After a number of years (seven is the stated number) it is dug up, and, like ripe poultry, eaten with a relish. Your sense of smell warns you

of its presence, even while you are a great way off. I once came upon a party of natives eating their dinner in the woods. They very kindly offered me a portion of this ripe breadfruit with some nicely baked yam. I had wished to see it, so now was my chance. I attempted to taste it, but without very good success. The odor seemed to cling to my hand for days.

To me the most graceful, as well as the most useful tree in the islands is the cocoanut palm. The effect produced by its great leafy plumes, fifteen feet in length, as they curve and bow in the soft and gentle sea-breeze on a hot afternoon, is delightfully roofing. The long leaves are used for roofing and flooring the houses, and for making brooms, baskets, and mats; the coarse, fibrous membrane which encloses the young leaves is used for straining milk and kava; the husk of the nut for making rope, and for fuel; the nut shells for cups, and for making charcoal to burn in the box irons for ironing clothes; and the nut for oil and food and drink for man, and for feeding cows, horses, dogs, pigs, and fowls. Taken at the right stage, the water in the nut affords a

most pleasant and refreshing drink, and the meat, which looks much like cooked starch, eaten out of the shell with a spoon, is a dish to tempt any one.

Oil and milk are made from the kernel by grating it to a pulp, and squeezing out the fatty substance. By adding water, one nut yields about one pint of nice rich milk, which is used in cooking or on porridge, just as cow's milk and cream are used.

The cocoanut is prized chiefly for its commercial value. The nuts are split open, the meat removed from the shell, and dried in the sun. Thus dried it is called "copra." As you might suppose, it becomes very rancid while drying, and emits a nauseating odor. The copra is shipped to Australia and Europe, where the oil is expressed, and the residue is pressed into cakes like linseed cakes, and used for feeding animals, cows principally.

We once had the misfortune of traveling in the tropics for five days on a steamer which had as part of her cargo two hundred and fifty tons of copra. The ventilating shaft, extending from the lower part of the steamer, where the copra was stored, through the second cabin, had a split near our stateroom. The heat from the engines caused the foul air, laden with stifling, nauseating stench from the copra, to rise. Finding

the crack in the ventilator, it filled the cabin and staterooms with the stench. This, added to the distress caused by the roll of the vessel, was simply beyond description.

The natives are very fond of meat and fish. They keep a great many pigs, for which they have a particular liking. Fish, being easily obtained, is used very freely, especially jellyfish and shell-fish. The people can be seen almost any time on the beach, with baskets made from cocoanut leaf, digging in the sand for shell-fish, or wading in the shallow water after jellyfish. Sometimes a village unites in making a rude net from vines and leaves, hundreds of feet in length. With this a semicircle is formed on the reef, with the end at the beach when the tide is in, and thus the fish are kept from going out with the tide. The fish are then speared, and caught by men,



NATIVE HOUSE, TONGA

women, and children by basketfuls, who eat raw fish as they fill their baskets.

The lagoon abounds with a beautiful kind of jellyfish, which looks like a toadstool or little umbrella of amber floating on its side near the surface of the water. The first time I saw these fish, I was crossing the lagoon with a native in his canoe (a log hollowed out). At first I could hardly believe my eyes; it was such an enchanting sight to see them by scores gracefully floating in the placid water, gently contracting the amber hemisphere with marked regularity, as if breathing in sleep, with no thought of fear. They varied in size from tiny little ones to those in which the hemisphere was four or five inches in diameter, with a stem six inches long. This scene reminded me of a Christian peacefully reposing on the great ocean of God's never-failing love. I lifted one from the water in my hand, to get a better view of its beautiful form. After returning it to its liquid home, I asked the native its name, and if the people ate them. He answered the last question by taking a good-sized one from the water, and, giant-like, swallowing it down with a smack of his lips. A feeling of pity filled my breast at seeing this little kingdom of peace invaded, and one of its subjects so ruthlessly taken by the enemy and swallowed down while so

happily basking in the sunshine, all unconscious of its danger. I thought of the great enemy who "walketh about, seeking whom he may devour." How little we know when or where or how he will next assault the kingdom of peace. "Wherefore let him that thinketh he standeth take heed lest he fall."

Nukualofa, Tonga.

Mission Notes


AN edict promulgated in China that sons of Manchus and Mongols should be sent out of the country for foreign study has led to an extraordinary demand for the Word of God. Rev. John R. Hykes, D. D., the agent of the American Bible Society, states: "One government college has applied for a grant of fifty Bibles for the use of its students."

AN effort is being made in England to establish a mission among the Bedouins. Mr. Archibald Forder recently penetrated seven hundred and fifty miles into Arabia, and went from tent to tent, and from town to town, in those unknown and mysterious lands, unfolding the story of Jesus and his love, speaking and reading to the people in their own tongue.


SOUTH AMERICA, which covers an area of seven million square miles and contains thirty-four million inhabitants, has been called the "neglected continent." In Paraguay there are two million Indians who never heard of Christ until 1889, and have only four missionaries laboring among them. In Peru, three million Indians, descendants of the Incas, have never been evangelized.

"THE complete report of the British and Foreign Bible Society for its ninety-eighth year, ending March, 1902, shows that the issues of the society during the year were 939,706 Bibles, 1,364,116 New Testaments, 2,763,599 portions, making a total of 5,067,422, which is considerably in excess of the previous year. The total issues of the society, since its foundation in 1804, amount to 175,038,965 copies. The society is preparing with enthusiasm to celebrate its centennial in 1904."

A COMPLETE Bible has at last been published for the Eskimos in Greenland. These folk were first evangelized by the Norwegian pastor, Hans Egede, who began work in Greenland as far back as 1721. He began the first translation of the New Testament into their language, which was completed by his son. Another and improved version by Fabricius appeared in 1799. Later on, the New Testament, revised by Moravian missionaries, was printed for them by the British and Foreign Bible Society in 1826. The Danish Bible Society assisted in subsequent editions and revisions. The chief translator of the Old Testament was another Moravian missionary, Klemmenschmidt, who died in 1886. Now the whole Bible is at last complete, and an edition has been printed at the expense of the Danish government.



THE FIELD WORK



West Coast, Africa

CAPE COAST CASTLE, GOLD COAST.—All the workers in the mission here are enjoying good health. I had expected to go to the mission farm as quickly as possible after arriving, but waited for Brother Hyatt, who came a week after we came. In the meantime, rather than to be idle, I started some evening lessons in the sitting-room of our house, which is a very large room. They have been well attended. Two young men have come regularly from the beginning, and several others seem much interested.

Brother Hayford came last night, desiring me to go with him to a place he has selected for a mission farm. From his description, it is an ideal place for a training school. I expect to leave the interest here in the hands of Brother Hyatt, and go with Brother Hayford to visit this place.

We greatly need a good medical missionary here. The work done by Brother Kerr was much appreciated, and the little he was able to do made a favorable impression on the people, which will long be remembered.

Pray for us. Of a truth we need all wisdom to help us; for we are taking steps now that will be felt in eternity; and if a wrong move is made, souls may be lost. I tremble at the responsibility. But the Lord has promised to be with us, and it is to him that I am looking.

D. U. HALE.

Alberta

SINCE my last report we have seen many evidences of God's love and care for the work and workers in this field. I have been scattering literature and holding meetings and Bible readings as the way opened in different places, and as a result of this work seven adults have promised to walk with the Lord and keep his Sabbath, while as many more are convinced, and I hope will obey. Two have promised to do so, as soon as they can make some business changes, which will take a few weeks.

Brother Hamren's trial for working on Sunday was called in February before the supreme court. He was discharged on the ground that he was a farmer, and that the law did not apply to farmers. Since then the attorney general at Regina has issued orders to the mounted police not to disturb Seventh-day Adventists or Jews for doing work on Sunday. This order was shown me by the police, with the assurance that we should not be molested. This is toleration only, not liberty, but it will give us opportunity to work more freely for a time, and thus get the message more fully before the people before the final confederation of the powers of this world against the truth. I find that the result of this trial has stirred the pastors of other churches, and they will do all they can to reverse the decision. But we thank God, and take courage to go forward.

I am now working in Wetaskiwin, where the trial was held, using tracts

and periodicals, and if the way opens, I shall hold a series of meetings here. We trust we have the prayers of God's people for the work in this far northern country.

J. W. BOYNTON.

Argentina

A CAMP-MEETING was appointed for March 5-15, to be held in the vicinity of Urdinarrain, in the eastern part of the Province of Entre Rios, in connection with which the South American Mission Committee was to meet to audit the accounts of the laborers of the South American field. This meeting was held according to appointment.

For various good reasons not many of our people, and but few of the members of the committee were present; hence in both the camp-meeting and the committee we labored at disadvantage. But the meeting was by no means a failure. Only one lone and aged brother lived in the vicinity, and with the exception of a few short visits made there from time to time, the field was a new one. While there was bitter opposition on the part of some, there was a deep interest manifested by others. Some of these attended the day meetings as well as those held at night, and accordingly the work of the meeting was largely for them. In the revival meetings six or eight expressed their desire to serve the Lord fully, and three began the observance of the Sabbath. Others wept like children as the Spirit witnessed with the Word, but had not yet fully cast in their lot with the commandment-keeping people of God when the writer left, nearly a week after the close of the camp-meeting. Brethren J. V. Maas and C. Saller remained to follow up the work. Not only in this village (San Juan), but in others in the surrounding country is there a deep interest in the truth for this time, and it is probable that there will be work for Brother Maas in this vicinity for a number of months, with prospects that a good church will be raised up. These people are largely Russian-Germans. Meetings were also held in the Spanish language.

Of the South American Committee, N. Z. Town, Dr. R. H. Habenicht, A. E. Fulton, and the writer were present.

J. W. WESTPHAL.

Uruguayana, Brazil.

Nebraska

ALBION.—Brother J. J. Graf and I held meetings in a schoolhouse eight miles southwest of Albion, in February and March. Although none took their stand during the meetings, four are now keeping the Sabbath, and I organized a Sabbath-school, April 18, with a membership of fourteen. I am glad there are a few who will heed the call to come out of Babylon. I am following up the interest, and hope that others will take their stand on the Lord's side. Isa. 55: 10, 11, is true. Praise the Lord.

B. M. GARTON.

Colombia

THE work is starting nicely. We organized our people here into church fellowship last Sabbath, which seems to give them new courage. The tithe has begun to come in. There is some good solid material here. Our people are not wealthy, but I believe they will do their duty. We are anxious that some efficient help be sent us soon. The work is great, the field is large.

I. G. KNIGHT.

Closing Labors in Jamaica

AFTER seven and one-half years of labor in Jamaica and one of its tributaries, Grand Cayman, my family and I sailed on the twentieth of April for our native shores. Mrs. Eastman was so weak that she had to be carried to the boat, and it was feared that she would not live to cross the sea, but to our surprise she gained strength all the way, and at this writing seems much better than when we left Jamaica.

Our April quarterly meeting in the Kingston church was a blessed occasion. The church was well filled with earnest and devoted worshippers. The rich blessing of the Lord was present, and all hearts were made to rejoice in God their Saviour. Eleven—all adults but one—went forward in the ordinance of baptism, and twenty-one were received into church fellowship. The Sabbath before we left, two others were baptized and received into the church, making, in all, twenty-three accessions to the church during the first three and one-half months of 1903.

We are thankful to God for the years he has permitted us to labor in Jamaica, and for the abundance of fruit he has given us for our labor. It was hard to part with those with whom and for whom we had labored, and whom we had learned to love most dearly as brethren and sisters in Christ.

As our boat sailed down the south side of the island, and we viewed perhaps for the last time the place where we had labored, we could not but think of the grand gathering day, and wonder how many of these souls we shall meet in the kingdom. We shall watch with keen interest the progress of the cause in Jamaica, and our prayers shall continually ascend for its progress, and for the Lord's blessing on the believers.

We were glad to leave the Kingston church so full of courage and faith. The church really seemed to be moving forward. A church school had been started with a good native sister as teacher, and we believe that the church will rally and support the school, and that under the blessing of God it will prove a success.

The outside interest in the city was never better. Each Sunday evening our spacious building was well filled with interested listeners, and the liberal collections made it possible for the brethren to make the necessary improvements and repairs, and not lessen the funds already in the treasury.

As we viewed the large congregation assembled at our last meeting, we could not but contrast it with the small number on our arrival nearly eight years ago. Truly the progress of the work in Jamaica has been marvelous. We felt to say, Behold what God hath wrought.

May the Lord bless his people everywhere with the spirit of consecration, that the work may be quickly finished, and all be gathered home.

W. W. EASTMAN.

Padang, West Coast Sumatra, East Indies

[THROUGH the courtesy of Brother J. D. Gowell, the president of the East Michigan Conference, we are able to print the following letter from Brother R. W. Munson. It will be remembered that the support of Brother Munson in the field was provided by the Michigan Conference before it was divided.—Ed.]

FORT DE KOCK, March 4, 1903.

DEAR BROTHER GOWELL: I have for some time been intending to write you a letter concerning the work, but each day has had its duties, and my nights I try to spend in sleep, in order to recuperate my wasted strength, lost at the time of my hemorrhage of the stomach last July.

January 5 Sister Marcella Walker arrived at Padang, and she has been very busy most of the time since, particularly for the last six weeks. So many people call for her, that she can not answer all the calls. Dutch (Hollanders), Chinese, Malays, men and women, desire her attendance.

Our Chinese helper, Timothy Tay, assists Miss Walker in giving treatments to men. He is very intelligent and clever, and he earnestly preaches the gospel wherever he has an opportunity to do so.

Few people here will listen to the gospel. The Dutch are mostly skeptics, the Chinese are heathen, the Malays are Mohammedans. The first are totally indifferent to religion, and are absorbed in their personal ambitions; the second are straining after *gain*; the last are fanatical to an almost incredible degree. But *all* are sick more or less, and *all* are ready to listen to you if you possess the power to heal diseases. Through their bodies and their bodily afflictions we gain the *mind*, and through the *mind* we try to reach the soul—the heart—the *man*.

The January, 1903, *Life Boat* had a striking illustration of how this worked in Mexico, as told in an article by Rev. Levi B. Salmans, M. D., a Methodist missionary of Guanajuato, Mexico. A fierce, fanatical spirit made work by ordinary evangelical missionary methods almost impossible, but medical missionary work completely revolutionized the feeling of the people toward the missionaries. One year on independence day they were shouting, "*Death to the Protestants!*" (and this had gone on for sixteen years); the next year, during which the medical mission work had made great progress, they cried, "*Long live the Protestants!*"

Judging from what I have seen during the last six weeks, I think perhaps the same effect will be seen here. The outlook the past year has been discouraging, but it is much brighter now. Four or five Dutch families have begun to adopt health principles and a vegetarian diet. As they see the truth in health reform, they will be mentally in a far better condition to see the truth in *all* its bearings. Prejudice will melt away before the light of the sun of righteousness.

One man (a Dutchman, really a Eurasian) had been suffering for three years with pains across the small of his back. He is a railway engineer—track engineer—and the doctors could not help him. In two weeks he was entirely freed from pain, and reduced in weight

twenty pounds (he was too fleshy). His delight knows no bounds. He has given up the use of wine, beer, and liquors, and most of his tobacco (from forty cigars a day he has got down to five cigarettes, and intends to quit).

One of the teachers in the public school suffered three years with thrush, diarrhoea, and dyspepsia, and in a few weeks after following my advice completely regained his health. I am giving him and his wife lessons in English. Both he and the engineer have been supplied with tracts on fundamental phases of present truth.

A Christian family is coming rapidly under the influence of the truth, largely through medical work. The head of this family is a bookbinder, and is getting a printing press, and both he and his wife are honest in heart, and I am persuaded will eventually come into the light of present truth. My oldest boy is learning the bookbinder's trade with this man.

Some of the leading Malay men have called for Miss Walker, and we are hoping to plant the truth in their hearts, although we know they are Mohammedans. Yet God does rule, and can overrule so that these Malays can become Christians. At present the government allows no missionary work among them. We preach and teach in the Chinese quarter, and are most respectfully and kindly received by them, but so far not one of them has decided for Christ. We visit other towns, and sell tracts and preach, particularly at the big market places.

My tracts on the Lord's second and soon coming are being circulated as widely as possible (without wasting them) in this part of Sumatra. I have just sent to the press another tract, "The Great Controversy between Christ and Satan," in which I show the origin of sin and Satan, the fall of the race into sin, and the way of redemption in Christ. I am to begin another to be printed in the Arabic characters, on the Lord's second coming. The other one is in Malay, but in the Roman letters, that is, the letters we use in English. Very many of the Malays can not read that, and so I am preparing one that they can read.

Below I give you Matt. 5:8, first in the Roman letters, then in the Arabic letters, so that you can see the difference:—

"Berbehagialah segala orang yang soetji hatinjor karena marika itoelah akaw memandang Allah." Mat. 5:8.

برہنگیلا کل اوع یخ کوچ ہانث کارن موکیتو
اکور مندرغ اللہ
Mat. 5:8.

The majority of the Malays who read can read only the latter. We are not allowed to undertake any aggressive Christian mission work among them; but we are allowed to sell tracts to them; therefore it is my purpose to prepare tracts that the millions can read, rather than the hundreds. In this way the warning message can be widely sounded among the Malays. Another reason why I wish a tract on the second advent, in the Arabic letters, is that the Mohammedans believe that the world will come to an end when Isa (Jesus) comes again. Their teachers say the time is already fulfilled, and it is only a question of days and years. He may come any day, they say. So you see that their minds

are prepared to read a tract on the second advent, when they would read no other Christian book.

My health, as well as that of my wife, seriously hampered us in our work during 1902, but we are gaining in strength, and mean, God willing, to stay in this field until the Lord comes.

Sister Walker is a capable and efficient worker, and is a grand addition to our force. Pray for us, and pray the Lord to send a doctor and nurses to Singapore. This great field has a population of fifty million, and only one missionary and one nurse. Malaysia is four thousand miles long, two thousand wide, and this one lonely mission is like a dot on the map at the far western end of the archipelago. It might fittingly be called "The Lone Star Mission."

We are training our children for the work, and in the near future Miriam (fifteen years of age) and Melvin (fourteen years old) must go either to the Avondale school, Cooranbong, New South Wales, Australia, or to the school at Berrien Springs.

Mrs. Munson and the children unite in sending love to you and Sister Gowell and the children, and to all the brethren.

Your brother in the kingdom and patience of Jesus Christ,

R. W. MUNSON.

Bethel Industrial Academy

THIS intermediate school was established in central Wisconsin in 1899. It was located in the primeval forest in a sparsely settled section of country, away from cities and towns. This institution has been abundantly blessed and prospered of the Lord, and has demonstrated that the movement in establishing intermediate schools may be successful, and a source of great blessing to our people. This school has readily met all running expenses, is free from debt, and has been blessed with a goodly number of students, and with success in their training. During the first year, which was a six months' session, there were ninety students enrolled; the second year there were one hundred and sixty, and the last year one hundred and seventy-six were enrolled. Thus far during the present year, two hundred and ten students have been enrolled.

The students have not been attracted by an extensive course of study, but simply by the opportunity to become proficient in the common branches, get a beginning in industrial education, and study the Word of God. We have been greatly encouraged by the excellent spirit prevailing in the school, and the regular report of the teachers regarding most of the students is that they are having a growing Christian experience. Many of our students are looking forward to the time when they shall be students in the Emmanuel Missionary College, and then labor in the Lord's vineyard. Over twenty expect to become teachers. Results of the work of the school are already seen in a number of workers who have gone to the training schools, and from there into active service in the field. Numerous letters from missionaries in distant lands addressed to the students in the school have aroused a deep interest in the work in regions beyond, and several students not of our denomination have felt called by these appeals to consecrate themselves to the missionary work.

Industrial Education

The school has been blessed with a harmonious faculty, who have given special study during the past two years to the matter of industrial education in agriculture, carpentry, and domestic arts. There has not only been earnest study, but advance steps have been taken in this new and difficult work. There is a spirit of willingness to balance literary and industrial work, and we are encouraged at the prospect of our soon reaching the end we are seeking, when each member of the faculty will be teaching literary and industrial classes, and directing manual labor, thus setting the example of equal taxation of the mental and physical powers. All work connected with the school is done by students and teachers, and, in addition to this, industrial classes are conducted daily on the same basis as other classes, and by the same teachers. During the past two years, classes have been conducted in agriculture, horticulture, floriculture, carpentry, sewing, dressmaking, cooking, and nursing. Most of the instruction in class has been put into practice in the work connected with the school.

Since the establishment of the school, the wood from sixty acres of land has been cut off, and about forty acres placed under cultivation. Eight or ten acres have been set out to such fruit as apples, plums, cherries, grapes, raspberries, blackberries, strawberries, etc. The returns from our fruit began last year with over four hundred crates of strawberries, and it has demonstrated that the development of our resources in the soil is to be a great blessing to the school. This year the fruit will much exceed that of last year. Most of the vegetables used at the school are grown on our land, and our bees produced last year thirty-five hundred pounds of honey.

In addition to the academy building, there have been erected two cottages of ten and twelve rooms, a carpenter shop, boiler house, poultry house, and barn. These buildings have been erected by the class in carpentry, and have been well constructed. All students take industrial studies, and all home students spend several hours each day in manual labor. We have seen no baseball, football, or similar games, as students are engaged during most of their time outside of class in remunerative work. This is a great blessing in the training of the youth. Besides gaining valuable instruction from their work on the farm, with the fruit and bees, and in erecting buildings, the students have earned on the average during the winter one third of their school expense, and during the summer their entire expense.

We are endeavoring to heed the instruction that "study in agricultural lines should be the A, B, and C of the education given in our schools;" that those who "do not appreciate the value of agricultural work" "should not plan for our schools, for they will hold everything from advancing in right lines;"

that the "teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner;" and that "much depends upon laying our plans according to the Word of the Lord, and with persevering energy carrying them out." To follow this instruction we feel that we must develop our agricultural resources, and plan to make our strong term of school coincide with the agricultural season. Our students are beginning to see the value of this, and are saying, what we have long felt, that the parents must be educated to see the value of having their children in school during the spring, summer, and fall. The coming summer term will be one of special advantages.

Providential Leading

While in planning and carrying forward our work in the way of industrial education we have been only following the instruction of the Testimonies, we have found that the Lord has been leading just in advance of a general movement in the establishment of similar schools in the public school system of

principles of agriculture, so that in addition to the college courses we shall have secondary courses in ordinary and special high schools, and even some elementary education in the common schools."

We feel that the Lord is giving our people throughout the field an opportunity to step out in advance of this "great popular movement" by the establishment of intermediate industrial schools. Our chief difficulty at present is due to the fact that we have very few teachers qualified to teach agriculture, carpentry, and domestic economy as well as literary studies.

We earnestly hope soon to see those prepared in our training schools who shall be qualified to conduct the intermediate schools which are already in demand.

H. A. WASHBURN,
Principal.

Washington, D. C.

Two thousand five hundred dollars was paid, April 27, on the debt of the Washington Memorial Church. This makes a total of \$8,700 paid since Nov. 1, 1902, and leaves a remainder of \$4,200 yet to be paid, with interest at sixty-four cents a day. With the exception of Sunday, money has been received on the church fund every day since January 20, the smallest amount received on any one day was one dollar, April 29.

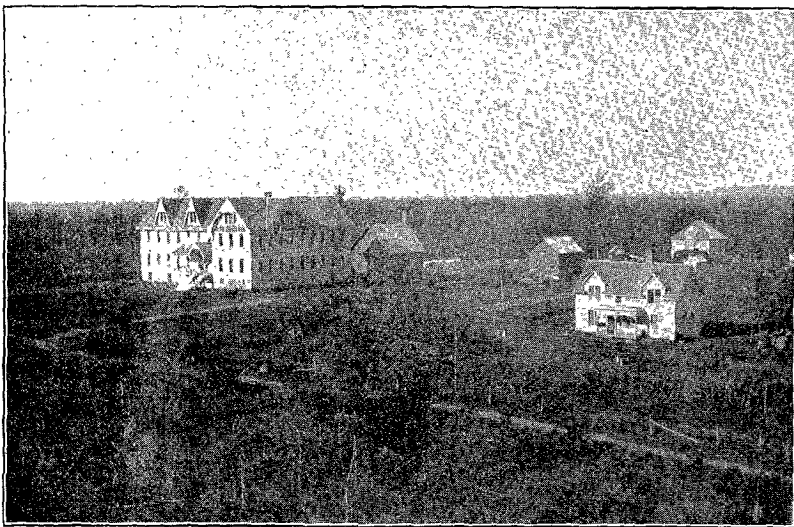
On April 27 I received five hundred dollars from a sister in St. Louis, who had previously given fifteen hundred dollars to this fund. If a few others would give two thousand dollars, as this sister has done, or proportionately, as they are

able, how quickly this account would be closed! Yet we know many have sacrificed in giving the small amounts, and we are sure that they will receive joy and blessing in proportion to their sacrifice.

One sister in Ohio offered to give one hundred dollars if a picture of the church and the congregation standing in front of it was sent to her. An excellent picture has been taken, and we now have forty-two more of these photographs, which we will gladly send to other friends for the same consideration.

We shall then joyously sing the jubilee song of freedom, and appoint a time for the re-dedication of this church to the blessed work of proclaiming in the nation's capital and to the representatives and people of the nation, yea, more, from this "city that is set on a hill" indeed, to all the world, the saving truth of eternal life and light and the everlasting and glorious liberty of the sons of God. The church and our leading institutions established here will bring the great testing question of the ages to direct and final settlement more quickly and definitely than if established in any other city in the world. This city is the bridge between the North and the South. It is the one city that belongs to the whole nation.

One hundred dollars more than two



BETHEL INDUSTRIAL ACADEMY, BETHEL, WISCONSIN

Wisconsin. This movement consists in the establishment of schools intermediate between district and high schools, giving instruction in the common branches and in agriculture, domestic economy, and manual training. Two such schools are just being started this year, and a wide-spread interest is arising, and calls are being made for the establishment of similar schools in various parts of the State. The Lord is giving his people an opportunity to be the "head, and not the tail," "above only, and not beneath," in this line of education. Many problems confronting these other schools are some on which the Lord has given us special light, and if we as a people are faithful, we shall have an unusual opportunity of calling the attention of many intelligent people to the last message of mercy through the excellence of the work done in our schools. While this movement is beginning in Wisconsin, it is also attracting much attention in other States. I quote from the recent report of the secretary of agriculture:—

"We are, without doubt, in this country just on the edge of a great popular movement for the improvement of the conditions of rural life through the improvement of the rural schools. As one phase of this movement, there will come the broadening of the instruction in the

thirds of twelve thousand nine hundred dollars, the church debt, has now been paid. Surely it will not be long until the whole amount is raised. At the present rate August 1 will witness the payment of the last dollar, but we trust to see the day of freedom much sooner.

The attendance at the meeting, Sunday night, April 26, was the largest in the new church, the room being packed. We have been studying Christian science as a fulfillment of prophecy, and a deep interest has been aroused. Every modern delusion seeks to establish itself in Washington.

Abdul Baha, a man who claims to be Christ, living now in Acca, Palestine, has sent his teachers to Washington. They are having a good hearing, and are winning followers. It is said that he has fifteen million followers. It is a most astounding story, a part fulfillment of the prophecy of false Christs in Matthew 24. Surely we may understand, as we consider the modern delusions, the words of Isa. 2:6: "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers."

Christian science, according to the statements made by its own authorities, is simply a dangerous revival of ancient heathen witchcraft from the far East, with its mysteries and incantations. I hope to write on this subject more fully at some future date. We are certainly living in the days when great signs and lying wonders are beginning to appear, when many have come saying, "I am Christ," and these delusions are deceiving many, and testing the faith of even the elect. But the Lord is able to keep us faultless, victorious, till the blessed day, now so near at hand, of "the glorious appearing of the great God and our Saviour Jesus Christ."

Below is given a partial list of donations sent directly to me, and not previously reported in the REVIEW:—

Previously reported, \$2,211.20.

Hattie G. Weller, \$500; Mrs. Sarah Higgins, \$100; Atlantic Union Conference, \$691.47; Pacific Union Conference, \$166.72; Iowa Tract Society, \$150; Hermy Grobe, \$25; a friend, \$10; S. M. Holly, \$10; Mr. and Mrs. J. M. Payne, \$25; Arthur Henschel, \$10; Levi Clinger, \$10; John Ninpentan, \$10; David E. Bell, \$1; V. H. Lucas, \$1; D. S. Haley, \$1; J. T. Ransom, \$1; T. M. Bradford, \$1; G. W. Hickey, \$1; Mrs. Anna Hamer, \$1; Mrs. Joseph B. Springer, \$1; Chas. F. Miller, \$5; J. D. Hildreth, .50; W. C. Wright, .50; E. R. Matthews, .50; Mrs. Anna Lodge, .50; Joseph B. Springer, .50; Mrs. F. C. Rasin, .50; Sam'l J. Bradford, .25; Mrs. Anna Haley, .25; Miss Lulu Viagofski, .25; Clifford Swope, .02; Little Faust, .10; Brother Crawford, .50; Brother Faust, \$1; Sister Faust, \$1. Total, \$3,938.77.

J. S. WASHBURN.

Receipts of the Mission Board Treasurer for the Quarter Ending March 31, 1903

ANNUAL OFFERINGS.—Atlantic Union Conference, \$1,438.18; Central Union Conference, \$4,630.43; Canadian Union Conference, \$177.14; Lake Union Conference, \$4,737.60; Northern Union Conference, \$782.60; Pacific Union Confer-

ence, \$311.69; Southern Union Conference, \$47.69; Southwestern Union Conference, \$964.24; Central America, \$2; Miscellaneous, \$10.50. Total, \$13,102.07.

SABBATH-SCHOOL DONATIONS.—Atlantic Union Conference, \$407.59; Canadian Union Conference, \$64.17; Central Union Conference, \$1,267.43; Lake Union Conference, \$1,383.56; Northern Union Conference, \$302.79; Pacific Union Conference, \$155.90; Southern Union Conference, \$361.43; Southwestern Union Conference, \$236.65. Total, \$4,179.52.

SECOND TITHE.—Lake Union Conference, \$1,079.13; Northern Union Conference, \$1,337.14. Total, \$2,416.27.

WEEKLY OFFERINGS.—Atlantic Union Conference, \$216.79; Canadian Union Conference, \$87.60; Central Union Conference, \$855.95; Lake Union Conference, \$1,240.90; Northern Union Conference, \$213.77; Pacific Union Conference, \$203.14; Southern Union Conference, \$183.35; Southwestern Union Conference, \$163.63; Porto Rico, \$1.80. Total, \$3,256.93.

GENERAL FUND FOR MISSIONS.—Atlantic Union Conference, \$433.62; Central Union Conference, \$720.05; Lake Union Conference, \$510.61; Northern Union Conference, \$2,141.58; Pacific Union Conference, \$1,138.35; Southern Union Conference, \$31.23; Southwestern Union Conference, \$11.45; Central America, \$2; Miscellaneous, \$17.43. Total, \$5,006.32.

SCANDINAVIAN RELIEF FUND.—Atlantic Union Conference, \$75.23; Canadian Union Conference, \$1; Central Union Conference, \$1.60; Lake Union Conference, \$45.55; Northern Union Conference, \$15.97; Pacific Union Conference, \$16.55; Southern Union Conference, \$7.35; Southwestern Union Conference, \$15.97. Total, \$179.22.

SKODSBORG SANITARIUM.—Central Union Conference, \$11.

CHINESE FIELD.—Central Union Conference, \$177; Lake Union Conference, \$189.86; Northern Union Conference, \$32; Pacific Union Conference, \$15. Total, \$413.86.

INDIAN FIELD.—Atlantic Union Conference, \$30; Central Union Conference, \$28.24; Lake Union Conference, \$85.15; Northern Union Conference, 90 cents; Pacific Union Conference, \$8; Southern Union Conference, \$50; Southwestern Union Conference, \$3.50. Total, \$205.79.

EUROPEAN FIELD.—Central Union Conference, \$117.06; Pacific Union Conference, \$1,267.56. Total, \$1,384.62.

AFRICAN FIELD.—Atlantic Union Conference, \$517.75; Central Union Conference, \$323.54; Lake Union Conference, \$89.83; Northern Union Conference, \$71.55; Pacific Union Conference, \$115.10; Southern Union Conference, \$5; Southwestern Union Conference, \$30. Total, \$1,152.77.

MEXICAN FIELD.—Central Union Conference, \$300; Pacific Union Conference, \$2.50. Total, \$302.50.

SOUTH AMERICAN FIELD.—Lake Union Conference, \$2.60; Northern Union Conference, \$9.30. Total, \$11.90.

WEST INDIAN FIELD.—Atlantic Union Conference, \$2; Central Union Conference, \$4.02; Lake Union Conference, \$2; Northern Union Conference, \$66; Pacific Union Conference, \$9.25. Total, \$83.27.

POLYNESIAN FIELD.—Central Union Conference, \$48.70; Lake Union Conference, \$173.70. Total, \$222.40.

CANADIAN FIELD.—Northern Union Conference, \$1.84.

SUMATRA FIELD.—Lake Union Conference, \$205.72.

JAPANESE FIELD.—Lake Union Conference, \$6.47; Northern Union Conference, \$13.10. Total, \$19.57.

BERMUDA FIELD.—Atlantic Union Conference, \$1; Central Union Conference, \$2; Pacific Union Conference, \$2. Total, \$5.

SOUTHERN FIELD.—Central Union Conference, \$121.23; Lake Union Conference, \$3.15. Total, \$124.38.

GENERAL SUMMARY

Annual Offerings.....	\$13,102 07
Sabbath-school donations.....	4,179 52
Second tithe.....	2,416 27
Weekly offerings.....	3,256 93
General fund for missions....	5,006 32
Scandinavian Relief Fund....	179 22
Skodsborg Sanitarium.....	11 00
Chinese field.....	413 86
Indian field.....	205 79
European field.....	1,384 62
African field.....	1,152 77
Mexican field.....	302 50
South American field.....	11 90
West Indian field.....	83 27
Polynesian field.....	222 40
Canadian field.....	1 84
Sumatran field.....	205 72
Japanese field.....	19 57
Bermuda field.....	5 00
Southern field.....	124 38
Washington church.....	2,695 46
English sanitarium.....	4,430 45
Total.....	\$39,410 86

Field Notes

THE Second Seventh-day Adventist church of Atlanta, Ga. (colored), was organized April 19 by Elders H. F. Courter and G. B. Douglas, with a membership of fifteen, ten of whom received baptism the previous Sabbath.

At the last quarterly meeting of the Salamanca, N. Y., church, April 25, several names were added to the church list by letter, and three persons made application for membership, who are expecting baptism. The church has a present membership of twenty-six, and seems to be in a flourishing condition.

THE following report of work being done by our colored brethren in Mississippi in the circulation of our literature, is furnished by Brother F. R. Rogers, of Vicksburg. The report covers the month of March:—

"The companies at Yazoo City, Columbus, Jackson, and Vicksburg, all handle a club of *Signs* numbering from five to sixty. The Jackson church handles sixty, and Vicksburg fifty; besides, one hundred and twenty-five copies of *The Life Boat* are sold each month. The sales of our books, 'Story of Joseph,' 'Coming King,' 'Gospel Primer,' 'Best Stories,' 'Christ Our Saviour,' and 'Christ's Object Lessons,' together with a few Bibles, during March, amounted to \$71.47; cash received.

"Our workers are engaged every night in the week teaching night school or holding Bible readings in some home. The day schools are making good progress, and seeds of truth are sown continually. Our teachers are of good courage, and are now planning how they may increase the efficiency of their school

the coming year. Five souls have decided to obey the truth, and others are deeply interested.

"Remember we are at work, if you do not hear much from us, and pray for the advancement of the work in Mississippi."

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

Go Where the Sheep Are Straying

Go where the sheep are straying
Out on the mountains cold;
Seek, and with patience bring them
Back to the Shepherd's fold.
See o'er the path you journey,
Light from his throne descend;
He with his eye will guide you
Safe till your work shall end.

Go where the poor and friendless
Long for a word of cheer;
Whisper the name of Jesus,
Name to the heart most dear.
Soft as the breeze of twilight,
List to the words descend;
He with his eye will guide you
Safe till your work shall end.

—F. G. Crosby.

It is with much pleasure and thankfulness that we have observed from week to week the steadily increasing reports of the canvassing work in Great Britain. Evidently the Lord has set his hand to the work for its revival, as he has promised to do in all parts of the world where his people will co-operate with him. May this spirit of revival spread to every land.

THERE is a general revival of the canvassing work in nearly all parts of the United States this spring. This increased activity is specially marked in Kansas, where they now have at least thirty-four agents who are selling about two thousand dollars' worth of books a month.

MISS BERTA TAYLOR, of Keene, Tex., has called at our Office during the past week. She is on her way to Scotland, where she will join her brother Earnest, who went there one year ago. Sister Taylor expects to sail from New York, May 19. God's people in this country will indeed esteem it a privilege to follow with their prayers these dear young workers who are consecrating their lives to the work in other lands.

Don't Forget Your Errand

A SISTER in western Kansas writes that she has for some time made it a practice to take some tracts and papers, and generally a book or two, with her when she goes to town or to a neighbor's house. In short, her errand is to take the message to the people, and the other matters are of secondary consideration. In the pursuit of this plan, recently while on the way to town, some fifteen miles distant, she and her husband stopped at a strange house, and it was soon learned that a copy of "Her-

alds of the Morning," which she had sold to one of her near neighbors, had been loaned to this family, and they were much interested in its contents. She left them a paper, and on her return was invited to stop again and talk about the Bible truths they had talked of in the morning. More tracts were left this time, and on a second or third call Bible studies were held with them, and they decided to begin the observance of the Lord's Sabbath, and are now rejoicing in the truths of the third angel's message. Another family in the neighborhood was interested at once. Because these people had found something so good, they took it to them without delay, and they began to read. A call comes now for a minister. Brother, sister, what is your errand in this world? Let every Seventh-day Adventist adopt this plan, and the message will go to the ends of the earth in a very short time. Why not? O, why not?

C. McREYNOLDS.

Duties of a General Agent

1. HE should select and train agents.
2. Allot and control all territory.
3. Personally engage in the work with his agents, thus sharing in their difficulties.
4. Teach agents how to deliver their books, and deliver them personally when necessary.
5. Have a thorough knowledge of the territory, and see that the agent works it thoroughly.
6. Keep a record of all territory canvassed, when and by whom, also number of books sold.
7. Help the agents with their accounts, and teach them how to keep clear of debt.
8. Promote the sale of our trade books among the members of our churches.
9. Be an agent among agents, thus gaining their confidence, and an experience which will enable him to help them.

Silent Partners

WE have read of a man who had been a member of the church forty years, but his absence from its services, his lack of missionary zeal, and his daily life led an earnest young Christian to think he was unconverted, and to talk to him about his spiritual welfare. The thought that his life had not borne witness for the Master he professed to serve, so impressed him that he said to himself: "To think that some of the young folks didn't know that I was a church-member, and were concerned for the old man! I've been a silent partner long enough. It is time I woke up and worked for the Lord; time to let my light shine so that the young folks can see it."

There may be others who have been "silent partners" in the church long enough to be an occasion for stumbling to its younger members. They listen complacently to reports of labor performed, literature distributed, missionary visits made, and congratulate themselves on the good work done by the church, and settle down again for "a little sleep, a little slumber, a little folding of the hands to sleep."

But, good friend, while reading the encouraging reports in this paper, how much of the work do you do? How

many books have you loaned? How many tracts distributed? How many of your neighbors have you visited? How many copies of *The Signs of the Times* are you selling? How many? Are you an active or a "silent" partner in the King's business? If all the church-members had done the same amount of work as yourself, what would the record be? There will be no "silent partners" in heaven.—*Australasian Signs of the Times*.

Encouraging Outlook in the Central Union

THERE are evidences that new life is coming into the canvassing work throughout the field. The canvassers' institutes which have been held recently have been well attended, and from them a large number of canvassers are going out to engage in the work.

The *Pacific Union Recorder* of April 23 says: "The outlook for a successful year in circulating the printed page in western Oregon and western Washington is very encouraging."

Reporting a twelve-hours' experience, A. S. McCully, writing to the *Southwestern Union Record*, says: "I recently made a trip to visit some canvassers in the field, and while out, spent twelve hours canvassing for 'Coming King' with the following results: exhibitions given, twenty-seven; orders taken, twenty-five; value, \$31.50. I never saw the people more willing to buy books than at the present. The season is now advancing nicely, and prospects are bright. Let us who are canvassers press our work by putting in faithful time."

A large number of canvassers have gone into the field in Kansas. A good number are to go out this summer in Nebraska, and following the canvassers' institute to be held at Union College the latter part of May, many students expect to engage in the canvassing work during vacation, in the different conferences in the Central Union. Some of our brightest and best students in the college are by this means making their way through school. And we do not know of a better way they could do it.

So, altogether, the outlook for the canvassing work is encouraging. More attention is being given to this work than has been given to it for some time, and we may expect to see gratifying results.

W. A. COLCORD.

Bright Prospects in Scotland

EDINBURGH, SCOTLAND,

April 26, 1903.

DEAR BROTHER: The work is prospering in Scotland. The Lord is going before us, and all the agents are doing well. Our great need is more laborers, and you can not know how our hearts were cheered last week to receive the news that re-enforcements were on their way to this field. With this addition to our company of workers we confidently expect to see successes attained in Scotland this summer which have never been approached before.

April 28.—Our brethren from America arrived at 5 P. M. on the 27th, and we were very glad to see them. They landed at Greenock, and I met them at the boat. They had a long voyage, but a pleasant one, and would recommend any others coming to Scotland to come directly by the Allan line to Glasgow.

They say that there were but few passengers on board, and they had the privilege of the entire boat, and ate in the first-class saloon.

They all seem to be pleased that they are in Scotland, and I can assure you that we are pleased to see them. All seem to be anxious to get to work, and we will endeavor to give them the best that we have. Thanking you again for your thoughtfulness for Scotland, and extending to you a most hearty invitation to visit us, I remain,

Your brother in the work,

W. B. SCOTT,

General Agent.

The persons mentioned above as having arrived in Scotland are the four agents who sailed from New York, April 15, namely, Andrew Ness and his wife, of Pennsylvania; James McKay, of North Dakota; and David Johnson, of Wisconsin. May the Lord richly bless their labors.

Current Mention

—Through United States Consul McWade, at Canton, China, details have been received at Washington of a great famine in Kwangsi Province, China, by which 150,000 people have been reduced to starvation.

—A number of manufacturing plants in Chicago have decided to leave that city and locate in a smaller city, on account of the trouble and loss they have experienced from labor strikes in the Western metropolis.

—A dispatch from The Hague says it is announced that Finns of all classes have decided to issue an appeal on May 12 to the public opinion of all Western countries, in which they will protest against the violent measures of the Russian government that are being enforced in Finland.

—Satisfactory tests have recently been made of the giant sixteen-inch gun at Sandy Hook, which throws a shell weighing nearly a ton and a quarter, and has a range of about twenty miles. Smokeless powder is used, but to explode this about sixteen pounds of black rifle powder is necessary for each discharge.

—Conflicting reports of Russia's intentions regarding the occupation of Manchuria continue to be published in the press dispatches, but it can safely be said that Russia has no intention of giving up her hold on China. At the same time Russia seems anxious to preserve friendly relations with the powers, and especially to maintain her traditional attitude of friendship for the United States.

—A Constantinople dispatch reports that thirteen Christians were killed and nineteen were wounded, and three Muslims were killed, during the recent outbreak at Monastir. In an encounter between imperial troops and a force of insurgents in the neighboring village of Zapari on May 6 eleven Bulgarians were killed, and seventy-four were made prisoners. There has been a wild panic in Monastir, Macedonia, since Thursday, when there was a series of dynamite explosions, followed by murderous street fights, in which women took part by the side of the men.

—It is believed at Rome that the recent visit of Emperor William to the pope was made for the purpose of attempting a reconciliation between the Vatican and the Italian government.

—According to a report issued by the Inter-State Commerce Commission, railway accidents in this country during the last three months of the year 1902 caused 266 deaths and bodily injury to 2,788 persons.

—A new malady known as the tropical worm disease has attacked 20,000 miners in Westphalia, Germany, and the government has sent a force of 150 doctors to combat it. The disease attacks those who rarely come above ground in their work, and is frequently fatal.

—The city of Valparaiso, Chile, was, on May 12, given over to a mob led by the striking dock laborers, which after a fierce fight with the police, in which many were killed and wounded, routed the latter, and held full possession of the city. The police were withdrawn and kept within their barracks, the authorities seeming to be powerless to check the disorder. Much damage was done to property in the city and harbor.

—The recent massacre of Jews at Kishinef, in southwest Russia, in which fifty persons were killed and several hundred severely injured, is largely due, it is said, to the economic conditions which have grown up there through the superior business capacity of the Jews, who have acquired control both of trade and of employment in all the larger towns. Reports of the massacre state that the most dreadful atrocities were perpetrated upon the victims, the city being given over to the rioters for nearly a week, the police and soldiers remaining passive spectators of the scenes.

—Evidence which has come to light in connection with the search for the maker of the dynamite bomb left on the Cunard pier in New York City to be placed on board the "Umbria," affords reason for believing that the mysterious disappearance of the White Star steamship "Naronic," which left Liverpool in February, 1893, carrying a crew of fifty-five men and fifteen passengers, and was never seen or heard from afterward, met its fate by means of a bomb exploded on the ship while at sea. The evidence consists of a note written in French, found among some effects left by the man who sent the bomb to the pier, containing the statement, "The destruction of the 'Naronic' was complete."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1903

ATLANTIC UNION CONFERENCE

Maine.....Sept. 3-13
New England.....Aug. 27 to Sept. 7
New York.....Aug. 27 to Sept. 6
Pennsylvania, Kingston.....June 4-14
Vermont.....Sept. 3-13

CANADIAN UNION CONFERENCE

Ontario, Berlin.....June 18-28
Maritime, Fredericton, N. B.....
.....May 29 to June 8

LAKE UNION CONFERENCE

Wisconsin, Oshkosh.....Aug. 12-24

NORTHERN UNION CONFERENCE

Manitoba.....July 1-8

Minnesota, Stillwater.....May 29 to June 7
North Dakota, Carrington.....June 23-28
South Dakota, Madison.....June 10-21

CENTRAL UNION CONFERENCE

Iowa, Colfax.....May 28 to June 7

PACIFIC UNION CONFERENCE

Upper Columbia, Pendleton.....May 14-24
Western Washington, Centralia.....May 21-31
Western Oregon, Salem.....May 28 to June 7

EUROPEAN UNION CONFERENCE

South England, Portsmouth.....May 29 to June 7
Denmark.....June 9-14
Norway.....June 16-21
Sweden.....June 23-28
German Union, Friedensau.....July 2-12
German Switzerland.....July 15-19
French Switzerland.....July 21-26
North England.....July 31 to Aug. 9

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Ontario Camp-Meeting

THE annual conference and camp-meeting of the Ontario Conference will be held at Berlin, June 18-28, and we hope to meet as many of the Sabbath-keepers from all parts of the conference as possible. This will be an important gathering; we are living in perilous times, and all should avail themselves of this opportunity to seek the Lord for light and power to stand amid the perils with which we are beset on every side. Elder Thurston, president of the union conference, and Elder R. A. Underwood will be with us, and we hope to have other help also from the General Conference. But best of all, the Lord will be there to bless all who will receive him. Important matters will come up for consideration, and each church should be represented by a full delegation. Let all come who can. Bring the children also. Read Joel 2:15-17. Tents will be on hand to rent. Let those who desire tents write to Elder S. G. Huntington, Berlin, Ontario.

In harmony with the recommendation of the last General Conference that I make Ontario my field of labor, I am closing my labors in the New York Conference, and hope soon to reach Ontario, and expect to be at the camp-meeting. Brethren and sisters, let us earnestly pray for the special blessing of God to rest upon us at the Berlin camp-meeting. G. B. THOMPSON.

Pennsylvania Camp-Meeting

THIS is the last time I can speak to you through the REVIEW before you will have decided whether or not you will attend this meeting. Eternal interests of far greater importance than all earthly things are involved in the decisions that some will make as to whether trifling things shall keep them and their children away from this God-appointed means of spiritual growth and power. The angels of God have been on the ground as an advance guard. God has greatly helped us, when outward appearances were much against us.

We have a nice location for the meeting, across the river from Wilkesbarre, in Kingston, on Pierce Street, easy of access to the street cars, and with pleasant surroundings. Elder S. S. Shrock's article in another column gives full directions for reaching the grounds. The reduced rates for round-trip tickets on the card order plan are made to Wilkesbarre, hence nearly all will come to some one of the depots in Wilkesbarre. One or two street-car fares will take them to the camp-ground in Kingston. We have arranged with H. Hackenberry's express delivery to carry from the depots in Wilkesbarre to the camp-ground all baggage which can not be carried by hand on the street

cars, and to return the same to depots at the close of the camp-meeting, for twenty-five cents for each piece. All checks for such baggage should be brought to the camp-ground, and our agent there will see to its delivery, and collect for the same. Considerable will be saved if all give strict attention to this instruction.

EXCELLENT HELP

Elders A. G. Daniells, S. N. Haskell, I. H. Evans, H. W. Cottrell, and M. Mattson are expected. Dr. Bradford and his wife, of the Philadelphia Sanitarium, will have charge of the dining tent, and otherwise labor for the good of the campers.

ESPECIAL EFFORTS

will be made to help the young people and the children by experienced persons who will have charge of their meetings. "Suffer the little children to come unto me, and forbid them not." Let all come, and let invitations be extended to friends and neighbors. "The Spirit and the bride say, Come. And let him that heareth say, Come." Our invitation may be the last call to some poor, struggling soul. Let all pray for the success of the meeting in the salvation of many souls.

Send immediately for card orders for reduced railroad rates to V. H. Cook, Box 614, Williamsport, Pa., and state what road you wish to go on to the meeting.

R. A. UNDERWOOD.

South Dakota, Notice!

THE South Dakota conference and camp-meeting will be held three miles southwest of Madison, June 10-21, in a beautiful grove on the bank of Lake Hermon. The first part of this gathering will be devoted to the business of the conference. We desire all our brethren and sisters to come early, that they may become better acquainted with the conference work, in order that we may pray and work together more intelligently. The last week will be devoted entirely to spiritual interests. Special attention will be given to youth and children. One day will be devoted to the interests of education. Do not miss this grand opportunity to become better acquainted with God and his Son Jesus Christ.

C. A. BURMAN.

Camp-Meeting Notice!

THE annual camp-meeting and conference for North Dakota will be held at Carrington, N. D., June 23-28. The churches will please elect their delegates to the conference on the following basis of representation: one delegate to each church organized and accepted by the conference, and an additional delegate for every ten members thereof. Delegates' credentials are to be supplied by the secretary, Elder A. E. Christian, Kenmare, N. D. Preceding this and beginning June 18, there will be a workers' meeting, at which we expect to have all our laborers present, canvassers included. This conference will be an important one, and we hope that all our brethren and sisters are planning to attend. Now, as never before, we should heed the admonition given in Heb. 10: 24, 25.

JOHN G. WALKER,

Pres. of N. D. Conf.

Maritime Conference

THE first annual meeting of the Maritime Conference of Seventh-day Adventists will convene at Fredericton, New Brunswick, May 29 to June 8. Ample ministerial help will be in attendance. We expect this meeting to be attended with great spiritual blessing. Let no trivial matters keep you away.

On the Intercolonial Railway those purchasing first-class ticket going journey, and taking a certificate showing that they are to attend the conference, will receive a return ticket free by presenting their certificate at St. John station when returning home. Those coming on the Star line steamboats from St. John to Fredericton should purchase a ticket for the Adventist conference at Fredericton and for return. This ticket will cost one dollar, and must be signed at the conference.

The boat leaves St. John daily, except Sunday, at 8:30 A. M. Street cars pass the Intercolonial station every ten minutes, going directly to the Fredericton boat wharf; fare, five cents.

G. E. LANGDON.

The Pennsylvania Camp-Meeting

THE Pennsylvania camp-meeting will be located at Kingston, across the river from Wilkesbarre. Those who come over any of the roads leading into Wilkesbarre will walk two blocks, or if willing to pay an extra fare, take car and ride to city square, and there take a West Pittston, Luzern, Dallas, or Harvey Lake care for Kingston, and get off at Pierce Street, and walk two blocks to the right, or east, to the camp-ground. Those coming over the D. L. & W. R. R. will get off at Kingston, take car at depot, and ride to Kingston corners, where they will transfer and take any of the cars already mentioned, which run to the left, or out Wyoming Avenue to Pierce Street. They should bring their hand baggage with them on the street car; also bring their baggage checks to the grounds, and leave them at the grocery tent. Arrangements will be made by the conference to secure as cheap drayage as possible.

Those coming will need to send at once to V. H. Cook, Box 614, Williamsport, Pa., for card orders for reduced rate round-trip tickets. Be sure to keep this article, and bring it with you for reference on the way.

The meeting will open Thursday evening, June 4. Let all try to be on the ground a day or two before, so as to have time to get the tents and everything in good trim before the meeting opens; and then stay till the last meeting has closed.

While we hope for a good attendance from all parts of the State, I would especially urge our dear people in the eastern part of Pennsylvania to make a strong effort to be at this important gathering. We may never again have the camp-meeting so near our door. Bring your children with you; come with the peace of God in your hearts, and you will be sure to enjoy a profitable meeting. Let us plan as families to be ready to meet our God. He is coming soon.

S. S. SHROCK.

The Minnesota Conference and Camp-Meeting

THE annual session of the Minnesota Conference of Seventh-day Adventists will be held in connection with the State camp-meeting at Stillwater, May 29 to June 7. The regular business of the conference will be confined to the first four days of the meeting, May 29 to June 2. The regular workers' meeting will precede the conference, being held from May 22-29.

Churches will please elect delegates at once, and send names of the same to the conference secretary, Elder H. F. Phelps, 118 W. Minnehaha Boulevard, Minneapolis, Minn. Each church is entitled to one delegate at large, and one delegate for every fifteen of its membership.

The different lines of railway in the State have kindly granted a reduced rate of one and one-third fare for the round trip, on the certificate plan. To secure the reduction, each one, when purchasing his ticket to come to the meeting, should secure a certificate for the same from the agent. This certificate should be brought to the camp-ground and turned in immediately to the secretary, Elder H. F. Phelps. Those traveling over more than one line of railway in coming to the meeting should purchase a ticket over each line traversed, and should be sure to secure a certificate for each ticket purchased. This is an important point, as a large portion of those who will attend the meeting will have to change in St. Paul. Certificates will not be honored if issued to cover the purchase of more than one single-trip fare. In order to secure the reduction, tickets must be purchased from May 26 to June 1 inclusive, and they are good for the return trip any time during the meeting, and to June 10 inclusive. Those who fail to take the certificates, as directed,

will have to pay full fare both ways. Tickets are honored by the railway companies only on the date of sale, so no one can purchase them during the specified time, and expect to use them at a later date.

We trust that all our brethren will make a special effort to attend this gathering. Many important measures will come before this meeting, and the counsel of each brother and sister in the State is needed, especially of those who are bearing the responsibilities in the home, on the farm, in the workshop, etc. Brethren, let us each lay down the busy cares of the home and business for a few days, and come up to this meeting prepared to share in the responsibilities of the work that the Lord has laid upon us to perform. May the heart of every member in Minnesota be uplifted to God in supplication for the success of this gathering and of his work in this State.

MINNESOTA CONFERENCE.

The Gospel to the Sick

If you have ever been ill, you remember how heavily time hung on your hands, although the entire family were working untiringly for your comfort. But suppose that you had been in a hospital with perhaps a dozen other patients in the same ward, and one nurse trying to care for them all!

The city hospitals all over our land are filled with people whose plans and hopes for life have been more or less blasted, and whose hearts are especially susceptible to the influences of the gospel. Here is a splendid missionary field. Nearly all hospitals have certain visiting days, when permission would be granted to distribute to the patients such literature as the management approves.

The Life Boat has been found to be an excellent paper for this purpose. Where it has been introduced to the hospitals, the patients read it eagerly, and pass it from bed to bed. Then there are thousands of nurses, many of whom are noble and self-sacrificing souls. They will by the same means get a glimpse not only of our truth, but also of our medical missionary work. The same would be true to a certain extent of the physicians and hospital management. We are not only to proclaim the gospel from the pulpit, but also to carry it to the prison cells, military camps, and the bedside of the hospital patients.

A subscription paper passed among business men for this purpose would meet with the heartiest response,—two dollars will pay for ten copies of *The Life Boat* for one year,—or perhaps some one would donate the proceeds of one day's sales of *The Life Boat* for this purpose.

We believe that God will put it in the hearts of our young people to interest themselves in this matter, as it will open up a host of missionary opportunities. Address your State tract society, or 28 Thirty-third Place, Chicago.

DAVID PAULSON.

This Will Interest You

THE Correspondence School for Nurses connected with the Sanitarium Medical Missionary Training School will begin a new class the first of July, 1903. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fifth year this work has been in progress, and hundreds are availing themselves of it. Our pupils during the year of 1902 nearly doubled in number those of any previous year. Studies in eleven subjects are given, among which Christian Help work, and care and treatment of the sick are prominent. Our lessons have recently been rewritten and enlarged, and are in every way improved.

The tuition fee is five dollars for the entire course. This amount is to cover the cost of sending out lessons, correcting the replies, and returning the reports to the pupils. The few text-books required for this work are furnished at actual cost price. We shall organize a new class in July, which will continue one year. By taking double lessons some students finish in six months. We shall be glad to hear from all who are interested. A descriptive circular giving full particulars,

also testimonials from those who have taken the course, will be sent free on application. Address Correspondence Department Sanitarium Training School, Battle Creek, Mich.

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:—

D. S. Williams, Stewardson, Ill., *Signs*.

Ezra Pennington, 217 W. 7th St., Oklahoma City, O. T.

Bert Cool, Murdocksville, Pa., *REVIEW, Signs, Instructor, Life Boat*.

R. L. Hodges, Galax, Watauga Co., N. C., *Signs, Instructor*, and tracts.

Ernest Budd, Kettle Falls, Wash., *Signs, Sentinel, Instructor, Little Friend*.

Alice Kendall, Hickory, N. C., *Signs, Gospel Herald, Instructor, Little Friend*.

Mrs. B. W. Garner, Box 242, Valley, Neb., *REVIEW, Signs, Sentinel, Instructor*, and tracts.

Mrs. Perley E. Wilson, Mobile (Oakdale), Ala., *Signs, Life Boat, Instructor, Little Friend*.

L. D. House, Ponoka, Alta., N. W. T., *Signs, Instructor, Life Boat, Little Friend, Good Health*, and tracts.

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.—A number of good strong men to work in and around a sawmill. Address W. H. Kynett, Mellen, Wis.

WANTED.—To hire a good farm-hand for six months. Will pay good wages. Address M. E. Coe, Belle Prairie, Minn.

WANTED.—Good Seventh-day Adventist girl to assist in light housework. Address Mrs. S. Block, 160 Chicago Ave., Kankakee, Ill.

WANTED.—To correspond with experienced shingle sawyers and other mill-hands who are Sabbath-keepers. Large wages and steady work to right persons. Address immediately Lock Box 51, Lynden, Wash.

WANTED.—Woman to do housework, plain sewing, and fruit canning in season. Work furnished to her the year round. Also, a man to work on fruit farm. Address J. S. Comins, R. F. D., Battle Creek, Mich.

FOR SALE.—Good ¼ sec. of land in Clark Co., South Dakota; fair buildings, fine grove, abundance of good water, 1 mile from church and church school; desirable location. Must be sold soon. Price, \$22.50 an acre. Address B. F. Christy, Willow Lake, S. D.

WANTED.—In family of two, where other help is kept, a Sabbath-keeping woman for general housework. A comfortable situation, good wages, and appreciation await a reliable person. Address Miss Anna Frazier, 175 S. Lake St., Aurora, Ill.

WANTED.—Ladies or gentlemen, to handle "Ladies' Guide," "Home Hand Book," "Plain Facts," "Great Controversy," "Patriarchs and Prophets," or "Thoughts on Daniel

and the Revelation." Good city territory, healthful climate, and a very needy field. Please write to the General Field Agent of the Superior Mission Field, E. Fred Hutchinson, 123 West Park St., Marquette, Mich.

FOR SALE.—The Good Health Café and Pure Food Store at Omaha, Neb., must be sold at once, owing to health of proprietor. Established over a year; nice trade. Handles wholesale, city retail, and the consumers' trade. Best location of any city in the country. Fine opening for cook and trained nurse. Price, \$1,000, cash. Address immediately Battle Creek Pure Food Store, 2023 Farnham St., Omaha, Neb.

FOR SALE.—Fifty acres good black land, all in cultivation; 2 new houses,—one, four-room, hall, front and back porches; the other, two-room rent house,—all nicely finished. Good barn and other outbuildings; \$150 worth of picket fencing around front and back yard, garden, and orchard. Also a Deering binder, wagon, Disc drill, Disc plow, Standard cultivator, and turning plow. Price, \$2,750,—\$1,000 cash, remainder on easy terms. This property is 20 m. north of Dallas (Tex.), the State metropolis; 2 m. from Plano, a prosperous business city of 3,000 inhabitants; also joins a good S. D. A. church and church school. Would prefer to sell to a S. D. A. Mild climate; wheat, oats, corn, cotton, all varieties of fruits and vegetables may be raised. Address J. B. Huguley, Boulder, Colo.

Obituaries

SMITH.—Died at Eugene, Ore., April 21, 1903, of scarlet fever, Orval Carlyle Smith, son of Mr. and Mrs. Archie Smith, aged 1 year, 9 months, 23 days. He was a very bright child, and dearly loved by all who knew him. We do not mourn as those without hope, for we know he is asleep in Jesus. S. E. DWYRE.

JACKSON.—Died at New Hope, Ark., March 9, 1903, of heart disease, Nancy Jackson, aged 76 years, 4 months, and 13 days. The deceased accepted present truth in 1892. She leaves two sons and one daughter to mourn their loss. Words of comfort were spoken from Job 20, by H. C. Handley (Methodist). C. J. MORGAN.

THOMPSON.—Died at her home, near Omega, O. T., April 13, 1903, of Bright's disease, Mary Rothe Thompson. She was converted and joined the Adventist people in 1886, and has ever been a devoted and loyal Christian, and was loved by all who knew her. She died fully expecting to have a part in the first resurrection. She leaves a sorrowing husband and many relatives and friends to mourn their loss. Words of comfort were spoken by Brother A. Voth, from the eleventh of John and other scriptures, to a large congregation. * * *

NORRIS.—Died at Vicksburg, Miss., April 14, 1903, of pneumonia, Rosa C. Norris, aged 55 years. She accepted present truth under the labors of the writer just four weeks and two days before her death. Sister Norris gave up all to follow Jesus and live this precious truth. She had been addicted to the use of narcotics from her childhood, but she threw them all away. Her hope of a blessed resurrection at the coming of Christ was firm. She leaves one daughter and two granddaughters to mourn their loss. The funeral services were conducted by the writer, from Rev. 14: 13. F. R. ROGERS.

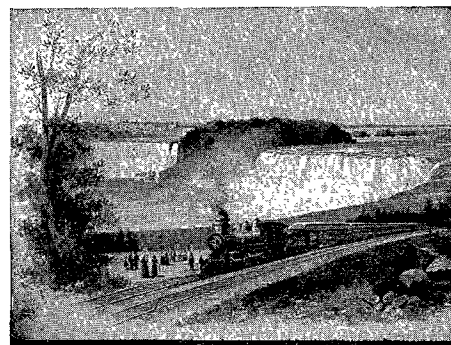
GARLOCK.—Died in Battle Creek, Mich., April 4, 1903, of a complication of diseases verging into consumption, William J. Garlock, aged 25 years, 9 months, and 19 days. His home was in Janesville, Wis., but he was here to obtain an education with the object of entering the ministry. At the age of fifteen he was converted and joined the Baptist Church. Five years later, through a series of meetings, he accepted the Bible truth on the second coming of Christ, the Sabbath

of the Lord, and the hope and reward of the saints, and united with the Seventh-day Adventists. He showed an earnest faithfulness till the day of his death. He leaves a father, mother, one brother, and four sisters to mourn their loss. He was taken by sorrowing relatives to the home in Wisconsin for burial. I. D. VAN HORN.

CRAIG.—Died at his home, in Lyons, Mich., April 28, 1903, Brother George Craig, who was born Feb. 11, 1827, in Richland, Ohio. Brother Craig had reached the ripe age of 76. In 1874 he attended a series of tent meetings held by Elder Burrill, and was converted and accepted present truth, and ever since that time was a faithful member of the Lyons church. He died with a bright hope in the first resurrection. He leaves a wife, one son, and two daughters, and a large circle of friends. Words of comfort were spoken from John 6: 40, by the writer, assisted by the M. E. pastors of the place. E. K. SLADE.

MORTON.—Died at her home at North Deering, Me., May 1, 1903, Mrs. Hannah E. Morton, aged 76 years and 10 months. For several years Sister Morton was in feeble health, and was tenderly and faithfully cared for by her daughter, Miss Eliza H. Morton. Sister Morton was a pioneer in our faith in this State, and her home was always open to all. Even the stranger was received with a warmth that made him feel his welcome. She was a sweet, faithful soul. Those who knew her could but love her. The blow fell heavily upon the daughter, who is the only remaining member of the family. Our hearts were sad when we laid away this mother in Israel, but we were comforted with the assurance that her work had been faithfully done, and her reward is sure. Soon will come the glad reunion in the blessed homeland. Remarks were made from 2 Tim. 4: 7, 8, by the writer. H. C. BASNEY.

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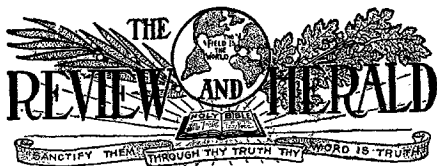
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BATTLE CREEK, MICH., MAY 19, 1903

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

WE understand that the special dedicatory services connected with the opening of the new Sanitarium building will be held on Sunday, May 31, and Monday, June 1. Special excursion trains will be run to accommodate the large number of visitors who are expected to be present.

SISTER EMMA T. EVANS, wife of Elder I. H. Evans, died in this city, Thursday morning, after a lingering illness, of endocarditis. A memorial service was held Thursday afternoon at the home of Elder H. Nicola, after which the body was taken to Ovid, Mich., where the funeral was held the following Sunday. Further particulars will be given later.

IN view of the importance and the general application of the principles involved, we have given considerable space this week to the report of the recent service in the Tabernacle in this city. The special instruction from Sister White, which was read at this service, is allowed to take the place of her usual article. As the Review Office and its work have been closely identified with the denomination for more than half a century, we are confident that all our readers will be interested in this matter.

BRETHREN D. W. REAVIS and C. D. Rhodes, of the Review and Herald Office, left Battle Creek, Saturday evening, the 16th, for New York City, where, with Elders Haskell, Cottrell, Jayne, and Brother S. N. Curtiss, of the Pacific Press branch, they will inspect the vicinity of the Eastern metropolis with a view to the selection of the new site for the denominational headquarters and the Review and Herald plant. The result of the committee's investigations will be reported in due time.

WE should be glad to publish a good report of every camp-meeting held during the present season. We hope that from many of these gatherings will come the good tidings of great spiritual refreshing, and we would like to spread the news. We ask for prompt reports of these meetings which will deal briefly but comprehensively with the business transacted, and will especially emphasize the spiritual experiences. We urge that the reports be written while these experiences are fresh in the minds of the writers.

ALTHOUGH the article by Brother Butler on page five is addressed to the brethren and sisters in Iowa, we would like to extend its application to all the States in which camp-meetings are held. We need a great spiritual revival in all our conferences; and if there can be a general attendance at our annual camp-meetings, they ought to be the means of bringing a new experience to many who have, at least in a measure, lost their first love. Nothing but a daily and living experience will meet the demands of these perilous times. We hope our people will make a special effort to attend the camp-meetings this year, and that those who speak the word to them will give the very message that is needed at this time.

FROM some of the delegates to the General Conference we learn that the readers of the REVIEW in other countries wonder why the paper is trimmed with so little margin, and we are told that this greatly injures the appearance of the page. In explanation we will say that if we should allow the same margin on the papers sent to other countries as on those sent to subscribers in the United States, we should be required to pay just double the present amount of postage on our foreign edition. This would be quite a serious matter to the Office, and inasmuch as we make no extra charge for postage to countries in the Universal Postal Union, we hope our readers in these countries will be willing to accept our explanation, and make the best of the situation.

WE invite the presidents of our conferences to remember the interests of the REVIEW at their several camp-meetings, and to make a reasonable effort to extend its circulation. We feel warranted in expressing our confidence that the families which receive this paper every week will be kept in close touch with the advancement of our work, and that they will be blessed in their own experience through its ministry. We believe that the work of giving this message would be hastened if this paper could be read in every Seventh-day Adventist family in America. Will not those in charge of our camp-meetings co-operate with us in the effort to accomplish this? Sample copies for use at these meetings will be forwarded free on application. Please send in your requests early.

TO those who are writing for the REVIEW we wish to express our thanks, and to ask them and others to contribute their best work for the benefit of our large family of readers. And we further wish to say that our contributors must not be disappointed if their articles do not appear in the paper as promptly

as they desire. There are a variety of reasons which may lead to a delay; some articles are long, and must wait until there is less demand upon our space; other articles may need careful study, and such pruning and changing as all writers are willing that an editor should make; other articles may not be quite adapted to the immediate needs of the paper; for these and other reasons, articles which are useful may be held some time before they appear. We ask our contributors to remember these facts, and not to feel troubled if their articles are not printed as soon as they are received. Of course there are some contributions which must be declined as not possessing the merit which entitles them to a place in the paper. Short articles dealing with the vital principles of the gospel, and especially with the application of these principles in the daily life, always have the preference.

A SUBSCRIBER has forwarded to us a copy of a newspaper in which appears an advertisement by a certain doctor who makes these claims: "I have discovered the marvelous secret of life, and I can make you live, for I can make you well, no matter what your sickness; I can make you strong and well, no matter how weak or crippled you are. With my Vital Life Fluid, the secret of which is known only to me, I cure every known ailment of the human flesh." We are asked to make an answer to these claims. We can do so in a few words. They are utterly absurd, and should not be given the least credence. It is astonishing that there are enough people who will respond to such advertising as this so it pays the advertiser, but it must be so, or he would not pay for the space. It only shows the folly and the credulity of poor human nature, longing for life, but unwilling to accept it upon the only possible terms. "Ye will not come to me, that ye might have life." With God is the fountain of life, and from this source alone can the Vital Life Fluid be obtained.

"River of God, I greet thee,
Not now afar, but near;
My soul to thy still waters
Hastes in its thirstings here;
Holy River,
Let me ever
Drink of only thee."

ROME never forgets to make use of a precedent that is to her advantage. To the invitation sent by the St. Louis exposition authorities to the Vatican to participate in the exposition, Cardinal Rampolla has replied that it is, above all, indispensable that the same procedure be followed as in the case of the Chicago World's Fair, and that the invitation come directly and officially from the United States government. To establish relations between herself and the United States government is a cherished project of the papacy, to gain which she is turning everything possible to account.