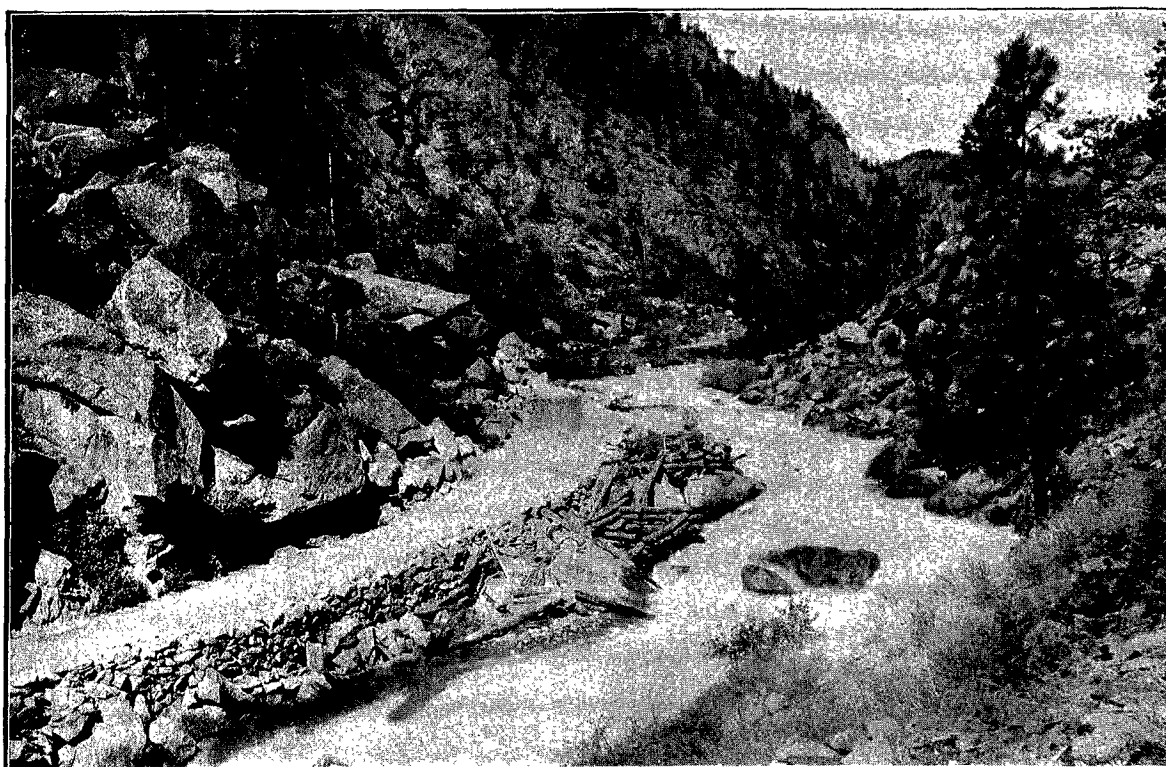


# The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, MARCH 17, 1904

No. 11



A TYPICAL MOUNTAIN ROAD IN COLORADO



## Publishers' Page

Conducted by the Department of Circulation  
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Company

### The Presentation Edition of Paradise Home

HAVING received so many calls for "Our Paradise Home" in special bindings, the publishers have placed this little book, in addition to the board and cloth bindings, in a very fancy cover, which sells for 75 cents. The styles of bindings for this book now are:—

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Orders for the above books may be sent as indicated in the last column of this page.

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

# The Advent Review and Sabbath HERALD

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

VOL. 81.

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## Editorial

### The Perfect Revelation

CHRIST was the effulgence of his Father's glory, the outshining of his glory, because he stood in the relationship of a son to the Father. He could be to all things outside of the Father the outshining of the revelation of the glory of God. No created being could do that, but he could do it because he was the only begotten Son. So that the Son, not by arbitrary appointment, but because he was the only begotten Son of the Father, could be the effulgence of his glory. Therefore, he could be the express image of his person, the very image of his substance,—the exact representation of his very being. What God the Father, the God over all, actually and really is, his Son actually and really is, and that because of the relationship that exists between the Father and the Son. The very character of God is revealed through his Son, so that he sets forth the glory of God, not in a general way, as it were, but he sets forth what he actually is—the very image and character of God, and that revelation could be made through no created being but the eternal Son, the only begotten. No other being could fill that place. Now he who is the head of the church is the head of creation. He who upholds the church upholds creation. He who came to represent God to the world is not an imperfect representation of his being, the character and love of God. This revelation is a perfect revelation of God. In this revelation we shall not be misled with any wrong ideas. Neither in him-

self nor in his teaching shall we have the least shade or shadow of the perversion of the nature or being or character of God. Let us follow Christ.

### Perilous Times

"IN the last days perilous times shall come." They are here. No one can have any question of this who gives any serious thought to the situation which we face to-day.. Whether we look without or within, whether we look at the experiences among the nations, experiences among individuals, in the industrial world, in the commercial world, whether we look at the experiences in the church at large, whether we look at the experiences of other denominations, whether we look at the experiences of this denomination,—perilous times have come. There has come into the teaching of the religious world generally such a perversion of the gospel that the gospel seems to have been shorn of its power to save man from sin. While the words of the gospel are the same to us, and we hear the names and the phrases used much as of old, yet there seems to be lacking that power of the gospel that actually saves men and women from their sins. Sin seems to rule in the life, the individual life and the public life. It seems as though the flood-gates of error were open wide, and there seems to be but few who have availed themselves of the power necessary to stand against it. Every day brings some new phase of this perversion of the truth, some new refusal to recognize the difference that ought to exist between the pure gospel of Christ and mere human theories—mere human speculations. Now, is it possible that in this closing time there should be such a situation, and yet there be no well-defined presentation of the truth of God that will bring deliverance from this tide of evil, that will bring victory into the individual life and into the church life? This message of the third angel, this advent movement, ought to have within itself that presentation of the truth, and that power, which shall meet every need of the hour. There should be a well-defined, straight-forward presentation of the gospel truth that will meet every phase of this perversion of the truth, and that will commend itself to those who receive it, and bring to them a personal experience of

deliverance from this power that is taking hold of all at this time. We ought to find that in this message. It ought to bring these results to us personally. It ought to bring deliverance from darkness and evil. It ought to do that for those to whom we present it.

### Christ and the Sabbath

OUR obligation to worship and serve Jehovah, the true God, rests upon the fact that he is the creator. "For all the gods of the peoples are idols; but Jehovah made the heavens." "The sea is his, and he made it; and his hands formed the dry land. Oh come, let us worship and bow down, let us kneel before Jehovah our maker." Every revelation of God the Father is made through his Son. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." All access to the Father is through the Son. "For through him we both have access by one Spirit unto the Father."

#### Christ the Creator

Christ, the Son, was associated with the Father in the work of creation, and it was through the Son, the eternal Word, that the work of creation was wrought. "All things were made through him; and without him was not anything made that hath been made." John 1:3. "Through whom also he made the worlds." Heb. 1:2. "God the Son, our Lord, is the organ through which the creative purpose moves. Through him the infinite God utters himself in his works. . . . The hand of inspiration writes the name of Jesus where artists put theirs, beneath all things in heaven and on earth, visible or invisible."

#### Christ the Redeemer

As it was through the eternal Son that God the Father revealed himself in creation, so it was through the same Son that he revealed himself in redemption. For "God was in Christ reconciling the world unto himself." The same Word through whom all things were made "became flesh, and dwelt among us." The Creator and the Redeemer are the same. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee." Isa. 43:1. It follows of necessity that the one through whom the power of God was manifested in the creation of the heaven and the earth should be the one through whom he

should manifest his power in the salvation of man; for—

#### Redemption Is Creation

Creative power is required for redemption, and the redemption of man is simply carrying out God's original purpose concerning creation. It is for this reason that the work of Christ in salvation is spoken of as a creative work. Thus we read: "By grace have ye been saved through faith; . . . for we are his workmanship, *created* in Christ Jesus for good works." And again: "For neither is circumcision anything, nor uncircumcision, but a *new creation*." And again: "Wherefore if any man is in Christ, there is a *new creation*: the old things are passed away; behold, they are become new." 2 Cor. 5:17. So it was that David prayed, "*Create* in me a clean heart." Converting power is creative power, and unless creative power is displayed, there can be no genuine conversion, and hence no salvation. He who can create can redeem. He who can redeem can create.

#### The Sabbath a Sign

A simple reading of the Sabbath commandment, as given in Ex. 20:8-11, shows that the foundation of the Sabbath of the Lord, the seventh day, rests upon the fact of the revelation of creative power in the making of all things, followed by the resting of the Creator. So long as these facts remain, so long does the foundation of the seventh-day Sabbath remain sure. And as creative power is the distinguishing characteristic of the true God, the Sabbath was made the sign between the true God and his people forever; "for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." And the Sabbath was not only the sign of the true God, as distinguished from the gods of the heathen, but it was also such a sign that through it the true God might be known. The Scripture thus states this fact: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." "Moreover also I gave them my Sabbath, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:20, 12. "Now as the Sabbath is God's sign by which men may know that he is the Lord, and as he is known only as he is revealed in Christ, it is the very certainty of truth that the Sabbath is God's sign by which those who hallow it may know God as he is revealed in Jesus Christ,—the sign by which men may know what God is to the believer in Jesus." So the Sabbath was instituted for the purpose of—

#### Revealing God in Jesus Christ

of teaching us of his power, of his divinity. And it follows, therefore, that he who observes the seventh-day Sabbath, the day upon which God in Jesus

Christ rested, the day upon which God in Jesus Christ let his blessing rest, the day which was thus hallowed and sanctified—the one who observes the seventh-day Sabbath, thus blessed, hallowed, and sanctified, acknowledges by this act that he believes in the true God, and in the divinity of Jesus Christ, through whom alone the true God is known. Thus the seventh-day Sabbath is the sign to all the world that Christ is the divine Son of God; that it is through Christ that the power of the true God is manifested as it was in creation, when he made the heaven and the earth, as it is also in re-creation, or redemption, when we are created anew in Christ Jesus. And so the Sabbath is the sign, not merely of the power of God manifested through Christ in the creation of the heaven and the earth, but it is the sign of the power which re-creates in Christ Jesus, the power which saves and redeems.

#### The Sign of Christianity

"In all this it must be borne in mind that it was in Christ and by him that God created all things; 'by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.' Thus it was Christ who created all things; it was Christ who rested on the seventh day from all his works; it was Christ who blessed the seventh day because that in it he had rested; it was Christ whose presence made the day holy; and it is the continuing, dwelling presence of Christ which sanctified, and *sanctifies*, the seventh day. It was Christ himself, therefore, who connected with the Sabbath of the seventh day that which is the reflection of himself, that which is the expression of what he is to the believer in him, so that whosoever would hallow the Sabbath might know that the Lord, who is known only in Christ, is his God. God's rest is in the seventh day; and God's rest is in Christ. It is impossible for God's rest to be in antagonistic places; for as with God there 'is no variableness, neither shadow of turning,' God's rest is the same wherever it may be. Therefore, God's rest being ever the same, God's rest in the seventh day, and God's rest in Christ, is precisely the same rest. And this, being impossible to be in antagonism, is in perfect unity, and therefore demonstrates that *the Sabbath is in Christ, and Christ is in the Sabbath*." These considerations make clear to us on what basis the Sabbath became the sign of the true God, and how much is involved in this sign. It is most emphatically the sign of genuine Christianity.

#### Christians and the Seventh-Day Sabbath

A Christian is a believer in Christ and a follower of Christ. A Christian ac-

cepts the revelation which God makes of himself in Christ, and lays hold upon the power of God in Christ as the means of salvation from sin. A Christian is a witness for the true Christ and the true gospel, as against any false Christ and a false gospel. The true Christ is the eternal Son through whom the true God is revealed, and the true gospel is "the power of God unto salvation." But the power of the gospel is creative power, the distinguishing mark of the true God, and the sign of that creative power, wherever revealed, is the seventh-day Sabbath. Every one, therefore, who believes in the true God, as revealed in the eternal Son, and every one who believes in the creative power of the true God as revealed through Christ for salvation from sin, ought certainly to accept with deep thankfulness the sign of that power in the observance of the genuine Lord's day,—the seventh-day Sabbath. To do otherwise, after God has made it known to us, is deliberately to turn from the true gospel of Christ.

#### Conclusion

What, then, is the Sabbath?—It is the memorial of the power of God manifested through Jesus Christ. What, then, is the Sabbath blessing?—It is the blessing of sanctification by the power of God working through Jesus Christ. What, then, is Sabbath-keeping?—It is the sign to the Christian that his confidence for salvation rests entirely in the work of Jesus Christ, in whom God is revealed both as creator and as redeemer. All this is inseparably connected with the seventh-day Sabbath and its true observance. When this is really understood, those who desire the fulness of the blessing of the gospel of Christ will gladly turn away their feet from the Sabbath, from doing their pleasure on God's holy day, and will call the Sabbath of the Lord, the seventh day, "a delight, the holy of the Lord, honorable."

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." "Blessed is the man that . . . keepeth the Sabbath from polluting it."

#### "Have Faith in God"

It is a great error to put man in the place of God. It is a worse error to put the devil in God's place. Yet there is a way in which many Christians unthinkingly make this dreadful mistake; of course with great detriment to their spiritual interests.

God is omnipotent. But how often do we see professedly Christian people talking and acting as though they had to contend with an omnipotent devil, assisted only by a God of limited powers. Do we not often meet with just such people in the Christian church?—Yes, it is common to find those there who yield

to the pressure brought against them by the devil, and allow the tide of affairs in their own lives and in the church to be turned out of the channel of God's providence, as though it were the only thing possible for them to do. They have not the faith to plan and to work for advance moves and victories under their divine Leader. They allow the devil to put himself in the place of God to them and become their dictator, the one whose will must prevail. The devil is never slow to do this when he is given the opportunity.

We need faith enough to keep in mind the great fact that God, and God only, is omnipotent. And we need to remember what "omnipotent" means. It is the devil's constant effort to work upon us that species of deception which in human affairs is commonly designated by the term "bluff." His work in this line is stupendous, far surpassing anything ever done by man. His frauds are the greatest known. He goes about like a roaring lion, and he roars out his lies with great positiveness. The greater the lie, the greater is his positiveness and assurance in asserting it. By this and a very bold front he seeks to carry his point and force his intended human victim to yield the ground of faith.

That God hasn't forgiven your sins; that you can not overcome; that it is impossible to obey God's commands; that you can not be saved; that God's promise is bound to fail,—any or all of these baseless lies the devil will shout in your ears in his most positive tones when he sees you starting out to serve the Lord. If you are taking down from its secret shrine some idol that has kept away God's blessing, you will be certain to experience what the song describes—

"Beelzebub came rushing up, and said with awful roar,  
"You can not get along without that shelf behind the door!"

It is the roar that he relies on to carry conviction to your mind that he is telling the truth. But God's word exposes it all. It is simply a lying "bluff," resting on nothing but wind. "We are not ignorant of his devices."

God is omnipotent; the adversary of our souls is finite. What is finite power compared with omnipotence? What is a drop of water compared with the ocean? a grain of sand compared with a mountain chain? The ocean can be measured; it is not infinite; so that it is really possible to make a comparison between it and a drop of water, or between a mountain and a grain of sand. But not so of a finite quantity and an infinite quantity. No comparison can be made between them. No comparison can be made between finite and infinite power. Omnipotence is infinitely greater than the greatest finite power that is known. Omnipotence means "all power;" and "there is no power but of God." The very power that is exercised against his

truth and his people is power that God permits to the adversary, to make manifest the results of his rebellion.

Let our confidence be in the power that is infinite. Shall we believe the word of the Lord? or that of the arch-deceiver? If we believe what Satan tells us, we shall view him as on the throne of omnipotence, with God far off in the background. But if we accept God's word, we shall see him on the throne of omnipotence, our helper and our defense. "Have faith in God."

L. A. S.

### Why Palestine Is the Storm-Center

IN views of the last-day conflict of the nations given to Joel the prophet and to John in the Revelation, each saw the forces gathering round the land of Palestine.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near. . . . Let the heathen [the nations] be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3: 12.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 14-16.

In all the grouping of the forces, one can see plainly that if this present war in the far East should involve other European nations, the critical point would be transferred to the near East, as the Eastern Mediterranean is called. Palestine becomes the center of conflict for two reasons, its geographical position and its religious associations. Sentiment and superstition enter into the wars of nations, as well as commercialism.

As to the geographical position of Palestine, which has made it a historic meeting-place in the conflicts of the nations, Maspero, the historian of Egypt and ancient civilization, says:—

Some countries seem destined from their origin to become the battle-fields of the contending nations which environ them. Into such regions, and to their cost, neighboring peoples come from century to century to settle their quarrels and bring to an issue the questions of supremacy which disturb their little corner of the world. The nations around are eager for the possession of a country thus situated; it is seized upon bit by bit, and in the strife dismembered and trodden under foot. . . . From remote antiquity Syria was in the condition just described. By its position it formed a kind of meeting-place, where most of the military nations of the ancient world were bound sooner or later to come violently into collision.

It was there that the "king of the north" and his ally turned back Napo-

leon, as he marched toward Constantinople, a reverse, which, he said, "changed the destiny of the world." As to-day it overlooks the Suez Canal, the water gateway between Europe and the Orient, it becomes all the more a strategical point. Because in ancient times it was the central point on the highway of the East and West, the Lord set his people there. The light might have shone out from that center as from a city set on a hill. The sequel shows how sadly short the chosen people came; yet nevertheless God so overruled that he bore witness to all the world by his dealings with this land and its people. And now superstitious and perverted views, based on these associations, help to complicate the political situation, adding the religious reason to the geographical for making Palestine the central point of contention. Nothing more embitters war than the intermixture of religious jealousies. The London Spectator, commenting on the relation of Palestine to the political situation, says:—

People often ask how it is that the future of Palestine presents such difficulties. The reason is simply that Jerusalem—you can not separate Jerusalem from Palestine—is the sacred city of so many creeds and warring faiths. Not only is it the holy place of all the Christian churches, and two of them quarrel bitterly over it—the Greeks and the Latins—but it is also one of the most sacred places in the Mohammedan world. Mecca and Medina are hardly more sacred than the Mosque of Omar. That is a fact which is often ignored by Europeans, who forget that to turn the Mohammedans out of the temple enclosure would disturb the whole Moslem world, from the Straits Settlements to Albania. We must never forget that Mohammedan pilgrims from India visit Jerusalem, just as Christian pilgrims visit it from Europe. Lastly, Jerusalem is profoundly sacred to the Jews, and the Jews are beginning to be locally numerous and important. Most certainly there are no elements of difficulty wanting in the problem of the future of Palestine.

This suggests how naturally the Turk will transfer his seat to Jerusalem, "the glorious holy mountain," when driven from Europe. It was really a quarrel about the "holy places" of Palestine that precipitated the Crimean War. It is well known that under the excuse of protecting pilgrims and religious settlements of various sects, the door for interference by the powers is always kept open. We can plainly see to-day why this point is to become the storm-center in the coming whirlwind of world-wide war. We are getting into this region with our missionary forces. Progress is reported by the workers. It is good to think of the everlasting gospel of peace being sounded once more over that land, before it becomes the scene of the final struggle. Exalted highly in the divine program of history, it becomes at last the meeting-place of universal war and ruin.

W. A. S.

### World-Wide War

Nor yet do we behold the reality of world-wide war, but we stand facing the most alarming prospect of it that ever darkened the sky of peace. A newspaper cartoonist has quite forcibly depicted the situation by representing the round ball of the globe as a bombshell, with a hand about to apply a lighted match to the fuse. The hand represents the war spirit, and if the fuse is lighted, the explosion will involve the whole world.

Is it to this that modern civilization has led the world? Is this the outcome of centuries of boasted progress in scientific and industrial pursuits? Was it all only to lead the world to a general smashup? If modern civilization can not be regarded as the cause of such a catastrophe, is it nevertheless powerless to avert it? In either case, it is found sadly wanting. It is not what the world most needs. It is not that which brings peace, and that prosperity of which peace is the foundation.

Every great nation on the earth is to-day actively preparing for war. The United States, once so secure in its isolation from Old World quarrels, now has its interests to safeguard in the threatened strife, in common with the powers of Europe. It is now itself an Old World power; for it has territory lying along the coast of Asia. It is by no means certain, in the opinion of sober-minded men of affairs, that this country will not be drawn into war before the powers now fighting in the far East shall have laid down their arms.

Russia and Japan are at war. Both these powers have allies and sympathizers among the other world powers. The integrity of China is at stake, and with it vast commercial interests shared by the world powers. Russia is anxious to involve other nations in the war. Ever since Napoleon's disastrous retreat from Moscow, Russia has felt secure from invasion, and has little to fear in this respect from a European war. The first successes of the present war have been on the side of the Japanese. Russia has lost military prestige, which she feels that she must regain. To do this she would begin war in another quarter. We are told that Russia may decide to attack Turkey, and suddenly force her way to Constantinople. The Russian Black Sea fleet is said to be ready to attempt the passage of the Dardanelles in defiance of the prohibition of Turkey and other European powers. We are told also that a strong sentiment exists in Russia in favor of a war with England. France is the ally of Russia, and Germany has interests which cause her to stand with Russia rather than with England. Should Russia begin war upon Turkey or England, the echo of the first gun would be taken up and repeated all over Europe, and

in the Western hemisphere as well. The way is prepared for just this result to follow. The world never faced a situation like it before.

There is danger that further successes of the Japanese may alone precipitate the general storm. This is pointed out by the editor of the *New York Sun*. In an editorial calling attention to "Paris, the Danger Point," the *Sun* says that the present French premier, M. Combes, who is the "mainstay of French neutrality," is likely soon to be succeeded in office by M. Doumer, formerly governor-general of French Indo-China and now a leading figure in the Chamber of Deputies, who is a champion of the policy of active co-operation with Russia in the far East. Russia is France's only ally in Europe, and the loss of military prestige by Russia is a blow to France. "A number of Paris newspapers, headed by the *Figaro*," says the *Sun*, "point out that the security of France depends on the maintenance of the military prestige of Russia, her sole ally in Europe, and that her own position would be seriously weakened if Russia should be beaten by an Oriental power and forced to sign an ignominious peace. They further direct attention to the fact that should France insist upon maintaining neutrality, she would practically serve the turn of Russia's enemies, because neither the Black Sea fleet nor the Baltic fleet—which, in the course of three months, is expected to be re-enforced with four or five new war-ships—could proceed with desirable celerity to the seat of war unless they could avail themselves of the French coaling stations on the route to the far East."

The administration of the affairs of the French navy is a weak spot in the Combes cabinet, says the *Sun*, which M. Doumer threatens to expose when a favorable opportunity arises. There is, says the *Sun* further, great lack of harmony in the French cabinet. The governmental equilibrium under M. Combes is by no means stable.

Under these circumstances the news of a sudden serious reverse to the Russian arms might precipitate a crisis in France. "The capture of Port Arthur or of Vladivostok," says the *Sun*, "or a decisive defeat of a Russian army in Manchuria, might suffice to provoke an outburst of public feeling that no ministerial majority would be able to withstand." And when France moves to Russia's aid, England will promptly take position on the opposing side, and Germany, Austria, Turkey, the United States, and other lesser powers will naturally be drawn into the strife. The whole world will become a harvest field of death and ruin.

It is an appalling prospect, yet it is conceded to be real, and no figment of pessimistic minds. It makes more real

to the minds of those who have understanding of the times, the prophetic picture of four angels standing in the four corners of the earth, holding the winds of strife that are ready to blow, until the sealing work of God in the earth is completed. It should stir us to greater zeal in the discharge of the duties of this hour.

L. A. S.

### Investigating Mormonism

THE evidence thus far gathered in the remarkable investigation now being made by the Senate committee at Washington into the character of Mormonism, points strongly to the conclusion that Senator-elect Smoot, of Utah, will be excluded from the Senate on the ground of his official connection with the hierarchy of a church which upholds polygamy. The statements elicited by the committee from President Smith, of the Mormon Church, show that polygamy is still upheld and practised by representative Mormons, the chief official setting the example in disregard of the law. The impression made by President Smith before the committee puts the Mormon Church in an attitude of defiance toward the government, resting apparently on the confidence that the hand of the federal government can not reach the church now that a State government exists in Utah, which State government is under Mormon political control.

An interesting feature of the investigation appears in the fact that it gives the Mormon Church an opportunity to extend its work at the expense of the government, by sending out such portions of the testimony introduced as it may wish to bring before the public, under the franking privilege enjoyed by all members of Congress. By virtue of this privilege the Mormon Church can, if it chooses, have the Book of Mormon, the "Book of Doctrines and Covenants," and the "Pearl of Great Price," which are the standard works of the church, printed and sent out free of cost as "Senate documents." It is apprehended that the Mormon leaders will avail themselves of this opportunity before the investigation is ended.

It seems probable that this case may result in setting up the precedent in this country of debarring from federal office any active adherent of the Mormon religion; in other words, excluding an individual from public office on religious grounds. Such a precedent, though it might seem justified by necessity in the first instance, would be dangerous and harmful in a high degree.

There is something suggestive in this governmental examination of a system of religion. It is a strange thing, one that has never been done in this nation before, but which will be repeated more than once hereafter; for other religions

than the Mormon are to be put under governmental scrutiny. The truth of God will be falsely accused, and brought to trial before men of authority, in this and in other lands. We are admonished to sanctify the Lord in our hearts, and be ready to give a reason of the hope that is in us, with meekness and fear. We should all be prepared to be called to the witness stand in behalf of the truth. We are repeatedly assured that this experience will come to many of Christ's followers in the closing hours of the great controversy which has centered for ages around his truth.

L. A. S.

### Washington, D. C.

THE work is onward. The most successful meeting we have ever had in all my experience in Washington was held last Sunday evening, March 6. I am certain there was the largest outside attendance I have ever seen here, and when the character of the people is considered, and the deep interest manifested, it was certainly most encouraging.

Brother W. A. Spicer spoke on the subject of Russia in prophecy, the coming Armageddon, and the sealing work, and we believe that all saw the old truth in a new and startling light.

Our public meetings are held in a very good hall, located in a most central position, accessible to all parts of the city. For fourteen weeks, from ten to twenty thousand leaflets have been placed in as many homes weekly. These leaflets are large, four page, and contain a comprehensive summary of the last discourse, and an announcement of the subject for the next Sunday. These are also given to the people at the close of the meeting, so they may take home with them a very complete statement of all they have heard, with scriptures quoted and indicated, historical extracts, etc. These leaflets are doing good work. Many desire the whole set from the beginning of the series.

A number of lawyers and professional men are deeply interested. One of the lawyers has not missed a meeting. They seem nearly ready to obey. There are more openings for visiting and Bible work than can be filled. This field is ripe for the harvest. Great opportunities

### Unlimited Possibilities

are before the workers here. I believe that every one who reads this article is deeply interested in the prosperity of the work in Washington. But very few can come to this city personally. And we earnestly hope that those who come to work will first have a definite understanding with those in charge of the work. W. T. Bland, secretary of the school board, J. R. Scott, secretary of the sanitarium board, and A. P. Needham, business manager, are the brethren who have a special oversight of this department. No building is as yet in progress. Plans are being laid, and we are hoping that a

good amount of money will be sent in before a —

### Foundation-Stone

has been laid or a nail driven. We have often been told that our people much prefer to pay for our institutions before they are built rather than after. We believe it is so. You who read this article have the privilege of proving this to be true.

Very few will come in person, but all can send that which represents their love and sympathy for the work, and their faith in this move. You can send the representative of your strength, your energy, that which stands for your very heart; your treasure, the "sinews of war."

Up to the present date, March 8, the actual amount of money sent in for the purpose of paying the expense of the removal to Washington, and of building the institutions to be erected here, is \$3,144.57.

We are glad for this good beginning; but there will need to be the giving of large sums by a goodly number to make up the twenty-five thousand dollars needed by the first of May.

Consider the number of institutions to be built here,—training-school, sanitarium, and General Conference offices,—and that these institutions must be representative; consider the cost of the land, the laying out of the grounds, the furnishing of these buildings, and all who have had any experience in building up such institutions will say that one hundred thousand dollars is a very small amount. We do not intend to erect expensive or extravagant buildings. We thank the Lord that he has sent to us special directions in regard to the character of the buildings to be erected in Washington. We quote from a letter of instruction written February 15:—

The instruction that has been given me in regard to the buildings to be erected in Washington is that it is not the Lord's will for an imposing display to be made. The buildings are to show to believers and to those not of our faith, that not one dollar has been invested in needless display. Every part of the buildings is to bear witness that we realize that there is before us a great, unworked missionary field, and that the truth is to be established in many places.

When I was last in — [one of the great cities], I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fire-proof, and they were erected to glorify the owners. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom the buildings belonged were not asking themselves, "How can we best glorify God, that we may enjoy him forever?" God was not in their thoughts. I thought, O that those who are thus investing their means could see that this display does not give them one iota of advantage with God! They are piling up magnificent buildings, but how foolish

in the sight of the Ruler of the universe is their planning and devising! They are not studying with all the powers of heart and mind what they may do to glorify God, that they may enjoy him forever. They have lost sight of this, the first duty of man. . . . The scene that next passed before me was an —

### Alarm of Fire

Men looked at lofty and supposedly fire-proof buildings, and said, "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire-engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that has been strong to save will be strong to destroy. No earthly power can stay the hand of God. . . .

The buildings that you erect must be —

### Solid and Well Constructed

No haphazard work is to be done. The buildings are to be thoroughly presentable, but no extravagance is to be seen. We are not to make it possible for worldlings to say that we do not believe what we preach,—that the end of all things is at hand.

The buildings should be put up at as little cost as possible. No money is to be spent on them merely for show. We are living in a time of fearful depravity. The whole world has thrown off the restraints of religion. Worldlings and church-members are making void the law of God. We are to bend every energy to the proclamation of the message of warning.

These directions will be most carefully carried out. You will note that the buildings are to be "solid and well constructed;" that "no haphazard work is to be done;" that while "no extravagance is to be seen," yet "the buildings are to be thoroughly presentable." This surely can not be done for less than one hundred thousand dollars. There are not a hundred thousand Seventh-day Adventists in the world. Some can give but little; therefore many will necessarily make large donations.

We are waiting for a gift of one thousand dollars, with which to start the list of donations. We shall not wait in vain. Send all gifts to W. T. Bland, 222 North Capitol St., Washington, D. C.

The sun is sinking in the west, but I see that its last beams are shining brightly on the beautiful Capitol building. O brother, the sun of mercy, of divine opportunity, is setting forever on millions of souls, yea, truly, on all the world, but its last rays are shining brightly, tenderly, mournfully, on all the beautiful, empty plans and works of men, and for those who know the truth these last moments of sunlight are moments of destiny. This is our opportunity.

O, hasten! for soon the night cometh when no man can work, when no man can give. NOW.

J. S. WASHBURN,  
Financial Secretary.

## 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.

### A Contented Mind

No longer forward nor behind  
I look in hope and fear,  
But grateful take the good I find,  
The best of now and here.

All as God wills, who wisely heeds  
To give or to withhold,  
And knoweth more of all my needs  
Than all my prayers have told.

Enough that blessings undeserved  
Have marked my erring track—  
That whereso'er my feet have swerved,  
His chastening turned me back;

That more and more a providence  
Of love is understood,  
Making the springs of time and sense  
Sweet with eternal good.

—J. G. Whittier.

### The Revelation of God\*

MRS. E. G. WHITE

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of his hands. Nature was their lesson book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even his eternal power and Godhead.

But while it is true that God could thus be discerned in nature, this does not favor the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works.

The things of nature upon which we look to-day give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master Artist. In this book of nature opened to us,—in the beautiful, scented flowers, with their varied and delicate coloring,—God gives to us an unmistakable expression of his love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or he might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that his mercy is not wholly withdrawn from the earth.

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature can not teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was that "true Light, which lighteth every man that cometh into the world." We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ."

In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. To the question of Thomas, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he can not interpret nature without placing it above God. He can not discern in it God, or Jesus Christ, whom he has sent.

He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship.

"Ye men of Athens," he said, "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father; there is a personal Christ, the Son. And "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

The psalmist says: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. God is the superintendent, as well as the creator, of all things. The divine Being is engaged in upholding the things that he has created. The same hand that holds the mountains and balances them in position, guides the

\*Reprinted from REVIEW of Nov. 8, 1898.

worlds in their mysterious march around the sun.

There is scarcely an operation of nature to which we may not find reference in the Word of God. The Word declares that "he maketh his sun to rise," and "the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: . . . he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "He maketh lightnings for the rain; and bringeth the wind out of his treasuries."

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out his plans. He employs his agencies that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its carpet over the earth; that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that he has instituted, but they are only the servants through which he effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God.

The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry, ye are God's building." In God we live and move and have our being. Each heart-beat, each breath, is the inspiration of him who breathed into the nostrils of Adam the breath of life, —the inspiration of the ever-present God, the great I AM.

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." "In its human wisdom the world can not know God. Its wise men gather an imperfect knowledge of God from his created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation he has made of himself in Christ, will obtain only an imperfect knowledge of him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to his will, will make men idolaters. Professing themselves to be wise, they will become fools."

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will come again as he ascended to heaven,—a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily."

### Fully Following the Lord\*

"BUT my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Num. 14: 24.

I would like to call your attention to this one thought of "fully following the Lord." The Lord requires of any man who intends to serve him, or pretends to serve him, a whole-hearted service; anything short of that is not acceptable to him. It does not make very much difference to the Lord about a man's position, or ability, or education; God looks straight into a man's heart, and requires implicit obedience, and the man who renders such obedience has acceptance with God.

That which is written of Caleb in this text brings him prominently before God's people in all the ages. He was one of the two men who saw light when other men saw darkness. He saw with the eye of faith the possibilities that lay before God's people, when all about him was confusion, chaos, and rebellion. God has ever recognized the loyal heart; he takes account of the men who are obedient to him, and he remembers it; and in this, Caleb, and Joshua, who was his companion in this matter of obedience and faith, have been examples to the people of God through all time since that day.

No excuse, no argument, no reason, can ever be given for not obeying God. Take the case of Solomon. God took Solomon, a strong, mighty man, and he dealt most wonderfully with him, and gave him very great blessings. You remember that God said to Solomon, "Ask what I shall give thee," and Solomon said: "I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." God bestowed upon Solomon the gift of wisdom in a pre-eminent degree, so that he could look out on all nature, and name every plant that grew in the field, and call every tree by name. "He spake also of beasts, and of fowl, and

of creeping things, and of fishes." His wisdom was proverbial, and kings and queens came from all nations "to hear his wisdom, which God had put in his heart."

But God required one thing of Solomon,—that he should fully follow the Lord,—and in that one thing Solomon failed. And when that man, who had received the greatest gifts that God could bestow, departed from the path of obedience, God left him to his folly, and he went down, as far as we know, in his idolatry and sin. How pitifully sad for a man to end his days in disobedience to God!

Take also the case of David, of whom God says that he was a man after his own heart. God loved David, and gave him almost every gift that he could desire; yet when he departed from the path of virtue, and followed his own way, he suffered intensely for his sin. And so our minds call up instance after instance in God's Word where the Lord gave great light and great power, but where that light became darkness when men departed from the Lord's way.

Take the sad story of the disobedient prophet, recorded in the thirteenth chapter of 1 Kings. You remember he came to the altar that Jeroboam had erected, and Jeroboam stretched out his hand, and said to his armed men, "Lay hold on him." And the hand that Jeroboam stretched out against the prophet was paralyzed. And Jeroboam said, "Pray for me, that my hand may be restored me again." The prophet prayed, and the Lord answered his prayer. Then said Jeroboam to the prophet, "Come home with me, and refresh thyself, and I will give thee a reward." But the Lord had told the prophet that he was not to go home by the way that he came, but was to return by another way. So when Jeroboam tried to persuade him to return to his house with him, he turned and looked upon him, and said, No, "if thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place." So the prophet started home another way. But there was an old prophet who dwelt in Bethel; and when he heard which way the young man went, he went out to meet him, and found him sitting under an oak. And he said to the young man, "Come home with me." But the young man said, "I may not return with thee. . . . For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest." And the old prophet said to him, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water."

The young prophet listened to his lying words, and went back with him, and the man made a feast for him. He ate and drank; and what followed?—When he departed, a lion met him in the way, and he was destroyed. It seems hard, does it not? but it is a lesson to every man that believes in God, that he is to follow God, and that no man that

\*Sermon given by Elder I. H. Evans, Sabbath, Oct. 17, 1903, in Washington, D. C.

lives shall lead his feet away from the command that God has given him.

If any man chooses to depart from God's command, he does that thing at the peril of his soul. *God means what he says; he says nothing he does not mean.* It becomes every man and every woman who expects to get into the kingdom of God to take heed to God's word; for God is in dead earnest in his commands, and in his work with the children of men.

There is no need of multiplying instances; but let us consider for a moment the case of Saul. You have all read the story many times. God crowned him king. He honored him. He lifted his name up above all the sons in Israel. He said that all his people should obey him. One day God sent word to Saul to go and smite the Amalekites. "Now go and smite Amalek," he said, "and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

You remember how the biography runs. Saul went out, and did valiantly. God was with his army. The enemy was put to rout. Defeat came to the Amalekites, and the Israelites slew on the right hand and on the left. But they took the king prisoner. Why?—O, they had an idea of redemption money, the price that would be put on his head: they could get great riches from it. But that was not all. They spared also "the best of the sheep, and of the oxen, and of the fatlings, and the lambs."

That night the word of the Lord came to Samuel, and in the morning he went out to meet the king, as he returned in victory from the battle. And he said to Samuel: "Blessed be thou of the Lord: I have performed the commandment of the Lord." And Samuel answered, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul immediately began to excuse himself. "The people," he said, "spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God." Then the prophet, speaking as the mouth-piece of the Lord, said: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

I tell you, brethren, there is a great meaning for us in that question.—*Hath God so great delight in sacrifice and offerings as in obedience?* Let me impress its answer upon your hearts: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." That is God's answer in regard to obedience. A man never did a work so grand and glorious, when selfishness and sin and disobedience were mingled in it, that he could gain the favor of God for that act—never. God hates sin and rebellion and wickedness.

I wish that every one of us could remember how severely God punished Saul, and how Solomon was punished, and David, when they turned from the path of obedience. Saul lost his crown. You can take up instance after instance of disobedience, and see how God put his mark of disapproval upon that thing.

There was Moses. If ever a man came near to the heart of his fellow men, it was Moses, by the trials he endured, the patience he manifested with that great, rebellious people he led out of bondage, through that wilderness, and over those mountains, and all along that dreary pathway! He stood all their murmuring, all their complaining, all their stubbornness, but once—just once! And that once Moses stood before the rock, and in his wrath said, "Must we fetch you water out of this rock?" You remember the penalty that came to him, do you not? God spoke, and said, Moses, because of that thing, "ye shall not bring this congregation into the land which I have given them." And God never relented on that thing, either.

Moses had led that people for forty long years up and down in that wilderness. When God was about ready to take them across the Jordan into Canaan, he led Moses, who was now one hundred and twenty years old, up on Pisgah's height. "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob," he said; "I have caused thee to see it with thine eyes, but thou shalt not go over thither." That is God's way of dealing with disobedience. We do not appreciate the character of God. We do not understand how exacting God is, and how he expects men to obey him. If we did, we would be more careful to follow him fully.

God often requires of his people the unexpected; and oftentimes he gives us precepts and commands that almost stagger us; and we wonder whether he really requires this thing of us or not. We find it so in our work in this earth, do we not? Why, there are men who could rise up in this audience to-day,—and I am one of them,—and say that often the plain command of God's word staggers us. And then we parry it, and reason about it, and turn it this way and that way, and wonder if somebody has not been trying to "influence," and somebody has not been "presenting the other side of the question," and whether God really means what he says. I have heard a great many query the same way. Brethren, there is one thing that ought to be settled—Is God among us, leading his people, or is he not? If God is among this people, we ought to be ready to hear great commands from him. When he speaks, every loyal heart ought to bow his head, and say, "By the grace of God, that thing shall be done." If God is not with us, then we are the most deceived people I know of in this whole earth. I am not going to argue the question whether God is with us or not, for I believe he is. And from that standpoint I am going to encourage my own heart to fully follow the Lord when he says, "Go forward."

(To be concluded)

## Have We the Mind of Christ?

G. B. THOMPSON

"HAVE this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8, R. V.

What amazing love and condescension is revealed in these words! No human mind can fathom it. It will take all the endless cycles of eternity, with minds emancipated from the thralldom of sin, to measure the tremendous risk and infinite sacrifice made in rescuing man from the terrible woe into which transgression hurled him. He was the Son, and above every angel in the unnumbered host who worshiped around the burning throne. Cherubim and seraphim adored him, and obeyed with joy his commandments.

From this atmosphere of purity, and the companionship of holy and sinless beings, he stepped down into an atmosphere tainted with sin, where curses and the most base ingratitude surrounded him on every side. He was mocked, despised, hated, and spit upon. He took upon him human nature, not as Adam stood in his primeval innocence in Eden, but as man stood after deteriorating in physical strength and moral worth for four thousand years. To strike the shackles of sin from mankind, he humiliated himself to the depths of human woe, and drank to the dregs the cup of suffering.

He had the highest place, but he did not count this the prize to be retained. He voluntarily relinquished it; he emptied himself; he gave up all. *Love compelled him.* Man was in distress: he had missed his way; he was *lost*, and the Redeemer *could not rest*. Could you rest some stormy night in your comfortable home, amid all the luxuries of wealth, surrounded with every comfort and pleasure, if you knew your child was out in the chilling blast, away from home, wandering hither and thither, *lost*, and crying for help? To remain within the most splendid mansion would be unspeakable torture. All else would be forgotten, and you would fly to the rescue of your darling child. So with Jesus. He loved man, and he could not let him perish. He *must* go to his relief, and save him at all hazards.

"Let this mind be in you, which was also in Christ Jesus." When once this condition is reached among the remnant, the loud cry of the message will be heard, and the proclamations of the Saviour's speedy coming finished. No soul who has the mind of Christ can be at ease in Zion when there are those around him who are unwarned and unprepared for the end. In this time when the sand in the great hour-glass of time has almost run out, and but a remnant of time remains in which to work, there should be no idlers in the vineyard. There is opportunity for all to labor; for a rest-

less tide is carrying mankind over the precipice of destruction.

Somewhere I read of a man who, in a dream, was taken to heaven and shown all the beauties of the paradise of God. After viewing the matchless splendor of the celestial abode of the righteous, his guide took him where he could behold another scene. He showed him a mighty stream filled with human beings who were being carried over a raging cataract to destruction. The guide then said: "Will you remain here and enjoy all this bliss, or return yonder and help to save those who are being carried to ruin?" Jesus did not remain in the paradise of bliss, though he might have done so. He left all, and went to save those in distress. "Let this mind be in you, which was also in Christ Jesus."

We should ever regard it as a great privilege to engage in the work of saving souls. "Angels were so interested for man's salvation that there could be found among them those who would yield their glory and give their life for perishing man. 'But,' said my accompanying angel, 'that would avail nothing.' The transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercession of God's Son would pay the debt, and save lost man from hopeless sorrow and misery."—*Early Writings*, page 40, Supplement. The Macedonian cry is heard from all parts of the world, from souls who are crying for the bread of life. Shall we let them perish? or shall we feed them? Should we not give ourselves and what little paltry treasures we may have to this noble work ere the opportunity is gone forever? Shall we not willingly do the work which angels would gladly do?

### Accepting Truth An Experience

B. L. HOUSE

A BROTHER who recently accepted the truth related his experience, which is here given in hopes that it may encourage some one else.

After attending meetings regularly for several weeks, in which present truth was pressed home to the hearts of the people, the conviction of the Holy Spirit began to take possession of the man.

Afterward in visiting him I asked him about his experience, knowing of what the Lord had done and was doing for him. I asked him how he gave up his tobacco. He replied, "One Saturday night after the meeting, as I was about to take a chew of tobacco, I was impressed not to take it, and also never to take another. So I went home that night without gratifying my desire for tobacco, and I have not touched it since. But I soon became very restless, and on Sunday evening I craved something to eat, and finally asked my wife to get supper for me, which was something unusual.

"To satisfy my wife's curiosity, I told her that I had not used any tobacco since the meeting last night, and then she gladly prepared my supper. But for three or four days I was nearly sick. I determined, however, to have the vic-

tory, and I got it. The appetite has now left me, and I feel well. This was before Christmas, and on Christmas day the only treat I was offered in town among the men was a cigar and a glass of whisky, both of which I refused."

Shortly after this experience he began to keep the holy Sabbath, and to arrange his business in harmony with God's law. Being in charge of a coal bank, he wondered how he could avoid selling coal on the Sabbath. He did not want to stay at the bank and watch the coal all day Sabbath; and if he should stay away, he was afraid people would come and haul it away.

Friday came, the bins were stocked with coal, and it did not seem possible to sell it all that day. But the Lord sent the buyers, and before the Sabbath all was sold, and the brother went home rejoicing, to keep the Sabbath in peace. And the Lord's blessing has been seen since in helping him to continue to keep the Sabbath.

I next asked him about the tithing, and the use of swine's flesh. He said: "When I decided to sell my hogs and to give up swine's flesh according to Isa. 66:15-17, I promised the Lord that I would pay my tithe from the money and stop robbing God. I was busy at my bank, and did not have time to go and sell my hogs, nor to find out how much they weighed. So I just sent word to a man who wanted to buy some to come and get them. After he came, I told him to weigh them, and give me whatever was right and just.

"In my own mind I hoped to get twenty-five dollars for them; but I left it all with the Lord, and told him to sell them for me; then I went to my work, and thought no more about it. But when the money came for them, I took out my tithe first, and found I still had over twenty-five dollars left. I could not help but praise the Lord." This brother cleared in the next week more than three other similar coal-bank men did who lived near him.

A short time before this conversation took place, I had asked the brother to offer prayer in the Sabbath-school. That was his first public prayer after conversion, and the night before and that morning had been his first experience in family worship. He told me of his remorseful feeling on learning that his children could say the Lord's prayer when he scarcely could say it himself.

But the sunshine of Jesus' love has come into this home, and with tears of joy and praise, this dear brother tells his experience. And God has given him his wife and children to be with him in this glorious message. To the Lord be all the praise.

### God's "At Home"

THE Sabbath day is God's special "At Home." Can those persons, therefore, claim to be his friends who habitually refrain from visiting him in his own house on that day, though possessed of both invitation and leisure? Or can those who pay their call as a mere formality think that God has any pleasure

in receiving their cold civilities,—an offering of external courtesy only, to the loving Father who says to each of us, "My son, give me *thine heart*"?

Again: there are others who accept the invitation just in order to criticise the house of their Host,—his servants and his real friends,—and not from any true regard for the Master's person.

Reader, ask yourself whether you would not prefer the absence from your own assemblies of any such so-called friends.—*Eva Wesley, in South African Sentinel.*

### Safe-Keeping

HE will keep thee as the apple of his eye. Deut. 32:10.

He will keep thy foot from being taken. Prov. 3:26.

Lest any hurt thee, he will keep thee day and night. Ps. 121:3.

He will keep thee as a shepherd doth his flock. Jer. 31:10.

He will keep thee from the evil that is in the world. John 17:15.

He will keep thee from falling. Jude 24.

He will keep thee from the hour of temptation. Rev. 3:10.

He will keep thee in all places whither thou goest. Gen. 28:15.

He will keep the feet of the saints. 1 Sam. 2:9.

He will keep thee in all thy ways. Lest thou dash thy foot against a stone. Luke 4:11.

He will keep thee in the way, and bring thee into the place which he has prepared. Ex. 23:20.

He will keep that which thou hast committed to him. 2 Tim. 1:12.—*Watchword and Truth.*

### Our Horizon

OUR horizon depends upon the position of our eyes. If our eyes were in our feet, our horizon would be measured by inches. Providence placed them in our head, and our horizon is measured by miles.

Higher altitude means wider vision. So the good man of old was called a *seer*; his vision swept far beyond that of his fellows. Abraham *saw* the day of Christ.

Broader outlook means grander faith. Short-sightedness sees only the near, and declares the battle lost; far-sightedness sweeps the far-off hills, and beholds a conquering host advancing to victory. Our views do not alter facts, but a vision of the victory that is to be acts like the blare of a thousand battle-trumpets upon the church of God. Climbing higher, we shall surely see farther.—*Zion's Herald.*

"GIVE thyself entirely to Him,  
Do his will;

And thy life the highest mission  
Will fulfil.

Then pursue thy journey onward

At his call,  
'Tis the path that leads thee homeward  
After all!"



### The Art of Doing Without

THERE'S a beautiful art that is sadly neglected,  
And daily I wonder to see it rejected  
By some who'd be healthy and wealthy  
and wise  
By just condescending to open their eyes,  
And look at things fairly, with never a  
pout —  
I refer to the fine art of doing without.

"Why, that's nothing wonderful!"  
maybe you'll say,  
"I do without things I want, every  
day!"  
Quite likely you do, but how do you do  
it —  
With good grace, or a face that's as blue  
as a bluet?  
There's a wonderful difference — just  
jot that down —  
Between giving up things with a smile  
or a frown;  
And that is precisely the difference be-  
tween  
The artist and bungler — you see what I  
mean.

You can't do as you like? Then do as  
you can;  
I'm sure you find it the very best plan.  
Can't have what you want? Take what  
you can get;  
No better device has been patented yet.  
'Tis the bravest and blithest and best way  
by far,  
Not to let little losses your happiness  
mar;  
'Tis an art that needs practise, of that  
there's no doubt;  
But 'tis worth it — this fine art of doing  
without.

— Minnie Leona Upton.

### Despise Not the Children

WAS it not our own Garfield who said that he never met a boy upon the street without feeling that he ought to take off his hat to him, because he did not know what possibilities were wrapped up under that coat?

We are just beginning to wake up to the potentialities of the boys and girls. As the wonderful power of electricity with which our atmosphere has always been charged has only been discovered and utilized within recent years, so the latent powers of the children in our homes are just being found out and employed.

Boys' and girls' rally day affords an opportunity for us to follow the example of our Master to place a little child in the midst of the people who are seeking after greatness, and say to them, "Become as this little child if you would behold the kingdom of heaven."

We pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Train the rising generation for Christ,

and you will usher in his kingdom with power.

"See that ye despise not one of these little ones," but show true regard for their worth by enlisting them with all their talents and enthusiasm in the services of their Lord and Master.— C. M. Fillmore, in *The Christian Herald*.

### Medicinal Value of Fruit

NATURE has made fruit beautiful that it should please us in one way. It has been made odorous to please us in another way, and the most delicate and delightful flavors have been imparted to it from Nature's laboratory of essences that it may be a joy to our palates. In the sick room fruit fills an important place.

Fruits cause effects which are in no way unnatural; they simply encourage natural processes.

Under the head of laxatives we find oranges, figs, tamarinds, prunes, mulberries, dates, nectarines, and plums. Taken in the morning, an orange acts as a very decided laxative, sometimes amounting to a purgative. It is much better than any kind of cathartic. As astringents, we have pomegranates, cranberries, blackberries, dewberries, raspberries, barberries, quinces, pears, and wild cherries. Singers and speakers who are troubled with relaxed throat and uvula use a pomegranate for its astringent properties.

Diuretics, or substances which induce elimination by way of the kidneys, are grapes, peaches, strawberries, and black currants.

Gooseberries and red and white currants are refrigerants; that is, they reduce abnormal temperature of the body.

Apples, limes, and lemons are stomachic sedatives. Apples especially are often a very great relief to people who are troubled with insomnia.

Figs split open form excellent poultices for boils and small abscesses.

The acid of lemons applied locally will remove tartar from the teeth.

Frequently in fever, when there is a desire for liquid, water has a bad taste, which is most trying. The patient's taste may always be relied upon in such cases to suggest fruit juices to drink.

Then after a fast before the stomach is ready to attack any more formidable meal, oranges, grapes, or figs may be wanted. A patient convalescing from measles, scarlet fever, diphtheria, or any acute trouble which has necessitated a fast, doesn't call for toast and eggs first. What the patient really wants is fruit. The appetite is a guide which ought to be respected. If people would only real-

ize that nature is quite well aware what she is about when she calls for certain things, convalescence would be accomplished more quickly and more easily and good health established sooner than when every natural taste is repressed.— *The Christian Herald*.

### Nervous Prostration: Its Cause and Cure

NERVOUS prostration is a condition in which the nerve-centers are exhausted of their stores of energy. Properly speaking, nervous prostration, or, as physicians call it, neurasthenia, is not a disease, but simply a group of symptoms which indicate a weakened state of the nerve-centers. But these symptoms and the state of the nerve-centers are only indications of some other morbid conditions in the constitution of the individual; they are a result.

#### Not Always Due to Overwork

Nervous exhaustion is frequently attributed to overwork. This is a mistake. Rest will cure all the damage that work can do, leaving out of consideration, of course, structural or mechanical injuries which may result from overstrain.

The only difference between a tired man and a man who has neurasthenia is that the latter is chronically and constitutionally tired. Sleep and rest do not cure him. He is not lazy, but languid; disposed to take up accustomed tasks, but lacking the force and energy to perform them. In most cases this condition has nothing to do with work, unless it be the result of too little work.

#### A State of Chronic Poisoning

Neurasthenia, in the vast multitude of cases, is nothing more or less than chronic poisoning, a state of the body in which the blood and tissues are constantly filled with poisons produced in the alimentary canal in such quantities that the liver can not destroy them, or the kidneys remove them as fast as they are developed. When this accumulation reaches the point of tissue saturation, then the symptoms of poisoning appear. The nerve-centers are stupefied by narcotic poisons produced by indigestion, these poisons being similar in their effects to opium and other narcotic drugs. The brain may be excited by poisons formed in the alimentary canal resembling strychnia in their effects. The whole body may be deranged by toxins and ptomaines which subject the body to a perfect fusillade of toxic influences, as if a whole apothecary's shop had been turned into it. A chronic dyspeptic is bound to become a neurasthenic sooner or later,—generally sooner,—for his stomach and intestines have become the hold of every unclean and hateful germ. They are converted into a factory of nerve-irritating, brain-stupefying, heart-exciting, tissue-paralyzing poisons, which are capable of deranging every vital function, perforating every vital process, and opening thousands of doors to germs and other causes of disease.

#### The Treatment Required

The most important thing to be done

for gastric neurasthenia is to remove the causes, to correct the dietary; set the patient to eating right, and his stomach will gladly resume its normal functions, and will become so inhospitable toward the microbic parasites which infest it that they will disappear or perish. The neurasthenic generally recovers soon enough if he can be persuaded to assume a normal mode of life. If he is a self-made prisoner in a counting-room or an office, he must release himself from his fetters, and flee to the liberty of the woods and fields, and in the fresh air find a priceless benison.

He must not only exercise right, but he must eat right. Two meals a day, well eaten, in proper quantity, composed of fruits, cereals, and nuts, nature's choicest products, and which contain exactly the elements for building brain and muscle and storing them with vital energy,—these are true sources of energy. Flesh affords energy, it is true, but only at second hand and deteriorated.

A neurasthenic should sleep from eight to ten hours a night, or if he can not sleep, let him lie in bed and rest. A warm bath at bedtime, at ninety-five degrees or ninety-eight degrees temperature, for half an hour or an hour, will often induce sleep when hypnotic drugs of every sort fail utterly, unless administered in such overwhelming doses as to produce a poisoned sleep that is sure to be followed by a wretched awakening. He must cut off all unnecessary expenditure of energy, as a miller sometimes stops his wheel that his pond may fill up. Mental and moral peace and content of mind are essential conditions for rapid recovery from neurasthenia.

#### **A Natural Tonic**

The daily cold bath has tonic powers equalled by no known drug. The patient should not attempt to administer the bath himself. The water should generally be as cold as can be borne without discomfort. Very cold water can be applied if employed in the right way. The vigor of the application should be increased from day to day, until very powerful effects are produced.—*Good Health*.

#### **A Cheerful Face**

NEXT to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in a household will keep everything warm and bright within.

It may be a very plain face, but there is something in it we feel, yet can not express; and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a very little face, but somehow this cheery little face ever shines, and the shining is so bright that the shadows can not remain.

It may be a wrinkled face, but it is all the dearer for that, and none the less

cheerful. We linger near it, and gaze tenderly upon it, and say: "God bless this dear, happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone.

God bless the cheerful face! What a dreary world this would be without this heaven-born light! And he who has it not should pray for it as he prays for his daily bread.—*Selected*.

#### **Take Care of Your Health**

PEOPLE have no right to be careless concerning their health. First, they have their own duties to do, and they can not do them properly without health; secondly, no person can be sick without interfering with the rights and privileges and comforts of others. Probably three fourths of the sickness and disease in the world could be prevented by a little care, and what a shame it is for people who ought to be and might be well and useful in the world, to make themselves ill and dependent and miserable, and so hinder others from their work, and weary them and make them ill, when a little care might have prevented it all! It is every person's duty to be well and strong, rather than weak, sickly, miserable, helpless, and burdensome to others. Hence all persons should be thoughtful and careful about their health.

Christians especially should care for their bodies, which are the temples of the Holy Ghost, and their health, which is necessary for effective service for the Master. No one but a brute would wish to work a horse till it was sick; yet many who claim to be Christians will work themselves, and their families, in a way which would be cruel in the case of a horse or a mule. People must learn to be careful of the Lord's property, and Christians are not their own; they are "bought with a price," and should, therefore, glorify God in their bodies.—*The Safeguard*.

#### **To Amuse Baby**

A BABY will be attracted for a short time by some fine toy that he can simply look at, but he will spend ten times as long in putting pegs into holes in a board contrived for the purpose, or in taking out, one by one, from a well-filled basket articles, no matter what—spools, blocks, clothes-pegs—anything, so that they are sometimes changed and he does not tire of the monotony. Then the task of putting them all back keeps him busy for a still longer time. As baby becomes more discerning and his fingers more nimble, a pleasing device for his employment is a board with variously shaped holes—round, square, triangular, etc.—with blocks and spheres to fit into the various places. Should these be in bright colors, his love for color may also be gratified, and learning these colors soon follows. Little tasks of carrying articles from one portion of the room to another, or from room to room, will often keep the child busy and

interested for hours. A small hammer and tacks, with a good soft board into which to drive them, is generally a delight to any child old enough not to put the tacks into his mouth. So simple are the employments that will satisfy the little tot, that almost any mother will find them constantly suggesting themselves.—*Selected*.

#### **19,000,000 a Day**

THIS enormous sum represents the number of cigars smoked by the American people each day for the last fiscal year. The money spent for cigars amounts to three hundred and forty-six millions of dollars. The enormity of these figures is simply paralyzing. It is evident that large numbers of persons, mostly men, are already slaves to this pernicious and expensive habit. But the worst feature is that church-members by the thousands are tobacco users, and go on wasting their money, as well as endangering both body and soul, without rebuke from either pulpit or pew. Does God look upon this extravagance and waste with impunity? We aver not. It is stench in his nostrils, as it is stench in the nostrils of any clean man or woman.

The habit is unquestionably on the increase. Boys and young men are beginning early in life. The effect upon the physical system and as a hereditary influence is blighting. Shall the church not cry out against it? —*The Soul-Winner*.

#### **Test Water With Sugar**

THE supply of drinking water for the family should be tested occasionally. Water that at one time is pure and wholesome may become too impure for use, yet it may be without color, and have no odor or taste to show its dangerous qualities. Typhoid fever is frequently communicated through the drinking water.

A simple test of drinking water is the Meisch test. Fill a clean pint bottle three quarters full of the water to be tested, and dissolve in it a teaspoonful of granulated sugar. Cork it, and set it in a warm place for two or three days. If during this time it becomes cloudy or milky, it is unfit for domestic use. If it remains perfectly clear, it is probably safe. Be careful that the bottle is absolutely as clean as you can make it, and the sugar pure.

The second test is also a simple one. Obtain from a trustworthy chemist a pennyworth of saturated solution of permanganate of potassium. Add about five drops of this to a pint bottle of water. This will turn the water a beautiful rose-purple. If there is any considerable amount of organic matter, the color will give place, in the course of a few hours, to a more or less dirty reddish-brown. If the color of the water in the bottle remains for twelve hours unchanged from the rose-purple it assumed when the permanganate of potassium was first added, it may be considered free from organic contamination.—*Selected*.

# THE WORLD-WIDE FIELD

## The Message in Galilee

J. H. KRUM

A FEW years ago a young Syrian who had spent some time in the State of Iowa, United States, and had come in contact with our people there, paid a short visit to his parents in Syria. He brought a copy of "Bible Readings for the Home Circle" along, and soon after his arrival spoke of its contents to the Presbyterian pastor of his town. The pastor began examining the subject of the Sabbath, and became convinced that it is binding upon all Christians to-day, and began to observe it. Shortly after, in a district conference of the Presbyterian pastors and teachers, he openly defended his Sabbath-keeping, bringing proofs which they could not answer.

Not knowing that there were representatives of our mission in this country, he went to America, to become acquainted with our work. His church and the director of his mission field gave him good testimonials. After spending one month in New York, the brethren there decided to send him to Berrien Springs, where he remained six months, and then returned to this country. All this occurred without the knowledge of any of our Syrian workers.

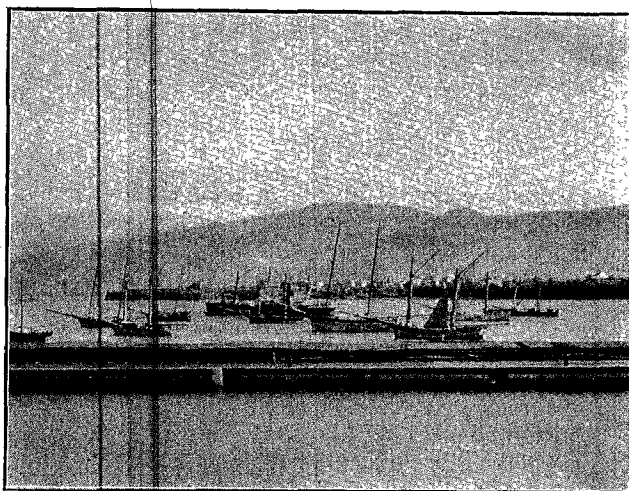
After his arrival in Beirut, the writer proceeded with him to his former charges, at the source of the Jordan, at the foot of Mount Hermon. From the middle of June until November, 1903, Brother Zarub and myself visited the villages and towns in the territory extending from Mount Hermon southward to ancient Tyre. We first visited the village of Am Konia, at the southern slope of Mount Hermon. This village is composed of Christians, Jews, and Druses. A few days after our arrival, the local teachers went to the government town, and reported us to the authorities, saying that two men had come bringing a new religion.

They sent officers the next day, who examined our papers, and then reported to their superiors. The following day the chief ruler of the district came himself, and forbade our holding any meetings at all. However, Brother Zarub used the opportunity to preach the message to the ruler.

This experience is a specimen of the freedom we have in all Turkey. We then went from village to village, presenting especially the truths concerning the sec-

ond coming of Christ. A relative of Brother Zarub and the wife of a teacher began the observance of the Sabbath in the district. Brother Zarub's wife opposed the truth when we returned, but is now keeping the Sabbath, and walking in the light. Many of his relatives and former church-members are under conviction, and we expect more fruit in the near future. In his birthplace the people reported that he had become insane through religion. But after we arrived there, they soon saw that he had a good foundation for his faith. We quickly had a very good interest, and confidently expect some to take their stand fully.

This part of Syria was greatly agitated last summer and autumn by the cholera breaking out in different towns. At the same time the Bedouins (roving Arabs) attacked several of the villagers, rob-



THE HARBOR OF BEIRUT

bing, and even killing some. However, all these things caused the people to think seriously of the truths presented to them. Owing to a strict quarantine, our movements were greatly restricted. Since we have returned to Beirut, we are receiving calls for literature from the places visited last summer, and from all appearances the seed sown will soon bear more fruit.

We also had the pleasure of visiting two of the American war-ships frequently while they were protecting American interests here this winter. We distributed many papers among the crews, besides selling about twenty-five of our subscription books in the English and German languages. Since the recent uprising, in which about thirty persons have been killed among the Christians and Mohammedans, the city has been visited first by great want among the poorer classes, and immediately after that an epidemic of smallpox broke out, which has not yet fully subsided. We need, and ask for, the prayers of God's people, that the work may go with a convincing and convicting power.

## A Journey in Northwestern Rhodesia

Notes From My Diary

W. H. ANDERSON

(Concluded)

AUGUST 9. We made a very early start, and traveled a long distance. The country is covered with scrub brush. Signs of big game are abundant. I saw hartbeest and wild hogs; also the fresh tracks of buffalo.

August 10. We could not travel far on account of the boy who had fever. He was some better, and the other carriers took most of his load. There was still plenty of game and birds. As we were short of food, I killed four guinea-fowl at one shot, and the boys ate them. The country is more open as one climbs the plateau.

August 11. After a short walk in the morning we came to a nice pool of water, where we had a bath and did our washing. It was very refreshing. One has to be careful where he bathes in this country, as many of the deep pools contain crocodiles. We came out on the open prairie at noon. The soil is quite good here. There are also herds of big game.

August 12. We arrived in Kalomo. I was soon comfortable at the home of Mr. Rangely, the magistrate. We had entertained him at our home in Southern Rhodesia, and he was glad to return the favor. He arranged for me to see the administrator the next day.

August 13. I saw the administrator at 11 A. M. He said that the government had decided to give each missionary society a particular part of the country. The French Protestants have the upper Zambesia, or the Barotse Valley. The Primitive Methodists have the Mashukulumbwe country. The Jesuits have the country about Kalomo. They offered us the country to the north and east among the Batokas or the Batoka and Mashukulumbwe to the north. I decided to visit both places.

August 14. I had a long visit with the district commissioner, whom I met two years ago. He gave me much information about the people and the Batoka country. I was glad to find a letter from my wife at the post-office. We left Kalomo in the afternoon, and made our camp about ten miles out. We were very short of food, as we came to no native kraals.

August 15. We had our usual Sabbath service. In the afternoon we had a long talk on the experiences of David and Saul. We walked ten miles after the Sabbath.

August 16. We had a long walk of sixteen miles. We could get no food, as there are no native kraals on the road. I shot some birds for the boys. We came to a white man's camp in the evening, and I bought some food for the boys, which they ate with a relish. The natives here live a long way off the road. A native does not like living on a main road. There are too many demands on him for food. He does not like to refuse a hungry man food, as he is naturally

very hospitable. But if he sees hungry men every day, his scanty store is soon exhausted. He seeks a remedy in moving four or five miles away.

August 17. The carriers had no food, so we went on to a native kraal before breakfast. I was told that it was about eight miles to the village, but I found that it was twenty. We saw the fresh tracks of a herd of elephant that had crossed the road just ahead of us. We arrived at the kraal at 1 p. m., and were able to get a little food, but the water was bad. We rested three hours, and went on again in the evening. We traveled six miles, and made our camp for the night. We had no dinner, so we went to bed hungry.

August 18. I awoke at three in the morning with severe cramps in my bowels, and a very bad attack of dysentery. I could sleep no more, so we started on again at daybreak. I soon came up with a donkey wagon in charge of Mr. Maddocks, a geologist for the Northern Copper Company. He kindly gave me a ride in his wagon to the next river, eight miles ahead. I was suffering intensely, and by noon I had a very high fever. I ate very little, and kept my bed all day. I had the boys make my bed away from the noise of the donkeys and dogs, and retired at sunset for the night. My fever was still high, and my strength was fast passing away. I thought that my time had come, and calling the boys to my bedside, I gave them directions as to my burial. This is the second time since I have been in this country that I have given directions as to what I would like to have done after I was gone. I told the boys to dig a grave and sew me in my blankets and bury me. Then they were to return home at once, and take a message to my wife and child. As I finished, we committed ourselves to God, and I went to sleep, expecting never to see the light of the morning.

August 19. I slept fairly well during the night. My head was dull, and I could not think clearly. I still had a high fever. I learned from the natives that I was near the camp of Mr. Walker, the old hunter. I had often met him in Buluwayo, and he had invited me to call on him when I was north of the Zambesia. I was glad to accept his invitation. "My God shall supply all your need according to his riches in glory by Christ Jesus." With the help of the boys I was soon in his tent, and he cared for me the next week, which I spent in bed. I slowly recovered my strength, and as soon as I was able, I started on again. As Mr. Walker had been hunting in this land for the past six years, he gave me much valuable information in regard to it. I found him the best informed in regard to the country of any man that I met. I told him what I wanted, and he directed me to several places that he thought would suit me. He kindly loaned me his aneroid, so I might know my elevation at any time.

August 25. I left Mr. Walker's tent in the afternoon, and started for Monze's. As I was still weak, we could not travel

very fast. We made our camp in a native field for the night. I must here describe our usual camp. It consisted of a high bush fence made circular, and about thirty feet in diameter. Inside of this all the loads were placed and the beds made. A quantity of wood was collected, and a good fire was made across the entrance. I had my bed just back of the fire. It was made by cutting two poles about seven feet long, and placing them side by side on the ground and about three feet apart. The space between them was filled with grass to the depth of about six inches. This made a comfortable mattress, on which the blankets were spread. A short log at my feet prevented the grass from working down into the fire. The carriers made their beds on either side. One of the boys was to keep up the fire all night.

August 26. We walked twelve miles for the day. We traveled up a river, so water was plentiful. The country was very rough, and covered with scrub brush. We saw a large herd of water antelope.

August 27. We had a long walk to the hot springs. We took the wrong path, and traveled eighteen miles to reach a point eight miles from our night camp. We remained at this place four days, looking over the country. There is some excellent land here, but the water is scarce. The government will not permit the ground to be pegged in the vicinity of the springs. The springs belong to a series extending from the Kafui to a point south of the Zambesia. I saw several of them. The water varies in temperature from the boiling point to simply warm. In some springs the water appears to be pure, while in others there are minerals. The natives have many traditions in regard to them, and they visit them regularly for worship.

August 30. We walked eight or ten miles in the evening, and came into the wagon road eighty-five miles from Kalomo and fifteen miles from Monze's. There were hyenas about the camp all night, so I did not sleep much. I can not say that I enjoy being serenaded by three or four hyenas. The country is very rough, almost mountainous.

August 31. We traveled the fifteen miles to Monze's. He is the chief of the Batoka nation. The first part of the journey was in the hills, and then we came out in the open, elevated, rolling prairie. We arrived at the kraal at sunset. It is a dirty Batoka village, inhabited by people, cattle, sheep, goats, dogs, fowls, and vermin. There is nothing except the large herd of cattle to indicate the rank of the chief. He received me very kindly, and after the usual exchange of presents,—he gave me a goat, and I presented him with a blanket,—I announced my mission. He said that he wanted a school for his people, and asked what he could do for me. I told him that a guide to show me the country would be very acceptable. He promised to send his son, and he was at my camp the next morning at daybreak.

September 1. I looked carefully over the ground to the south and west, but

found nothing that suited me. The combination that I desired was elevation, good soil, and proximity to the natives.

September 2. I started very early to the north and east. I took my guide and two of my carriers with me. We traveled hard all day, but saw nothing that was desirable until about dark, when I came to just what I wanted.


September 3. I had a good look around the spring and over the surrounding country in the forenoon, and in the afternoon I pegged a farm of five thousand acres on the Makei River directly east of Monze's kraal. I pegged about three miles of river front, so as to include timber and the fountain. This farm has six native kraals on it. It is the best farm that I saw in all my travels in the country. There is sufficient in the fountain to irrigate a good garden, and plenty of water in the river for stock.

The soil is black along the river, and of a chocolate color on the high land. The elevation is four thousand eight hundred feet. The natives grow corn, Kaffir corn, sweet potatoes, peanuts, ground nuts, beans, pumpkins, and a kind of vegetable marrow. I returned to my camp on Friday, and started for Kalomo on Monday. On the return I visited two other places that were suggested to me, but I did not think them so good as the place that I selected.


On my arrival at Kalomo, I submitted my farm to the government for approval. They accepted it, only they said that part of it might be placed on the east side of the Makei River instead of the west side. The plan has to be submitted to the London Board of Directors for their approval. The government officials expressed themselves as glad that we are planning to enter the field, as the territory is nearly all taken up, and our plan of work pleases them better than that of any who are now working there.

The directors are very much interested in the work of Booker T. Washington in America, and they have invited him to visit Africa in the interest of his idea of education. As we have some things in common with the great colored educator, it naturally appeals to them. An attempt is being made to have compulsory education of the natives between the ages of twelve and sixteen. I do not know what the outcome will be. I do know that the time has come for the gospel to be preached in all the world for a witness, and I believe that the time will soon come when there will be a memorial of the truth in Northwestern Rhodesia. I made a hasty trip home, visiting a mission on the Zambesia on the way. I arrived home, October 3, very tired, but otherwise in good health. My carriers could not keep up with me, so I left them behind, and they arrived nearly a week later. During my absence I had traveled three hundred miles by rail and about seven hundred miles on foot.

I feel sure that as soon as the Mission Board can obtain the funds, the work will be opened in that once distant, but with the present railway facilities, almost home field.



# THE FIELD WORK



## Scotland

SINCE our last report we have moved into a new field of labor. The pressing calls for help from this great city of Glasgow obliged us to leave our work in Kirkcaldy before we would otherwise have done so.

All who accepted the message there remain loyal thus far, but a few have not yet taken a firm stand on tithing. However, eighteen persons are paying tithe, and twenty-two have been baptized. We thank and praise the Lord for what has been done.

We left the company there comfortably located in a neat, well-lighted little hall, entirely under their own control, with a seating capacity of about two hundred. All their bills were paid, and their courage was good in the Lord. Elder O. A. Olsen visited them about four weeks ago, and they enjoyed his visit very much. Brother Westworth held three meetings with them, the first week in February, and they appreciated these also.

We are now laboring in Glasgow, the commercial metropolis of Scotland. Our work here opened concurrently with a workers' meeting for the Scottish laborers, who are mostly canvassers as yet. Much precious instruction was given during this meeting; and on the last Sabbath eight souls were baptized, and fifteen persons were added to the Glasgow church.

The circumstances which made the demand for our removal to Glasgow so urgent were these: (1) The church-members needed help and encouragement, as there had been strife and division among them; (2) they had been promised help for months, without receiving it; (3) their place of worship was a vacant church rented from a railway company for two hundred and fifty dollars a year (about five dollars a week). They undertook this responsibility about a year ago, with the advice of leading brethren from other conferences in attendance at the last Scottish general meeting. They rented the church with the understanding that ministerial help would be supplied to them, to use the church for public services, and thus by collections raise the rent, or at any rate a good part of it, the remainder being covered by pledges. But seven months of their rent-year passed by before help was sent, because there was no one to send.

Some might say, "Why did they rent so large a place, and at such a rent?"—Simply because, although a committee searched the city for days, no other place at all suitable could be found.

Now we are here, and this is the situation that confronts us. This is a city of one million souls, the second in size and importance in the great British empire. It is a wicked, drunken city, with much poverty and misery. There is a vast population all around it, which will be influenced by whatever we can do here. There are four and one-half millions of people in Scotland, and over one fifth of them are here in our "parish."

Our church-members are all poor in this world's goods. There is a debt of over sixty dollars resting on them now, some of which is nearly a year old. This is mainly for coal, gas, printing, and hymn-books. We need an organ. We have not a penny with which to advertise our meetings, call the people in, and thus raise collections. All the churches here have to advertise freely.

Our church is closed this week, because the owners consented to clean, paint, and redecorate it. When this is done, we shall rejoice; for it was very, very dirty. We know your needs are many in America, but we plead for just a little help. Perhaps the Lord will impress some dear Scotch brother or sister to give us a lift. The Lord must have many honest souls in a city of this size. Who will turn the fly-wheel half-way round so we can get a start?

We wish to thank most heartily the following dear brethren and sisters for valuable tracts received from them: Mrs. H. L. Allen, Rutland, N. Y.; W. H. Jenkins, Knoxville, Iowa; Mrs. J. S. Christiansen, Sebastopol, Cal.; Brother Neil McGill, Roden, Manitoba. Our address now is 47 Cartvale Road, Langside, Glasgow, Scotland.

Brethren and sisters, remember Scotland and us in your prayers and offerings.

ALEXANDER RITCHIE,  
TILLIE OLDS RITCHIE.

## New York

BROTHER and Sister Connerly, who have now been in Porto Rico fifteen months, have felt the need of a small printing outfit, which will cost about three hundred dollars, that they may place reading-matter in the hands of that island people. Their purse was too small to furnish it. They appealed to the Mission Board, but its treasury had been drawn upon until it could not respond with the full amount. The president, however, encouraged the enterprise by saying that the Mission Board would furnish fifty dollars, provided the remainder could be raised.

One member of the Mission Board, Elder H. W. Cottrell, accepted an invitation to come to Western New York, Elder and Sister Connerly's former home, and place the matter before the brethren. He visited Rochester, Buffalo, and Newfane, spending two days at each place. At these meetings enough was pledged, together with what had been sent in, to insure the purchase. Already sufficient money has been forwarded to the treasurer of the Mission Board, so the desired printing outfit will at once be purchased.

Besides the churches already mentioned, Brother Cottrell and the writer visited Jamestown, Randolph, Salamanca, and West Valley churches. At all these places Elder Cottrell had an earnest warning for the people, calling their attention to the fact that we are in the shaking time, and exhorting all to be ready for the coming of the Lord.

We spent part of two days with Elder H. W. Carr's school, which he has on his farm. He has enlarged his home,

and can accommodate about twenty persons. We were highly gratified with what we saw. The school is worthy of the assistance of our people. Its capacity should be enlarged, that it may accommodate fifty the coming year. The Lord has been calling the students to him.

Although I had known Brother Cottrell ever since he was a boy, I had never been privileged to labor with him before. I enjoyed being with him at all these places, and the straight testimony which he bore was meat in due season.

The gift of the Mission Board and what individuals have sent to Elder Connerly will make over three hundred dollars. The willingness of God's people to help these laborers will cheer them as they work with these supplies. The children in Buffalo were among the first to begin saving their pennies to send for this purpose.

This is a willing people, and they desire to see the message going to all parts of the world.

A. O. BURRILL.

## India

CALCUTTA.—When I reported last, Sister Jewett and I were in Colombo, Ceylon. From there we went up country to some charming hill stations. The Lord gave success in these, and blessed our work. We came back to India in April. After going to the Malabar coast, we again went up country in India, canvassing at Cananore, Ootacamund, Banganore, and some other stations. Ootacamund is the most aristocratic hill station of the south. The governor resides there a part of the year, and other people of rank and distinction come to spend the warm months among the beautiful Nilgiris, and enjoy the cool, bracing climate. Sister Jewett was instrumental in placing "Christ's Object Lessons" in the hands of Lady Amptal, the governor's wife, also the *Watchman* in Lady Robert's home. When she went to England, she arranged to have her paper sent to her there. I hope that some of this titled class will accept the message, and bring it before their own friends and associates; for it is hard for us to reach them.

We spent the hot months of May, June, and July canvassing hill stations. This was a change for us, and did us good, after months of work in the hot plains. We canvassed the Kolar gold fields, going from mine to mine, and here also the Lord gave good success. We afterward went to the Bombay Presidency, and then to Hyderabad, before coming back to Calcutta. We had canvassed Hyderabad the year before, and the Lord had given success; but this year in going over the old ground he gave us much better success. It was so pleasant to step up to a door and be recognized and welcomed at once. Most of my old subscribers were willing to renew.

The way the Lord influences Parsees, Mohammedans, Cingalese, and Hindus to take the *Watchman*, is wonderful. Some who will not take a religious paper will take our London health journal, the *Good Health*. The work for our papers and books is, indeed, a far-reaching one. We canvass from the palace to the hovel, and we are working for Europeans, Eurasians, and natives. The most influential class of natives is reached—the educated.

At Mysore the Lord helped me to place

the *Watchman* and "Christ's Object Lessons" in the hands of quite a number of educated natives. That being a native state, with native ruler, the offices are occupied by natives, and not *sahibs*, or Europeans. I did not have a copy of *Good Health* with me, but they took the religious paper readily.

I called at the maharanni's (princess') palace. I could not see her, but I sent "Christ's Object Lessons" and the *Watchman* in. Without knowing where our orphanage was, the maharaja (the Indian prince) sent me a donation of twenty-five rupees, for the orphanage, although I had not asked for a donation.

At Secunderabad I canvassed a Parsee, who took both papers for two years, and paid in advance for that time. The assistant collector at Hyderabad is also a Parsee. He was very friendly, and took the *Watchman* and two small books. He invited us to stop with them if we came again to Hyderabad. The Parsees are not an easy people to reach, but surely God is turning their hearts to his messengers, that from them a people may be gathered out and made ready for his coming. I am sure the health publications will prove the entering wedge with some of these people. I had proof of this at Hyderabad. I had canvassed a Parsee gentleman when I first visited this place. At that time he would not take any religious matter, but took the health journal. When I called, on my second visit, he seemed glad to renew, and asked me if I had any other books. I had only two left—one "Christ's Object Lessons" and one "Prophetic Lights." He took both. When I bade him good-by, he wished me Godspeed, and hoped I would come again soon. We meet hungry souls among the Europeans—those who are tired of the world's husks.

We are again on our way south, and have been enjoying much of God's blessing. We hope to have greater success this year in placing our books and papers in the hands of thousands in India. Pray for us.

ANNA ORR.

### Chile

BAJO IMPERIAL.—October 23 I left home to make a trip to Nueva Imperial and Bajo Imperial. The church that we organized last year in Nueva Imperial is growing slowly. This last trip I baptized three more.

Bajo Imperial is on the seacoast, at the mouth of the Imperial River. Here our work is making some advancement amid the darkness of Roman Catholicism. We have six members, two of whom I baptized on this last visit. There being no other Protestants in the place, our faithful handful of believers is truly a spectacle. Two years ago I celebrated the first baptism that was ever witnessed there outside of the Roman Catholic Church. It was a rare sight, indeed, for the natives. This last time a large congregation gathered to witness the scene, and I talked to them a little while, explaining why we baptize thus.

While there in the house of Brother Hormaechea, who is a merchant, one morning just after I had risen, I went out into the store, where there were eight Indians, who had come a long distance to trade. One of them came to me, and said, "Are you the pastor that teaches the law of the great God?" I told him that I was. He asked, "Have you his law here?" I answered "Yes,"

and reached for a Bible. He said, "Mr. Hormaechea said that you were coming, and we want to know about your God and his law."

I opened the Spanish Bible, as they understand a little Spanish, and began to read the ten commandments and to explain them. They listened very attentively, and seemed pleased, especially the one who first spoke to me, as Brother Hormaechea had talked much with him.

After telling them about the fall through sin, and of the Saviour, I told them how he had gone to prepare us a country, and that he is soon coming for us again, just as soon as we finish his work of preaching this message to all the world.

I then sang them a song that I had learned in their language. The first stanza ran thus:—

"Cupamun huheril cave,  
A'yehimun guinen mapun tami hahiu,  
Eye gueno mapu mothromihemun,  
Ni mapumehu doi quimehi;  
Huni tuntenum rume namblahi  
Namblahi ta nipelo  
Vei peloi meten buehan  
Guinen mapu deumaquelo.  
Mai, Mai, iquipay ya quipay!  
Eye gueno mapu mothromihemun,  
Ni mapumehu doi quimehi."

Literally translated, it reads as follows:—

"Come, ye sinners, for that God in his love  
To heaven he calls you, which is a better country;  
Where the morning never loses its brilliancy,  
Where the glory of God the Creator forever shines.  
Yes, yes, come, O come,  
To heaven he calls you, which is a better country."

They seemed to appreciate the effort that it cost me to sing it, and in order to encourage me, between each stanza they shouted, "*Bueno, muy bueno!*" (Good, very good!)

At different times, when it was known that I was to be there, some have come fifteen or twenty miles to hear me preach. While by far the greatest numbers of them are very unpromising, yet surely some of these will accept the message, and be numbered among the one hundred and forty-four thousand. We must give the message to them. Now that the door is open, may the Lord stir up our hearts to enter before it is shut.

H. F. KETRING.

### Honan, China

SIN TSAI HSIEN.—We are now settled in our own little compound, about one-half mile from the compound where the other workers are living. We are surrounded with Chinese on every hand. We have a small courtyard and two houses. Our houses are made of sun-dried mud brick, plastered with mud. They are thatched with a kind of grass that grows here, which is much like the prairie hay found in the Western States. The walls are plastered inside and outside alike. We have pasted some foreign wall-paper on the wall, to hide the mud. We have kiln-burnt bricks laid on the ground for a floor, and over these we spread cane mats, to protect our feet from the cold bricks. The houses in the other compound have board floors. We hope to have boards for a floor as soon as we get

the money. Lumber is very expensive here.

We are using charcoal for cooking and heating purposes. Mrs. Selmon does all her cooking on a charcoal stove. A charcoal stove is made of mud bricks and mud plaster, arranged in a square pile, with a hole scooped out of the top for the fire. We are just getting our home settled. We are happy and contented; and have not been homesick a day since coming here. The Lord said, "Peace I give unto you," and he meant that we should have that peace when we were doing the work he would have us do.

The people keep coming to us for treatment, but we do not have any place where we can get our medicines out, and no place to examine the patients and treat them. [Since this letter was written, the one thousand dollars for a mission compound, so generously donated, has been forwarded to China. Our workers will soon have a place to treat the sick.]

We are fully convinced that the study of the language should be our first work; for it is very unsatisfactory to examine a patient through an interpreter; and when we have treated him, we can not tell him of the Great Physician, for we can not speak to him. I feel that it is a waste of time and energy to treat the people from a humanitarian standpoint only, and not be able to give them the gospel. I came to China as a gospel missionary first, with the intention of using the medical work simply as an aid. Mrs. Selmon and I do treat many cases; for there are many diseases which we can diagnose and treat without asking questions.

From our little experience, and that of Brother Pilquist and other missionaries, it is evident that one physician can make openings and opportunities for quite a number of gospel workers. In fact, I have been very much surprised to find little companies of inquirers springing up here and there wherever Brother Pilquist has stayed a week or so and preached. He has just returned from a few days' visit to a city of fifteen thousand people about forty miles from here. He was there last year, and preached to them, and now there is a company of ten or twelve, who are inquirers. They have meetings in a private house, and are keeping the Sabbath as best they know how. It seems pitiful that we can not help them more. But Brother Pilquist can not be in more than one place at a time, so he has to get them started, and then they study by themselves. The Holy Spirit surely enlightens their darkened minds; for they are quick to see and appreciate Bible truths. When they read the Sabbath commandment, they readily see that those who have told them that they should keep the *Li far rih*, which simply means "worship day," are mistaken, and that they ought to keep the *An sin rih*, or "rest day."

Our need here now is for gospel and Bible workers. We hope to train some of the native women to do Bible work; for that is the most effective way to reach the women. Not one woman in ten thousand here can read. We know of only one in this place who can read, and she has been taught by our workers. She is an earnest woman, and Mrs. Pilquist is training her for a Bible worker. We hope soon to have a place where we can conduct a reading and Bible school for these women.

We are just learning how to study the language. We have a native teacher, who knows only one English word, and

that is "Yes." We think a great deal of him. He is one of our native converts, and is a well-educated Chinaman. We are getting along much faster in the language than I expected. The Lord is surely blessing us in helping us to remember these difficult characters and the more difficult sounds and construction of sentences.

We feel very thankful for the Testimony which says that the Lord will give his workers understanding that they may know how to carry on his work in a proper manner. We are grateful for the privilege of being connected with the work in this place.

A. C. SELMON, M. D.

### Canada

THE present winter in Canada is said to be the most severe for twenty years,—heavy falls of snow, storm after storm in quick succession, heavy winds, and the thermometer registering from thirty to fifty degrees below zero.

Last fall we planned to do some work in the cities, and to hold a series of meetings in all the churches during the winter. Our work has been interrupted somewhat by severe storms, but something has been done. Several have accepted the truth as a result of the efforts, and others are interested, and with further study will accept the gospel.

The week of prayer was a blessing to our people, and the readings were timely and much appreciated. The statement, in one of the readings that "it is the privilege of every Christian not only to look for, but to hasten the coming of our Lord Jesus Christ," encouraged some to take hold with new zeal in the missionary work.

The work of our two industrial schools is progressing very well, and we hope for a larger attendance the coming school year. There are many young people in this field who should have the privilege of acquiring a Christian education and a practical training for the work of God in their own country, and it was to supply this demand that these schools were established.

The Knowlton (Quebec) Sanitarium has had a very good patronage all winter, and good results are attending the work. The institution is much appreciated in Knowlton, and patients are coming from different parts of the country. There are six earnest, devout young people there taking the nurses' course and preparing for all-round missionary work. One of the young ladies taking the course is from Scotland, a cousin of the doctor, and she will probably return to her native land when she finishes her course of study. Dr. White is working hard to make the institution a success, and those associated with him are faithful in all their duties. It is designed to make the sanitarium what God would have it, a means of advancing the gospel work. The Lord is blessing the work, and the outlook is hopeful.

Our book business has been light during the winter, but there is prospect of an increase of sales in the spring. Some are preparing to take up the canvassing work in the early summer, and we shall probably hold at least three canvassers' institutes as early as possible in the year.

At a recent meeting of the Canadian Union Conference Committee held in Montreal the condition and needs of the field were very carefully considered, and it was decided to locate our publishing

house in Toronto, Ontario, and open a branch office in the Maritime Conference, probably at Moncton, New Brunswick. It was also voted to ask the local tract societies to turn the book business over to the publishing house, and have the books shipped directly to the agents from the central and branch offices. Under the present system, after paying duties and other expenses, there is very little profit left for either the local societies or the publishing house. Our publishing house was formerly located in Toronto, but there was a strong sentiment in favor of moving it to Montreal in order to have it more central for the union conference. We are to so much extra expense in transportation, rent, and in other ways, that we find it impracticable to operate from Montreal. We shall continue work in our present quarters until the first of May, and then we hope to locate our publishing house permanently, and under the new policy serve the field better, and make the publishing work self-supporting.

Special attention will be given to the different phases of missionary work throughout the entire field, and with the hearty co-operation of all the churches the work will move on successfully. Our only object in making any change is that we may better serve the cause and hasten on the last message to the world.

The work in the Newfoundland Mission is moving on successfully, and a large amount of literature has been distributed there during the past year by the St. Johns church, under the direction of Dr. Lemon. We have had no minister there since last spring, and during this time Dr. Lemon has been looking after the evangelistic work in connection with his medical work. Dr. Carrie Lemon has also taken an active part in the missionary work, in fact, their work is medical missionary work, and the results are encouraging. We hope to be able to locate a minister in Newfoundland early in the spring.

In Vol. VII, of the "Testimonies," we find these statements: "Our sanitariums are to be established for one object,—the advancement of present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the humblest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. We have a warning message to bear to the world, and our earnestness, our devotion to God's service, is to impress those who come to our sanitariums." In starting the medical work in Canada we have endeavored to heed this instruction, and the Lord is blessing the efforts put forth. The great work is one, and all its departments are to unite in giving the message to the world in this generation. Our workers are of good courage.

W. H. THURSTON.

### Not Returning Void

THE promise of the Lord that his word should not return unto him void, but should accomplish that which he pleases and prosper in the thing whereunto it is sent, is being fulfilled to us here in the South. Through the spirit of prophecy the Lord has for several years continually held up this field, with all its needs, before us as a people, and

called for proper ones to come South and live out the truth, which is the most effectual way of reaching the people here.

Of late there seems to be a real awakening among our people to do as the Lord has bidden. We are in frequent receipt of letters from friends in the North, asking concerning the best places in which to locate, and the opportunities of making a living in the South. We are glad of this, and hope to see many move into this field, and live out the truth where they locate.

This is, indeed, a delicate question; and because of its complications, many of our Southern workers have not tried to encourage those unacquainted with the circumstances to move South. Many mistakes have been made in the past. Some enthusiastic brother would get a burden to come South, and, when here, would make it so apparent that he had come to convert the heathen, and continually hold up such an unfavorable comparison between this and the North, that the conservative Southerner did not receive the well-intended efforts on the part of the Northerner favorably.

We have here in the South very many people who are as fine, intelligent, and cultured as any to be found in the United States. Customs and conditions here are different, of course, from those elsewhere, and the Southern people do not enjoy being held up in an unpleasant light, any more than would our people anywhere. The soil here, in some parts, is productive, and the markets good near all our cities. The heat is no more intense here than in the North, at least there are not so many cases of sunstroke as in the North, and our winters are much shorter and less severe. In Kentucky we raise the same fruits, grains, and produce as in the North, and berries are more productive than in the North. Any one who can make a living anywhere can do the same here, as prices are good, and a market can always be found for produce.

There is a call for good, Sabbath-keeping families to move here, and help build up this field. We want those to come here who will settle down and go to work making a living, and first get the confidence of their neighbors. When that is obtained, then the way will be opened for them to talk the truth, and to explain the reasons of the hope they have. The South has had such an experience with old-time "carpetbaggers" that anything of a transient nature bearing a Yankee air, is distasteful in the extreme. Come, and come to stay. Come to be one of us. Come to make this your home until the Lord comes, and the people will be glad to welcome you to their midst even if you are from the North.

We are glad to know also that the Lord is stirring up the hearts of our old and tried canvassers; and that they are again taking up the work, and the Lord is blessing them just as he has promised. These, too, are the ones we are glad to hear from. Yes, the South is open to all such. We have a number of places here in this conference where, with just one more good, substantial Sabbath-keeping family, we would feel that we had quite a little company, enough, at least, so we could hold meetings and Sabbath-school.

What real good are you doing, my brethren and sisters, week after week attending some of our long-established churches in the North? Perhaps you are teaching a Sabbath-school class, per-

haps not even doing that. Are you where you expect to live and let your light shine until the Lord comes? Why not hearken to the call that has been sounding in your ears for years past, and come to the South and help us? This is a goodly land; why not come and help us to possess it?

The work is onward here. Souls are accepting the truth; we are getting our publishing house in good shape to do first-class business. Our sanitariums will soon be running, and our schools are already beginning to flourish. The thousands of dollars that have been spent on this field have not been wasted by any means. Results are beginning to be seen. Our workers, the few there are of them, are of good courage, and the work is onward. We expect to see it continue to prosper, and we praise the Lord for it. Will you come and have a part with us? We hope to hear from the brethren and sisters who have a burden to come to this field and live out the truth.

O. C. GODSMARK.

2005 Magazine St., Louisville, Ky.

### The Two Colored Churches

DURING the past winter the Southern Missionary Society has been erecting two church-school houses for the colored people,—one at Nashville, the capital city of Tennessee, and the other at Jackson, the capital city of Mississippi. These two buildings are planned after the same design, and are alike in nearly all particulars. The picture of the design was printed in the REVIEW several weeks ago.

The building at Nashville is twenty-two by forty-eight feet in size, while the one at Jackson is twenty-four by forty-eight feet. Both these buildings are now nearly finished, and are not only well adapted for school and church purposes, but are a credit to our work for the colored in both these important cities.

In the matter of seating, it has been thought best to fit out each building partly with school seats, partly with regular church benches, and partly with folding chairs. The cost of each building thus seated, and with proper provisions for heating and lighting, will be between five hundred and six hundred dollars. A definite statement of cost can not be given until the work is finished, and the bills are all in. But the strictest economy has been exercised throughout all parts of the work.

The colored people have lifted nobly in both these places. Business firms have assisted, our white people in the South have helped, quite an amount has been received in donations from the North, and hundreds of copies of the "Story of Joseph" have been sold, and the proceeds used in these buildings.

Yet, as nearly as can be estimated, it will require about four hundred dollars to finish the buildings, and seat, light, and heat them. We are opposed to the dedication of either of them until they are finished and paid for.

Friends of the work, will you not rally immediately and help clear up the indebtedness still hanging over these churches? If something more than the first cost of the building is received, it will be applied upon paying for the lots on which the churches stand. The amounts received during the month of January are as follows:—

Mrs. E. J. Wheeler, 50 cents; Minnie Wills, \$1; G. W. Copley, \$1; D. Brown, \$1; a friend, \$1; Anna C. Carlson, \$20;

Frank Christy, \$4.35; Lydia J. Dodd, 50 cents; Mrs. H. B. Hayward, \$2; W. L. and G. L. Edgerton, \$10; Hans Peterson, \$5; J. W. Dotson, \$2; S. Zollinger, \$2; Mrs. M. Erickson, \$1; Mr. and Mrs. J. W. Colburn, \$5; C. E. Knight, \$2.50; Mrs. A. E. Stewart, \$6; J. P. Cornell, \$1; Alex. Paton, \$5; Miss M. L. Howlett, \$2; L. W. Smith, \$2.65; Mary More, \$6; Delia M. Briggs, \$2; Mrs. C. C. Gear, 30 cents; A. and S. Miller, \$10; C. Gillson, 25 cents; G. N. Rich, \$20; Wm. Humphries, \$10; C. E. Rosenberger, \$2; Mrs. Elma A. Powers, \$50; G. E. Risley, \$5; Luke M. Twing, \$1.36; Misses M. V. and R. C. Housen, \$7; Mrs. M. G. Gorham, \$2. Total, \$140.06.

Please send all remittances direct to Southern Missionary Society, Station K, Nashville, Tenn.

### Thanks to Whom They Are Due

SEVERAL months ago I received a letter from Brother H. H. Hall, of Oakland, Cal., in which was enclosed a duplicate bill of lading for twenty-six boxes of fruit that had been sent to my address in Buenos Ayres about six months before. In the letter Brother Hall explained that the receivers of the fruit in Buenos Ayres had written asking for instructions, as no one came to claim the fruit.

This was the first intimation we had that any one had sent us the fruit. I immediately sent the duplicate bill of lading to Brother Snyder, our secretary in Buenos Ayres, and he found the fruit in deposit in the custom-house.

Although it had been lying in the custom-house about six months, it was in good condition, and we were very grateful for such a generous donation. We have waited, hoping to hear something in regard to who is the donor, that we might thank him personally, but as we have heard nothing, we hope that this note may reach the person or persons that so kindly remembered us in this far-off land.

After paying the freight from Valparaiso, Chile, the fine for not claiming it in the stated time after its arrival, and the duty, it still cost us only about one third as much per kilo as the same class of fruit costs here.

Half of the quantity sent went to our school in Entre Rios, and the other half was divided among the workers. On behalf of all who have helped to eat it, I send grateful thanks to the donors of these seven hundred kilos of nice California dried fruit.

N. Z. TOWN.

### Donations for the Memorial Church, Washington, D. C.

SINCE Jan. 10, 1904, the date of the last published list of donations, up to the date, February 7, \$112.50 has been received. We hope to dedicate this church in early spring, and we also hope that there will then be an overflow from this fund to the sanitarium and school fund, for which one hundred thousand dollars was voted by the Washington council in October. The wide-spread, long-continued interest in this Memorial church has been most remarkable. We feel certain that it will be continued until the church is fitted up, and a good surplus is applied to the institutions already mentioned. Those who are willing and able will still help. Do not fear that too much will be given.

Following is a list of donations received since Jan. 19, 1904:—

Previously acknowledged, \$9,155.38.

Ida Swacker, 25 cents; T. J. Burdine, \$1; Marguerette L. Williamson, \$1; W. W. Leader, \$1.25; G. B. Jenkins, \$1; J. P. Otto, \$1; E. W. Reminger, \$1; Alice E. Pierce, \$5; A. L. Thrush, \$6; Mrs. M. H. Moore, \$5; Mrs. M. J. Husk, \$90.

The following contributions were received April 1, 1903: H. C. Balsbough, \$1; J. L. Gale, \$1; Nancy Brewer, \$1; Pennsylvania Tract Society, \$30.67; Sumner T. Merrill, \$5; Mrs. Lena E. Williams, \$4.50.

April 2: Siver Thodal, 50 cents; Jorgan Kalshad, 25 cents; Hoaken Sother, \$2; Karl Larsen, 50 cents; Iver Hilde, 75 cents; Lars Hilde, 50 cents; Ludvig Larson, 50 cents; Mary Beck, \$1; Earl Woodruff (6 years old), \$1; J. M. Stansbury, \$5; Prudence Davis, \$5; Mrs. Susie Elliott, \$2; A. D. Aycok, \$1.50; Mrs. Ellsworth, \$50; L. M. Slocum, \$1.

April 3: A sister in Connecticut, \$5; Mr. and Mrs. F. J. Steinkraus, \$1; Mr. and Mrs. Charlie Steinkraus, \$1; Mrs. Jennie Wheeler, \$1; a friend, Battle Creek, Mich, \$1; Mrs. R. J. Sweet, \$1; W. J. Hackman, \$1.50; Alice Rider Swanson, \$5; Mrs. E. E. Sanborn, \$1.

April 4: Chas. Weist, 25 cents; Chas. Baum, 50 cents; Sue Andrews, 50 cents; Mrs. Lease, 25 cents; Elmira Boyer, 50 cents; Harald and Frederick Schilling, 35 cents; Easton friends, \$2; a friend, \$2; Mrs. S. A. Ivers, 75 cents; Jesse Walls, \$1; Kinderhook (Mich.) church, by Guy V. Abbott, Treas., \$1.25; Leavenworth (Kan.) church, by Christine Chalmers, \$3.65; Geo. R. Underwood, 25 cents; Mrs. Chas. S. Hedges, \$1; B. Weist, 10 cents.

April 5: by C. Olson, Treas., \$15; a friend, \$3; Mrs. W. Cronk, \$2; Geo. H. King, 50 cents; E. A. Delhorbe, 50 cents; Dillard Smith, \$1; P. Flora, 50 cents; Marietta Drake, \$5.

April 6: Augusta C. Bainbridge, 25 cents; Byron Post, \$1; Mrs. Anna L. King, \$2.50; W. J. Felt, \$2.50; Blanche H. Groyne, \$1; Mrs. Ada Morley, 25 cents; Glen Morley, 25 cents; Mr. and Mrs. J. A. Miller, \$5; H. C. Morley, \$1; T. C. Morley, \$1; G. A. Kinkle and family, \$1.50; C. A. Bogen, 50 cents; J. Benson, 50 cents; Mr. Purgquest, 50 cents; John Erickson, 25 cents; Louis Olsen, 25 cents; Peter Paulsen, 25 cents; August Kraus, 25 cents; J. E. Granlund, 25 cents; T. Jackabson, 25 cents; E. L. Robins, \$1; Alfred and Selena Harlow, \$1.40; Mrs. F. C. Hightown, \$1; Maude Leora, and Mary Warren, \$1; a friend, California, \$1; Mr. and Mrs. C. H. Miel, \$2; H. H. Brunsteter, 50 cents; Mrs. H. H. Brunsteter, 50 cents; A. W. Herr, 50 cents.

April 7: J. R. Johnson, \$1; B. B. Johnson, \$1; Mrs. R. A. Shane, \$1; Mrs. Frances Ely, 25 cents; Edwin D. Clayton, \$5; Arthur E. Clayton, 50 cents; Elmer E. Clayton, 50 cents; Cora B. Clayton, 25 cents; H. Stratton, \$1; L. C. Nelson, 50 cents; Mrs. Fanny Freeman, 50 cents; Anna Philbuck, 25 cents; F. F. Burdick, 25 cents; a friend, 25 cents; N. P. Stiles, 50 cents; a friend, 10 cents; Mrs. Taylor, 25 cents; Mrs. E. A. Cox, \$1; Mrs. Wiegert, 25 cents; Mr. Marshall, 50 cents; M. E. Nielsen, 50 cents; Mrs. Mitchell, 25 cents; L. T. Read, 50 cents; C. C. Blatt, 50 cents; Mrs. A. Alderman, 25 cents; a friend, 25 cents; a friend, 50 cents; Mrs. W. S. Yehniser, 25 cents; Walton S. Zahniser, 25 cents;

Mr. and Mrs. Chas. Otterholdt, \$1; *Signs of the Times*, per E. A. Chapman, \$57.55.

April 8: S. K. Ross, \$2.50; Mrs. M. B. Hall, \$2.

April 9: George Leverentz, \$2; Mr. and Mrs. O. G. Carnhan, 60 cents; John Easler, \$1; Silas Easler, 25 cents; George E. Easler, 25 cents; Mrs. S. A. Furbush, 50 cents; Mrs. H. S. Davis and friends, \$1; Mrs. Villa D. Collins, \$1.

April 10: Hilary W. Hamm, \$5; Josie R. Archibald, \$1.

April 11: Mrs. Alice E. Culver, \$1; H. W. Jordan, \$2; R. W. Airey, \$1; H. M. Airey, \$1; Florence Airey, 50 cents; Mrs. M. Louise Richmond, \$1; Abbie T. Richmond, 25 cents; a friend, \$1; Milton Henise, 25 cents; Miss Emma Newcomer, \$2; Jacob Magin, \$2; J. C. Longpitt, \$5; Mr. and Mrs. J. W. Boynton, \$1.

April 13: Mrs. Dora A. Grant, \$1; Mrs. Anna Mathias, \$1; E. Lamson, \$2; Isaac Fortel, \$1; A. McNeill, \$4; Mrs. A. G. Paris, \$1; H. W. Babcock, 50 cents; Leonard Tucker, \$1; Deborah Corner, 25 cents; Fred Wheeler, 50 cents; David Estes, 50 cents; Prescott Wheeler, 50 cents; Martha Corner, 50 cents; Gertie Wheeler, 5 cents; Walter Babcock, 2 cents; E. J. Wheeler, 50 cents; Albert Wheeler, 15 cents; Loyd Owens, 5 cents; C. M. Babcock, 20 cents; S. F. and A. C. Wheeler, 50 cents; John Lytle, \$1.36; R. C. and F. S. Austin, \$2.

April 14: Miss Sadie Shaft, \$7.20; Davis Barton, 90 cents.

April 15: Mrs. A. C. Rogers, \$1; John A. Kimmel, \$1.

April 16: Dr. Neall, \$10.

April 17: A sister, San Francisco, Cal., \$5; Mrs. G. A. Donnelly, \$1; F. Leininger, \$5; L. L. Rockwell, \$2; S. E. Fairchild, \$3; Mrs. M. E. Dable, \$2; Mrs. M. V. Boyd, \$1; Chas. Smith, 50 cents; Mrs. Kate Hamilton, \$1; Jessie Hunter, \$2; Lewis Hewgley, \$1; Mrs. G. G. Rupert, 25 cents; Mrs. Allison, 25 cents; Sabbath-school, Washburn, Mo., \$1.47.

April 18: Mrs. Helen Premer and daughter, \$1.32; Mrs. Addie F. Bigelow, \$1; Mrs. Z. A. Curtis, \$1; J. H. Eastman, \$5.

Total reported, \$9,654.27.

J. S. WASHBURN.

1728 Fourteenth St., N. W., Washington, D. C.

### A National Appeal

THE following appeal has been issued from Washington in behalf of the American Bible Society, signed by eminent public men from all sections of the country:—

The American Bible Society for nearly eighty-eight years has pursued its single aim of circulating the Bible without note or comment in this and all lands. For this purpose it has been concerned in securing translations of the Scriptures in nearly one hundred languages. It sustains a close relation to the Christian churches of the United States as the ally and helper of their mission work at home and abroad, and as such deserves and receives their support. But, in addition, the effect of its labor has been very marked upon our whole civilization. To have circulated, as it has done, seventy-two million Bibles, Testaments or portions thereof, is to have powerfully contributed to the moral health of the world. The social

fabric of modern states has no surer foundation than the Bible, especially in a republic like ours, which rests upon the moral character and educated judgment of the individual.

No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interest of civilized humanity. . . . We owe a debt to the Bible which can be partly paid now by carrying forward this great undertaking with increased vigor.

Theodore Roosevelt, John T. Morgan, Grover Cleveland, William P. Frye, Melville W. Fuller, H. C. Lodge, John M. Harlan, George F. Hoar, David J. Brewer, Thomas R. Bard, L. M. Shaw, F. M. Cockrell, James Wilson, R. A. Alger, Geo. B. Cortelyou, John Dalzell, John Hay, Sereno E. Payne, John W. Foster, John S. Williams, W. J. Bryan.

### Field Notes

A FAMILY of four has recently accepted present truth at Estancia, N. M.

BROTHER C. H. BATES reports five recent baptisms at Cripple Creek, Colo.

BROTHER T. J. HICKMAN reports the organization of a church at Harper, O. T.

THERE have been four recent additions to the company of Sabbath-keepers at Calhan, Colo.

SIX new Sabbath-keepers are reported at Halifax, Nova Scotia, by Brother William Guthrie.

THE new church building at Palisades, Colo., is nearly finished, and will be dedicated at an early date.

Two adults have recently been added to the company at Excello, Ohio, and four others are awaiting baptism.

At Collbran, Colo., five have recently signed the covenant to observe God's commandments, and a Sabbath-school has been organized.

THE company at Fergus Falls, Minn., has been strengthened by the recent addition of six to their number, under the labors of Brother S. E. Jackson.

THE company at Rocky Ford, Colo., have received three recent additions to their number by baptism. Plans are being laid for a church building.

As a result of meetings held with the church at Muscatine, Iowa, five have made a start in the service of God, and the entire church has experienced a re-consecration to him.

THE North England Conference reports a healthy growth during the last year. When they were organized, August, 1902, the conference consisted of four churches. At the last report there were ten churches, with a membership of three hundred and thirty-nine, besides ten companies and some scattered Sabbath-keepers. There is a prospect that one or two more churches will be organized before their general meeting in August.

## Christian Education

Conducted by the Department of Education of the General Conference.

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

### Notes

PROF. C. C. LEWIS reports most encouragingly of the work at Walla Walla College. The enrolment so far for the year is about one hundred and seventy-five. Of this number about fifty are in the church school. The week of prayer brought most encouraging results to the school. About fifty students volunteered for foreign work, and five hundred dollars was donated. Since the week of prayer eleven have been baptized, and others are preparing for baptism. These encouraging features show the benefits derived from placing our young people in our schools. This school suffered most severely last year from the illness of its students, but this year they have been in good health.

The Report of the Educational Convention of Seventh-day Adventist Teachers, held at College View, Neb., is not out of date. While it may ultimately be out of publication, it will never be out of date. The principles discussed can not change—they are eternal. The report of these discussions should be read by every Seventh-day Adventist; for the principles of Christian education are a fundamental part of this message. These reports can be had by addressing Frederick Griggs, South Lancaster, Mass. The price is twenty-five cents.

In response to the request for the names and addresses of Seventh-day Adventists who are teaching in the public schools, a goodly number of teachers have replied. From these replies, we might infer that the idea obtains that the names were wished of only those teaching in the public schools who desire, when so circumstanced as to be able to do so, to teach in our own schools. But this idea is not correct. The Department of Education of the General Conference wishes the names of all Seventh-day Adventists now teaching in the public schools, whether they are desirous of teaching in our denominational schools or not. However, we can but trust that every Seventh-day Adventist who is now working in the public schools is anxious to work in our own schools. There is a dearth of teachers in our schools. The time can not be far off when our people can not teach in the public schools. Why not make the change now when the force of circumstances is not compelling? The Lord loves the cheerful giver. These names and addresses should be sent to the secretary of the Educational Department, Frederick Griggs, South Lancaster, Mass.

### To Public School Teachers

THE Department of Education is continually receiving letters from Seventh-day Adventists who are teaching in the public schools. Many of these are endeavoring to make arrangement to enter our denominational school work. Others do not yet see their way clear to do so. The Department is glad to be of any assistance possible to those who are teach-

ing in the public schools, and who desire to connect with any line of our denominational school work. We are also anxious to have the names of others of our people who are teaching in the public schools, whether they desire to connect with our school work or not, as we wish to have a complete list of all Seventh-day Adventist teachers who are either in our own or in the public schools. Let all such kindly send their names to the secretary of the Department, Frederick Griggs, South Lancaster, Mass.

### **The Report of the Educational Convention**

ORDERS are continually being received for the Report of the Convention, yet many of our teachers and people who should have this report have not secured it. It is certainly worth far more than its price—twenty-five cents—to every one who is interested in the cause of Christian education. Send all orders, with remittance, to Frederick Griggs, South Lancaster, Mass.

### **Agricultural Education**

#### **A Means of Teaching Spiritual Truth**

ALTHOUGH there are many reasons why "study in agricultural lines should be the A, B, and C of the education given in our schools," the most important of all, in the mind of the writer, is that agricultural work may be of the greatest help in teaching the truths of the gospel. The object of our schools is the teaching of spiritual truth; and if this is not done, there is no reason for their existence. Whatever will assist in communicating the knowledge of God is desirable in our work. Christ's example in teaching illustrates forcibly the necessity of presenting spiritual things concretely. The mind of man is slow to grasp the message of God unless it is presented illustratively. Christ's lessons of life were associated with common objects and experiences, by which they were illustrated. It is of special interest that his most important lessons were illustrated by objects in nature, and by the operations of agriculture in particular.

#### **Christian Growth of Students**

It is noticeable in our school work that a very large proportion of the students who come to us are unconverted. Many are never converted in school. This experience is the very first lesson in importance that they are to learn. This is our first work to do for them. While our teachers fully realize this, yet they are oftentimes perplexed and burdened to know how to reach the hearts of these unconverted students, and lead them to Christ. The most earnest efforts seem to be futile. We know that our schools should be like the schools of the prophets, the atmosphere so charged with divine power as to move upon every soul who enters the school. We feel the need of a larger measure of converting power in the school. What means can we best use? what course will be most effective? we often ask.

While so large a proportion of our students come to us without a Christian experience, they are not unfamiliar with the theory of the gospel. They have in most instances heard the theory presented time and again. Presentation of abstract truth does not appeal to them

with force, and it is keenly sensed that Christ and his salvation must be presented in the most practical and concrete manner. The most vivid illustrations are needed, that the interest of careless youth may be aroused and the attention secured, that the lessons may remain in the mind and receive careful consideration. Very often we feel that while there has been attention during the class recitation, little serious thought is given to the truth until the next recitation.

To secure this much-desired interest and attention, no better illustrations can be used than those found by Christ in the growing seed, the sower, etc. While allusion to these illustrations will be helpful in the winter season and behind closed doors, their power will be found in studying them where we have been instructed to do,—“where he spoke them, in the fields and groves, under the open sky, among the grass and flowers.” The lessons taught in the operations of agriculture are to be studied in connection with the performance of agricultural work. Our schools should therefore be located upon ample grounds for carrying on various kinds of agricultural work.

#### **The Farm a Lesson Book**

“The land about the school is to be reserved as the school farm. It is to become a living parable to the students. The students are not to regard the land as a common thing, but are to look upon it as a lesson book open before them, which the Lord would have them study. Its lessons will impart knowledge in the culture of the soul.” “The school farm is to be regarded as a lesson book in nature, from which the teachers may draw their object-lessons.” From first to last, the students are to see in the farm a representation of themselves. “Ye are God’s tilled land.” 1 Cor. 3:9, R. V., margin. This fact they are to have ever kept before them. Another striking rendering of this passage is, “Ye are God’s farm.” As the students till the soil, their attention can be called at every step to illustrations of their daily life, whatever their experience. We are told that the youth need an education in felling trees and clearing land. It is desirable that there be some unimproved land on the school farm, upon which the students may bestow labor. While they will derive other benefits from this work, they may also learn from the arduous labor in which they are daily engaged, as they dig out the stumps and roots, more clearly the character of the objectionable habits and traits of character that exist in their lives. The land which they are working to subdue is a visible illustration of themselves; and as they weary in their toil, a faithful teacher will be able to impress deeply upon their minds the necessity of forming right habits, and the serious work of overcoming wrong tendencies. Such lessons as these in the mind of the student as he toils will take from this oftentimes disagreeable labor the unpleasant and dissatisfied thoughts which might otherwise occupy the mind. The student may be deeply impressed with the love and patience of God with him in his sins, as he sees himself obliged to labor patiently in improving the land. Our schools which have been planted far from the cities, in the wild-woods, have had many a blessing which our sister institutions might well envy. “Portions of the farm should be

highly cultivated,” “planted with every kind of fruit tree that will bear fruit in the locality.” This highly improved land, producing abundantly of nourishing food, and responding quickly to the attention given it, will ever impress upon the student, especially if he has assisted in clearing this land from the forest, the possibilities before him of becoming a strong man in Christ, producing abundant fruit in good works. As he beholds the beautiful growth covering the land where he once toiled so arduously, he will receive encouragement, amid the trials and defeats of his undisciplined life, that He who has begun a good work in him will perfect it until the day of Jesus Christ.

#### **Laborers Together With God**

As students engage in agricultural work, and are brought into close contact with the mystery of life, their minds are drawn out to the most fascinating study in nature. “The invisible links which connect the sowing and the reaping are to be studied, and the goodness of God is to be pointed out and appreciated.” Their attention is to be called to the “unseen power constantly at work in man’s behalf to feed and to clothe him.” A vivid impression is made upon the mind of the student as he learns that “the same God who guides the planets works in the fruit orchard and in the vegetable garden;” that “it is through God’s immediate agency that every bud bursts into bloom.” As the pupil thoughtfully beholds God at work day by day, and even as his servant, he hears a Voice of greater power than his human instructors. He receives a great stimulus to mental and spiritual growth.

When the student has learned to see God intelligently at work, and holds communion with him in his work, if he is engaged daily in tilling the soil and cultivating plants, he begins to understand the wonderful way in which God co-operates with his work, and the conditions on which he secures the co-operation of God. Day by day the beautiful and solemn lesson unfolds to his comprehension. He learns what it is to be a worker together with God. The experience he will one day need as he proclaims the gospel to the heathen in the uttermost part of the earth, as a worker with God he is actually gaining in his humble work with the soil and the plants. Wonderful is the statement that “when students employ their time and strength in agricultural work, in heaven it is said of them, ‘Ye are laborers together with God.’” When the great end of our school work is to train those who will be able to co-operate intelligently with God in winning souls, we need to provide the work and study which will give them this experience in a visible way, that they may be able to labor without fainting when they must walk by faith alone.

#### **Reaching the Heathen**

Before closing our consideration of this phase of our topic, a few words may be said with reference to the great work before our students in carrying the everlasting gospel to the great heathen world. A thousand million of benighted souls are crying for help. These captives of the enemy, in their intense darkness, need a message borne to them in the most practical and concrete way possible. If such teaching is necessary for the youth in our own Christian land, what must be the need where spiritual perception hardly exists! Our youth must

be trained in the manner suggested in this article, not only that they may learn spiritual truth, but that they may have an education in practical method in preaching the gospel. The lessons taught our students in our agricultural schools will be the most effective lessons they can give to two thirds of the human race. Then let us, with the cry of a lost world ringing in our ears, put heart and soul into the work of giving the students in our schools the very best training.

H. A. WASHBURN.

## Current Mention

—News was received from Paris, March 9, of the loss of the French steamer "Cambodge" in a recent storm off the coast of Cochin China. About fifty Anamese on board were drowned.

—A cablegram from Rome, Italy, reports the recent destruction of six villages in the Abruzzo, by earthquakes, which are almost continuous in that section, though slight. There was no loss of life.

—An early dissolution of the present British Parliament is looked for, owing to the unstable condition of the government under the leadership of Mr. Balfour. Neither Mr. Balfour nor Mr. Chamberlain is expected to be in power after the next elections.

—A tale of religious frenzy induced by ministers of the "Holiness Society," and threatening to lead to the slaughter of children as sacrifices, comes from Beal's Island, Maine. The timely interference of the sheriff, who banished the Society's agents from the island, is said to have prevented the taking of life.

—The Pacific coast from Vancouver Island to San Diego, Cal., was swept by a severe storm, March 10, described as being the worst known in twenty-five years. So great was the force of the wind at Alameda, Cal., that a train of cars was blown from the track. Great damage was done to telegraph and telephone lines.

—The railway tunnel under the Hudson River, connecting New York City and Jersey City, which has been in process of construction for about thirty years, was completed March 11 by the joining of the ends of the tunnel under the river, after which the president of the construction company with a party passed through the tunnel from the Jersey shore to Manhattan. It will be about a year longer before the approaches to the tunnel are finished and trains running under the river.

—Monday, March 7, a negro murderer in jail at Springfield, Ohio, was taken from his cell and hanged by a mob which battered down the doors of the jail. The affair led to a race riot in which the negro quarter of the town was burned. It finally became necessary to call out the militia to quell the riot, and restore order. The effect of such lawlessness upon the minds of the young in Springfield was shown a few days later in an attempt by white children to lynch an innocent negro boy, merely to follow the example of their elders. The negro was dragged some distance with a rope around his neck, but was rescued before he had received serious injury.

—Testimony given March 10 before the Senate committee at Washington having in charge the case of Senator-elect Smoot, of Utah, showed that the Mormon Church has at times interfered directly in politics in that State, Mormon voters being instructed by the church authorities as to what sort of vote was demanded by "the will of the Lord." Testimony was given also that any person disobeying the mandate of the church in political affairs became subject to church discipline. The consent of the president of the church is necessary before any church official can be a candidate for political office.

—A very disastrous flood in the Susquehanna River valley began at the end of the first week in March, and continued for nearly a week, doing damage to the extent of over a million dollars. Thousands of families were made homeless. Industries along the river from Pittston to Nanticoke were closed by the high water, and many mines were flooded. The business section of Plymouth was submerged, and the sudden backing up of the water by an ice gorge at that place cut off the escape of many families from their homes, compelling them to live on the upper floors. The worst effects of the flood were felt by residents in the Wyoming Valley.

—The policy of strict secrecy maintained by the Japanese military authorities prevents much reliable news of events in the Russo-Japanese war from reaching the outside world, the published news consisting mostly of unconfirmed rumors. According to these the Russian forces in Korea and Manchuria are on the defensive, and some successes have been gained by the Japanese on land. Port Arthur and Vladivostok will, it is said, be taken at all cost by the Japanese forces, with the intention of fortifying and retaining them. A naval battle at Port Arthur was reported to have occurred March 10, which resulted in the loss of a torpedo-boat by each of the opposing fleets.

—Investigation into the scandals connected with the affairs of the Post-Office Department of the government has reached a point where it has cast suspicion upon a large number of members of Congress, who are alleged to have been guilty of "graft" in calling for increased appropriations for post-offices in their home districts when there was nothing to justify an increase. No less than one hundred and fifty members of both houses of Congress, including men of the highest standing and reputation, are named in the list of those charged with stealing money from the government. At the beginning of the present session of Congress, when hints had come from the Post-Office Department implicating members of Congress in the crookedness connected with that branch of the government service, an investigation was proposed by Democratic members of the House, and opposed by the Republicans, who defeated it at the time, but later on agreed to the step, a committee being chosen to do the work. It is the report of this committee that has put so many members of Congress, chiefly Republicans, under suspicion of dishonesty, and aroused a violent storm of indignation and protested innocence. It is feared that the result will be unfavorable to the interests of the Republican party at the next elections.

## NOTICES AND APPOINTMENTS

### Notice!

ALL persons belonging to the Mt. Hope (Wis.) church who do not report before the ending of the present quarter, will be dropped from the church book. Address the clerk, Mrs. Geo. Snider, Mt. Hope, Wis.

### Notice!

ALL absent members of the Shawnee (O. T.) church are requested to report in person or by letter to Mrs. N. E. Heath, church clerk, Shawnee, O. T., on or before May 7. The names of those who fail to report will be dropped from the record.

### Pacific Union Conference

THE regular biennial meeting of the Pacific Union Conference of Seventh-day Adventists is called to convene at Healdsburg, Cal., at 9 A. M., March 18, and to continue until March 27, 1904, for the purpose of electing the officers and the executive committee of the Pacific Union Conference of Seventh-day Adventists, who will serve during the next biennial period, and for the transaction of such other business as may properly come before the meeting. Each local conference and mission field in the union is entitled to one delegate in the sessions of the conference, without regard to numbers, and an additional delegate for every three hundred church-members.

W. T. KNOX, *President*,  
J. J. IRELAND, *Secretary*.

THE school at Juniata, Ala., is very much in need of Bibles and maps. If any schools or individuals have any to spare, they will be very thankfully received if forwarded, prepaid, to Juniata Industrial School, Sylacauga, Ala., R. F. D. No. 3.

### Information Wanted

ANY one knowing the address of Mr. Lee W. Axton, Jr. (when last heard from, last March, he was at Standish, Mo.), will confer a favor by corresponding with Mr. Philip Axton, 1205½ Main St., Joplin, Mo.

### More Words for the Sabbath School Worker

FROM Oklahoma comes this word: "We are glad to welcome the *Worker* again. It is just what we need. Many have expressed themselves as being glad of the change. This number is excellent. I will do all I can to secure subscriptions."

The North Dakota secretary says: "I used to read the *Worker* when it was published before, and several months ago I made an effort to secure old copies of it. I greatly appreciated the few I could get. Now that the dear old paper appears again regularly, it truly seems as if an old friend who had been away on a long journey had returned, and I sincerely hope we shall not again be parted from it."

A tract society secretary writes: "I am glad to see the *Worker* again in the field, for, to my mind, it covers ground that no other paper can well do. I sincerely trust it will be the means of creating a greater interest in the schools in this conference."

The Minnesota secretary says: "It seems good to see the *Sabbath School Worker* once more. I have enjoyed the numbers received very much, and greatly appreciate the lesson helps. I will do all I can to increase its circulation in our Sabbath-schools and among the isolated."

Another secretary says: "The second number of the *Worker* has reached us. We are certainly well pleased with the paper. I am sure it will be a blessing to our schools."

From a conference president: "I have

been a subscriber and reader of the *Sabbath School Worker* during the entire time of its publication. I am too old a Sabbath-school student to lose my interest in it now. You may rest assured I shall do all in my power to advance the *Worker*."

The Wisconsin secretary writes: "I am well pleased with the *Worker*. I think you will receive orders from nearly every school in the State. I will try to see that you do. I was at one Sabbath-school not long ago, and presented the matter. A very hearty response was given, and every officer and teacher is now supplied with a copy of the journal."

Order of the Review and Herald, 222 North Capitol St., Washington, D. C.

### A Card of Thanks

We desire to thank those who have responded so nobly to our request for clothing. As we are abundantly supplied, we ask our friends to desist from sending any more at present.

W. H. ARMSTRONG.

Greensboro, N. C.

### Address

The address of Brother C. S. Wilbur will be, after April 1, Arabia, Neb.

### Publications Wanted

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

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

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

Mrs. Flora Lynn, Napier, Boyd Co., Neb.

Harriet Claxton, 424 Ash St., Hammond, Ind.

L. Trowbridge, Omaha, Neb., periodicals and tracts.

Mrs. S. W. Bird, box 206, St. Petersburg, Fla., periodicals and tracts.

Elijah Williams, Highlandville, Mo., REVIEW, Signs, Life Boat, and tracts.

J. W. Buckland, Box 218, Great Bend, Kan., REVIEW, Signs, Instructor, Life Boat, Little Friend, 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 good S. D. A. man to work by the month on a farm for seven months beginning April 1. Address, with good references, D. E. Cole, Mendon, St. Joseph Co., Mich., R. F. D. No. 1.

WANTED.—To correspond with brethren who wish to move to Pine County, Minnesota, and obtain a cheap home where the truth is not known. Would like help in starting church school. Address James W. Johnston, Bruno, Minn.

WANTED.—Christian lady for housekeeper in country home. Small family, respectable characters. Correspondence solicited. Also a good man for general farm work for season. State wages desired. Address L. H. Moore, Potteville, Mich., R. F. D. No. 1.

NOTICE.—In order to get the special freight rate on olives of \$1.25 to the East there should be enough to amount to 100 pounds at the regular rates. This would be nearly 4 5-gallon packages, or two packages of olives and one of honey, the honey having a higher rate. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Nursery stock of all kinds; first class; at most reasonable prices. More than a dozen of the very best varieties of strawberry plants; also early bearing varieties of fruit trees a specialty. For further information, address Emmanuel Missionary College, Nursery Dep't, Berrien Springs, Mich.

The English church of Seventh-day Adventists at Minneapolis, Minn., is very desirous of learning the whereabouts of the following-named persons: R. J. Rorke, Robert J. Plumstad, Mrs. Mary Needham, Mrs. Creelman, Mrs. Mary Armstrong. Any one who can give any information will confer a great favor by reporting to William Asp, church clerk, Box 989, Minneapolis, Minn.

## Obituaries

LEAVITT.—Fell asleep in Jesus, at Fair Haven, Minn., Feb. 2, 1904, Brother Sumner Leavitt, aged 79 years. His life was one of faithfulness in the cause of God.

E. W. CATLIN.

LEIGHTON.—Died in Bellevue Hospital, New York City, March 2, 1904, of pneumonia, Lee R., son of James E. and Susie B. Leighton, aged 20 years, 6 months, and 1 day. The body was removed to South Lancaster, where funeral services were held March 5, words of comfort being spoken by Elder M. D. Mattson, from Eccl. 12: 1.

F. G.

BUZZELL.—Fell asleep in Jesus. Sister Serena Buzzell, aged 73 years. For years she had been one of the "shut ins." Owing to a stroke of paralysis received several years ago, her mind was somewhat affected. She loved the Lord, and accepted present truth as far as she could understand it. She loved the Sabbath, and one of her chief delights was to have Sister Dixon study the Sabbath-school lessons with her. Her last words were, "I am willing to go whenever the Lord thinks best."

L. D. SANTEE.

ERZENBERGER.—Died in Bern, Switzerland, Dec. 9, 1903, Marie Yersin, wife of Elder James Erzenberger, in her fifty-fourth year. During her sickness she suffered much, but trusted in her Lord. She leaves a husband and two sons to mourn their loss. Before she died, she called her family to her bedside and asked them once more to unite in partaking of the Lord's supper, and then she put her hands on the heads of the sons, and gave them a mother's blessing.

J. T. BOETTCHER.

NICKERSON.—Fell asleep in Jesus, at her home in Cliff Island, Maine, Feb. 11, 1904, of pneumonia, Sister Kate Nickerson, wife of Brother Geo. Nickerson, aged 30 years, 10 months, and 21 days. Sister Nickerson was faithful to the end, and was perfectly resigned. She had been an observer of God's Sabbath for about ten years. She leaves a husband, and four children, one an infant, born a few days before its mother's death. The funeral was conducted by the writer; text, Isa. 51: 12.

P. F. BICKNELL.

GILBERT.—Brother Gilbert A. Gilbert died at the James White Memorial Home in Battle Creek, Jan. 27, 1903. Had he lived one day longer, he would have been seventy-three years old. For some years his home was at or near Wells, Minn., where he was much esteemed as a faithful member of the church, and in all respects a consistent Christian. With the coming on of old age his eyesight failed, and he sought and found a comfortable refuge at the James White Memorial Home, where he spent his last days in comfort and peace. He loved the Lord and his cause, and by his cheerful and consistent Christian life won the love of all who knew him.

G. C. TENNEY.

STICKNEY.—Died in San Francisco, Cal., Feb. 16, 1904, of cancer, Silas Coombs Stickney, aged 42 years, 10 months, and 3 days. Brother Stickney accepted present truth while young; and ever since he was nineteen years old, he had been employed by the Pacific Press. For years he was secretary of the company, and for several terms served as director. In all places he was diligent, painstaking, accurate, and faithful. He leaves two motherless children, for whom he longed to live, but was resigned to die, feeling that God's will was best.

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BOYD.—Died at the home of her daughter, Mrs. Laura Timbrel, in Knowlton, Iowa, Mrs. Armeta Boyd, aged 75 years, 6 months, and 26 days. Sister Boyd accepted the truth about twenty years ago. She was blind, and was in feeble health for years. She bore her trials with great patience, rejoicing in the hope of Jesus' soon coming, and her faith grew brighter until the very last. She was a member of the church at Corning, and always bore a cheering testimony, exhorting all to be faithful.

MRS. LUCY SHOWERS.

SMITH.—Died at Princeton, Ind., Feb. 23, 1904, Jossie Smith, daughter of Brother and Sister M. D. Twombly. She was born in Macoupin, Co., Ill., Nov. 17, 1882. Her little daughter, aged 11 months, died February 22. Sister Jossie was a member of the Seventh-day Adventist church near Carbondale, Ill., at which place, after the funeral services, we laid her to rest with little Bessie in her arms. She leaves a companion, father, and mother, one brother, and three sisters to mourn their loss. At the resurrection of the just we hope to meet again.

C. L. TAGGART.

ERB.—Gertrude Eliza Erb, wife of Walter A. Erb, aged 30 years and 7 months, also their infant son, died near Dunkirk, N. Y., Feb. 18, 1904. Sister Erb had been connected with the Seventh-day Adventist people from childhood. She had faithfully assisted her husband in the canvassing work, both in this State and in the South. A large number of relatives and friends were present at the funeral. Words of comfort were spoken by the writer, from Job 14: 14 and 1 Cor. 15: 35. Both mother and child were laid to rest in one casket, to await the call of the Life-giver.

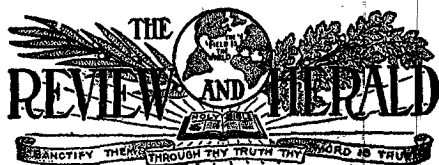
J. B. STOW.

JEWELL.—Died at Lakeview, Mich., Feb. 24, 1904, Mrs. Jane M. Jewell, aged 79 years, 2 months, and 2 days. Sister Jewell began the Christian life at the age of eighteen, uniting with the Baptist Church. Nearly forty years ago she accepted the Sabbath, and has since sought to walk in the advancing light of the testing truths for the last days. The testimony of those who know her best is that she was faithful and firm in obedience to all God's requirements, being especially careful in paying tithe. The church loses an esteemed member, and the children a faithful mother; but she rests in hope of eternal life at the soon coming of her Lord. We used Rev. 21: 4 to direct the minds of all to the time when death and sorrow shall be no more.

ALBERT WEEKS.

CASH.—Died at Harvard, McHenry Co., Ill., Feb. 13, 1904, of rheumatism of the heart, in her eighty-sixth year, our beloved mother, whose maiden name was Phebe Robbins. In the early days of the message, she accepted present truth. As the years went by, and as she watched the developments of the work, her faith increased and her hope became brighter. The first copies of the REVIEW and the INSTRUCTOR found an entrance into her home, and as the papers continued coming, they were treasured more and more until the time of her death. Mother often spoke of the visits of Elders James White and J. N. Loughborough and other pioneer laborers, and as she for years was the only Adventist in the vicinity, the visits of those of like precious faith were greatly appreciated by her. Four sons, six grandchildren, and two great grandchildren, and other relatives are left to mourn her death. Funeral services were conducted by Rev. Mr. Snyder (Methodist).

J. A. CASH.



WASHINGTON, D. C., MARCH 17, 1904

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

We ask all to read carefully Sister White's article in this issue, "The Revelation of God." This was first printed several years ago, but its instruction is especially timely now.

We learn that Brother William Robinson and wife, now engaged in our work in Wales, have accepted a call from the Latin Union field to go to Spain. Our brother was formerly in South America, and has a working knowledge of the Spanish.

LETTERS from Elder George B. Thompson report renewed interest in the Sabbath truth in Ontario, owing to the introduction of Sunday-law propositions in the Dominion Parliament. Telling leaflets on the issue have been prepared, and their circulation is accomplishing good.

NEWSPAPER dispatches bring report that a large part of the town of Bocas del Toro, Panama, was destroyed by fire on the seventh. That town is the headquarters of our Panama and Costa Rica mission field. We have a mission building in the city. Brother I. G. Knight is in charge of the field.

THERE is not a word of awakening and reviving among believers in this land, where most of our churches are, that does not bring joy to hearts over the seas. Brother J. L. Shaw writes from far Calcutta: "It does my heart good to hear such good reports regarding the work in America. A revival there means extension there and everywhere in the mission fields. How happy we shall be when the battle is over, and the victory gained."

A RECENT report from the London correspondent of the Philadelphia Press mentions that "in the opinion of West End jewelers the most popular gifts sold last Christmas time were women's cigarette cases in gold and enamel, prettily jeweled and monogrammed."

"The smoking habit among society women has become so general in recent years," he says further, "that many leaders of what is called 'smart' society now light their cigarettes in public places without the least hesitation. West End restaurants where fashionable people lunch and dine every day, women

bring out dainty jeweled gold cases, and light their favorite Egyptian or Turkish cigarettes as a matter of course. Smoking has been a common practise in women's clubs for some time, and rooms are set apart especially for smoking."

The rapid down-grade of society where such practises prevail is beyond question. The historical parallels suggested by such conditions are not reassuring. But to the Christian student of prophecy they are reminders of the coming day of redemption, the dawn of which is preceded by the darkest hours of the night.

MAIL from South Africa brings word of the death of Sister Rosa Mead, widow of Elder F. L. Mead, who was in charge of our Matabele Mission at the time of his death. Sister Mead and family preferred to remain in South Africa after his death, locating in Claremont, a suburb of Cape Town, where our institutions are located. For some time Sister Mead's general health had been failing, and the end came February 10. Our deepest sympathy is with the two children who have lost both father and mother. They have in the lives of their parents, as we all have, an example of devotion and consecration to the cause of truth. We pray that, in the soon-coming kingdom of our Lord, this family may be united again, unbroken.

THE multitude who heard Jesus were astonished at his words, for he taught them "as one having authority." Those who speak for Jesus should also speak with authority. There are arguments you can present for the truth before the people, but you yourself — your own demeanor, your sincerity, your earnestness, your conviction that you have the greatest truth in the world — are the chief argument. The truth of God must not be presented in a way that will leave its claims open to question. Speak as one having authority.

### Our Annual Offering

THE remittances that have come to the office of the General Conference treasury in responses to the call for \$50,000 which was begun with the week-of-prayer offering has been most encouraging. Already \$29,322.92 has been received, and this amount is being added to daily. While the full amount called for and hoped for may not be realized, yet it will be if all come up to the opportunity offered. An average of only one dollar from every Seventh-day Adventist would more than do it. Already many have done much more than this, a number having sent in as high as one hundred dollars, while others have sent in amounts varying from that down to one dollar. This leads us to believe that

many have not yet made their offering. Others have written that they desire to increase the amount they have already given.

Remember this offering is for our work in foreign fields — the world's great harvest field now ready for the message. Do not all desire a part in this the closing work of the ages? The fund is still open. Shall we not make it the greatest single offering to foreign missions in the history of this denomination? We can do it, and this is the opportunity.

Send your remittances to your State tract society, or to the treasurer of the General Conference, 222 North Capitol St., Washington, D. C.

W. T. BLAND.

### The Work in Washington

THOSE who help to increase the circulation of the REVIEW will greatly assist in building up the institutions to be established in Washington. Articles will often appear in the REVIEW giving a full description of the situation here, of the progress of the work, the donations received, and the future needs of the work. You will see at once that all who increase the list of readers are directly assisting in this important move.

The Washington institutions will be denominational. The denomination will own and control them. They will not be controlled by stock companies. No man outside of the organization will have a controlling voice, as would surely be possible if stock companies conducted them.

No extravagant buildings will be erected for display. We are directly instructed that the buildings "must be solid and well constructed," that they are to be "thoroughly presentable, but no extravagance is to be seen."

Up to the present date, March 8, the sum of \$3,144.57 has been received for the purpose of building up these institutions; \$25,000 is needed by the first of May. Who feels moved by the Lord to donate \$1,000 to head the published list? All who desire more fully to understand the present situation in Washington, D. C., are referred to the article on page 7.

J. S. WASHBURN.

THE Bundesrath, or federal council of the German empire, has finally joined with the Reichstag in repealing the anti-Jesuit law passed by Bismarck in 1872, which prohibited Jesuits from settling in Germany. The event marks a notable triumph for the papacy in that country.

In a battle between military forces there are always many who are found seeking safety at the rear. But in the Christian warfare the rear is the most unsafe place of all. The only place of real safety for the Christian is at the front. The Captain of our salvation is at the front; but the devil is always in strong force at the rear.